

An Alphabetical Analysis

Part 7

Terms and texts used in the study of

‘Doctrinal Truth’

L to W

By

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Dispensational Truth
Just and the Justifier
The Prize of the High Calling
The Testimony of the Lord’s Prisoner
Parable, Miracle and Sign
The Form of Sound Words
This Prophecy
Life Through His Name

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Main articles are printed in full capitals thus: **REDEMPTION**. Subsidiary articles are printed in small capitals thus: **Manna**.

Please ignore the article 'the' when using the Index, i.e. 'The Passover Week' appears simply as 'Passover Week' and so throughout.

A Subject Index to all 10 Parts of this Alphabetical Analysis has been included at the end of each Part.

Note: The book Numbers will be right but the page numbers will only be right in the books

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A Subject Index
 (to all 10 Parts of this Analysis)
 will be found at the end of each Volume

FOREWORD

This second part of the Doctrinal Analysis completes the survey of the basic doctrines that, independently of all dispensational differences, must be held fast by every faithful Christian believer.

Many objectors to the teaching known as 'Dispensational Truth' attack their own false conception of what such a term means. If only they could distinguish between that which is fundamental to all callings and that which is peculiar to each calling, most if not all of their antagonism would dissolve. 'All have sinned, and come short of the glory of God', is true of all, under whatever dispensation they may be ranged. The Saviour's one Sacrifice for sin is the peculiar provision and peculiar necessity of no one calling or dispensation. Faith in the authority and trustworthiness of all Scripture is basic and independent of all distinctions, and the Person of Christ, His work and His grace is central and fundamental to every phase and subdivision of the purpose of the ages, whether focused upon Jew, Gentile or Church of God, Earth, Heavenly city or Far above all.

While only too conscious of the limitations both of our ability, and of the necessary recognition of available space, we nevertheless believe that none can peruse the following pages without profit, and if these two doctrinal parts lead to the conviction that:

'Other foundation can no man lay than that is laid, which is Jesus Christ' (1 Cor. 3:11),

we shall be honoured indeed.

TO THE READER

A distinction has been made in the type used to indicate subsidiary headings from those which are of first importance.

Titles of main articles are printed in Helvetica bold type capitals, and are placed in the centre of the page, thus:

LIFE

Titles of subsidiary articles are printed in Helvetica bold type small capitals, and are placed at the left-hand margin of the paragraph, thus:

Manna

Cross References

Cross references to articles in Parts 1 to 6 and 8 to 10 of An Alphabetical Analysis, are indicated by superscript numbers. For example:

Sons of God⁴ refers to the article with that heading in Part 4 of An Alphabetical Analysis.

Seventy Weeks^{4,9} refers to the articles with that heading in Parts 4 and 9, respectively, of An Alphabetical Analysis.

If the reference is to another page in this book, the page number is printed in brackets after the title of the article. For example:

Man (p. 70) refers to the article with that heading on page 70 of this book.

Structures

Where the meaning of a term can be illuminated by the structure of the section in which the term occurs, that structure is given, and as the scope of a passage is of first importance in the interpretation of any of its parts, these structures, which are not 'inventions' but 'discoveries' of what is actually present, should be used in every attempt to arrive at a true understanding of a term, phrase or word that is under review. Under the heading Interpretation², the uninitiated believer will receive an explanation and an illustration of this unique feature of Holy Scripture. In like manner, other exegetical apparatus such as Figures of Speech, and all such helps, are indicated under the same main heading.

Received Text (Textus Receptus)

This is the Greek New Testament from which the Authorized Version of the Bible was prepared. Comments in this Analysis are made with this version in mind.

Where there are textual variances between the Received Text and the Nestle Greek Text (or other critical texts) such variances are noted. The

phrase 'in the Received Text' is printed in brackets next to the word or words in question.

Liberty. See article on Freedom⁶.

LIFE

'If we have encountered difficulty defining the notions of reality, change and causation, it is certain that the definition of life will be still more difficult ... In its essence life is still, with all our familiar talk about it, the unsolved mystery of existence' (Ralph Flewelling).

The word 'life' translates three Greek words of clearly distinct meanings, and four different Hebrew words.

Zoe is the perfect and abiding antithesis to thanatos death. We recognize it by contrast, we can say what it is not, but it is elusive of definition still. From the general testimony of the Scriptures we can say that all life, however manifested, is derived from God, from the highest Spiritual Intelligence in glory, to the lowliest vegetable form. 'In Him we live, and move, and have our being' (Acts 17:28).

'Whatever has life has existence; but many things have existence which have no life' (Dr. E.W. Bullinger Lexicon & Concordance).

Let us review these different words employed in the inspired Scriptures to teach us something of the meaning of 'life'. First the Hebrew *chaiyim*. The first occurrences of this word are found in Genesis 1 and 2 where it is translated 'life', 'living' and 'beast'. It is used of 'the moving creature' 1:20; 'the beast of the earth' 1:24,25, and of Adam:

'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul' (Gen. 2:7).

With this we must link the second Hebrew word translated 'life', namely *nephesh*. This word is translated 'soul' some 450 times in the Old Testament, and the first occurrence of the word *nephesh* in Genesis 1:20,21 is where a living soul is rendered 'living or moving creature'. Genesis 2:7 is the fifth occurrence and links Adam with the rest of created beings, dependent upon God, as all are, for life as the source, and for breath to sustain it. This link, namely life -- breath, is seen in Genesis 9:4,5 where the life or soul of the flesh is vitally connected with the blood, even as Leviticus 17:11 declares. Genesis 2:7 stresses this by the way it employs the word *nephesh* and its derivatives. Let us exhibit this before the eye of the English reader:

'And the Lord God ... breathed (*naphach*) into his nostrils (*aph*) the breath of life; and man became a living soul' (*nephesh*).

The verb 'to breathe', the word 'soul' and the word 'nostril' derive from the same root, and the vehicle or medium is the nostrils.

Our immediate consideration is 'life', but we refer the reader to the article entitled Man (p. 70) for a fuller treatment than we can give here. The two other words translated 'life' are yom, meaning days or length of life (Psa. 91:16), and etsem, meaning bone (Job 7:15, A.V. margin), both of which are figurative expressions and need not detain us.

Zoe must be distinguished from bios. Bios means not life itself, but the manner of life, the means of living. Zoology is different from Biology inasmuch as Biology is the science of life in its evident acceptance, whereas Zoology is a department of Biology and is concerned with living animals, even as we think of the Zoological Gardens as something different from Kew Gardens. The widow, so graciously commended by the Lord, cast into the treasury all her 'living' (bios) not her 'life' (zoe). The good soldier does not become entangled with his 'living' (bios 2 Tim. 2:4). Cremer speaks of zoe as the kind of existence possessed by individualized being, to be explained as self-governing existence which God is and man has, or is said to have, and which on its part, is supreme over all the rest of creation.

Zoe aionios 'eternal or everlasting life', describes life, not so much as distinct from our present earthly existence, but rather as directly and in the clearest way contrasted with death in its widest range. In this sense life is described as the sum of the Divine promises under the gospel (Eph. 4:18; Tit. 1:2), and of the revelation of grace (Tit. 1:2); and even of gospel preaching (2 Tim. 1:10). Hence the expression 'The words of this life' (Acts 5:20); and Christ Himself is 'Our life' (Col. 3:4).

The purpose of the Gospel of John is given in John 20:31 as 'Life through His Name'.

'We speak on the one hand of zoology, for animals (ta zoa) have the vital principle: they live, as well as men ... but on the other hand, we speak of biography, for men not only live, but they lead lives, lives in which there is that moral distinction between one and another, which may make them well worthy to be recorded' (Trench, Synonyms of the New Testament).

Psuche, the Greek equivalent of nephesh, is translated 'soul' 58 times and 'life' 40 times in the New Testament. The following references in Matthew's Gospel will give a fair idea of its usage and meaning (Matt. 2:20; 6:25; 10:39; 16:25 and 20:28). In the New Testament psuche denotes life in the distinction of individual existence, (Rev. 8:9; 16:3). It is elsewhere used of man alone, and, indeed, primarily of the life belonging to the individual (Matt. 2:20). In English it appears in such words as psychic, psychology, etc. Pneuma 'spirit' is translated 'life' but once, namely in Revelation 13:15. Other words used which must be noted to complete the survey, are:

Zao	'to live'. 'We despaired of life' (2 Cor. 1:8).
Biotikos	'Belonging or pertaining to life' (Luke 21:34; 1 Cor. 6:3,4).
Apsucha	'Things without breath' (1 Cor. 14:7).
Agoge	'Course of life' (2 Tim. 3:10).
Biosis	'manner of life' (Acts 26:4).
Zoopoieo	'to make alive' (2 Cor. 3:6; Gal. 3:21).

Zoe is the life principle, God alone has 'life in Himself' (John 1:4; 5:26), this is life in its essence. Life more abundant (John 10:10), life

that is life indeed (1 Tim. 6:19 revised reading), life that embraces immortality (Rom. 2:7), life that will ultimately swallow up mortality (1 Cor. 15:19; 2 Cor. 5:4); this is the gift of God through the finished Work of our Lord Jesus Christ. When zoe is imparted and existing in an individual as his personal life, it is given another name, psuche. As an extension of this great subject, we turn our attention to the usage and implications of the term 'the breath of life' found in Genesis 2:7.

Elsewhere we have seen that man, equally with the lower creation, is called 'a living soul', but we also saw enough in the record of Genesis 1:26-28 to prevent us from concluding that he was that and nothing more. It is sometimes said that 'man is like the beasts that perish', but we should remember that the full statement is: 'Man that is in honour, and understandeth not, is like the beasts that perish' (Psa. 49:12,20), which is a somewhat different thought. Ephesians 4:17,18 says of the Gentiles, that they have 'the understanding darkened, being alienated from the life of God through the ignorance that is in them', which cannot be true of the lower creation.

We have seen that both man and the lower animals are called 'souls' (Gen. 1:20,21; 2:7), and at first glance we may conclude that man is nothing different from the beasts that perish. This, however, is too sweeping a statement, for while it is true that both man and beast 'have all one breath' (ruach), there is in Genesis 7:21,22 another word which seems peculiar to man alone, and therefore establishes an essential difference.

Neshamah. This word neshamah is generally translated 'breath' or 'breathe' in the A.V., its other renderings being 'blast', 'inspiration', 'soul' and 'spirit'. The word occurs 24 times, and we believe in 23 of the occurrences man only is the subject. The one passage which demands a more lengthy analysis is Genesis 7:21,22.

We propose therefore, to pass in review the 23 passages, and then consider Genesis 7:21,22 to see whether this particular word does, or does not, mark off man from all other creatures. For easy reference we will number each occurrence. Appendix 16 of The Companion Bible gives all references.

(1) 'And breathed into his nostrils the breath of life, and man became a living soul' (Gen. 2:7). It may be queried who it is that is said to breathe, God or Adam, for the pronoun 'he' does not decide the question. This breath is by the nostrils, and therefore in this respect differs in nothing from that of the lower creatures. Be the answers to these questions what they may, here is the introduction of something special in the process of creation, something quite exceptional, occurring nowhere in the record of Genesis 1, but finding somewhat of a parallel in the equally distinctive pause and counsel of Genesis 1:26.

(2) 'Thou shalt save alive nothing that breatheth' (Deut. 20:16). We know that sometimes both man and beast were destroyed by the advancing Israelites, as was the case at Jericho. But when taking the next city, Ai, Israel were, by divine command, expressly told to spare the cattle. 'And thou shalt do to Ai and her king as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof shall ye take for a prey' (Josh. 8:2). If we insist that neshamah in Deuteronomy 20:16 must include cattle, we introduce a serious

problem, but if we leave it to mean man, all is harmony. A glance at Deuteronomy 20:17,18 will strengthen this view, for it immediately goes on to enumerate those who were to be utterly destroyed, namely, the Canaanites, and the reason given is 'that they teach you not', etc.

(3) 'So Joshua ... utterly destroyed all that breathed' (Josh. 10:40). This is parallel with No. 2.

(4) and (5) 'There was not any left to breathe ... and all the ... cattle, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword ... neither left they any to breathe' (Josh. 11:11,14). Here the meaning of neshamah is obvious. None were left that 'breathed', yet all the cattle were spared.

(6) 'The blast (neshamah) of the breath (ruach) of His nostrils' (2 Sam. 22:16). The reference here is to God, and needs no comment.

(7) 'He smote all the house of Jeroboam, he left not to Jeroboam any that breathed' (1 Kings 15:29). This is the fulfilment of the word of Ahijah, given in 1 Kings 14:10,14, where the actual descendants of Jeroboam are in view.

(8) 'There was no breath left in him' (1 Kings 17:17). The widow's son is referred to here.

(9) 'By the blast of God they perish' (Job 4:9).

(10) 'Whose spirit came from thee' (Job 26:4). Spoken to men.

(11) 'All the while my breath is in me, and the spirit of God is in my nostrils' (Job 27:3).

(12) 'There is a spirit in man: and the inspiration of the Almighty giveth them understanding' (Job 32:8). This and the following passages we shall have to consider more fully; for the present we pass them by. They have no reference to the beast, but very intimately connect man with God.

(13) 'The spirit of God hath made me, and the breath of the Almighty hath given me life' (Job 33:4).

(14) 'If He gather unto Himself His spirit and His breath' (Job 34:14).

(15) 'By the breath of God frost is given' (Job 37:10).

(16) 'At the blast (neshamah) of the breath (ruach) of Thy nostrils' (Psa. 18:15).

(17) 'Let everything that hath breath praise the Lord' (Psa. 150:6). In Psalm 148 the heavens, angels, and all His hosts, sun, moon and stars, waters, dragons and all deeps, cattle and creeping thing, as well as man, are all called upon to praise the Lord, but 'everything that hath breath' does not occur there. In Psalm 150, however, man alone is in view throughout, and we force the lower creation

unwarrantably into this Psalm if we make 'everything that hath breath' go beyond its Scriptural connotation.

- (18) 'The spirit of man is the candle of the Lord' (Prov. 20:27).
- (19) 'Cease ye from man, whose breath is in his nostrils' (Isa. 2:22).
- (20) 'The breath of the Lord, like a stream of brimstone, doth kindle it' (Isa. 30:33).
- (21) 'He that giveth breath unto the people' (Isa. 42:5).
- (22) 'The spirit should fail before Me, and the souls which I have made' (Isa. 57:16).
- (23) 'Neither is there breath left in me' (Dan. 10:17).

Here are 23 of the 24 occurrences of neshamah. There are at least eight passages in the above list where the neshamah relates to God. No. 1 may not refer to God, but the parallel in No. 21 is highly suggestive. If we include this, there are nine occurrences which refer to God.

A reference to Nos. 11, 12, 14 and 22 shows a close connection between neshamah and ruach, spirit. This connection is important in more ways than one. It shows that the words are not identical, and therefore it does not follow that all who have ruach must necessarily have neshamah. No. 16 uses the phrase 'the neshamah of the ruach', which may prove of service later.

Nos. 12 and 18 show a close connection between neshamah and understanding and conscience -- the latter so called because it is a 'consciousness of God'.

As we allow these facts to weigh with us, it becomes more difficult to believe that all this distinctiveness is overset in Genesis 7:21,22. As the passage reads in the A.V. it certainly does look as though 'the breath of life' could be predicated of all, both man and beast. Let us, however, search and see. Let us first of all compare the A.V. with the R.V.:

'And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died' (A.V).

'And all flesh died that moved upon the earth, both fowl, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of the spirit of life, of all that was in the dry land, died' (R.V).

It will be noticed that whereas the A.V. has the word 'of' before fowl, cattle, beast and creeping thing, the R.V. omits it. The A.V. is truer here, inasmuch as it seeks to give effect to a distinction that is found in the Hebrew. Where 'of' occurs in the A.V. the Hebrew particle *beth* occurs, and this particle is generally translated 'in'. It will be noticed that there is no 'of' before 'every man'. Whatever the true translation may be, the point for the moment is, that even in this particular, man is separated from the beasts. The R.V. reveals the presence of the word 'spirit' as well as 'breath' here. The expression 'the neshamah of the ruach' is the same as

that used in Nos. 6 and 16 of the list of quotations given above, where the reference is to God.

As the passage stands in the A.V. it appears that we are told twice over that all died: 'And all flesh died'; 'of all that was in the dry land died'. The word 'of' in the second of these passages is not the same word as those already alluded to. It means 'from' and sometimes suggests some out of a number. The translation suggested by Dr. E. P. Woodward, whose researches along this line have been of considerable help, is as follows:

'And all flesh died that moved upon the earth (namely, all flesh), in fowl, and in cattle, and in beast, and in every creeping thing that creepeth upon the earth. And every man (all in whose nostrils was the breath of the spirit of life, from among all that was in the dry land) died'.

This translation, though perhaps inelegant, does recognize several features that are blurred in the A.V., and their recognition leads to a distinction between the animals that were destroyed in the Flood, and man. In Genesis 7:15, where there is no doubt that only animals are enumerated, we read: 'And they went in unto Noah into the Ark, two and two of all flesh wherein is the breath (ruach, not neshamah) of life'. It would not be true to say that 'all flesh' was exclusively used of the animals at the time of the Flood, but the full expression 'all flesh wherein is the ruach of life' appears to be used of the animals to the exclusion of man, while the other expression 'neshamah of the ruach of life' does appear to be used of man to the exclusion of the animals. This being so, we have the testimony of these twenty-four passages to prove that while man is physically a member of the animal kingdom, he is severed from that kingdom by something distinctive, the image and likeness of God, the personal touch of God at his creation, the possession of the neshamah, the breath of the spirit of life. The question of the immortality of the soul is left untouched. (See article Immortality6).

Love. Three words were employed by the Greeks for 'love', but one, eros, which denotes passion and sensual desire, was absolutely unsuitable to express the holy and moral character of Scriptural love. This leaves agapao and phileo. While the verb agapao is found in classical Greek the noun agape is not found.

'There is something peculiarly sacred in this word "love" which we are considering, inasmuch as it is unknown outside of the Scriptures. The word agape never occurs in the profane Greek writings and is entirely absent from the writings of Philo and Josephus. Philanthropia was the highest word used by the Greeks (Dr. Bullinger's Critical Lexicon). God has given us a new word in agape; for the language of men contained nothing high enough to denote this "Love in its fullest conceivable form"'. .

'We shall not go wrong if we define the distinction between phileo and agapao thus: Phileo denotes the love of natural inclination, affection, love, so to say, originally spontaneous, involuntary; agapao, on the other hand, is love as a direction of the will ... God's love to man in revelation is but once expressed by phileo (John 16:27) and once as philanthropia (Tit. 3:4). Phileo is never used of the love of men towards God (excepting the Lord Jesus Christ) Agapao, and never phileo is used of love towards our enemies' (Cremer).

Aristotle said 'The Deity exists not to love, but to be loved'. Whereas the New Testament which reveals the Mediation of Jesus Christ reverses this, and says 'We love Him, because He first loved us' (1 John 4:19), and we are directed to this sacrificial element in the love of God in both 1 John 3:16 and in John 3:16. The love of God must never be confused with His providence. God sends His rain and His sunshine on the wicked and on the just, but it is certain from the teaching of Scripture that none will ever know the love of God, who have no place for His Son. (See article So, John 3:16, p. 298). If we read solidly through the New Testament beginning at Matthew 1, we shall not read that 'God loved' anyone, until we arrive at John 3:16. Again if we read right through Romans 1 to 4, with all its marvellous opening up of the Gospel of grace, we do not meet the love of God until justification is an accepted fact (Rom. 5:5). The love of God is continually associated with 'giving'. 'God so loved the world that He gave His only begotten Son'; 'Christ also hath loved us, and hath given Himself'; 'The Son of God, Who loved me and gave Himself' for me.

