gospel as that of the Kingdom of God, and in
the opening portion of that Epistle he has
shown how the death of Christ on our behalf took
away the barrier that stood between man and
God, so that the Kingdom of God might come in
all its blessed power, first, into the individual
heart reconciled to God. But it was ultimately
to come in the whole wide world, through the
victory of Christ the Lord over all His foes, when
it should be delivered up to God as a perfected
Kingdom, and God should be all in all.

It seems quite clear, then, that with Paul the
Kingdom was still the dominating conception,
and that what we need is not to get away from
the idea, but to make our conception of the
Kingdom wide enough, deep enough, and true
enough to embrace Paul's theology. We cannot,
indeed, be loyal to the Spirit's teaching through
Paul if we fail to do this. Under no term can we
better gather up Paul's evangelical teaching than
under this of the Kingdom of God. For, let us
ask what in reality is that Kingdom? It
is the reign of God in men's hearts. It was this, first of
all, with Jesus, and it was the same thing with
Paul—God reigning in His Divine-fatherly King-
dom in the heart, and manifesting His gracious
presence as He of whom His children are accepted
—children in whom He is well pleased, and with
whom He dwells. That which stands in the
way of this joyous experience on men's part is
sin—both as that to which the Divine Righteous-
ness is opposed, and as that in man which closes
the heart to God and His Kingdom. Was it not
the very purpose of the death of Christ to take
away sin in both of these aspects; so to satisfy the
Divine Righteousness that God could draw nigh to
sinners in acceptance, and so to move the heart
that it should gladly submit itself to God? Then
the Kingdom of God comes into the heart—
that Kingdom which is 'righteousness and peace
and joy in the Holy Ghost'; and just as human
hearts thus become God's, and wholly His, does
the Kingdom extend itself in the world, until
Christ has thus completely won the Kingdom for
the Father, and it becomes the eternal inherit-
ance of His children. The Kingdom of God is
spiritual, and its coming depended on the coming
of the Spirit. It was as the Spirit came in power
that the Kingdom came. But that Spirit could
not so come till Christ's work in the flesh was
finished and He Himself 'glorified.' Paul shows
how Christ's necessary work was done, and how
Jesus became that 'Son of God in power' who
brought this Spiritual Kingdom in, and who as its
Lord shall yet establish it universally.

Much more might be said, but the foregoing
may be sufficient to show that the idea of the
Kingdom was neither changed nor transformed
by Paul, but simply filled
out by those elements
of the work of Christ which bring in the Kingdom
in its
power, and which make the gospel of the
Kingdom a real gospel in the experience of men.

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Recent Biblical Archaeology.

By Professor A. H. Sayce, LL.D., Oxford.

Sir Charles Wilson has just revised The Bible
Atlas of the Society for Promoting Christian
Knowledge. It is needless to say that the maps
and plans in it have been made as perfect as the
present state of our knowledge can allow them to
be. The editor has an unrivalled acquaintance with
his subject, and he has embodied in the Atlas
all the latest information, a good deal of which
is derived from his own experiences in the lands
of the Bible hardly more than a year ago. The
maps are exceedingly clear, as well as trustworthy
and numerous, and in the explanatory notes and
exhaustive geographical index prefixed to them by
the late Mr. Samuel Clark and Sir George Grove
the reader will find all that he can desire to know
about the geography and ethnology of the Bible.

Doubtless, certain of the notes relate to questions
which are still matters of controversy, and to which
I would myself return a different answer from that
given by their author. As regards the route of the
Exodus, for example, and the position of Sinai, he
has misapprehended the theory I have put forward,
and consequently his arguments against it are be-
side the mark, as may be seen by a reference to
my Early History of the Hebrews (pp. 181-184). In other cases, as, for instance, the site of Calvary, certainty is never likely to be attained. But wherever geography or history is involved doubtful questions are sure to arise, and where the evidence is imperfect there is always room for more than one interpretation of it.

Mr. Clark quotes my suggestion that the Elishah of the Old Testament represents the Greek Hellas. That is still possible, but it has been rendered unlikely by the discovery that the Alsa of the hieroglyphics is written Alasia in the cuneiform texts of Tel el-Amarna. That Alasia is the biblical Elishah admits of no reasonable doubt, but its exact geographical position is still uncertain. Professor Maspero places it in Coele-Syria; the younger German scholars identify it with Cyprus; I should myself prefer Lycia or the neighbouring coast of Asia Minor. In any case we now know that the name goes back to the century before the Exodus, instead of belonging, as was at one time supposed, to the time of Ezekiel. It is even possible that the name of Gomer may also have been known at an early date to the people of Syria; at all events Gamir is described as a district of Cappadocia in one of the letters written by Sennacherib to his father, more than twenty years before Esar-Haddon came into conflict with the Cimmerians on the Assyrian frontier.

I have noticed only two passages which need correction in a future edition of the book. The Hebrew original of Millo is misprinted on p. 56, rest being printed for waw, and the statement that the name of Shinar 'is found nowhere but in the Old Testament' (p. 37) is incorrect. The name occurs under the form of Sankhara in one of the letters of the king of Alasia to the Egyptian court.

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**The Great Text Commentary.**

**THE GREAT TEXTS OF HEBREWS.**

**HEBREWS I. 14.**

'Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?' (R.V.).

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**EXPOSITION.**

'Are they not all ministering spirits?'—He brings the whole class under the category of service, not dominion, for the words 'all' and 'ministering' are emphatic. None are excepted, not even the highest in rank; not even the princes of the nations, who rule not, but act as tutelary spirits, guardian angels. The assertion that they all serve is absolute, not merely relative to the kingdom of redemption, concerning which a supplementary statement is made in the closing words: 'Being sent forth for ministry for the sake of those who are about to inherit salvation.' Service is not an incident in the history of angels, it is their whole history.—Bruce.

The word here rendered 'ministering' is used in N.T. to express the temple service; and the word rendered 'ministry' or service is a form of the word that expresses deaconship or subordinate service generally. The worship and the work of angels is carried on in the great temple of nature and grace, and their service originates in the needs and claims of those who are soon to possess complete salvation. Of their ministry, for the benefit of all who believe, we have many examples under both Testaments. It is none the less real now that it is unseen.—Angus.

Two radically different Greek words, which call up in the mind associations of an opposite character, are translated in N.T. by one and the same English word, 'minister.' 'Are they not all ministering spirits?' The word used here is that from which our word 'liturgy' comes. It sets before us the angels as priests of the Heavenly Temple, engaged in the service of praise and adoration. Perhaps the one word which in English conveys the sense most accurately, is 'officiating'... 'Sent forth to minister,' etc. Here the ministration is not the performance of a devotional function, but simply the doing of service. The same word is used where Martha is said to have been cumbered about much serving; where the widows of the Hellenists are said to have been neglected in the daily ministration (i.e. in the daily distribution of Church funds); and, again, where the disciples of Antioch are said to have determined to send relief (sent 'for a ministration' of temporal resources) unto the brethren which dwelt in Judea.—Gouldborn.

'Sent forth.'—Continually—ever afresh—sent forth (pres. part.) on His errands.—Kay.

'To do service for the sake of them that shall inherit salvation.'—Not to be primarily referred to help or assistance rendered to the heirs of salvation (in which case it would be τοις μελέτοις, cf. Ac 11:30, 1 Co 15:29), but to service rendered to God who sends them. The service, however, which they discharge towards God, has the heirs of salvation for its object: it is done for the sake of those for whom is destined the inheritance of salvation.—Deitzsch.