

Verses 25 and 26 refer to Messiah the Prince. Mr. Hammer follows the NEB translation and renders the expression "one anointed, a prince". He relates the reference in verse 25 to Zerubbabel (possibly), who was prominent in Jerusalem at the time of the return from exile, or to Joshua, the high priest at the same time. However, to interpret verse 26, he finds another "anointed one". This time it is the high priest, Onias III, who was

deposed by his brother Jason in 175 BC and later murdered (AV "cut off", NEB "removed"). As regards the fulfilments which were to be brought about by the end of the seventy weeks, the commentary is silent.

These endeavours to find an explanation of the text without admitting the possibility of long-term prophecy will certainly not endear the commentary to readers of *The Testimony*.
F. E. Mitchell.

Science

MEDICAL THEMES IN THE LETTERS TO TIMOTHY

(1) IN SICKNESS AND HEALTH

STEPHEN R. PALMER

Introduction

THE TWENTY-FIRST Olympiad of the modern era has been completed, and the physical prowess of men and women has been enthusiastically applauded by most of the world's population. It is becoming increasingly clear that the Olympic movement and the struggle for supremacy in sport has a deeper significance than the mere enjoyment of physical exercise. As an introduction to the Olympic Games the BBC produced a series of programmes entitled "The Olympiad". The series emphasised that the endurance of marathon athletes, the dedication of training, and the competition in face of almost intolerable stress were expressions of all that was best in man: his courage, patience, and search for excellence. But in a world which is fundamentally godless the international preoccupation with sport necessarily takes the form of a religion, worshipping, like all false religions, the strength and aspirations of man. It is especially easy today for young people to become absorbed by the popular trend, and although sport can

provide a very necessary outlet for tension and energy it must be kept in proper perspective. In this respect it is profitable to consider the inspired advice of Paul to Timothy.

Striving for Mastery

It is from the background of the ancient Olympic Games that Paul takes several illustrations as the basis of spiritual metaphors. Paul urges Timothy to "contend in the games", saying that, "If any man engage in the contest, yet he is not crowned, except he strives according to the rules". Of his own life Paul says, "I have contended in the games, I have finished the race, I have guarded the faith". But the use of these metaphors does not imply that Paul was encouraging Timothy in the athletic movement. Quite the opposite, for Paul asserts that "bodily exercise profiteth little", but, in contrast, "godliness is profitable unto all things" (1 Tim. 4:8). Nevertheless, the use of these metaphors would be particularly striking to Timothy since, probably, Timothy would be one of the least likely to

excel at sport. By his natural frailty, Timothy would probably have been excluded from the ranks of those who attempted to emulate the great sportsmen of the day.

When Paul wrote to Timothy “drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities” he suggests that Timothy was suffering from chronic ill-health possibly due to a recurring and debilitating illness. The tone of Paul’s letters to him also suggests that Timothy was not naturally an extrovert or imposing personality. Neither for that matter was Paul. The power of Paul’s letters, written through the Spirit, obscures the frailty and weakness of Paul’s physical presence. Paul, distressed by a chronic eye condition, admitted that, “in outward appearance” he was “base” (2 Cor. 10:1) and “rude in speech”. Some of the Corinthians described him in this way: “His bodily presence is weak, and his speech contemptible” (2 Cor. 10:10). There is an irony, then, in the style of Paul’s letters to Timothy. They exhort Timothy to be strong and mighty, to struggle and wrestle for spiritual prowess; a message made more poignant by the constitutional weakness and physical insignificance of both Paul and Timothy. But even though Paul might not have been a man’s man he was God’s man, and, although Timothy could not reach the heights of the Greek athlete, he could become a spiritual giant, for he too was, as Paul addresses him, a “man of God”.

A Sound Mind

Against this background of the physical ailments of Paul and Timothy it is interesting to note the frequent use of medical terms in the epistles; particularly since Luke, the beloved physician, was attending to Paul at the time they were written. The use of medical terms does not mean that the content of Paul’s letters was in part determined by the presence of Luke. What is happening is that Paul, through the Holy Spirit, wrote to Timothy in a style completely appropriate to their mutual circumstances as a reinforcement of his spiritual counsel.