Agape 'love' marks:

- (1) the relationship of the Father and the Son (John 15:10; 17:26),
- (2) the redeeming love of God (1 John 4:9,16),
- (3) the distinctive peculiarity of Christian love in relation to others (Eph. 1:15) and
- (4) to denote the believer's relation to God and to Christ (2 Thess. 3:5; 1 John 2:5).

Owing to the somewhat unsavoury associations attaching to the Latin words amor and amare, the Vulgate uses instead caritas and dilectio. As a consequence the word 'charity' is found as the translation of agape some 28 times. In the course of time charity has ceased to express the full meaning of love, and there is even a current saying, 'as cold as charity'. That most perfect Psalm of Christian love, 1 Corinthians 13, is so well known as to be thereby little known. Perhaps the reading of that chapter in a new version may help the reader. We therefore give Moffatt's* translation of this wonderful chapter:

* While we do not necessarily subscribe to the doctrinal views of Moffatt, we readily recognize his grasp of the language he translates.

- (1) I may speak with the tongues of men and of angels,
but if I have no love,
I am a noisy gong or a clanging cymbal;
- (2) I may prophesy, fathom all mysteries and secret lore,
I may have such absolute faith that I can move hills
from their place,
but if I have no love,
I count for nothing;
- (3) I may distribute all I possess in charity,
I may give up my body to be burnt,
but if I have no love,

I make nothing of it.

- (4) Love is very patient, very kind. Love knows no jealousy;
- (5) love makes no parade, gives itself no airs, is never rude,
- (6) never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness,
- (7) always slow to expose, always eager to believe the
- (8) best, always hopeful, always patient. Love never disappears.
As for prophesying, it will be superseded; as for 'tongues' they will cease; as for knowledge, it will be superseded.
- (9) For we only know bit by bit, and we only
- (10) prophesy bit by bit; but when the perfect comes, the
- (11) imperfect will be superseded. When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.
- (12) At present we only see the baffling reflections in a mirror, but then it will be face to face;
at present I am learning bit by bit,
but then I shall understand, as all along I have myself been understood.
- (13) Thus faith and hope and love last on, these three, but the greatest of all is love.

It is John who tells us that 'God is Spirit' in his Gospel, and who reveals that 'God is light' and 'God is love' in his first epistle. He who knows in heart as well as head all the teaching of this first epistle, will have a fairly complete presentation of Scriptural relationships of love.

- (1) The nature of God Himself (1 John 4:8,16). 'God is love'.
- (2) The relationship of the love of God with the sacrificial gift of Christ (1 John 3:16; 4:9,10).
- (3) The need for the believer to manifest his love to God Whom he has not seen by showing it to his brother whom he has seen (1 John 4:11,20).
- (4) Love has a perfecting effect and casts out all fear (1 John 4:17,18).
- (5) Our love is but the echo of God's greater love (1 John 4:19).
- (6) Love should be manifested in deeds not merely in words (1 John 3:18).
- (7) 'Beloved' is a precious title of the redeemed (1 John 3:2,21; 4:1,7,11).

Finally the salvation of God is so complete, so assuring, so unchallengeable, that we are 'persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord' (Rom. 8:38,39).

LUKE'S GOSPEL

The Light to Lighten the Gentiles.

The distinctive character of this Gospel considered.

In our booklet entitled *The Four Gospels*, we have set out a few of their distinctive differences; some of which we reproduce in this book, but the perusal of that booklet would be a good preparation for the more intensive study upon which we have now embarked. While the Gospel of John is of universal appeal, and its theme *Life through His Name** is fundamental to all callings, the Gospel according to Luke, by reason of the intimate association of its author with Paul the apostle of the Gentiles, should appeal very strongly to every member of the Church of the Mystery, the calling of the present parenthetical dispensation. By this we do not mean to assert that the Mystery which was not at the time a subject of revelation, is either found or hinted at in Luke's Gospel, but under the guidance of the Holy Spirit, Luke would be led to include or to omit certain features that are not distinctive of the Gospels of Matthew or John, thereby providing a record of the earthly life and ministry of the Son of God to which we may refer without the danger of introducing the many features of Israel's calling that characterize the Gospel according to Matthew. Paul would know most of Luke's story, although it is possible he did not actually see the account sent to Theophilus.

* An exposition of John's Gospel bearing the title *Life through His Name* can be obtained from The Berean Publishing Trust, 52A Wilson Street, London EC2A 2ER.

The writer of this Gospel is the writer of the Acts of the Apostles, the Gospel being written to one known as 'most excellent Theophilus' (Luke 1:3), the Acts opening with the words:

'The former treatise have I made, O Theophilus' (Acts 1:1).

We find Luke accompanying Paul to Rome, and he is found with him at the time of the end, Paul saying with evident feeling 'Only Luke is with me' (2 Tim. 4:11). In Colossians 'Luke, the beloved physician' sends greetings to the church (Col. 4:14). The first fifteen verses of Acts 1 are a summary of the teaching of the last chapter of Luke's Gospel, and form a link between the two writings. This overlap is set out in chapter 1 of the book *The Apostle of the Reconciliation*.*

* May be obtained from The Berean Publishing Trust, 52A Wilson Street, London EC2A 2ER

From Colossians 4:11 and 14 we gather that Luke was not one of the circumcision, and if he was, as is usually believed, a Gentile, he stands unique, for every other writer of the Scriptures was an Israelite excepting

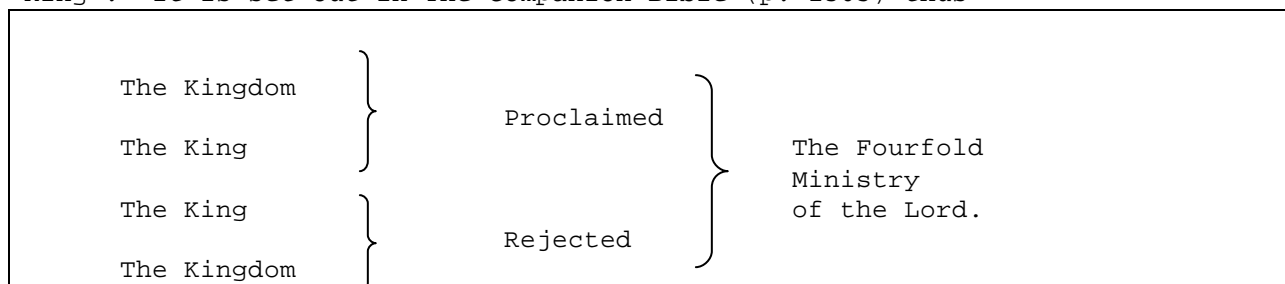
Job, who according to the LXX was a descendant of Abraham through Esau. Bloomfield feels that there is enough evidence in his writings to suggest that, like Timothy, Luke may have been the son of a Jewess, and of a Greek father. While inspiration cannot be limited to any class or nationality, it would be fitting for the apostle of the Gentiles to have a record of the earthly ministry of the Son of God written for him by one who was himself a Gentile. In chapter 1 of *The Apostle of the Reconciliation* we have given some samples of medical terms which are peculiar to the Acts, taken from the book on the medical language of Luke, by Hobart, which should also be consulted. While this testimony is overwhelming in showing the medical terms used by Luke, no amount of zeal even for a good cause justifies the slightest overstatement or proof, and the Rev. W.T. Penley M.A. in an article contributed to *The Thinker*, Vol. vi. 1894, draws attention to the fact that many so called distinctively medical terms were in common use. Penley's criticism of *The Medical Language of St. Luke* by the Rev. W. K. Hobart LL.D. is that:

'Dr. Hobart's standpoint is too narrow. He chooses to ignore how much St. Luke was under the influence of the Septuagint ...'.

'Out of the total number of words claimed as 'medical' by Dr. Hobart ... 388 belong to the Septuagint, leaving only 25 out of 413. This fact alone discredits his book'.

'Books on the preservation of health, by whomsoever written, Galen tells us, were for the public ... This implies a considerable general knowledge of medical terms'.

While the criticism of Penley should make us read Hobart with caution, it in no wise robs the testimony to the 'beloved physician' of the witness provided by his own choice of terms that differ from those employed by the other Gospels. The advice given in 1 Timothy 5:23 still sounds like a friendly prescription, and the use of the word thrombos in Luke 22:44 in his description of the Saviour's agony in the garden is unique, the word occurring nowhere else either in the New Testament or the LXX. The distinctive features of Luke's Gospel as compared with parallel passages in Matthew's account, prevent us from accepting the structure given in a much prized work, wherein each of the four Gospels has as its central feature 'The King'. It is set out in *The Companion Bible* (p. 1305) thus:



This outline can only be accepted if it is taken in the very broadest of meanings, but unless exceeding care is exercised, its very simplicity is likely to prevent the more important differences that characterize these four Gospels from being perceived and followed. As a contrast with this attempt to reduce the four Gospels to a common level, let the reader 'try the things that differ' and ponder the following examples of the differences that are observable upon a comparison of the testimony of Matthew and Luke.

(1) The Forerunner

(a) The Time and Period

Matthew 3:1, 'In those days'.

Luke 3:1,2, 'Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests'.

Matthew, the Hebrew writer for the Hebrews, is unconcerned about the bearing of Gentile rulers upon the date of John's commission, whereas Luke, the writer for the Gentiles, gives the utmost attention to the Gentile powers that be.

(b) The Preaching of John

Matthew 3:1,2, 'Came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the kingdom of heaven is at hand'.

Luke 3:2,3, 'The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins'.

Here once more the divergence is according to plan. Matthew, the writer of the gospel of the King, for the Hebrew Christian, stresses 'repentance in view of the kingdom of heaven'; Luke, companion of Paul, and writing for the Gentile convert stresses 'the remission of sins'.

(c) The Quotation from Isaiah

Matthew 3:3, 'For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight'.

Luke 3:4-6, 'As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God'.

It will be seen at once, that Luke could not be satisfied with the brief quotation made by Matthew. He must go on until 'the salvation of God' seen by 'all flesh' is reached, for such a theme coincides with the purpose of his Gospel.

(2) The Birth of Christ

(a) The Time and Period

Matthew 2:1, 'Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king'.

Luke 2:1,2, 'And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria).'

Matthew's circumference is Judaea, and its centre, Herod. Luke's circumference is 'all the world', and its centre, Caesar Augustus.

(b) The Worshippers

Matthew 2:1, 'There came wise men from the east to Jerusalem'.

Luke 2:8,15, 'There were in the same country shepherds ... Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us'.

Matthew makes no reference to the shepherds; Luke makes no reference to the wise men. Each is divinely guided in his selection as the sequel will show.

(c) The Purpose of the Nativity

Matthew 2:2,5, 'Where is He that is born King of the Jews ... they said ... In Bethlehem of Judaea'.

Luke 2:11, 'For unto you is born this day in the city of David a Saviour, which is Christ the Lord'.

Here the contrast is most marked. Matthew says in Bethlehem is born the King, Luke says in Bethlehem is born a Saviour, each evangelist keeping strictly to his aim and purpose.

Luke supplements his account of the shepherds' and of the angels' testimony by the added doxology 'Glory to God in the highest, and on earth peace, good will toward men', whereas Matthew quotes the prophet Micah saying 'that shall rule My people Israel'. In addition, old Simeon is brought before us, an Israelite looking for the consolation of Israel, but when he saw the Infant Christ and took Him in his arms, the Gentile is mentioned first, strange as it may seem. He said, 'A light to lighten the Gentiles, and the glory of Thy people Israel' (Luke 2:32).

(3) The Lord's Opening Ministry

(a) The Context

Matthew 4:1, 'Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil'.

Luke 4:1, 'And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness'.

No comment is here necessary, the only reason these passages are quoted is to show that the next statements are rightly compared together.

(b) The Subject of the Ministry

Matthew 4:17, 'From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand'.

Luke 4:18,19, 'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord'.

Here once again each evangelist is true to the purpose of his Gospel; Matthew consistently speaks of the kingdom from Israel's standpoint, Luke of the gospel from the standpoint of the Gentile. The Lord continued His discourse and drew attention to the fact that in the days of Elijah there were many widows in Israel during the great famine, but unto none of them was he sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed, saving Naaman the Syrian. Just as with the supplement in the second chapter, so here, the Gentile not the Jew is pre-eminent, both the widow of Sarepta and Naaman being Gentiles. One further illustration will suffice.

(4) The Second Coming

(a) The Context

Matthew 24:19, 'And woe unto them that are with child, and to them that give suck in those days!'

Luke 21:23, 'But woe unto them that are with child, and to them that give suck, in those days!'

As above, these two passages are quoted to establish the fact that both record the same prophecy.

(b) The Prophecy

Matthew 24:21, 'For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be'.

Luke 21:23,24, 'For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled'.

Here, therefore, is a demonstration of the distinctive point of view of each Gospel. Matthew traces the Saviour's descent back through David and Abraham and stays there; Luke however pursues it back to Adam. Matthew speaks of the quest of the wise men and their question concerning the King of the Jews; Luke tells of the angels and the shepherds, and that the Child born in the city of David is a Saviour. Old Simeon supplements by putting the Gentile first. The opening ministry of Christ as recorded by Matthew speaks of the Kingdom as does that of John the Baptist, whereas in Luke the opening ministry of the Lord stresses the gospel of mercy and deliverance; while instead of announcing the kingdom, John preaches the remission of sins.

We all know what a prominent position is given by Matthew to the parables of the mysteries of the kingdom; in no lesser prominence the distinctive parables of Luke set forth his peculiar teaching. Who but Luke

could record the parable of the Good Samaritan? How fitting is the parable of the Prodigal Son! The parable of the Unjust Steward with its use of *oikonomia* illustrates Paul's usage of the word translated 'dispensation' in his epistles. The parable of the Pharisee and the Publican is the doctrine of Romans in picture form, and contains the only evangelical use of 'justification' found in the four Gospels. The parable of the 'ten pounds' is similar, but not the same as the parable of the 'ten talents' recorded by Matthew. The special point of Luke's parable is the statement that it was uttered to correct the impression 'that the kingdom of God should immediately appear'. Consequently the nobleman in this parable 'went into a far country to receive for Himself a kingdom, and to return' (Luke 19:11,12).

The reader will find upon careful comparison, that in the smallest details, Matthew and Luke can be discovered consistently heading for their distinctive goals, and while such an examination cannot be conducted in these pages, the reader who has never attempted it has a joy awaiting him that no second-hand acquaintance with Holy Writ can provide. We shall find many incidental and minor variations as we proceed with the systematic exposition of this Gospel and these will be noted. We accordingly pass on to another and very important feature.

Many expositors have been somewhat puzzled by the fact that, while Luke affirms that he arranged his subject matter 'in order', that order is not easily recognized. As the Rev. F.E. Powell wrote 'That anyone writing "in order" should produce chapters 9:1 to 18:30 has always perplexed me'. A very exhaustive examination of the chronological problem of this section was carried out by Lt. Col. G. Mackinlay, Vice-President, Victoria Institute; and J.J.B. Coles, who contributed several articles to *Things to Come*, said of these studies:

'Studies in the synoptic problem are at present very superficial. Colonel Mackinlay's suggestions as to a specially arranged order are very helpful, and may lead to a more reverent and a more spiritual grasp of a very deep subject of the inter-relationship of the four Gospels'.

M.L. Rouse commenting on this chronological problem says:

'If Luke's account were consecutive from his tenth and eleventh chapters, we should have one disciple on behalf of the rest asking his Master how to pray nearly two years after He had taught them how to do so (according to St. Matthew's Gospel), although they had been in His company ever since'.

The details which must be examined and the proofs that must be produced await our study of the chapters in question. However, without either going into the problem or exhibiting the proofs to justify our conclusions, we give the following simplified structure of Luke's Gospel, paying particular attention to the fact (yet to be established) that he pursues the thread of his narrative from chapter 4:14 unto the arrival of the Lord at Bethany (Luke 10:42) six days before the crucifixion (John 12:1). Then with Luke 11:1 there is a retrogression to the time of the Sermon on the Mount, nearly two years earlier, and again we are led by another series of events, to the week of the Lord's Passion at Jerusalem and so to the same date line as that of chapter 10:42 (Luke 14:24). At verse 25 we go back yet once more to a period just before the Transfiguration, some six months before the end which takes us to 22:53. From this point the narrative runs on to the close

of the Gospel. It is too early in our studies to attempt a literary structure of the whole Gospel; all that we will indicate here is the framework of the great central section Luke 4:14 to 22:53.

4:14 to 10:42	First Record	Nazareth to Bethany.
11:1 to 14:24	Second Record	Prayer and Parable.
14:25 to 22:53	Third Record	Discipleship, Cross and Throne.

Luke leads his reader along three avenues converging on a common centre, the cross and the resurrection and not by a continuous unbroken thoroughfare. The headings given in the above analysis are tentative. We are here simply recognizing that the chronological problems of this great section suggest that it is threefold and cannot be summed up under the words 'King and Kingdom' without beclouding the essential nature of Luke's Gospel. As our study proceeds, these sections will yield to fuller analysis; for the present we must leave them for a closer consideration of the introductory verses of Luke 1:1-4. Irenaeus says 'Luke set down in a book the Gospel preached by Paul' which if not true, nevertheless contains an element of truth, namely, that Luke's account provided the apostle Paul many features that would justify his relation with the Gentile that would not have been discoverable in either Matthew or Mark. John's Gospel, it must be remembered, was not written until long after Paul's death.

Luke defines his authority and explains his method

The introduction of Luke's Gospel is addressed to a person of some rank or standing, 'most excellent Theophilus', the title *kratistos* being the same as that given to such governors as Felix and Festus (Acts 23:26; 26:25). That Luke does not feel under any necessity to be more explicit is in favour of the genuineness of this Gospel; it is assumed that his primary readers would know quite well who the most excellent Theophilus was. While Paul said to the Corinthians 'Not many noble are called' (1 Cor. 1:26), he said 'Not Many', not 'Not Any', and the record of the Acts contains the further statement:

'Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few' (Acts 17:12).

The language used by Luke in this introduction is 'more laboured and formal' (Alford) than that found in the remainder of the Gospel, and this was but following the custom of the time, and is not unknown in the wording of Prefaces and Addresses to this day. 'Forasmuch', the Greek word with which this Gospel opens, is not found elsewhere in the Scriptures, but is found in classical writers. The introduction written by Luke is in marked contrast with the opening of Matthew's Gospel, which takes the reader straight back to David and Abraham. This note we shall have to sound again and again and believe that the very accumulation of instances in which Luke is seen leaning to the Gentile side of the truth, where Matthew stresses some relation with Jew and the earthly kingdom, will provide overwhelming proof that there is every reason, when studying these four Gospels, to observe their differences, rather than to attempt that which God alone could have inspired, namely one composite presentation of the earthly life and ministry of the Son of God in one account. The Gentile aspect manifest in Luke's writing is as inspired as the Jewish aspect of Matthew or the worldwide reach of John. The failure on

the part of many writers to produce a 'harmony' of the four Gospels that does not exhibit patches and gaps that no ingenuity can hide or fill, warns us against attempting this task. In contrast, we must place the light and truth that are revealed the moment we 'try the things that differ', 'compare spiritual things with spiritual' and seek to emulate the unashamed workman of 2 Timothy 2:15. Luke tells us that he had been moved to the writing of his treatise by the fact that (1) many had taken in hand to set forth in order a declaration of those things which are most surely believed among us and (2) that he himself, having had perfect understanding of all things from the very first, felt likewise the urge to write in order, so that the most excellent Theophilus might know the certainty of those things wherein he had been instructed. The movement of thought in this introduction is twofold. Our attention is first of all directed to 'many' by Luke and then to himself, 'me also'; in both there is an emphasis upon 'order' and 'certainty' although different words are employed. Luke speaks of 'eye-witnesses' 'from the very first' as well as having perfect understanding of all things from the very first. Luke does not say that he owed anything to those who were eye-witnesses, but that he had been fully equipped for the task. This would not rule out the accredited testimony of others; it only assumes independent responsibility in the selection and presentation of the subject matter.

