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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

el-Arish, as the Egyptian frontier. Here it is called a 'river,' like the Euphrates, and not a 'wadi,' as elsewhere in the Old Testament. This, however, must be from a Babylonian point of view, since it was not a river, but a *nakhal*, or waterless wadi.

19. The Kenites, or clan of nomad smiths, from *kain*, 'a worker in metals,' resembled the wandering smiths or tinkers of the Middle Ages, who jealously kept to themselves the secrets of metallurgy. They lived in tents (Judg. iv. 11; 1 Chron. ii. 55; Jer. xxxv. 6, 7), and it was doubtless their removal from the devastated land of Israel that enabled the Philistines to deprive the Israelites of the services of a smith (1 Sam. xiii. 19). Their wandering habits led them to associate with the Amalekites or Bedouin (1 Sam. xv. 6; Num. xxiv. 21). In the time of Ramses II, the ironsmith was already so fully established in Canaan that in the

story of the *Travels of a Mohar* in Palestine, the hero is made to turn aside to one as soon as his chariot is broken.

The Kenizzites were an Edomite tribe (Gen. xxxvi. 11), some of whom settled in Judah. Caleb and Othniel, the first judge, belonged to them (Josh. xv. 17). In the Tel el-Amarna tablets there is a land of Kinza north of Palestine, in the neighbourhood of Kadesh, on the Orontes. The Kadmonites or 'Easterns' are called 'the children of the East' in Judg. vi. 3; 1 Kings v. 30. In the Egyptian story of the political refugee Sinuhit, written in the time of the twelfth dynasty, the hero takes refuge, first in Qedem, in the south-western part of Edom, and then with the prince Ammu-anishi of the Upper Tenu, in what was afterwards the territory of Edom.

(To be continued.)

Sermons for Children on the Golden Texts.

I.

'The opening of Thy words giveth light.'—Ps. cxix. 30 (R.V.).

1. How many of you can repeat this 119th Psalm? How many of you understand it? How many love it? The psalmist who wrote it had great pieces of God's Word by heart, especially the Law of God; he understood it; he loved it. This long psalm is just a song in praise of the beauty of the Law he knew and loved so well.

2. So when he says, in our Golden Text, 'The opening of Thy words giveth light,' he means that when anyone tries to learn and understand any of the Scriptures he learns to know God. The words of God are God's way of making Himself known. And when God is known aright, He is greatly loved. The soul is dark that knows not the love of God.

3. But, as the Golden Text, these words are taken in a still larger, fuller meaning. The lesson tells us how Lydia's heart was opened; how she was rescued from the darkness of sin into the glorious safety of the grace of God. It was the preaching of the gospel that did it.

4. So the gospel gives light. The gospel is the good news that a Saviour has come, a Saviour from

sin. Now sin is darkness. He that does evil abides in darkness and hates the light. When the gospel comes it scatters the darkness of sin, giving us fellowship with Him who is Light. When Jesus was upon the earth, He said, 'I am the Light of the World,' and He bade His followers walk while they had the light. And in the City of God there is no night, for the Lamb of God is its everlasting Light.

II.

'Believe on the Lord Jesus, and thou shalt be saved, thou and thy house.'—Acts xvi. 31 (R.V.).

1. The Philippian jailer could not do that until he had heard who the Lord Jesus was. So the apostle took him and told him. He told him of the coming of the Son of God into the world; of His miracles, and how he went about doing good; of His death and resurrection. Then he would tell him that He came into the world to be the Saviour of the world; that this was His deliberate and only purpose—'I came . . . to give my life a ransom.' He would tell him that He saved the world by dying for it. And he would let him see that none but the Son of God could do that for the world.

2. Then the apostle would bring it close to the jailer himself. *He* needed salvation; Jesus had died for him. He would quote the prophecy of Isaiah, 'Though your sins be as scarlet'; and the promise of Jesus Himself, 'Him that cometh unto Me, I will in no wise cast out.' He would give him to see that it was cleansing from sin, the actual abolition of, it that Jesus came to give.

3. Finally, the apostle would show the jailer that this cleansing from sin, which carried with it sonship and the inheritance of the saints in light, was his by faith. What is faith? He would describe it in its simplicity. It is the *need* of a Saviour from sin; it is the *discovery* of a Saviour from sin; it is the glad determination to *take* Him.

4. So the Philippian jailer *heard* about Jesus, and believed what he heard. In that belief he *found* Jesus, and rested upon Him alone for salvation. And in that faith he was *accepted* in the beloved, and received an abundant entrance into God's eternal kingdom and glory.

III.

'They received the Word with all readiness of mind, examining the Scriptures daily.'—Acts xvii. 11 (R.V.).

1. The 'Word' here is the gospel as St. Paul preached it to the people of Berea, and as we read it in the New Testament. The 'Scriptures' are the writings of the Old Testament. When the people of Berea heard of the coming of the Son of God into the world, and of His death and resurrection, they turned to the Scriptures of the Old Testament to see if that was promised there. St. Paul encouraged them to do so. He appealed to the Old Testament constantly. Like the Lord Himself, he told them that thus it behoved the Christ to suffer and to rise again from the dead. He came not to destroy the Law and the Prophets, but to fulfil them.

2. Jesus Christ is the explanation of the Old Testament. We may be sure that the people of Berea were familiar with the Old Testament, but it was only partly intelligible to them. Like the Ethiopian eunuch, they would ask, 'Of whom speaketh the prophet thus, of himself or of some other man?' Then St. Paul told them the facts

of the incarnation, life, death, and resurrection of Jesus Christ. The Old Testament was filled with meaning. They saw that the Law and the Prophets prophesied of Jesus.

3. This gave them a new interest in their Bible. The discovery of Jesus is always the discovery of the Bible. And they did not keep their study of the Bible to the Sabbath; they read it every day.

IV.

'God is a Spirit: and they that worship Him must worship in spirit and truth.'—John iv. 24 (R.V.).

1. So Christ told the woman of Samaria. She thought that one place was better than another for worshipping God. She had heard the question debated between Jerusalem and Gerizim. Christ's answer was that God is a Spirit, and so cannot be confined to temples made with hands, or be worshipped better in one place than another. He is in every place beholding the evil and the good. His ear is ever open everywhere to hear; His arm is always and everywhere outstretched to save. For He is a Spirit, unconfined as unseen, free as He is favourable.

2. But the Golden Text is chosen in reference to St. Paul's speech at Athens. Now the mistake of the Athenians was to think that God had a *form*, human or inhuman, and so could be represented in wood or stone, and not only so, but that He was partial and fallible and foolish like the very weakest of men. So St. Paul told them that as God is Spirit He cannot be seen, and should not be represented in art, and being Spirit He cannot favour one who tries to bribe or cajole Him. He is truth, as a Spirit must be, and all worship of Him must be in spirit and in truth also. He will have the heart's worship, and He will have it in sincerity and in truth.

3. Is all this cold and hard? *Our* worship is love. 'Whom having not seen we love.' God is Spirit, but we love Him none the less. We have come to know Him and love Him because He took flesh and dwelt among us. But we love not only the Son who came, but also the Father who sent Him. And then we worship in spirit and in truth. For the truth of our worship is seen in our life. And it is because we love God that we keep His words.