The most frequently used medical term is **hugiainō**, translated, “sound” or “wholesome” (1 Tim. 1:10, 6:3; 2 Tim. 1:7, 13; 4:3). In other parts of Scripture it is translated “to be in good health”, “whole”. It is the word used to describe the healing powers of the Lord Jesus Christ. For example, when Jesus healed the man with the withered hand we read, “It

was restored whole, like as the other” (Matt. 12:13). The aspect in which Timothy was to be healthy was in mind through the health-giving words of Scripture. This is clear from the following phrases where **hugiainō** is used: “sound doctrine”, “wholesome words”, “a sound mind”, “sound words”.

This link between doctrine and spiritual health directs us to the basis for Paul’s thesis, the Law of Moses. Luke, Paul’s personal physician, might well have been trained in Greek medicine but it was not from this source that Paul draws his illustrations. Consistent with New Testament practice the principles which Paul expounds are the very same principles embodied in the Law of Moses.

Wholesome Words

Throughout his letters to Timothy, Paul is exhorting as a father to his “legitimate son in the faith” (1 Tim. 1:2). The exhortation is not as a Greek father to a Greek son but as a Hebrew father to a Hebrew son, even though Timothy’s natural father was Greek. God had commanded parents to teach the precepts of the Law “diligently unto thy children, and (thou) shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Deut. 6:7). Timothy’s mother had provided just such an atmosphere, and Paul urges Timothy to continue in it: “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus” (2 Tim. 3:14-15). It was those same Scriptures which embodied the hygienic precepts which protected Israel from the diseases of Egypt; but more importantly, whose principles of truth were “life unto those that find them, and health to all their flesh” (Prov. 4:22).

Thus, when Paul taught Timothy that his doctrine was the basis of a healthy mind and a wholesome life he was using the same figures of speech as the Old Testament Scriptures. In doing so he emphasises an important lesson. “The form of sound doctrine” which Paul delivered to Timothy is likened, not to a building which is sound in structure, for a building is static; but Paul likens his teaching to a human being who is full of health and vitality. The Word of God is living, not static. The

popular trend to separate between doctrine and works is based on a false representation of doctrine. True doctrine is the essential foundation for healthy living. Doctrine and works are as inseparable as the bond between food and life. The “wholesome words” are “the

words of our Lord Jesus Christ”, the “doctrine which is according to godliness” (1 Tim. 6:3). Consequently, to underestimate the importance of true teaching is to lower the standards of spiritual hygiene inviting infection by the standards of the world.

Prophecy

THE MOUNT OLIVET PROPHECY (1)

ELWYN HUMPHREYS

IT HAS ALWAYS been the first principle of sound exposition that Scripture should be interpreted in context. Both in the interpretation of the prophecies of Daniel and of the Lord's Mount Olivet prophecy, a strict adherence to this principle is absolutely necessary if confusion is to be avoided. In both prophecies we have allusions to previous Scripture made in a manner which takes for granted that the readers or hearers have an acquaintance with those writings.

The great theme of Daniel's predictions from chapter 8 to chapter 12 was the scattering of “the power of the holy people” (12:7). But Moses, long before Daniel, had predicted the breaking up of the holy people by a power of fierce countenance from far, which should come with the swiftness of an eagle, to besiege and scatter them if they were guilty of default in the covenant (Deut. 28:49-50). Balaam also was moved to an enigmatic reference to the coming of this power—“But ships shall come from the coast of Kittim, and they shall afflict Asshur, and shall afflict Eber” (Num. 24:24 RV). Gabriel made allusion to Balaam's words when speaking of the first intrusion of a naval power from the Western Mediterranean into the affairs of Syria, then ruled by Antiochus Epiphanes. “For ships of Kittim shall come against him” (Dan. 11:30 RV). Here was the first manifestation of Roman sea power on the Eastern Mediterranean seaboard, here were those who were destined to be the breakers of

Daniel's people. Gabriel also described them with the same phrase as that used by Moses—“A king (or people) of fierce countenance” (Dan. 8:23). This power was the little horn of the Grecian goat and the fourth beast of chapter 7.

The Seventy Weeks

In chapter 9 of the book, Daniel, having understood from Jeremiah's writings that the seventy years' captivity had been accomplished, was praying for Judah's return from exile. He prayed for forgiveness of past iniquities with a view to their restoration to grace, only to receive the crushing news that Judah's iniquity was not yet complete. Another 490 years, or seventy weeks of years, was still required for the filling up of that depravity, then would follow the consummating overthrow and desolation of Jerusalem and the sanctuary—“And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined” (verse 26).

The passage above is fundamental to the understanding of the Mount Olivet prophecy. Two facts of supreme importance are revealed. First, that Messiah would be slain, though sinless, in the middle of the final week of the seventy; second, that the armies of Messiah