Introduction (Luke 1:1-4)

A	1:1.	Forasmuch	Formal Introduction	(classical usage).	
	B	1:1.	Many	The other writers.	
		C	1:1.	Object To set forth a declaration in order.	
			D	1:1.	Substance Things most surely believed.
			E	1:2.	From beginning Eye-witnesses.
A	1:3.	It seemed good	Formal introduction	(Acts 15:25,28).	
			E	1:3.	From very first Perfect understanding.
	B	1:3.	Me also	The present writer.	
		C	1:3.	Object To write unto thee in order.	
			D	1:4.	Substance Certainty of things instructed.

We have observed that the formal 'Forasmuch' has classical parallels. We now observe that in verse 3 Luke adopts another set of formal introductory words, which we later find were employed by the council at Jerusalem when they prefaced their letter to Gentile believers with the words 'It seemed good to us, being assembled with one accord' and 'it seemed good to the Holy Ghost and to us' (Acts 15:25,28).

The birth, life, death, resurrection and ascension of the Incarnate Word, the Son of God, most naturally and most rightly moved many to take in hand the praiseworthy task of collecting and preserving the testimony of those who were eye-witnesses and ministers of 'The Word', and there is no suggestion here that these records were untrue, or that they were apocryphal gospels. Luke, while recognizing their worth, was impelled to write a fuller

account which it was the good pleasure of the Lord to superintend by inspiration, and to preserve by grace for the use of others beside Theophilus, whose instruction was the immediate concern of Luke, by his own confession. These earlier writers had taken in hand:

'To set forth in order a declaration'.

Anataxasthai 'to set forth in order'. The basis of this word is the Greek word taxis 'order' as in Luke 1:8 'in the order of his course'. Luke echoes this idea when he says that it seemed good to him 'to write in order', where the word he uses is kathexes, which while it can indicate order in time, 'afterward' (Luke 8:1), is better understood by referring to Acts 11:4 where Peter is said to have:

'rehearsed the matter from the beginning, and expounded it by order unto them',

which suggests a sequence of events, showing how one thing necessarily leads up to another, until he cried:

'What was I, that I could withstand God?' (Acts 11:17).

It is this method of instruction which characterizes Luke's Gospel. He too, begins at the beginning; he traces the story of the gospel from the birth of the forerunner, and pursues one line of teaching until it approaches the climax of the Cross. Then he returns and makes two more such approaches, before setting out in fulness the record of the Cross and the Resurrection.

Luke is the only writer in the New Testament to use the Greek word kathexes 'in order', the other occurrences being translated 'afterward', 'after', 'by order' and 'in order' (Luke 8:1; Acts 3:24; 11:4; 18:23). It is this word that gives us the words 'catechism' and 'catechize', which originally meant 'to din into the ear', and then, to instruct by the Socratic method of question and answer. This thought of teaching that 'dins (the truth) into the ear', is at the extreme pole from that attitude which Paul reveals will be characteristic of the time of the end, when teachers will just satisfy with the myths and fables those who have 'itching ears' and who will turn away their ears from the truth (2 Tim. 4:3,4). Luke does not adopt the popular 'catechetical' method. He does not put questions to Theophilus, but by taking the two expressions together which are translated in Luke 1:1,4, 'in order', we perceive that Luke proposed a very different approach to his subject than Matthew did. John again, confessedly eliminating much material that was before him, strung the whole teaching of his Gospel, like a string of beads, on the eight signs which he was inspired to select (John 20:30,31). (See Life Through His Name by the same author).

Luke, after speaking of those who were eye-witnesses 'from the beginning', brings forward his own qualifications for the task he now enters upon:

'It seemed good to me also, having had perfect understanding of all things from the very first' (Luke 1:3).

'From the very first' is obviously placed in correspondence with the words of verse 2 'from the beginning', and this is an important factor in arriving at the true translation of the Greek word anothen 'from the very first'. This word anothen is used of the rending of the veil 'from the top

to the bottom' (Matt. 27:51) and of the gifts that are 'from above' (Jas. 1:17), and those of us who believe that all Scripture is given by inspiration of God are naturally attracted very favourably to the rendering which enforces this thought, namely:

'Having had perfect understanding of all things from above',

as though Luke would place in strong contrast the inspired record he was about to make, over against the testimony of mere honest but uninspired eye-witnesses. Inspired truth needs no bolster, and zeal for truth cannot justify the slightest introduction of bias into a translation. Luke does not say that he received his information from above, but that he had 'followed accurately' all things from the very start. The following translations indicate the intention of the writer:

'After careful investigation of the facts from their commencement' (Weymouth).

'Having closely traced from the outset all things accurately' (Rotherham).

'Inasmuch as I have gone carefully over them all myself from the very beginning' (Moffatt).

It would appear from this concerted testimony that we must not drag this passage in as a proof text of Divine inspiration, even though we may unfeignedly believe that Luke's Gospel is a part of all Scripture which is given by inspiration of God.

Parakoloutheo is translated 'follow' in Mark 16:17, and this is the translation of five other combinations of the verbal stem. Josephus has a remark which illuminates the distinction intended by Luke in the choice of the word parakoloutheo:

'...since every one that undertakes to deliver the history of actions truly, ought to know them accurately himself in the first place, as either having been concerned in them himself, or been informed of them by such as knew them' (Flavius Josephus Against Apion. Book 1, section 10).

In the Greek of this passage, Josephus opposes *ton parekolouthekota* what he had diligently observed for himself with *to punthanomeno* what he had learned from others. That Luke was using the accepted mode of address, as well as obeying the true canons of investigation and teaching is further seen by noting the parallel with the opening words of this controversy of Josephus with Apion:

'I suppose that, by my books of the Antiquities of the Jews, Most Excellent Epaphroditus'.

Further parallels in Josephus with Luke's approach are found a few lines further down:

'However, since I observe a considerable number of people giving ear to the reproaches that are laid against us ... I therefore have thought myself under an obligation to write somewhat briefly about these subjects in order to convict those that reproach us of spite and

voluntary falsehood, and to correct the ignorance of others, and withal to instruct all those who are desirous of knowing the truth ...' (Against Apion. Book 1, section 1).

Luke could have received his message 'from above', but he can hardly be said to have 'closely traced', 'gone over carefully', made 'careful investigation' from above. Another, like other words in the same class, operates both in space and in time. In space we can translate 'from above' and in time 'from the beginning' and this is the evident intention of Luke here. God can as surely give infallible discernment when sifting evidence, as he can give the subject matter direct. 'In sundry times and in divers manners' God spake to the fathers by the prophets, and in Luke, as in John, 'divers manners' are once again evident in these books of the New Testament. The eye-witnesses and ministers of the Word (Luke 1:2) include the apostles, and the composition of the twelve was definitely limited to those who 'beginning from the baptism of John, unto that same day that He was taken up' had companied with the rest all the time covered by the Lord's earthly ministry (Acts 1:21,22; John 15:26,27):

'The apostles delivered these matters orally to the churches in their teaching ... and others drew up accounts from catechetical instruction'.

'Theophilus had then been orally instructed in the narratives which form the subject of this Gospel: and Luke's intention in writing it is, that he might have a more accurate knowledge of these histories' (Alford).

The word translated 'certainty' in Luke 1:4 is the Greek *asphaleia* elsewhere translated 'safety' (Acts 5:23; 1 Thess. 5:3). *Asphales* is the word translated 'safe' in Philipians 3:1, and Luke seems to have the same idea. To Luke, to speak the same things, indeed, was not grievous, but for Theophilus and for us it is indeed 'safe'. Other variants are *asphalizo* 'sure', 'fast' (Matt. 27:64,65,66; Acts 16:24) and *asphalos* 'safely', 'assuredly' (Mark 14:44; Acts 2:36; 16:23). *Sphallo*, to supplant, to trip up by the heels, does not occur in the New Testament. The word used by Luke translated 'certainty' has the primitive idea underneath it of safety, security, steadiness, especially in connection with the thought of a foothold.

Such is the introduction written by Luke to this Gospel, and our expectation of accuracy of detail, a systematic presentation of the truth, and a consideration for 'order' is not disappointed by a study of the record that follows.

The spirit and power of Elias (Luke 1:5-25)

The close conformity of Luke's opening words to current usage lends weight to the translation 'having closely traced' from the beginning the things which eye-witnesses and ministers of the Word had testified. Luke now proceeds to give 'in order', not especially chronological, but an order following some preconceived plan, an account of those things in which Theophilus had been 'catechized', so that he may be assured of their certainty and of their truth. Matthew opens his Gospel with a genealogy that commences with Abraham. John has no genealogy, for he takes us back to the period covered by Genesis 1:1 'In the beginning'. Mark opens with the beginning of the Gospel by introducing the public ministry of John the

Baptist, but Luke goes to the moment when the birth of John the Baptist was made known to Zacharias, the priest, his father.

'There was in the days of Herod' (Luke 1:5).

We do not intend cumbering our present study with comments on every person that is mentioned in this record, but any reader unacquainted with the terrible character of this king of Judaea might find help and illumination by reading the articles Nos. 9 and 10 entitled The Powers That Be in Vol. 29 of The Berean Expositor, which end with the following words:

'Such was the state of affairs when there was born at Bethlehem the Infant Christ.

'In the very year stained by the tragic abominations which we have narrated, the angels proclaimed above His cradle their Divine song of "Glory to God in the highest; on earth peace, goodwill toward men"'. .

In those days 'there was ... a certain priest named Zacharias, of the course of Abia' (Luke 1:5). Alford draws attention to the change of style that takes place with the opening of verse 5. 'The style now totally alters and becomes Hebraistic' and suggests that Luke had before him a document translated or compiled from an Aramaic oral narration, which, under the guidance of the Spirit, forms part of the works of God. In 1 Chronicles 24, we learn that in the closing days of David, the sons of Aaron were divided into twenty-four courses, the eighth being the course of Abijah, which in Greek is written Abia (1 Chron. 24:10). These courses were changed every week, beginning each week with a sabbath. The Companion Bible in Appendix 179, has three important computations which should be studied carefully.

- (1) A chart showing parallel datings of the times of our Lord.
- (2) A chart showing dates of the begetting of our Lord and of His birth.
- (3) The course of Abia.

In this third section, evidence is provided to show that the miraculous begetting of the Saviour, and not His birth nine months later, took place on December 25th, in what we must now call the year 5 b.c., the birth of the Lord taking place on the fifteenth of Tisri, or September 29th, 4 b.c. The wife of Zacharias was one of the daughters of Aaron, and her name was Elisabeth. The first one of this name was the wife of Aaron himself, and her name in the Old Testament is spelled Elisheba (Exod. 6:23). They were a godly couple, walking in all the commandments and ordinances of the Lord, blameless, but even so Elisabeth was barren and had no child, and both were well stricken in years. Quite a number of times in the outworking of the Divine purpose, those through whom the seed should come, or through whom some prophet like Samuel should come, were childless. Sarah, Rachel for a long period, and Hannah come immediately to mind. The reason appears to be to draw attention to the Divine side of this process, and to realize that unassisted human nature was totally insufficient. John the Baptist's conception and birth were miraculous in the limited sense that Isaac's was, but not in the full sense that the virgin birth of Christ must have been. It provided however a fitting preparation for that mighty event, as we shall see. The work of the priests each week was threefold. One removed ashes, one brought coals, one burned incense, and the lot fell to Zacharias for this

last office. While he thus ministered to the Lord, an angel appeared, which caused Zacharias to be troubled, and a great fear fell upon him. Zacharias is, however, told that at long last he should have a son by his wife Elisabeth, and that his name should be John, that great joy should be felt at his birth. Following these words of comfort which were purely personal to Zacharias and to his wife, the angel's words take on a prophetic note, which calls for a more careful examination.

'He shall be great in the sight of the Lord' (Luke 1:15). These words find an echo in the second announcement made by Gabriel recorded in verses 13,15,31,32.

'Thou shalt call his name John'.
'For he shall be great in the sight of the Lord'.
'Thou ... shalt call His name JESUS'.
'He shall be great, and shall be called the Son of the Highest'.

John, however, for all his greatness was but a forerunner, 'to make ready a people prepared for the Lord'. Jesus was to be King, and of His kingdom there was to be no end. The more the greatness of John the Baptist is seen, the greater the Lord of Whom he was a forerunner must appear. John for all his greatness, while a witness of the light, 'was not that Light' (John 1:8), but rather was a 'bright and shining lamp' (John 5:35); Christ alone is the 'Word', John for all his greatness was content to be 'a voice' (John 1:23). John declared that he was not worthy to unloose the latchet of the Saviour's shoe, that, while the Son of God was 'from above', John the forerunner, was of the earth. His testimony was continually 'He must increase, but I must decrease' (John 3:30). Apart, however, from the comparison with His Lord, John was indeed, when compared with his fellow men, not only 'great' but 'greater' (Matt. 11:11; Luke 7:28). Now follow statements concerning John that deal more particularly with his prophetic office. He 'shall drink neither wine nor strong drink' (Luke 1:15). It is generally conceded that these words indicate that John the Baptist was a Nazarite from birth. The first reference to the Nazarite vow is found in Numbers 6, where we read:

'When either man or woman shall separate themselves (Heb. pala do something wonderful, or as it is rendered in Lev. 27:2 shall make a singular vow) to vow a vow of a Nazarite, to separate (Heb. nazar) themselves unto the Lord: he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation (Heb. nazar) shall he eat nothing that is made of the vine tree, from the kernels even to the husk' (Num. 6:2-4).

In order to understand the bearing of this abstinence from wine that was characteristic of the life of John the Baptist, we should not fail to observe the evident association with wine, and the promise 'He shall be filled with the Holy Ghost, even from his mother's womb' (Luke 1:15). With this we can compare such passages as, 'Be not drunk with wine, wherein is excess: but be filled with the Spirit' (Eph. 5:18). 'These are not drunken, as ye suppose ... But this is that which was spoken by the prophet Joel' (Acts 2:15,16). Here are two other passages where intoxicants are placed over against the filling of the Holy Spirit even though in Acts it is a filling with 'gifts', and in Ephesians it is the Spirit Who is the Filler. Dr. John Lightfoot says, 'The Jewish doctors

positively affirm without any scruple' that the vine was the forbidden tree of the garden of Eden. We do not, however, feel that there is any need to identify the tree of Knowledge; any tree however innocent and good if put under a ban would suffice. In the lapse of Noah, who stands to the earth after the flood much as Adam did in the beginning, we see most positively how the drinking of wine played into the hands of Satan, bringing a curse down upon Canaan and his descendants. In the double story of Adam and Noah three trees play a significant part: the Fig, the Vine and the Olive.

John the Baptist's mission, here defined, is that of a forerunner:

'And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias' (Luke 1:16,17).

John categorically denied that he was Elijah.

'Art thou Elias? And he saith, I Am not' (John 1:21). After the Transfiguration, and the appearance of Elijah on that memorable day, the disciples asked the Lord:

'Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that He spake unto them of John the Baptist' (Matt. 17:10-13).

We may not have so understood the Lord's words upon reading them for the first time, but already in Matthew 11 the Lord had said:

'For all the prophets and the law prophesied until John. And If Ye WILL Receive It, this is Elias, which was for to come. He that hath ears to hear, let him hear' (Matt. 11:13-15).

John was not Elijah, he was to go before the Lord 'in the spirit and power of Elijah' (Luke 1:17), but conditionally he was Elijah if the Jews were believing and accepting their Messiah -- but they were not. The words 'He that hath ears to hear, let him hear' which follow in Matthew 11:15, follow the cryptic or parabolic form of utterance in Matthew 13:9,43 and Revelation 13:9. In like manner the Saviour could not answer with a plain Yes or No the question, 'Wilt Thou At This Time restore again the kingdom to Israel?' (Acts 1:6) because of the contingency introduced by the call to Israel to repentance.

Should the reader still feel that John the Baptist was Elijah to the exclusion of the coming of that prophet before the Second Coming of Christ, let him turn to the prophet Malachi and ask whether John the Baptist was sent 'before the coming of the great and dreadful day of the Lord' (Mal. 4:5), and so, as a matter of course, before the fulfilment of Joel 2:31. 'Elijah', said the Saviour, 'shall first come and Restore All Things, yet Peter in Acts 3:21 declares this restitution (same word as 'restore') of all things is yet future. In like manner John the Baptist 'fulfilled' Isaiah 40:3, yet 'every valley' has not yet been exalted, 'all flesh' have not yet seen the glory of the Lord, Israel shall yet hear the words 'Comfort ye My people', and rejoice to know that her 'warfare is accomplished'.

Five months pass, during which Elisabeth remained in seclusion, and in the sixth month of her conception, the same angel Gabriel was sent by God to Nazareth to a virgin espoused to a man whose name was Joseph, of the house of David. The announcement by the angel of the birth of John was made to the father, who was stricken with dumbness for his reluctance to believe. The announcement at Nazareth was made direct to Mary, Joseph being unacquainted with the facts of this extraordinary case until later.

If the record of the birth of John the Baptist was important enough for Luke to commence his instruction with so circumstantial an account, how much more must that conception and birth be of Him Who is designated The Son of the Highest, Emmanuel, God with us, of Whose kingdom there shall be no end. Accordingly, we must allow this brief chapter of the story of one who came 'in the spirit and power of Elias' to form an introduction to the birth of Him Who, though of Israel according to the flesh, yet was according to the Spirit, declared to be the Son of God with power, and indeed to be 'God over all, blessed for ever' (Rom. 1:3,4; 9:1-5).

The Annunciation (Luke 1:5-38)

Luke assured Theophilus that he would give him a consecutive account of those things in which he had been instructed, and in harmony with the rule laid down in Acts 1:22, he begins with John the Baptist and ends with the Ascension, conducting his reader by three converging paths to the goal. John the Baptist was important not for his own sake but because he was sent 'to prepare the way of the Lord'. We look in vain for any specific reference to Isaiah 7:14, which is quoted by Matthew, and therefore, following our guide, and believing that his testimony is all-sufficient, we proceed to attend to the way in which he presents the great truth of the miraculous conception by Mary of the Saviour of the world. In the sixth month of Elisabeth's pregnancy, the angel Gabriel, who had earlier appeared to Zacharias, was sent to Nazareth in Galilee, 'to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary' (Luke 1:26,27). There seems to be an intended contrast between the place where Gabriel appeared to Zacharias 'on the right side of the altar of incense' in the temple at Jerusalem, and Nazareth of Galilee. Both names, Nazareth and Galilee are treated with a measure of contempt, or if not with contempt, yet spoken of with an air of superiority. 'Can there any good thing come out of Nazareth?' asked Nathaniel (John 1:46), and it is the same John who records the words of the Pharisees 'Search, and look: for out of Galilee ariseth no prophet' (7:52). In these two geographical terms are expressed what the apostle Paul said in 2 Corinthians 8:9:

'For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich'.

Nazareth and Galilee were symbols indeed of that 'poverty' suffered 'for our sakes'. Bethlehem, the city of David finds its place in Luke 2, but it is Nazareth which is spoken of in chapter 4:16 as the city 'where He had been brought up'. The modern place accorded to women robs the words of Luke 1:28,29 of something of their point. In the synagogue prayer book of the Jews, is found the clause, 'Blessed art thou, our God, King of the Universe, Who hath not made me a woman'.

Dr. Lightfoot quoted from Kiddushin Fol. 70:1:

'Saith Rabbi Nachman, Let my daughter Doneg bring some drink, that we may drink together. Saith the other, Samuel saith We must not use the ministry of a woman. But this is a little girl, saith Nachman. The other answers, But Samuel saith We ought not to use the ministry of any woman at all -- Wilt thou please, saith Nachman, to salute Lelith my wife? But, saith he, Samuel saith, The voice of a woman is filthy nakedness. But, saith Nachman, thou mayest salute her by a messenger. To whom the other, Samuel saith, They do not salute any woman. Thou mayest salute her, saith Nachman, by a proxy, a husband. But Samuel saith, said he again, They do not salute a woman at all'.

The honoured place which the Christian faith has given to women, is in strong contrast with this exclusive attitude of the Rabbis. 'Highly favoured' charitoo. This word is very rare, being practically unknown in classical Greek. In one version of the Septuagint, it takes the place of eklektos 'elect' in Psalm 18:26, and occurs once in the Apocrypha. More important still, it is so rare in the New Testament, that, apart from Luke 1:28, it occurs but once more, namely in that passage of high favour and overwhelming grace, where the apostle says of members of the church of the One Body, that they were 'accepted' or 'highly favoured' in the Beloved (Eph. 1:6). No wonder that Mary 'cast in her mind what manner of salutation this should be'. The further words of the Angel to Mary stress this element of high favour, 'Fear not, Mary: for thou hast found favour with God'. This great passage falls into three sections, prefaced and concluded by the coming and the departure of the angel Gabriel. Thus:

Luke 1:24-38

A	24-26.	Gabriel sent Elisabeth's reproach taken away. The sixth month.
	B	27. To a virgin whose name was Mary.
	C	28. The salutation.
	D	29. 'What manner?'
	C	31-33. The miraculous conception. Son of the Highest.
	D	34. How shall this be?
	B	34. A virgin. Know not a man.
	C	35. The miraculous conception. Power of the Highest.
A	36-38.	Gabriel departed. Elisabeth ... who was called barren. The sixth month.

The Greek word translated virgin is parthenos, and in 1 Corinthians 7:34 the virgin is contrasted with a wife, and is called an unmarried woman and in the Revelation it is seen that the word is not limited to one sex. These men are called 'virgins' for one reason only, which is stated in Revelation 14:4. Mary's own bewilderment is expressed in terms that prove her virginity, 'How shall this be, seeing I know not a man?' Apart from the complete elimination of the male parent, Mary's conception followed the normal course. As the Te Deum acknowledges, the Saviour did not abhor the virgin's womb (Luke 1:31). She went her full time, was at the last seen to be 'great with child' (Luke 2:5), and at the accomplishment of her days was

delivered (Luke 2:6). Unbridled speculation in early days swung either to such an emphasis upon the Divine side of this great miracle, as to render the human nature of the Saviour tenuous and unreal, or swung so far over to the other side as to deny or explain away the miraculous element in His conception and birth. In but one item only did the Saviour differ from those for whom He came to be a Saviour, they all had a human father and so were linked with fallen Adam, but He, Who had no human father, broke the dread entail, and became the second Man and the last Adam, Emmanuel, God with us, God manifest in the flesh. Luke seems to have purposely placed the birth of John and the birth of the Lord Jesus together, and to have employed so many similar terms that it is impossible to deny that the parallels are intentional.

We set out the Scriptures that contain these two accounts, as shown opposite.

Doubtless further parallels could be discovered if the original words were compared, but the above is sufficient to establish an intentional connection between the circumstances of the birth both of the Forerunner and of his Lord. Let us reverently examine some of the words of Gabriel to Mary concerning this Son of hers. Matthew links the two names 'Jesus' and 'Emmanuel' with the prophecy of Isaiah 7:14, Luke makes no reference to Isaiah, and does not use the name Emmanuel, but he most certainly stresses (1) The virgin birth of the Saviour, (2) That He was, though born of a woman, nevertheless indeed and in truth 'God with us'. Mary was a virgin, espoused to a man named Joseph. In Luke 2:5 she is called his espoused wife, and Matthew 1:18 supplements this by saying:

'Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost'.

John the Baptist

The angel Gabriel announces his birth Luke 1:11,13,19. Zacharias is troubled, exhibits some unbelief Luke 1:12,18,20. Promise Elisabeth shall bear thee a son Luke 1:13. Fear not Zacharias Luke 1:13. Thou shalt call his name John Luke 1:13. He shall be the Prophet of the Highest Luke 1:76.
Filled with the Holy Ghost, even from his mother's womb
Luke 1:15.
Her full time came ... she should be delivered Luke 1:57. She brought forth a son Luke 1:57. Neighbours and cousins ... rejoiced Luke 1:58. Circumcised the eighth day Luke 1:59. Laid up in their hearts Luke 1:66. Zacharias' prophetic song Luke 1:67-79. The child grew, and waxed strong in spirit Luke 1:80.

The Lord Jesus Christ

The angel Gabriel announces His birth Luke 1:26. Mary is troubled, but exhibits no unbelief Luke 1:29. Promise to Mary 'Thou shalt conceive' Luke 1:31.

Fear not Mary Luke 1:30.

Thou shalt call His name Jesus Luke 1:31.

He shall be called the Son of the Highest Luke 1:32.

The Holy Ghost shall come upon thee Luke 1:35.

Her days were accomplished Luke 2:6.

She brought forth her firstborn Son Luke 2:7.

Angels and shepherds, all wondered Luke 2:8-18.

Circumcised the eighth day Luke 2:21.

His mother kept all these sayings in her heart
Luke 2:51.

Simeon's prophetic revelation Luke 2:26.

The Child grew, and waxed strong in spirit
Luke 2:40.

The words 'of the Holy Ghost' were written by Matthew, but did not come within the knowledge of Joseph. His action 'not willing to make her a public example' revealed a kindly nature; 'was minded to put her away' revealed his own innocence. While he thought on these things, an angel spoke to him, saying:

'Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost' (Matt. 1:20).

'Between betrothal and marriage a certain time intervened, during which the bride remained in her father's house, and all intercourse between the parties was carried on through a bridegroom's friend' (Imperial Bible Dictionary).

'In the East a woman is never consulted, but is literally "given in marriage" and never sees, or at least is never supposed to see, her betrothed until after the wedding takes place' (Pictured Palestine, Jas. Neil, M.A.).

The relation of both Joseph and Mary with the house of David, will be better considered when the genealogy of Luke 3:23-38 is before us. The titles of the Son which should be born are wonderful.

'He shall be great, and shall be called the Son of the Highest'. Hupsistos is the title of God 'The Most High' (Acts 7:48) and Christ was hailed as 'Jesus, the Son of the Most High God' by the man possessed of the legion of demons (Mark 5:7; Luke 8:28). The damsel possessed of the spirit of divination testified of Paul and his companions that they were 'the servants of the Most High God' (Acts 16:17), and Melchisedec is called in Hebrews 7:1 'the priest of the Most High God'. It might well be thought that such a title 'Son of the Most High' would be reserved exclusively to the Saviour, but it is Luke himself who records the Lord's own words:

'Love ye your enemies, and do good ... and ye shall be the sons (huios) of the Highest: for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful' (Luke 6:35,36).

We cannot, therefore, avoid the thought, that in Luke 1:32, the title 'The Son of the Highest' stresses not only dignity and Deity, but moral likeness. John the Baptist was 'The prophet of the Highest' (Luke 1:76), and the extended explanation of this use of the term is 'For thou shalt go before the

face of the Lord to prepare His ways' and shows that the title 'The Highest' here refers not to God in Heaven, but to the Incarnate Son on earth. He was both the Son of the Highest, yet at the same time the Highest Himself. We have therefore to remember that the Scriptures group together The Son of the Highest, the sons and servants of the Highest, the Priest and Prophet of the Highest, as factors in the salvation of the world. There is one more use of the word 'Highest' that must be considered. In answer to Mary's reasonable objection 'How shall this be, seeing I know not a man?' the angel answered 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee'. Here, the Holy Ghost is spoken of as the power of the Highest, and the words 'come upon' and 'overshadow' take the place of normal parentage. Sudden unpreparedness is implied by the words 'shall come upon' as the other references in Luke will reveal.

'When a stronger than he shall come upon him' (Luke 11:22).

'Men's hearts failing ... those things which are coming on the earth' (21:26).

'As a snare shall it come on all them that dwell on the face of the whole earth' (21:35).

Luke, who wrote the words of the angel in 1:35 'The Holy Ghost shall come upon thee', wrote also the words of Acts 1:8, descriptive of the day of Pentecost 'After that the Holy Ghost is come upon you' and when this power did come it came 'suddenly' and irresistibly 'as a rushing mighty wind' (Acts 2:2).

Overshadow. This word is used of the Transfiguration, and from the overshadowing cloud came a voice saying, 'This is My Beloved Son, hear Him' (Luke 9:34,35). The miraculous element of this overshadowing is seen in Acts 5:15 where the sick lined the streets 'that at the least, the shadow of Peter passing by might overshadow some of them'. In some verses the LXX episkiazo 'overshadow' translates the Hebrew verb shaken, 'to dwell as in a tabernacle' and is associated with a 'cloud' (Exod. 40), but the verses are not given here as they do not coincide with those of the A.V. In Psalm 91:4 we meet the word again 'He shall cover thee with His feathers', in Psalm 140:7, 'O God the Lord, the strength of my salvation, Thou hast covered my head in the day of battle'. While the same Greek word is not used in the LXX, the same Hebrew word (sakak) is employed in the sentence, 'Thou hast covered me in my mother's womb' (Psa. 139:13) which has a bearing upon the context of Luke 1. This same Hebrew word is used to describe the mysterious office of the anointed cherub (Ezek. 28:14,16), and in English the word is used for the mating of the lower animals, especially of a stallion, and for the covering of a clutch of eggs by a hen. In these two expressions therefore is compressed suddenness, protection and brooding or incubation. The Author of this is called 'The Holy Ghost', and His power is called the 'power of the Highest'.

We see therefore that 'The Highest' is the title of the God of the Old Testament (Gen. 14:18-22), the title of the Father (Luke 6:35,36), and the title of the Holy Spirit (Luke 1:35), and of the promised Saviour (Luke 1:76). Thus far we have examined what terms are used in this annunciation to settle the problem of paternity that naturally troubled the Virgin Mary. We now note the nature of this Son. He is in one verse called (1) 'The Son of the Highest' and (2) His father was David. He is spoken of as 'that holy thing which shall be born of thee' and as 'The Son of God' (Luke 1:32-35),

and yet in Luke 2:7 as Mary's 'firstborn Son'. In addition, He is said to have been 'born a Saviour, which is Christ the Lord' (Luke 2:11), Who nevertheless was a 'Babe' (Luke 2:12) and a 'Child' (Luke 2:21), Who was a perfect male (Luke 2:23), of whom old Simeon said, 'mine eyes have seen Thy Salvation ... a Light to lighten the Gentiles, and the Glory of Thy people Israel' (Luke 2:30,32), Who nevertheless, could be subject to Mary and Joseph at Nazareth and increase both in wisdom and stature, and also in favour with God and man (Luke 2:52). While much that was spoken to Mary and revealed to Joseph, would allay their fear and misgivings, and on the other hand would fully justify the Magnificat that poured from the soul of this highly favoured among women (Luke 1:46), it still remains true that confessedly great is the Mystery of godliness, the Saviour still retained the name given by the prophet Isaiah, 'Wonderful', for we read:

'But Mary kept all these things, and pondered them in her heart'.

'Joseph and His mother marvelled at those things which were spoken of Him'.

'His mother kept all these sayings in her heart' (Luke 2:19,33,51).

Not only does Luke clearly set forth the Virgin Birth, and the Divine and Human nature of the Son of God, he also speaks of the offices that He came to occupy and fulfil. His name 'Jesus' is not explained by Luke, but by Matthew who says, 'Thou shalt call His name Jesus, for He shall save His people from their sins' (Matt. 1:21). Luke adds, 'And the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end'. It is left to the angels in Luke's record to stress the salvation aspect of the Saviour's birth:

'Unto you is born this day in the city of David a Saviour, which is Christ the Lord' (Luke 2:11).

The 'Child born', the 'Son given', Whose name was Wonderful, upon Whose shoulder was laid the government, was so given and so born, that He might sit upon the throne of David. While therefore Matthew focuses attention on the Emmanuel prophecy of Isaiah 7:14, Luke looks to the prophecy of Isaiah 9:6,7. However, in perfect harmony with the teaching of Luke 1:31-35, we learn that this 'Son of David' is also 'David's Lord' (Matt. 22:41-46), that He Who is the 'Offspring of David' is at the same time David's 'Root' (Rev. 22:16); that He Who was the seed of David was nevertheless declared the 'Son of God with power', and indeed the One Who is, over all 'God blessed for ever' (Rom. 1:3,4; 9:5). The A.V. says that Christ shall reign over the house of Jacob 'for ever', and of His kingdom there shall be 'no end', and in English 'for ever' and 'no end' are practically synonymous. The R.V. puts in the margin of Luke 1:33 against the words 'for ever' Gr. unto the ages. The reign over the house of Jacob lasts until the ages reach their goal and God shall be all in all, but the kingdom, irrespective of Jacob (Israel) and of the Gentile thus redeemed and perfected, shall have no end.

'Then cometh the end, when He shall have delivered up the kingdom to God, even the Father ... He must reign, till He hath put all enemies under His feet ... then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all' (1 Cor. 15:24-28).

Following this wonderful revelation of the Divine purpose in which Mary was chosen to play a unique part, the angel in condescending grace refers to Elisabeth 'who was called barren', that she had conceived a son in her old age, adding, 'For with God nothing shall be impossible' (Luke 1:37), and Mary would immediately hark back to another woman who was so old as to be 'as good as dead', namely Sarah, concerning whom the Lord said:

'Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son' (Gen. 18:14).

Her attention having been directed to Elisabeth's condition, Mary arose with haste and entered into the house of her cousin, and it came to pass that the unborn babe 'leaped in her womb', and Elisabeth was filled with the Holy Ghost, referring to Mary, her cousin as 'the mother of my Lord' (Luke 1:39-45). In response, Mary burst into the song known among us as the Magnificat, to which, as also to the prophetic song of Zacharias we must now pay attention.

The prophetic songs of Mary and Zacharias (Luke 1:46-80)

The first chapter of Luke's Gospel contains not only the angel's visit and declaration regarding John the Baptist and of Jesus the Christ, but includes three inspired hymns, one by Elisabeth, one by Mary, and one by Zacharias. If we ignore chapter divisions, we could include the hymn of praise uttered by the herald angels, the blessing pronounced by old Simeon, and the reference to a note of thanksgiving made by the prophetess Anna. These hymns are divided by explanatory matter, and the whole passage can be set out as follows:

Luke 1:36 to 2:40

A	Luke	Mary goes from Nazareth to house of Elisabeth.
		1:36-40. 'This is the sixth month with her'.
	B	1:42-45. Elisabeth's Psalm.
	C	1:41-44. The babe.
	B	1:46-55. Mary's Psalm.
A	1:56,57.	Mary abode about three months. 'Elisabeth's full time came ... a son'.
	B	1:67-79. Zacharias' Psalm.
	C	1:80. The child grew, and waxed strong in spirit.
A	2:1-7.	Joseph and Mary leave Nazareth for Bethlehem. 'The days were accomplished ... she brought forth her firstborn Son'.
	B	2:10-14. The Psalm of the angels.
A	2:15-19.	Shepherds go to Bethlehem. 'The Babe lying in a manger'.

B	2:20.	The shepherds' thanksgiving.
B	2:25-35.	The Psalm of Simeon.
B	2:37,38.	The thanksgiving of Anna.
A	2:39.	They returned unto Galilee, to Nazareth.
C	2:40.	The Child grew, and waxed strong in spirit.

Doubtless meticulous care, and the patient observance of every detail would uncover a perfect structure, but the flesh is weak, and for the moment this rather crude analysis must suffice.

Elisabeth's psalm and song is practically a threefold benediction:

Blessed art thou among women
 Blessed is the fruit of thy womb
 Blessed is she that believed.

This is followed by an assurance that there shall be a performance of those things which were told her from the Lord. There is something reminiscent of the prophetic song of Hannah, the mother of Samuel, in Mary's song, and it would be a very natural thing for Mary to ponder the experiences of such a one as Hannah during her waiting period.

Luke 1:46-55

A	1:46-47.	My soul Doth magnify the Lord. My spirit Hath rejoiced in God my Saviour.
B	1:48-54.	He hath -- regarded His handmaiden. He hath -- done great things to me. He hath -- shewed strength with His arm. He hath -- scattered proud. He hath -- put down mighty. He hath -- exalted low degree. He hath -- filled hungry. He hath -- sent away rich. He hath -- holpen Israel. He hath -- as spoken to fathers.
A	1:55.	To Abraham. To his seed for ever.

While Mary in this song rightly exults in the honour put upon her by being chosen out of all the women of Judah to be the mother of the Saviour, one looks in vain to discover the remotest allusion to the gospel of grace, the forgiveness of sins, the conception in any shape or form of the church. It is 'Israel' that is helped, it is in remembrance of mercy spoken of to the 'fathers', 'to Abraham and to his seed'. If Hannah's song recorded in 1 Samuel 2:1-10 be compared with the Magnificat, both will be seen following a similar pattern. The structure of 1 Samuel 2:1-10 given in The Companion

Bible, alternates Jehovah with His enemies, and the language of Hannah anticipates Mary's triumphant song. Following the Magnificat is the inspired song of Zacharias, the father of John the Baptist. He, we learn, was 'filled with the Holy Ghost, and prophesied'. Again, there is not a line in this inspired song that applies to the church, or to the gospel of grace as preached by Paul to the Gentiles. Zacharias blesses God as 'The Lord God of Israel' because He has visited and redeemed 'His people' (1:68). To this 'visitation' he returns at the close saying, 'The Dayspring from on high hath visited us' (1:78). Salvation is mentioned twice (1:69,77), particularly associated with David, and in line with what His holy prophets spake since the world began (1:70) which in its turn is balanced by a reference to John as 'the prophet of the Highest' (1:76). The salvation which is in view is now defined, 'That we should be saved from our enemies' (1:71), which is once again balanced by verse 74 speaking of being delivered out of the hand of our enemies. The central feature is 'the holy covenant',

'To perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham' (Luke 1:72,73).

The apostle Paul, writing to the Romans refers to the Saviour's earthly ministry in much the same strain:

'Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers' (Rom. 15:8),

the Gentiles coming in later, in harmony with the teaching of the Acts.

We have hardly anything recorded of the years spent by the Saviour as He grew to manhood, neither have we any record of the way in which John the Baptist spent the years before he began his public ministry. All that is written is that he was 'in the deserts till the day of his shewing unto Israel' (Luke 1:80). Deiknumi means 'to show' (Luke 4:5), and anadeiknumi means 'to appoint' (Luke 10:1), i.e. as in Acts 1:24 where the word is used. Anadeixis, the word used of John the Baptist in Luke 1:80, means more than mere appearance or show; it suggests that at the appointed time he entered into his long foretold office as the forerunner of the Lord, and Luke gives the most explicit dating of this appearance in chapter 3, verses 1 and 2. In like manner Luke tells us that the public ministry of the Lord was not entered into by Him until He began to be about thirty years of age (Luke 3:23), at much about the same time that saw the opening ministry of John.

Israel. We expect to read of Israel in Matthew's Gospel, where we meet the word twelve times. Luke, we have already discerned, had the Gentile in mind, nevertheless Israel is mentioned in Luke just exactly twelve times. John the Baptist's ministry was directed to the children of Israel (Luke 1:16,77). Mary's song rejoices in that the Lord had holpen His servant Israel (Luke 1:54). Zacharias opens his prophetic song by blessing the God of Israel (Luke 1:68). Simeon was waiting for the consolation of Israel, and recognized in the Infant Christ, One Who was a Light to lighten the Gentile and the Glory of the people of Israel (Luke 2:32). The last reference 24:21, 'We trusted it had been He which should have redeemed Israel', harks back to these early references, and shows how the hope of the redemption of Israel persisted throughout the earthly ministry of the Lord. John the Baptist says so, Mary and Simeon say so, the disciples at the end say so, and after forty days of intensive Bible teaching they still say so (Acts 1:6), but even

though we have all this evidence that Israel, literal Israel, the covenant and oath to Abraham, and the burden of all the Old Testament prophets was the topic uppermost in all minds, teachers and preachers nevertheless persist in reading into all these Scriptures 'the church' and 'the gospel', even though Paul himself has most definitely assured them that the ministry of Christ was primarily to 'confirm' promises already made to the 'fathers'.

In chapter 2, Luke gives in great detail the circumstances of the birth of Christ, introduces the shepherds, but omits the wise men, and records one more inspired song, this time by Simeon. To this most vital and glorious record we must devote the following section, recognizing that if all the preparation indicated in chapter 1 be epoch making, how much more so must be the event unto which all the prophets since the utterance of the primal prophecy of Genesis 3:15 have looked forward with wondrous expectation.

Repentance and its fruits

Luke has conducted our studies from 'the days of Herod', in which the birth of John the Baptist was announced (Luke 1:5), until 'the day of his shewing unto Israel' (Luke 1:80), during which we have learned also of the annunciation of the angel Gabriel to Mary. The actual birth of the Saviour is then given in detail and the second chapter ends on a note very similar to that which closes chapter 1, namely that, like John, the Saviour 'increased in wisdom and stature, and in favour with God and man' (Luke 2:52 cf. 1:80). The dates given by Luke in chapters 1 and 2 are not specific, but with the opening of chapter 3 with the Baptism and Anointing of the Saviour, the dating is precise. There is no other date in the New Testament that approaches that given in Luke 3:1,2. John the Baptist's 'shewing' with Israel is thus dated:

'In the fifteenth year of the reign of Tiberius Caesar,
Pontius Pilate being governor of Judaea, and
Herod being tetrarch of Galilee, and
His brother Philip tetrarch of Ituraea and of the region of
Trachonitis, and
Lysanias the tetrarch of Abilene.
Annas and Caiaphas being the high priests' (Luke 3:1,2).

Tiberius Claudius Drusus Nero, to give Tiberius his full name, succeeded his step-father Augustus; he died a.d. 37, after reigning 21 years. In the 15th year of his reign John the Baptist first appeared, and the crucifixion of Jesus Christ took place in the third or fourth year afterwards. The Herod, who is here said to be tetrarch of Galilee, must not be confused with the Herod who reigned at the time of the birth of Christ (Matt. 2:1; Luke 1:5). Primarily, a tetrarch implies one who governs over a fourth part of a country, but the title was given to governors of a province, whether their government extended to a fourth part or more; indeed, Josephus informs us that after the death of Herod the Great, his kingdom was divided among his three sons Archelaus, Philip and Antipas. It seems strange to us to read of two high priests Annas and Caiaphas. Caiaphas was the son-in-law of Annas, who had been deprived of the office by Valerius Gratus, governor of Judaea.

'Caiaphas was the High Priest as successor of Aaron; while Annas was the Nasi, or head of the Sanhedrin (as successor of Moses), and thus associated with Caiaphas in government' (The Companion Bible).

Dr. Lightfoot quotes a number of Rabbinical writers to this effect. The extreme care of Luke in fixing this most crucial date in the world's history, establishes once and for all the historicity of the Christian faith. Whatever our opinion may be of the Creed or creeds, we must admire the faith of those who introduced the name of a Roman Governor into the Christian confession. 'Suffered under Pontius Pilate' is a challenge, for if it could be proved that no such governor ruled Judaea at this time, then the whole basis of the Christian faith would be open to doubt and ridicule. At this most crucial of dates in history, the word of God came unto John the son of Zacharias in the wilderness (Luke 3:2). John apparently had waited for this 'word' to come unto him, and this places him in line with such prophets as Jeremiah and Ezekiel. Jeremiah had such a 'word' come unto him, in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah. Ezekiel too 'in the ... fifth year of Jehoiachin's captivity' received 'the word of the Lord'. John indeed was a prophet. He came preaching the baptism of repentance for the remission of sins (Luke 3:3). This is one of the examples of the way in which Luke differs from Matthew. According to Matthew, John opened his ministry by saying, 'Repent ye: for the kingdom of heaven is at hand' (Matt. 3:2). John evidently varied his message, and Matthew, the chronicler of the King and the earthly kingdom, reports one of John's sayings; Luke the chronicler of the Saviour and salvation reports another. A similar selection of material is seen in the quotation which Matthew makes from Isaiah 40, as compared with that made by Luke. Matthew is content to quote verse 3, and closes his quotation with the words 'make His paths straight'. Luke however has another purpose to serve. He continues his quotation, and does not finish it until he can say:

'And all flesh shall see the salvation of God' (Luke 3:6).

The words 'all flesh' and 'salvation' continue the distinctive note struck by the substitution of 'the remission of sins' for 'the kingdom of heaven'. We shall find many more instances of this designed selection as we proceed, and the cumulative effect of such purposed selection cannot be ignored without loss. The call to repentance, and the exhortation to bring forth fruits worthy of repentance, both of which are so characteristic of John's ministry, demand a consideration here. Some Greek words in common use in the New Testament are given a variety of translations in the English versions, but the verb *metanoëo* and the noun *metanoia* are consistently translated 'repent' and 'repentance' throughout the New Testament. The English word 'repent' is so closely associated with sorrow, penitence and penance, as to overshadow the primary meaning of the Greek word *metanoia* which means 'after thought', 'think again', 'change of mind'. The usual accompaniment of a change of mind is so often sorrow for wrong done, that the consequence, 'penitence', has moved up into a primary place. Before examining the use of these two Greek words, it will help to gain a true perspective if we note some of the other combinations that are made with *noia* and *noeo*.

Pronoia	means 'to think beforehand', hence 'provision' Acts 24:2; Romans 13:14.
Pronoëo	means the same, and is found in 2 Corinthians 8:21; Romans 12:17; 1 Timothy 5:8.
Katanoëo	means 'to consider', and is generally so translated Matthew 7:3; Hebrews 3:1, etc.
Dianoia	a 'through mind', translated 'mind', 'imagination' and 'understanding'

Matthew 22:37; Luke 1:51; Ephesians 4:18.

Epinoia 'thought' Acts 8:22.
 Huponoia 'surmising' 1 Timothy 6:4.

In all these variants the idea of the mind is never lost sight of, and it should not be forgotten when repentance or repent are the translation of metanoia or metanoeo.

While the corruption of the body, its sickness and its mortality can be seen by all men whether they be spiritually minded or not, the fact of the corruption of the mind is not so easy to diagnose or to arrive at by unaided wisdom. The Scriptures speak of the 'carnal mind', 'corrupt mind', 'fleshly mind', 'reprobate mind', minds that can be 'blinded', minds that can be 'defiled', minds that can be at 'enmity' against God (Rom. 8:7; 2 Tim. 3:8; Col. 2:18; Rom. 1:28; 2 Cor. 3:14; 4:4; and Titus 1:15). This condition does not lend itself to repair, or to improvement; those whose minds are such 'are not subject to the law of God, neither indeed can be' (Rom. 8:7). Nothing less than a 'renewing' that is based upon the redemption wrought by Christ is of any avail. This renewing is 'in the spirit of your mind' (Eph. 4:23), and is nothing less than an act of creation (Eph. 4:24); the 'darkened understanding' bringing about 'alienation from the life of God' (Eph. 4:18). Israel were in this terrible condition; they had hearts that had waxed gross, ears that were dull of hearing, eyes that were closed, thus rendering it impossible that they should understand (Matt. 13:15).

'Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament (covenant)'.

'The god of this world hath blinded the minds of them which believe not' (2 Cor. 3:14; 4:4).

'Blindness in part is happened to Israel' (Rom. 11:25).

We can therefore readily appreciate the fact that the original word translated 'repent' is primarily concerned with the 'mind'. Metanoia, is a compound, and meta is a preposition translated many times by the word 'with'. It does not indicate so close and intimate a fellowship as sun, its real meaning comes to the surface in those passages where it is translated 'after'. The relationship expressed by meta is that of association, as one house may be considered 'with' another house in the same street, but it is never so intimate as sun which would have to be used to express the relationship of the husband and wife who lived in any one house in the same street.

In a number of compounds meta signifies a change, as in:

Metathesis	Hebrews 7:12 'a change of the law'.
Metallatto	Romans 1:25,26 'who changed the truth of God into a lie'.
Metaschematizo	Philippians 3:21 'Who shall change our vile body'.
Metaballo	Acts 28:6 'They changed their minds'.
Metamorphoo	2 Corinthians 3:18 'We ... are changed into the same image'.

Metanoia, repentance therefore is 'a change of mind', 'an after mind' which, as a natural consequence, brings with it sorrow for evil realized, but

which sorrow is not resident in the word itself. John the Baptist opened his ministry with this call to repent (Matt. 3:2; Luke 3:3). The Lord Jesus Christ opened His ministry with this call (Matt. 4:17). Peter and the eleven opened their ministry at Pentecost with this call (Acts 2:38; 3:19). Paul also included repentance in his testimony (Acts 20:21; 26:20). Later on in chapter 17 we read 'Now (God) commandeth All men Everywhere to repent' (Acts 17:30). Repentance itself does not figure in three great epistles of the Mystery (Ephesians, Philippians, Colossians), but comes in 2 Timothy 2:25 where it is associated with acknowledging the truth, and recovery from the snare of the devil. Those who have laid upon them the making known of the dispensation of the Mystery, will have continual reason to urge this form of repentance upon many believers who will 'oppose themselves' in mistaken zeal for orthodox beliefs. That John looked for 'works meet for repentance' is made clear from his exhortation to those who came to his baptism (Luke 3:8).

How are we to understand the language of John when he cried:

'O generation of vipers, who hath warned you to flee from the wrath to come?' (Luke 3:7).

A generation may indicate a period of time measured as it were by the average interval between the birth of father and son. Thus in Matthew 1:17 'all the generations are fourteen' and the Greek word thus translated is *genea*. Like the words translated 'age' and 'world' *genea* takes on a moral significance, 'Whereunto shall I liken this generation?' (Matt. 11:16). The generation to which the Saviour spoke, and before whose eyes His mighty deeds were wrought, is called an evil generation, this wicked generation, a wicked and adulterous generation, a faithless and perverse generation, adulterous, sinful, and is particularly singled out by the epithet 'this generation'. 'Whereunto shall I liken this generation?' 'The men of Nineveh shall rise in judgment with this generation and shall condemn it'. 'All these things shall come upon this generation'. 'But first He must suffer many things and be rejected of this generation'. All these terrible titles, crooked, perverse, faithless, sinful etc. are gathered up and focused in the one used by John 'a generation of vipers'. Here the Greek word employed is not *genea* but *gennema* a product, work or fruit. These men had proudly claimed Abraham as their father, but John looks not at their pedigree, but at their fruits and warned them saying:

'Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father' (Luke 3:8).

The Saviour Himself took a similar line against this same evil generation saying, 'If ye were Abraham's children, ye would do the works of Abraham ... ye do the works of your father ... ye are of your father the devil' (John 8:39-44). Paul tells us that, 'They are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed' (Rom. 9:6-8). *Gennema* is translated 'generation' four times, and always in the phrase 'generation of vipers'; in the five other occurrences it is translated 'fruit' and 'fruits'. The generation living in Palestine at the time of Christ was there in much the same way that the Canaanites were put into the land by the evil one in Abraham's day.

Immediately following the baptism of the Saviour at Jordan, the descent from heaven of the Spirit as a dove, and the Voice declaring Him to be the beloved Son of God, we read:

'And Jesus Himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli' (Luke 3:23), and so on through Nathan, David and Abraham to Adam. The Gentile aspect of Luke's Gospel is again made manifest by this added set of names, right back to Adam; Matthew being satisfied to take the Saviour's genealogy back to Abraham and to stay there. While the Saviour was not a priest while on earth, 'for it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood' (Heb. 7:14), He nevertheless conformed to the law governing the Levites, who 'From thirty years old and upward' were enrolled for the service of the Tabernacle (Num. 4:3).

We know that Christ was commonly 'supposed' to be the son of Joseph (John 1:45; 6:42; Luke 4:22), and this is no argument either for or against the actual fact of the Virgin birth, for Mary herself, following the custom of the time, speaks of Joseph as the Saviour's 'father' in the very Gospel that so insists on His mother's virginity (Luke 2:48). It is written in Luke 2:39 that Joseph and Mary performed all things according to the law of the Lord in connection with the Infant Christ, and this would have included the payment of the redemption shekel. This would have made Jesus Joseph's son in the eyes of the law, a claim which He recognized (Luke 2:51). *Nomizo*, the word translated 'as was supposed' does not carry with it in any of its New Testament occurrences a strong legal element, but in a genealogy 'supposition' is hardly the word to translate a derivative of *nomos* 'law', especially as we shall see that Joseph, the next named, was himself not the physical son of Heli, but the son-'in-law'. Hence we can open the genealogy with the words:

'Jesus ... being legally reckoned the son of Joseph' (Luke 3:23).

Matthew traces the genealogy of Joseph back through Jacob who begat him, to Solomon, David and Abraham. Luke traces Joseph's genealogy back through Heli, his father-in-law, to Nathan, David, Abraham and Adam. No man can be physically the son of two brothers, consequently we perceive that Joseph is the begotten son of Jacob, and so the son of David through Solomon, while Mary, the wife of Joseph and the daughter of Heli, was descended equally from David, but through Solomon's brother Nathan, and so Joseph was the son-in-law of Heli.

In the Rabbinical writing (*Hieros Chag*) a certain person in his sleep sees the punishment of the damned. Among them he saw 'Mary the daughter of Heli', a strange confirmation, yet valuable.

Genealogies must occupy an important place among a people like Israel, divided as they were into twelve tribes, with inheritances involved by intermarriage. The following taken from the writings of Josephus will illustrate this point. 'I am not only sprung from a sacerdotal family in general, but from the first twenty-four courses ... further, by my mother I am of royal blood ... I will accordingly set down my progenitors in order ... Thus have I set down the genealogy of my family as I found it described in public records'. Writing to Apion, Josephus speaks of the extreme care that was exercised over the genealogies of the priests, the wife's genealogy being scrutinized also, not only in

Judaea but wherever Jews may live 'even there an exact catalogue of our priests' marriages is kept ... we have the names for our high priests from father to son, set down in our records, for the interval of two thousand years'. Josephus speaks of 'public records' and it is a fact that, while the Lord's enemies levelled many evil charges against Him, no one ever questioned His claim to be of the house and lineage of David. The taxation of census enjoined by Caesar Augustus compelled each family to register in its own city, and so we find Joseph and Mary, travelling with great inconvenience from Nazareth to Bethlehem. Normally a man has but one genealogy, and that through the male line, but occasionally we find in the Scriptures a departure from this rule for specified or obvious reasons.

In connection with this there is a peculiar feature in the use of the Hebrew words translated 'man' and 'woman'. One such word is zakar 'man' which means 'to remember', the other word is nashim translated 'wife' and 'woman' which most lexicons refer to enosh. Parkhurst, however, places it under nashah 'to forget'. When a genealogy was compiled in the ordinary way, the woman was 'forgotten', only the man was 'remembered'. All genealogies originate with 'The Seed of the woman' (Gen. 3:15) yet Eve finds no place in the book of the generations of Adam (Gen. 5:1). Women's names do occur in the genealogies, as 1 Chronicles 1:32; 2:3,4,16,17 will show. We shall discover that the law of property sometimes took precedence over the law of blood relationship, and this at times necessitated double genealogies, even as we find in Matthew 1 and Luke 3. For example, the generations of Jair are given in 1 Chronicles 2:21-23:

'And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub. And Segub begat Jair, who had three and twenty cities in the land of Gilead'.

Now we learn from Numbers 32:41 and Deuteronomy 3:14,15 that Jair was the son of Manasseh, and from Numbers 26:28,29 that Manasseh was of the tribe of Joseph and of him came Gilead or the Gileadites. Hezron the grandfather of Jair was of the tribe of Judah (1 Chron. 2:5), who had in his old age married into the tribe of Gilead (verses 21-23). The property (23 cities) being more important apparently than association with the tribe of Judah, the double genealogy is provided, assuring the Gilead rights to this son of the house of Judah, and all this through his mother, the daughter of Machir.

The two genealogies of the Saviour given in Matthew and Luke present a number of problems, among them the presence in both genealogies of the names of Salathiel and Zorobabel, who, on the surface appear to be descended from two brothers, Solomon and Nathan, which is, of course, physically impossible. When we have sorted out the problem raised by these two names, we shall be well on the way to discerning the purport of the two genealogies of Matthew and Luke. Matthew tells us that Jechonias begat Salathiel; and Salathiel begat Zorobabel (Matt. 1:12). Luke tells us that Zorobabel was the son of Salathiel in which it accords with the record of Matthew, but differs from Matthew by saying that Salathiel was the son of Neri, who traces his descent, not from Solomon, but from Nathan. Jechoniah is said to have had sons 'Assir, Salathiel his son' (1 Chron. 3:17). Jechoniah's name was changed to Coniah, removing from his name the letters 'Je' which form parts of the name of the Lord, and of this king, Jeremiah was moved to say:

'Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah' (Jer. 22:30).

While the Scriptures tell us that Zorobabel or Zerubbabel was the son of Shealtiel, or, as his name is in Matthew and Luke, Salathiel, we learn that Zerubbabel was the son of Pedaiah (1 Chron. 3:19) and from the same genealogy that Pedaiah was the brother of Salathiel (3:17,18). We therefore have a duplicate of the problem in the two genealogies of the Saviour, for Salathiel and Zerubbabel appear in them as though they were the descendants of both Solomon and of his brother Nathan. We also have the added complication of a man who was to be written as 'childless' nevertheless having seven sons. How are these apparent contradictions to be resolved? First let us consider the seeming contradiction that a childless man should have sons. The Hebrew word translated 'childless' is ariri. This word occurs but four times in the Old Testament, Genesis 15:2 where Abraham said, 'seeing I go childless', in Leviticus 20:20,21 and in the prophecy of Jeremiah concerning Coniah. Talmudic comment on the use of this term is suggestive:

'Kimchi, also, upon the place (i.e. Jer. 22:30) says the word ariri means thus: That his sons shall die in his life, if he now have sons: but if he shall not now have sons, he never shall'.

We have, however, the actual words of Jeremiah to consider. He said concerning Coniah, 'wherefore are they cast out, he and his seed'. That Jechoniah had children, 1 Chronicles 3:17 affirms, and the prophecy of Jeremiah does not involve a contradiction; it simply declares that Jechoniah shall not 'prosper' in his days, and goes on to indicate wherein he should fail 'for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah'. This, therefore, does not rule out a son by adoption or by Levirate marriage as we shall see. The word assir instead of being the name of a son, is considered to be an adjective qualifying Jechonias:

'Now the sons of Jechonias bound (or imprisoned) were ...'
(Dr. Lightfoot).

Reverting to the question of the true parentage of Zerubbabel, we have drawn attention to the fact that the records appear contradictory, Zerubbabel is said to be the son of Shealtiel (Salathiel) in Ezra 3:2,8; 5:2 and in Nehemiah and Haggai, prophets and instruments in the return from the captivity. In the genealogy of 1 Chronicles 3:19 Zerubbabel is said to be the 'son of Pedaiah' and Salathiel and Pedaiah were brothers. It is evident that Ezra, Nehemiah and Haggai were at pains to stress the descent of Zerubbabel from Salathiel, and to avoid any reference to Pedaiah. The reason appears to be that Pedaiah, the true father of Zerubbabel, and being the actual son of Jechoniah, was precluded any further right to the throne of David, but that Salathiel, whose father is recorded by Luke to have been 'Neri ... the son of Nathan, which was the son of David', had succeeded to the royal title and was therefore looked upon as the son of Jechoniah by legal adoption, the royal line being transferred from the line of Solomon to the line of Nathan at this point, possibly by a marriage between the two families.

The answer, therefore, to the problems raised appears to be this. Matthew relates the genealogy of Joseph, Luke the genealogy of Mary. Mary's

genealogy becomes necessary because of the bar that was set up to any of the seed of Coniah. The crown rights being forfeited, Nathan's line succeeds and so, although attacked from within and without, the Saviour that was born at Bethlehem has the full right to the throne of David. We now consider one or two subsidiary evidences that go to confirm this line of teaching. Dr. Lightfoot draws attention to the genealogy given in Genesis 36:2:

'Aholibamah the daughter of Anah the daughter of Zibeon'.

Every reader not made aware of the problem, would naturally assume upon reading this entry that Anah was the daughter of Zibeon. But Anah was a man (Gen. 36:24,25), Anah was the father of Aholibamah. In like manner, the title 'The Son' in Luke 3:23, is never again used in the genealogy, the words throughout being in italics, and the genealogy reads:

Jesus was the legal son of Joseph
Jesus which was the son of Matthat
Jesus which was the son of Levi

until the end of the record which does not tell us that Adam was the son of God, but

(Jesus) which was the Son of God.

We are familiar with the blessed words of Revelation 22:16 where the Saviour declares His Divine and Human nature, being not only the 'Offspring' but the 'Root' of David, but we may not have given sufficient heed to the prophetic statement of Isaiah 11:1.

'There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots'.

These words do not suggest a straightforward growth, but rather picture a 'stem', i.e. the 'stock' of a tree that had been cut down, sending forth a 'sucker' not from the stem of the tree in the normal way, but from the roots, as though making a fresh start. Job uses this figure saying:

'For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock (same word "stem") thereof die in the ground' (14:7,8).

The only other occurrence of the word translated 'stem' in Isaiah 11:1 is in chapter 40:24, where once more the figure is that of a tree cut down whose 'stock shall not take root in the earth'. So, the stock of Jesse was cut down when the judgment fell upon Coniah, but a sucker came forth from that cut down stock, like a branch grown out of its roots, the line from Solomon ceasing to carry the right to the throne, that dignity reverted to Nathan and is carried down through Mary to her infant Son. We have no specific explanation in the Scriptures for settling the problem of the appearance of Salathiel and Zerubbabel in both genealogies, but everything points to a Levirate marriage (Deut. 25:6), and such would clear up many difficulties.

We do not pretend to have provided a watertight solution to the problems presented by these genealogies, but feel sure that there is every reason to believe that these two genealogies were called for owing to the

many attacks which the Messianic line had suffered from the enemy of all truth, whose antagonism from the very first was directed against the true 'Seed' (Gen. 3:15). The very fact that the line had been diverted to Nathan's seed, led to the fulfilment of the promise of the Seed of the woman, in a way that would not have been so evident had Joseph still retained full rights to the throne of David. The Saviour is presented in these two genealogies as the Seed of the Woman, the Seed of Abraham, the Seed of David and as Emmanuel, God with us.

Thanks be unto God for His unspeakable Gift.

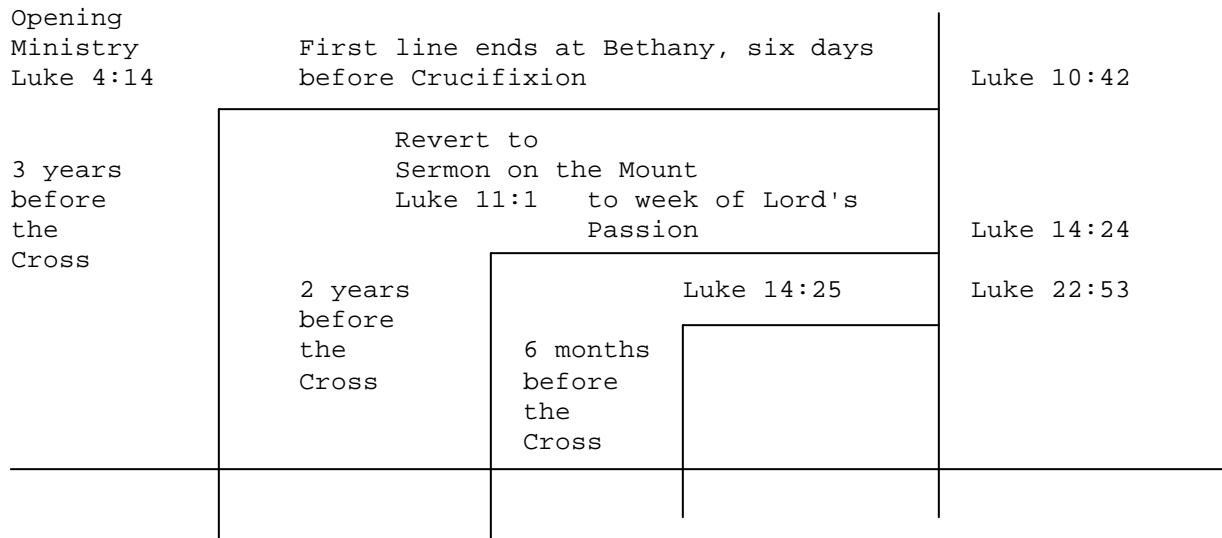
The Principle of Right Division illustrated and endorsed

It is not our intention to give a verse by verse exposition of the Gospel of Luke, and in the sections already written, those features which seemed to be of outstanding importance have been examined, leaving much to the reader to fill in. We have already alluded to the fact that Luke seems to have adopted an approach to the main story of the Lord's earthly life that differs from Matthew's and Mark's, in that he traces the earthly ministry of the Son of God from His opening statement in the synagogue of Nazareth to the house of Martha and Mary (Luke 4:14 to 10:42). The Beatitudes of the Sermon on the Mount find their place in Luke 6:20-49, but the Lord's prayer, which forms an important part according to Matthew 6:9-13 is omitted. The second aspect of the ministry of Christ as traced by Luke, opens with this prayer. This second section commences with Luke 11:1 and ends with 14:24, the parable of the Great Supper. For the third time Luke goes back on the story and leads us by yet another path to the closing days of the Lord's life on earth (Luke 14:25 to 22:53). We quote now from Mackinlay's book Recent Discoveries in St. Luke's Writings.

'St. Luke has made two retrogressions in his Gospel, each followed by a narrative in correct historical sequence, forming together with the main account before the end of chapter ten, three parallel narratives which lead up to and emphasize the main subject of the Gospel, the death and resurrection of our Lord Jesus Christ'.

The three avenues pursued by Luke with their different starting points and their common rendezvous may be set out thus:

The Three Avenues that lead to the Cross



We must now consider the opening ministry of the Lord as it is recorded in Luke 4, and then select those features that are peculiar to Luke's presentation that will serve to indicate the way in which this Gospel was written by the beloved physician and faithful attendant of the apostle of the Gentiles. It supplies Paul's message with the historical basis it needs without complicating the issues by introducing features like those of Matthew 10:5,6 and 15:24, where the Gentile is seen at a dispensational disadvantage. Both Matthew 4 and Luke 4 record the temptation in the wilderness, Matthew's record ending on the temptation that envisaged 'all the kingdoms of the world', Luke's ending with the temptation to cast Himself down from the pinnacle of the Temple. Matthew's Gospel being peculiarly associated with Christ as King, the order chosen by him is suggestive. Whereas but one verse suffices to set forth the Saviour's opening ministry in Matthew 4:17, Luke devotes half a chapter to this opening ministry in the synagogue of Nazareth (Luke 4:16-32). We learn that it was the Saviour's custom to read the lesson in the synagogue (Luke 4:16), even as we read in verse 44 that 'He preached in the synagogues of Galilee'. This is confirmed by Matthew 4:23. In conformity with the rules laid down and repeatedly explained by the Rabbis, Christ stood to read the Scriptures, but sat when He taught. It was the custom to read the whole of the Law of Moses in the synagogue, but only selected portions of the prophets were read. Each portion of the Law had its own prearranged portion of the Prophets, called the Haphtorah.

'The Haphtorah is the Lesson from the Prophets recited immediately after the reading of the law. Long before the destruction of the second temple, the custom had grown up of concluding the reading of the Torah on Sabbaths, Fasts and Festivals, with a selection from the earlier prophets (Joshua, Judges, Samuel and Kings) or from the later prophets (Isaiah, Jeremiah, Ezekiel and from the Book of the twelve prophets). (Note of the Chief Rabbi on the Pentateuch and the Haphtorah).

'The Haphtorahs of the book of Genesis opens with Isaiah 42:5 to 43:10 and is entitled bereshith 'In the beginning'. Isaiah 54 to 55:5 is entitled noach and accompanies the reading of Genesis 6:9-11'.

The portion of the Scriptures that went with the reading of the law that day was taken from the prophecy of Isaiah, so we read:

'There was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written' (Luke 4:17).

The portion that records this is complete as we can see by the following outline:

- A He stood up.
- B The Book delivered to Him.
- C He opened the Book.
- D The place found.
- D The portion read.
- C He closed the Book.
- B He returned it to the minister.
- A He sat down.

In Megill: article 22 we read 'He that reads in the prophets, ought not to read less than twenty-one verses', which seems a reasonable amount for a

second lesson. The Haphtorah in Genesis 1-6:8 has 35 verses, the one that follows has 22, and so on. On the other hand another statement reads 'If there be an interpreter, or preaching on the sabbath day, they read out of the prophets, three, or five, or seven verses, and are not so careful to read just one-and-twenty'. The portion which the Saviour read as an 'Interpreter and Preacher' was Isaiah 61, the whole of what corresponds to verse 1, and one third of the second verse! This was a short reading indeed, consequently Luke 4:20 continues 'And the eyes of all them that were in the synagogue were fastened on Him', and the interpretation that followed revealed how completely the Saviour 'rightly divided the Word of Truth'. In the first place, the passage chosen is in strong contrast with the words associated with the Saviour's opening ministry in Matthew. Both writers record the temptation in the wilderness, both give a quotation from Isaiah, both introduce the Gentile (Matt. 4:15; Luke 4:25-27), but Galilee of the Gentiles was still the land of Israel, whereas Naaman the leper was a Syrian, and Sarepta was a city of Sidon. Moreover, the quoted words of Christ at the opening of His ministry are of extreme importance providing as they do an index of what was to follow. Matthew records these words: 'Repent, for the kingdom of heaven is at hand' (Matt. 4:17). Luke records these:

'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, To Preach the Acceptable Year of the Lord' (Luke 4:18,19).

A reference back to Isaiah 61 shows that the Lord stopped abruptly at the end of the first sentence of verse 2, closed the book and sat down. The words immediately following were 'And the day of vengeance of our God', but had He thus read on, it would not have been possible for Him to have said 'This day is this Scripture fulfilled in your ears', for it is utterly impossible to interpret the words of Isaiah 61:2, without discriminating between the 'acceptable year' and 'the day of vengeance of our God'. No greater warrant for Dispensational Truth can be wanted by any who honour the Saviour as Lord; no clearer endorsement of the principle of Right Division is found in the rest of the New Testament than this initial interpretation of the Saviour at the opening of His public ministry.

Dektos, the Greek word translated 'acceptable' is part of a large family of words that descend from dechomai 'to receive'. Dektos is repeated in Luke 4:24 'No prophet is accepted in his own country', a word of warning, lest we expect this gracious proclamation of the 'acceptable year of the Lord' to be found immediately acceptable to 'His own'. 'The common people' we read, 'heard Him gladly' (Mark 12:37), and in Luke 8:40, we read 'The people gladly received (apodechomai) Him'. The sin of the rejection of Christ lies mainly at the door of the rulers of the people, although once again there were blessed exceptions, Nicodemus being one, Joseph of Arimathaea being another of whom it is written that he himself also 'waited for' (prosdechomai) the kingdom of God (Luke 23:51). The Old Testament word 'acceptable', Hebrew ratson, is variously translated acceptable, delight, favour, good will, etc., and is particularly associated with the acceptance of a worshipper on the basis of sacrifice offered on his behalf (Exod. 28:38; Lev. 22:21; 23:11). The 'acceptable year of the Lord' was such because of the Offering that the Saviour had come to make. The alternative was 'the day of vengeance'.

While we gladly acknowledge that the traditional hell with eternal conscious torment is not the wages of sin, we must nevertheless faithfully recognize that such words as anger, wrath, vengeance, terror and figures of utter destruction, are used throughout the whole range of Scripture, and 'the days of vengeance' are as Scriptural as is 'the day of salvation'. The epistle to the Romans states that in the gospel is revealed the righteousness of God by faith, but also immediately speaks of the wrath of God that is revealed from heaven (1:16-18). If the Cross reveals the mercy and the love of God for sinners, it most certainly and equally reveals His utter abhorrence of sin. The New Testament equally with the Old Testament says 'Vengeance is Mine: saith the Lord, I will repay' (Rom. 12:19; Deut. 32:35). We mention these things because we have heard the explanation offered that the omission of the latter part of Isaiah 61:2 by our Saviour when He read in the synagogue at Nazareth was because by then the people of God had outgrown the primitive conception of vengeance; all was now mercy, and none need entertain fear. The truth is that Christ quoted practically both the words 'The acceptable year of the Lord, and the day of vengeance of our God', but not at the same time. 'Right Division' by keeping truth to its own Divine compartment, denies not one word of it, consequently we find in Luke 21:22 that 'the days of vengeance' fall to be fulfilled, not at His First, but at His Second Coming. Right division demands that 'all things which are written may be fulfilled', but refuses to confuse the differing times and seasons. Vengeance is but the other side of the one attitude of the God of righteousness to sin. If it be not righteously forgiven, it must be righteously punished (Isa. 34:8; 35:4; 59:17).

'The day of vengeance is in My heart, and the year of My redeemed is come' (Isa. 63:4). The Kinsman-Redeemer was at the same time the Avenger of blood, the Hebrew word for either being gaal (Job 19:25; Num. 35:12). There is more than this however in Luke 4. The second occurrence of the word 'acceptable' is in verse 24, where it suggests that the Lord would not be accepted by that generation, and not only so, but opens up the possibility that the Gentile stood to benefit by this failure of the chosen people. The Saviour gave two instances of Gentile blessing from the Old Testament records. There were many widows in Israel in the days of famine, but Elijah was sent unto none of them, save unto a widow of Sidon -- a Gentile. There were many lepers in Israel in the time of Elisha, but none of them was cleansed, saving Naaman the Syrian -- a Gentile. So incensed were His hearers at this invasion, as they felt, of their privileges, that they were filled with wrath, and would have cast Him down headlong from the brow of the hill, much as their compatriots waited while Paul rehearsed their deeds until he came to the word 'Gentiles', upon which they lifted up their voices and cried 'Away with such a fellow from the earth; for it is not fit that he should live' (Acts 22:22). This attitude is set forth in type in Acts 13:6-13, condemned by Paul in 1 Thessalonians 2:14-16, and is seen ultimately issuing in the nation's rejection in Acts 28:23-31, no man from that time 'forbidding' the apostle, revealing the attitude of heart of 'this people' (Isa. 6:9,10; Acts 28:25-27). In these four chapters of Luke's Gospel we have observed a number of passages which reveal the distinctive trend of Luke as compared with that of Matthew. The two genealogies, the testimony of the herald angels, the prophecy of old Simeon, the quotation of Isaiah 40:3,4; and the testimony now reviewed of the Lord's opening ministry.

The structure opposite, has been kindly provided by the late Andrew H. Morton whose booklet, *The Principle of Structure in Scripture* is doubtless known to many of our readers.

Luke 4:16-30

- A 16-. He came to Nazareth.
- B-16-. Went into the synagogue.
- C-16,17-. Stood up. Book delivered and opened (unrolled).
- D-17-19. Place found and passage read.
The Spirit of the Lord is upon Me
on account of which
- a He anointed Me to announce glad tidings to poor.
b He has sent Me forth to heal the broken in heart
c To proclaim to captives deliverance.
- a And recovery of sight to blind.
b To send forth crushed, in deliverance.
c To proclaim the acceptable year of the Lord.
- C 20. Book closed (rolled up) and given again to minister --
Sat down -- The eyes of all fastened on Him.
- D 21-29. Passage commented upon and applied.
- E 21-22. a He began to say
This day
This Scripture.
b All bear Him witness and wondered.
- F 23-24. a Ye will surely say unto Me ...
do in own country.
b Verily I say unto you ...
not acceptable in own country.
- E 25-29. a But I tell you of a truth
Many widows in Israel;
unto none sent except ... widow in Zidon.
Many lepers in Israel
none cleansed except ... leper in Syria.
b All were filled with wrath and rose up.
- B 29. Thrust Him out of synagogue.
- A 30. He went His way.

Make Meet. The Greek word translated 'to make meet' (Col. 1:12) is hikanoo, the primary meaning of which is 'to reach, or attain the desired end'. This verb occurs but once elsewhere, namely in 2 Corinthians 3:6 where it is translated 'hath made able'. The point is lost by the English reader, who will not be aware that the words 'sufficient' and 'sufficiency' in verse 5 are hikanos and hikanotes. This word hikanos is used in 2 Timothy 2:2 of those 'who shall be able to teach others also'. They have 'reached' that stage of proficiency. The word 'reach' is found in the A.V. of 2 Corinthians 10:13,14 where it translates the compound ephikneomai. The 'meetness' of Colossians 1:12 looks to the 'presentation' of verse 22, which finds a lovely illustration of the all sufficiency of grace in the preparation and presentation of Esther to the king. Let us read the passage once again in the light of Colossians 1, and thank God that, like Esther, we 'require nothing' but what has been appointed. The reader is invited to open the Book and read the record of Esther 2:8,9 and 12-17. This 'meetness' of Colossians 1:12 includes,

- (1) Meetness to be partakers of the inheritance of the saints in light.
- (2) Deliverance from the power of darkness.
- (3) Translation into the kingdom of His dear Son.

MAN

Some Hebrew words thus translated are (1) Adam; (2) ish; (3) enosh; (4) ben and ben Adam; (5) gibbor and geber; (6) zakar; (7) baal. The Greek words thus translated are (1) anthropos, (2) aner; (3) arrhen and arsen; (4) teleios. We have not included such words as nephesh 'soul' echad 'one' or tis 'a certain one', as these are merely the exhibition of a translator's licence.

Adam. In Part 1 of this Analysis, we have given our reasons for believing that the name given to the first man, Adam, is not associated with the adamah or earth which does not appear in Genesis 1:26, but with demuth 'likeness'. Adam is to be considered as foreshadowing, however feebly, the Second Man, the last Adam, Christ Himself. Adam was 'a figure of Him that was to come' (Rom. 5:14).

Ish. This word occurs in Genesis 2:23, where it is translated 'man' in contrast with ishah 'woman', and so in Genesis 3:16 ish is translated 'husband' and 'male' in Genesis 7:2. In Psalm 49:2 we read 'both low and high', 'low' being 'the sons of Adam' and 'high' being 'the sons of Ish'. So in Isaiah 2:9 we read of the 'mean man' Adam, and the 'great man' ish; also in Isaiah 5:15. In Psalm 62:9 'men' (1st occ.) is the Hebrew ishim, and 'men' (2nd occ.) is adam. When God is spoken of as a man, as He is in Exodus 15:3, the word so translated is always ish. Again when anyone was called by the title 'man of God', ish is employed. (The note, placing Deut. 33:1 under the title enosh that is found in Kitto's Cyclopaedia is an error).

Enosh. The first occurrence of this name for man is Genesis 6:4 'men of renown', but, although this title and its context might give the impression of strength and vigour, even though evil, the root meaning of enosh is transient, perishable, sick, mortal. This is the word translated 'mortal man' in Job 4:17. Enosh is derived from anash 'incurable' (Job

34:6). Anash is translated 'woeful' (Jer. 17:16); 'very sick' (2 Sam. 12:15); 'desperate' (Isa. 17:11), and 'desperately wicked' (Jer. 17:9).

Geber. This word is derived from the verb gabar, which is translated be great, be mighty, be strong, be valiant, prevail etc. 'Ye that are men' (Exod. 10:11); 'six hundred thousand ... that were men, beside children' (Exod. 12:37).

Zakar. This word is translated 'man' seven times in the Old Testament, its peculiar interest and importance being that it means 'remembrance' and is the opposite of a word translated woman, namely the Hebrew nashim, which means 'forget'.

Baal. This word means owner, lord, and master. 'She is a man's wife' (Gen. 20:3); 'owner' (Exod. 21:28, in the same chapter 'husband' verse 22); 'lords' (Isa. 16:8); 'master' (Isa. 1:3) and used prophetically in Hosea 2:16:

'And it shall be at that day, saith the Lord, that thou shalt call Me Ishi; and shalt call Me no more Baali'.

Turning to the New Testament we have to consider the Greek words.

Anthropos. This word is considered by some lexicographers to be derived from the words that indicate 'an upward looking one'. The Stoic Cicero wrote:

'God raised men aloft from the ground, and made them upright, that by viewing the heavens, they might receive the knowledge of the gods. For men are upon the earth not merely as inhabitants, but as spectators of things above them in the heavens, the view of which belongs to no other animals'.

So Agrippa wrote in Dio. Hist. lib. lii. p. 315, 'The whole human race, as being sprung from the gods, and destined to return to them, looks upward'.

Anthropos is equivalent to the Latin homo, an individual of the human race. This word is translated 'man' some 551 times in the New Testament.

Aner equivalent to the Latin vir an adult male, a man both in sex and in age. It is this word which occurs in Ephesians 4:13 as the goal towards which the church of the Mystery moves, the perfect Man as distinct from a woman, and which rules out the idea that the church of the One Body can be at the same time the Bride. (See Bride and the Body1).

Arrhen and arsen, both mean a male, a 'man child' (Rev. 12:5; Rom. 1:27; Gal. 3:28).

Teleios. This word occurs but once as 'man' namely in 1 Corinthians 14:20. It means 'mature' in the sense of having attained full growth as contrasted with a babe (Heb. 5:13,14).

Tis means 'a certain one, someone' and does not specify the kind of man that is in view, and will not be further considered here.

Such are the words employed by Scripture to speak of man. Some of the teaching of Genesis 2:7 will be found in the article entitled Life (p. 1);

all we will say here is that man is not said to possess a soul, but that he is one.

There are two Psalms in which David asks and answers the question, 'What is man?'

'Lord, what is man, that Thou takest knowledge of him! or the son of man, that Thou makest account of him! Man is like to vanity, his days are as a shadow that passeth away' (Psa. 144:3,4).

But instead of this conclusion leading David to consider that man has no place in the scheme of things, and that his little world and span are but a drop in the ocean, it causes him immediately to call upon the Lord: 'Bow Thy heavens, O Lord, and come down, touch the mountains and they shall smoke' (verse 5). And all this with the object of delivering one who at first sight was of so little account.

When we turn to the other Psalm of David where this question occurs, we find even less reason for unscripturally belittling man:

'When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?' (Psa. 8:3,4).

Unless we give good heed to the actual teaching of this Psalm, we are liable to become the victims of a false comparison. When man looks away from himself to the vastness of the heavens, the myriads of stars, the immensity of it all is overwhelming, yet is the pessimism of the poet justified when he wrote:

'Stately purpose, valour in battle, splendid annals of army and fleet,
Death for the right cause, death for the wrong cause, shouts of
triumph, sighs for defeat.

* * * * *

Raving politics, never at rest while this poor earth's pale history runs:

What is it all but the murmur of gnats in the gleam of a million million suns?'

Ecclesiastes expresses a similar thought. Because it ends in death, all such activity is 'vanity'. This is a true conclusion, but the poet has been misled by the mere comparison of size and bulk, which is a false basis to work upon.

An astronomer, similarly overwhelmed by this 'irrelevant logic of size', as Fitchett aptly calls it in his Unrealized Logic of Religion, observed that if God despatched one of His angels to discover this tiny planet, earth, amongst all the glittering hosts of the stars, it would be like sending a child out upon some vast prairie to find a speck of sand at the root of a blade of grass. This would be very terrible if true, but in its implication it is false. Scripture does not speak of the earth as one of these millions of suns and planets. Its constant language is 'the heaven and the earth', with no thought concerning their disproportion so far as size is concerned. When dealing with moral worth, do we think in terms of inches and

avoirdupois (metres and kilograms)? Does not a mother's love regard the tiny babe at her breast as of incomparably more value than the great house in which she lives?

David was under no misapprehension in the matter when he uttered the words of Psalm 8. Instead of answering his question, 'What is man?' as a modern pessimist would do, he looks at it in a God-taught way and speaks of man's destiny and dominion. He does not speak of man's insignificance as compared with the vastness of the heavens, but as he contemplates the moon and the stars, evidently with Genesis 1 in mind, he sees that this vast fabric was made with man in view; that God was working out a purpose, and that the magnificence of that purpose puts the argument from relative size completely aside. David does not merely say 'What is man?' but, 'What is man, that Thou art mindful of him, and ... visitest him?'

The word 'mindful', *zakar*, is used in connection with remembering a covenant:

'I will remember My covenant ... that I may remember the everlasting covenant' (Gen. 9:15,16).

'And God remembered His covenant' (Exod. 2:24; also see 6:5).

'He will ever be mindful of His covenant ... He hath commanded His covenant for ever' (Psa. 111:5,9).

From one point of view, man may partake of what is fleeting and insignificant, but it is in his relation to the purpose of the ages that his real position is seen. Israel were reminded of this principle:

'The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers' (Deut. 7:7,8).

The word *visited*, *pagad*, of Psalm 8:4 naturally follows upon remembrance of the covenant:

'I will visit you, and perform My good word toward you' (Jer. 29:10).

'Blessed be the Lord God of Israel; for He hath visited and redeemed His people ... to perform the mercy promised to our fathers, and to remember His holy covenant ... the Dayspring from on high hath visited us' (Luke 1:68-78).

David therefore in Psalm 8 has in view the fact that man is in covenant relationship with God, and his place is in harmony with this in the scheme of things.

When considering the teaching of Scripture concerning man, we are necessarily brought face to face with the truth that dominion was given to him at his creation. We have already found Psalm 8 to be a valuable passage in connection with the nature of man and the world in which he lives, and we must now turn to this Psalm again to learn something of his dominion:

'Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the

beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas' (Psa. 8:6-8).

The works of God's hands include 'things in heaven' as well as 'things in earth', and the Psalmist certainly recognises this, for we read: 'The heavens are the work of Thy hands' (Psa. 102:25). It is quite evident that man has no dominion over the sun, moon and stars, but apart from this obvious exception, we might be tempted to believe that dominion over every terrestrial work of God's hands is implied in the words of Genesis 1 or Psalm 8. Such, however, is not the case.

We have already quoted Psalm 8. Let us now refer to Genesis 1:

'And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth' (Gen. 1:26).

These words describe the counsel of the Lord before the creation of man. After man was created, the dominion is further defined as follows:

'And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth' (Gen. 1:28).

It is evident, therefore, that the words 'over all the earth' in Genesis 1:26 refer simply to all living things on the earth, and not to all its inorganic elements, radio activity and hidden atomic forces.

One of the earliest recorded acts of man (in Gen. 2) is that which sets forth his authority over the lower creation:

'And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof' (Gen. 2:19).

This dominion was seriously modified by the Fall. In Genesis 3 and 4 we read:

'Cursed is the ground for thy sake' (Gen. 3:17).

'When thou tillest the ground, it shall not henceforth yield unto thee her strength' (Gen. 4:12).

After the Flood, when Noah seems to be in some respects in the position of a second Adam, the words of Genesis 1:28 are repeated: 'Be fruitful, and multiply, and replenish the earth' (Gen. 9:1). Instead, however, of this being followed by the same words as in Genesis 1 we read:

'And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered' (Gen. 9:2).

A further change is seen in the fact that in the beginning the food of man was:

'Every herb bearing seed ... and every tree, in the which is the fruit of a tree yielding seed' (Gen. 1:29).

Immediately after the Fall, in Genesis 3, we read:

'Thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread' (Gen. 3:18,19).

When we come to Genesis 9 we find a further change:

'Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things' (Gen. 9:3).

It will be observed that in none of these instances does God give to man, either fallen or unfallen, dominion over what we call today the 'forces of nature'. The fullest dominion was necessarily that which was originally given in Genesis 1, and the subsequent modifications, so far from extending the sphere, imply serious limitations.

Before passing on to the real purpose of this study, which is to trace man's departure from the divinely appointed bounds of dominion, as in the case of Cain's line, it is perhaps necessary to correct a false view that is often expressed, and is indeed countenanced by the A.V. translation of Genesis 5:3. The usual view is that, whereas Adam was created in the likeness of God (Gen. 5:1), all his posterity have been begotten in 'his' (i.e. Adam's own) likeness and image -- it being implied that this is something quite different. However, in Genesis 9, after the Flood, we read that God said: 'Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man' (Gen. 9:6). And centuries after, James wrote:

'Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God' (Jas. 3:9).

The true intention of Genesis 5:3 is expressed by translating the original as follows: 'And begat a son in this likeness, after this image' -- it being understood that the reference is to the opening verse of this chapter. It is true that Adam fell, and that all men are fallen creatures, but it is also true that men without exception are made after the similitude of God, and in His image (1 Cor. 11:7).

When man sinned and was subjected to vanity, two courses were open to him -- either meek acceptance of the new circumstances, with hope in redeeming love as providing the only just and real solution, or a rebellious breaking away from the path indicated by the Lord, and an attempt to palliate the effects of the curse by means that would be but an extension of the temptation, 'Ye shall be as God'.

The right spirit in this connection is exhibited by Noah's parents. They evidently felt very sorely the effects of the curse, but instead of casting about for some temporary measure to alleviate its immediate consequences, they looked beyond and named their son Noah, saying:

'This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed' (Gen. 5:29).

Lamech did not live to see Noah's typical character fulfilled, for he died 595 years after the birth of Noah, at the significant age of 777. He (Lamech) did, however, look forward by faith to the true solution of the misery brought about by sin, for the Ark and the salvation that it sets forth is a type of the divine method, not only of alleviating, but of delivering from the curse and all its accompaniments.

In contrast with this is the action of Cain. Being driven from the presence of the Lord, instead of meekly accepting the judgment pronounced, he begins to introduce what would now be called 'civilising' measures. He builds a city (Gen. 4:17), and his posterity introduce the harp, the organ, and working in metals (Gen. 4:21,22). The practice of having several wives also originated in the time of Cain. While cities, organs and metal working may be innocent innovations in themselves, they are deadly if they are introduced to take the keenness off the edge of God's judgment. From Cain's day onwards to the present time, man has gone on adding layer upon layer of this 'veneer'. Each layer modified and soothed for a while, but in spite of this, the curse upon the earth made itself evident again and again. The groan of creation will never be hushed, though cities be magnified out of all recognition, and music and art be 'on tap' from morning till night.

It is fairly safe to say that, should the reader maintain the view expressed above in the presence of any half-dozen people, one at least of the company would point with triumphant finger to man's 'inventions'. These 'inventions' are not forgotten in Scripture. The following is the comment of inspired wisdom, as recorded in Ecclesiastes chapter 7:

'God hath made man upright; but they have sought out many inventions' (Eccles. 7:29).

It is impossible to miss the intention of this observation. The seeking out of inventions is placed in direct contrast with being made upright, indicating that the inventions of man are an exhibition of his fall.

The word translated 'inventions' here is derived from the Hebrew chashab, 'to think, purpose, intend'. It is used in a good sense when referring to the 'purpose' of the Lord (Jer. 50:45), or the 'cunning' craftsmanship of those who worked on the Tabernacle, but it usually has an evil meaning, as the following passages indicate:

'Saul thought (chashab) to make David fall' (1 Sam. 18:25).

'His wicked device (machashebeth), which he devised (machashebeth) against the Jews' (Esther 9:25).

'They imagined (chashab) a mischievous device' (Psa. 21:11).

'Invent (chashab) to themselves instruments of music' (Amos 6:5).

'He shall forecast (chashab) his devices' (Dan. 11:24).

Someone may perhaps object to the inclusion of the passage from Amos in this list, on the ground that most musical instruments have been invented by someone, and that the possession of them can hardly be regarded as evil.

There is only one satisfactory way of answering objections of this kind, and that is to let the Book speak for itself.

The following is the context of the passage concerned:

'Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!

Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?

Ye that put far away the evil day, and cause the seat of violence to come near;

That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

That chant to the sound of the viol, and invent to themselves instruments of musick, like David;

That drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph' (Amos 6:1-6).

It will be seen that the evil lay in the 'device,' not in the mere possession of the instrument. It was one of the many devices introduced to deaden the senses, to help men to 'put far away the evil day', and not to 'grieve for the affliction of Joseph'. It is this feature that stigmatizes so much of so-called 'modern progress'. It is used as an opiate to deaden the conscience, as a distraction to drown the groan of creation, as a palliative to take off the edge of the curse -- in other words, it is the way of Cain.

We find a further reference to the evil effect of inventions in 2 Chronicles 26:

'And he made in Jerusalem engines, invented by cunning men' ('inventions, invented by the inventor', Rotherham) (2 Chron. 26:15).

Assuming that Uzziah, as king, had the right to defend his city and country against the enemy, one might perhaps object and ask why it should not be legitimate for him to make use of the inventive genius of his time. Again, let the Book speak for itself:

'As long as he sought the Lord, God made him to prosper ... he strengthened himself exceedingly ... he was marvellously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction' (2 Chron. 26:5,8,15,16).

It was not the mere possession of these inventions that mattered, but the evil influence that their possession always produced, the inducing of a self-reliance that was incipiently anti-God. The next recorded act of Uzziah was the usurpation of the priesthood, an action which was visited by leprosy, and which cut him off for the rest of his days from the house of the Lord.

Two other words are found in the Old Testament which are translated 'inventions' -- one in the Psalms, and one in the Book of Proverbs. The word used in the Psalms has two forms, maalal and alilah, both derived from the same word meaning 'work'. Is 'work' then to be condemned as evil? Once again we must examine the context:

'Thou tookest vengeance of their inventions' (Psa. 99:8).

'They provoked Him to anger with their inventions' (Psa. 106:29).

'They ... went a whoring with their own inventions' (Psa 106:39).

These are the statements. Let us now consider the reason for the Lord's attitude. Hebrew poetry balances thought rather than sound, and so we read in Psalm 106:39:

'Thus were they defiled
With their own works;
And went a whoring
With their own inventions'.

It is evident that the word 'works' here corresponds with 'inventions'.

In the same Psalm, the same word comes again in verses 13 and 35:

'They soon forgat His works'.

'But were mingled among the heathen, and learned their works'.

The terrible expression 'to go a whoring' is used once more in the Psalms, at the close of Asaph's experience in Psalm 73. In this passage it is used in direct contrast with that utter trust in the Lord that Asaph had learned in the Sanctuary:

'Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee' (verse 25).

'Thou hast destroyed all them that go a whoring from Thee' (verse 27).

Here again it will be seen that the real evil in these 'inventions' lay in the fact that they undermined Israel's trust in the Lord, and substituted something else in its place.

The reference to 'inventions' in Proverbs 8:12 does not call for special comment, but the reader should notice the one occurrence of the word in the New Testament -- in Romans 1. Of all the terrible lists of sins that are found in the New Testament, none, perhaps, is quite so black as that which occurs at the end of Romans 1, and it is in this context that we find the only New Testament reference to 'inventions': 'inventors (epheuretas) of evil things' (Rom. 1:30).

Coming back now to our main subject, namely, man's legitimate sphere of dominion in contrast with his attempted dominion over the forces of nature, it is evident that the same principle was at work in the initial temptation of our first parents.

'Ye shall be as God (gods A.V.), knowing good and evil' (Gen. 3:5).

The evil one suggested that God was holding back further blessings and powers for selfish ends. It was certainly true that God had given Adam a limited domain, but it was equally untrue to suggest that any good things had been withheld. The word 'good' like most terms is relative. What might be good for a man might be evil for a child; and what would be good for an angel might be evil for Adam. Had Adam been found faithful in few things, he would have been made ruler over many things. Satan, however, tempted him to seek control over powers that, while he was still immature, would inevitably be evil in their results.

The Bible does not use the language of science, but it makes many references to the mighty forces of Nature. In some passages these forces are said to be under the control of a special angel, and it would seem that man himself, though at first 'a little lower than the angels', was destined in God's good time to be higher than the angels, and to have an extended dominion. This dominion was at first related primarily to the animal world, but it would doubtless have been extended to include the world of chemistry and physics, with perfect power and full knowledge, whereas today man is becoming more and more conscious that he is dabbling with forces which at any moment may turn back and destroy him. Much that is called 'progress' may really be the intrusion, before the time, into things that were intended as man's domain at a subsequent period.

We must now return to Genesis 1:26, in order to investigate what is actually implied by the word 'dominion'. There are various possible alternatives that are not used in this passage. The word used here is not baal, 'to have dominion as lord and proprietor' (Isa. 26:13), or mashaal, 'to reign as a governor, or a superior' (Judges 14:4), or shalat 'to rule' (Psa. 119:133), but radah, 'to tread down, to subdue'. The following are three passages in which this particular word occurs:

'They that hate you shall reign over you' (Lev. 26:17).

'With force and with cruelty have ye ruled' (Ezek. 34:4).

'Rule Thou in the midst of Thine enemies' (Psa. 110:2).

These references indicate something of the nature of this particular type of dominion, and particularly the passage from Psalm 110 which is Messianic and speaks of the Day of the Lord. The Psalm goes on to speak of the Lord 'striking through kings', 'filling places with dead bodies' and 'wounding the heads over many countries' (Psa. 110:5,6). This conception of dominion is carried over into verse 28 of Genesis 1 where we read:

'Replenish the earth, and subdue it'.

The word 'subdue' is a translation of the Hebrew kabash, and its significance may be gathered from the fact that its form as a noun (its substantival form) means a 'footstool' (2 Chron. 9:18). In Nehemiah 5:5 it is rendered 'to bring into bondage'; and it is the word used by the king when he exclaims of Haman, 'Will he force the Queen?' (Est. 7:8). The word is also used of the conquest of Canaan under Joshua (Josh. 18:1), a subjugation whose rigour there is no need to quote chapter and verse to prove.

The LXX (Gen. 1:28) translates the word 'subdue' by katakurieuo, meaning 'to rule imperiously', 'to lord it over', 'to get the mastery'. Its occurrences in the New Testament will give further light on its meaning:

'Ye know that the princes of the Gentiles exercise dominion over them' (Matt. 20:25; see also Mark 10:42).

'Neither as being lords over God's heritage' (1 Pet. 5:3).

'The man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them' (Acts 19:16).

The creation of Adam, his very name, and the dominion given to him, all foreshadowed the subduing of all enemies beneath the feet of the Lord Jesus Christ. An enemy is most certainly in view in Genesis 1:26-28, and in chapter 3 he is revealed -- 'that old serpent, called the Devil and Satan' (Rev. 12:9). Leaving this aspect of our subject, let us consider another yet related theme:

The essential difference between a mechanical and a moral creature (Genesis 1 and 2)

The reader will have already observed that in Genesis 1 where creation is the theme, the name under which the Creator reveals Himself is that of Elohim ('God'), while in chapter 2, where we enter into the realm of human activity, the name changes to Jehovah Elohim ('the Lord God'). It is not our purpose at the moment to enlarge upon either of these Divine titles. We are simply recording the fact that the change coincides with the transition from creation in general, to that of the responsible creature. It has been said that all creatures lower than man are 'held', but that man himself is 'held accountable'.

The Divine government of Genesis 1:13-25 is set forth as absolute:

'He spake, and it was done; He commanded, and it stood fast' (Psa. 33:9).

The original Hebrew of Genesis 1:3 is impressive in its extreme simplicity:

'And God said, Light be; and light was'.

Even this rendering does not impress the eye as would a reading of the original, which is made more striking by the similarity of the two forms of the Hebrew verb 'to become', that are used.

At the close of the record of the second day's work we read, 'And it was so' (Gen. 1:7), and this phrase is repeated in verses 9,11,15,24 and 30. Again, in verses 4,10,12, 18,21 and 25 we have the repeated phrase: 'And it was good'. The appearance of light, the appearing of the dry land, the gathering of the waters, the growth of grass, herb and tree, the rule of the sun and moon, the creation of the monsters of the sea, the fowl of the heavens, the beasts, cattle, and creeping things, are all said to be 'good'. Light is certainly 'good', but light is physical, not moral. It is impossible for the mind to conceive of the idea that light could have refused to come into being when God spoke. It would be equally impossible to think of promising a reward to the sun for ruling the day, or of punishing the moon

for causing an eclipse. In the realm of creation we are in a sphere of mechanical movement, where everything is determined, where there can be no option, no alternative, no choice. When, however, we pass from this realm of creation to the realm of human activity, we leave the sphere of mechanical determinism, and enter the sphere of moral agency, accountability and contingency. When God formed man of the dust of the ground, man had no knowledge of his own creation, and therefore had no responsibility for the form in which he was fashioned, or for the mind and will with which he was endowed. The moment he stood upright, however, as a living soul, made in the image and after the likeness of his God, he entered into a relationship with his Creator, in which obedience or disobedience were equally possible, and in which disobedience involved a penalty.

At this point we step out of the sphere of mechanics into that of morals, where contingency is possible and the contingent word If comes into use. It would have been impossible without altering the nature of man, for such words as 'It was so', to have followed the command concerning the tree of the knowledge of good and evil as a matter of course. Looking at man as a creature, God could and did pronounce him to be 'good' (Gen. 1:31), but, with reference to the prohibition concerning the tree of knowledge, and man's own moral nature, it was impossible for him to be pronounced 'good' apart from trial and proof. Moral good cannot be ready-made; it must be acquired. The possibility of evil was incipient in the creation of a moral being.

There were three ways in which evil could have been prevented:

(1) God could have created a being who was incapable of sinning. Had He done so, the creature thus formed could never have risen above the level of a brute beast. His actions would have been governed by the promptings of instinct, and would have had no moral value.

(2) God could have created a being capable of sinning, and yet have kept him from all possible internal and external temptation. Had man been thus formed and hedged about, he would have remained innocent, but would never have been upright. He would have been innocent as an animal is innocent, but could never have been upright as a man is upright.

(3) God could have created man, and allowed temptation, and yet have prevented him yielding to it. If this had been done, the very act would have destroyed the moral nature that had been formed. Enforced goodness, coerced love, compulsory worship are contradictions. Goodness, love and worship are emptied of their essential meaning the moment the principle of compulsion enters. God can create innocent beings, but in the very nature of things, the creation of a virtuous character or a ready-made righteousness is impossible. A virtuous character cannot be bestowed by Divine fiat.

We must therefore expect, in the very nature of things, to find contingency in the second chapter of Genesis:

'And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die' (Gen. 2:16,17).

The twofold usage of the word 'determine' in our language is an interesting example of the difference between what is mechanical and what is moral.

(1) 'I am determined to face the wind'.

(2) 'Dust is determined to go with the wind'.

In the first case a resolution is made after due consideration, a definite choice arrived at after pondering alternatives. In the second case there is no choice, and there can never have been an alternative.

It is obviously foolish to speak of a 'will' apart from the person that wills, and it is equally absurd to talk of evil as though it existed somewhere in the universe as a thing in itself. Moral evil cannot be created, or come into existence, apart from moral beings who actually do what is wrong. When we discuss the existence of evil apart from the actions of those who act wrongly, we are inventing difficulties which have no real existence. The problem of evil is the problem of personality. If a moral person, who is held accountable for his actions, transgresses a prohibition and thereby comes under a penalty, it is utterly wrong to charge the One Who lays down the prohibition and inflicts the penalty with the creation of the evil thus punished. If such a state could be conceived, anything would be possible, and the whole groundwork of truth would dissolve. Under such conditions nothing would or could matter. To speak of predetermined sin would be a contradiction, for sin is the transgression of a law, and a predetermined act is itself of the very essence of law. Obedience and disobedience in this case would be quite irrelevant.

In the story of the garden of Eden, we must not imagine some insidious trap, definitely placed there so that man should fall into it. We must realize, rather, that man, as a moral creature, had to be tested. In the law we read:

'If ye will not be reformed by Me by these things, but will walk contrary unto Me; then will I also walk contrary unto you, and will punish you yet seven times for your sins' (Lev. 26:23,24).

'If', 'Then'. These words would mean less than nothing if it had already been predetermined that Israel would in fact 'walk contrary'. Indeed, if it had been decreed that Israel should act in this way, then their so-called 'contrary' actions would actually be in 'agreement' with the Divine intention, and sin would become an impossibility. 'To be forewarned is to be forearmed', and the very knowledge of what in the natural course of things will inevitably happen, becomes by the interposition of moral agency a means of falsifying such apparent predetermination.

It is possible that an objection may have formed itself in the minds of some of our readers in connection with the statement made above that evil cannot be 'created'. In Isaiah 45:7 we read:

'I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things'.

The word translated 'evil' here is the Hebrew ra. So far as its usage is concerned, there are about an equal number of passages where the word means 'moral evil' or 'sin', and where the word means 'evil' in the sense of

a 'calamity' or 'judgment'. Merely to quote Isaiah 45:7 is, therefore, inconclusive. The only way to settle whether the word 'evil' is used here in a moral or in a penal sense is by considering the context. We have met quite a number of people who misquote the passage as though it read: 'I make good, and create evil', instead of 'I make peace, and create evil'. Evil that is in contrast with peace is not necessarily moral evil or sin at all. It may be righteously inflicted because of transgression, as in Amos 3:6:

'Shall a trumpet be blown in the city,
And the people not be afraid?
Shall there be evil in a city,
And the Lord hath not done it?'

The context deals with the principle of cause and effect. A bird cannot fall into a snare if there is no gin set; the trumpet cannot be blown in a city without the people running together. And so, if there be 'evil' in a city, then there must have been some just cause, for the Lord punishes sin and rewards righteousness.

We must remember, in Genesis 2, that it is not 'good and evil' but the 'knowledge of good and evil' that was prohibited. Such knowledge is in itself desirable in the right persons, for we find in Hebrews 5:14 that the ability to discern both good and evil is a mark of the 'perfect' or 'full grown'. Adam, however, was a babe so far as experience was concerned, and to acquire an adult's knowledge with a baby's experience meant tragic failure. When the Tempter said, 'Your eyes shall be opened, and ye shall be as God, knowing good and evil', his statement was true, even though his intention was to deceive, for in Genesis 3:22 we read:

'And the Lord God said, Behold, the man is become as one of Us, to know good and evil'.

Man was made 'for a little, lower than the angels', though destined to be 'above' them. To attempt to penetrate into the realm of spirit before the right time is witchcraft and spiritism, and to attempt to grasp universal knowledge while still a babe is equally disastrous. Man will one day 'know, even as he is known', but he must be willing to wait God's time.

The same thing is true with regard to the kingdoms of the world. It is the revealed purpose of God that, when the seventh angel sounds, 'the kingdoms of this world' shall become 'the kingdom of our Lord, and of His Christ' (Rev. 11:15). On the other hand, for the Lord to have yielded to the temptation of the evil one, to grasp this sovereignty before the appointed time, would have been the same in principle as the act which brought about the downfall of Adam. Where man failed in a garden of plenty, the Lord triumphed in a wilderness of want (Matt. 4:8,9).

A knowledge of good and evil really comprises the whole realm of knowledge. He who knows all good and all evil, knows all things. This was evidently understood in Old Testament times, as the language of the woman of Tekoah indicates:

'As an angel of God, so is my lord the king to discern good and bad' (2 Sam. 14:17).

'My lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth' (2 Sam. 14:20).

Comparing the two passages, we see that 'good and bad' and 'all things in the earth' are synonymous.

There is a tendency with most of us to read the words of Genesis 2 as though they were an emphasis on the word 'evil'. We must remember however that the tree represented good as well as evil. 'Good', out of place, and before its time, can be definitely harmful. Marriage, for example, is 'honourable in all', but that which is most blessed within the limitation of marriage, is itself a sin if entered into apart from those Divinely appointed limits. Again we observe that 'good' and 'evil' are not things in themselves, but terms which refer to the actions of particular people.

We will set out, in the form of a table, a list of some of the characteristics that distinguish the sphere of mechanical determinism from that of moral accountability.

	Creation (Mechanical)	Creation (Moral)
	Title: God. Pronouncement: 'It was so'. Created things 'good'. Created things 'held'.	Title: Lord God. Pronouncement: 'Thou shalt not'. Moral creatures tested. Moral creatures
		'held responsible'.
	No option. Things or animals. Sin not possible. Faith and love impossible. No fellowship. 'Let there be light'.	Freedom of choice. Persons. Sin possible. Faith and love possible. Fellowship. 'Let us make man'.

The 'dust of the ground' and the 'living soul' (Gen. 2:7).

Having dealt briefly with the question of moral accountability and its bearing upon sin and other related themes, we come next to a brief consideration of the constitution of man, with particular reference to his body. At his original creation man was given a body, made of the 'dust of the ground', and even in the resurrection state, a body even though it be spiritual (1 Cor. 15:44) will still be a necessity. We are rather apt to speak slightly of the body because of its association with sin, but we should always remember that in itself it is a wonderful part of God's creation.

We propose now to seek to learn a little of what is implied by the words of Genesis 2:7: 'And the Lord God formed man of the dust of the ground'.

The word *aphar*, translated 'dust' here, may also be rendered 'ashes' (as of an animal that has been burnt: Num. 19:17), 'powder' (into which the vessels and the altars of Baal were stamped: 2 Kings 23:4,6,12,15), 'rubbish' (that had accumulated on the broken walls of Jerusalem: Neh. 4:2,10), and 'earth' (out of which iron can be taken: Job 28:2). 'The highest part of the dust of the world' in Proverbs 8:26 refers to the soil, without which neither vegetable nor animal life is possible.

We often speak of the 'ground', but how many of us associate the word with the verb 'to grind'? The 'ground' has literally been ground by the action of flood, fire and frost, and so made into a comparatively fine powder. From this 'dust of the ground' the body of man was made, and to this at death his body returns. Let us now examine the composition of this wonderful frame, and see how far the 'dust of the earth' enters into it.

The approximate composition of the body of a man weighing a little over 150 lbs. (68 kg) would be as follows:

Oxygen	90 lbs.	=	40.8 kg
Carbon	36 lbs.	=	16.3 kg
Hydrogen	14 lbs.	=	6.3 kg
Calcium	3 lbs.12 ozs.	=	1.7 kg
Nitrogen	3 lbs.8 ozs.	=	1.6 kg
Phosphorus	1 lb. 14 ozs.	=	850 g
Chlorine	4 ozs.	=	113 g
Sulphur	3.5 ozs.	=	99 g
Potassium	3 ozs.	=	85 g
Sodium	2.5 ozs.	=	71 g
Fluorine	2 ozs.	=	57 g
Magnesium	1.5 ozs.	=	43 g
Silicon	0.25 oz.	=	7 g
Iron	0.17 oz.	=	5 g

These are the main constituents of the human body, but there are other elements also present in small quantities. In addition to the 150 lbs. (68 kg) detailed above, we have a trace of the following:

Lead,	Helium,	Lanthanum,
Cerium,	Iodine,	Strontium,
Argon,	Cobalt,	Titanium,
Manganese,	Boron,	Copper,
Zinc,	Neon,	Neodymium,
Vanadium,	Arsenic,	Molybdenum,
Beryllium,	Bromine,	Gold,

Aluminium,	Rubidium,	Silver,
Lithium,	Scandium,	Tin.
Chromium,	Nickel,	

It is interesting to note that such gases as argon, neon and helium, which we normally associate with electric lamps, and electric signs, form part of the human body, while such unfamiliar elements as beryllium (which enters into the composition of the emerald) and molybdenum (which is employed as an alloy for tool steel), as well as the more familiar aluminium, zinc and tin, all have their place. What a wonderful alchemist evolution must have been to have got all these elements together, of such bewildering variety, and in such 'disproportionate proportions' (90 lbs. of oxygen to 0.17 oz. of iron; 40,800 g to 5 g) and all at the same moment! After all, creation is simpler and more reasonable.

Before we say anything about the part that these various elements play in the human mechanism, let us note one other interesting feature. If Genesis 1:2 is true, then it is also true that the surface of the earth has been impregnated with sea water. Now the composition of sea salt is as follows:

Sodium chloride ('Common Salt')	27.00
Magnesium chloride	3.80
Magnesium sulphate	1.65
Gypsum (Calcium sulphate)	1.25
Potassium sulphate	0.86
Calcium carbonate	0.12
Magnesium bromide	0.07 per 100 parts.

In addition there are traces of many other elements in sea water, the total number being approximately 40 out of the 90 elements that are known to exist.

We come back now to the elements of the body and their function. Lime or calcium, as we all know, is used in the composition of bone, and iron is essential for healthy blood. The following is a list of some of the other metals, showing their relation to the various parts of the body:

The pancreas -- nickel, cobalt and lead.
The suprarenal capsules (connected with the kidneys) -- tin.
The liver and kidneys -- zinc.
The thyroid, heart, spleen and kidneys -- silver.
The lungs, kidneys, heart and pancreas -- aluminium.
The lungs, liver and heart -- copper.
All organs, especially the thyroid and spleen -- chromium.
All organs, especially the brain, spleen and thyroid -- tin.
All organs except the heart -- zinc.

Note.-- It is interesting also to learn that silver is essentially feminine, while aluminium is related to that which is essentially masculine.

The reader may well wonder what all these metals have to do in the economy of the human body. The answer is that their action is mainly catalytic, a catalyst being a substance in the presence of which a chemical action proceeds which would otherwise go very slowly or cease altogether. For example, without the presence of copper in the lungs, the interaction between iron and oxygen falls below the rate that is essential to life, whereas if the lungs have their proper supply of copper, the rate of reaction is kept up to a healthy standard. The intelligence of man has made use of this valuable property of catalytic action for a variety of industrial processes, and yet there are many who would deny any evidence of Divine intelligence in creation.

Not only is the human body composed of these wonderful elements and salts, but the food provided for man (as indicated in Gen. 1:29) is rich in these elements and salts in their most assimilable form.

'And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat' (Gen. 1:29).

How much did Moses know of vitamins and inorganic salts? And yet subsequent investigation has revealed that the food indicated in Genesis 1:29 is scientifically perfect.

The following table gives some of the elements present in seeds, roots, and fruits:

Stems, Leaves and Fruits.--	
	Potassium, sodium, iron, sulphur.
Seeds and Roots.--	
	Potassium, phosphorus, magnesium.
Seeds Themselves.--	
	The outer part.-- Calcium, sodium, magnesium, sulphur, fluorine, and silicon.
The inner part.-- Potassium and phosphorus.	

It is interesting to note that there is a similarity between the constitution of the human body and that of seeds. The muscular tissues, like the inner part of the seed, employ potassium and phosphorus, while the blood and skin correspond in composition with the outer part of the seed.

Perhaps the reader would appreciate a few further words on the essential work that some of these elements perform.

Potassium, which figures so largely in the composition of seeds, is the mineral basis of all muscular tissues, and is essential in the formation of proteins. It can be truthfully said: 'No life without potassium'.

Sodium. -- This is one of the principal constituents of blood and lymph. Without sodium, lime and magnesium, salts are liable to form injurious deposits in the body.

Calcium and Magnesium. -- Magnesium assists in the assimilation of phosphorus, while magnesium, calcium and iron form the albumen of the blood. One per cent of magnesium enables the lime taken into the body to harden in the formation of the bones.

Manganese.-- It has been discovered that animals deprived of manganese lack the maternal instincts.

Zinc is associated with the action of vitamins.

Nickel is associated with the insulin of the pancreas.

If it be true that there is 'no life without potassium', it is equally true that there is 'no thought without phosphorus'. The elements fluorine and iodine are also important. Fluorine plays an important part in the composition of the iris of the eye, while iodine in the thyroid gland is essential to growth and development.

The following is a summary of the various functions governed by these constituents of soil, seed and herb:

Calcium is a counter to acid, and is the executive element.
Sulphur purifies, and is the maid of all work.
Potassium stimulates the liver, and is the balancer.
Phosphorus aids the growth of nerve and brain, and is the thought medium.
Iodine eliminates toxins, and is the gland regulator.
Iron is the vehicle of oxygen, and is the master chemical.
Manganese improves resistance, and is the chemical of poise.
Silica gives strength to the tissues, gloss to the hair and sparkle to the eyes, and is the optimist.
Fluorine protects against infection, and is the youth preserver.
Chlorine keeps the body supple, and is the laundryman.
Sodium prevents acidosis, and is the alkalizer.
Magnesium is alkaline and sleep promoting, and is the refresher.

When flesh was added as part of man's food after the Flood, no alteration was made in the essential composition of human diet, for all animals that normally provide human food, feed upon the green herb. Even in the case of flesh eating animals, they themselves prey upon animals that eat herbs, so that we may truly say, in the most literal sense of the words, 'All flesh is grass'.

Let us read again with intelligent faith, with increasing wonder, with glorious certainty, the primitive record of man's creation and sustenance, and realize that only a 'science falsely so-called' could withhold the fullest recognition of its inspiration, authority and comprehensiveness.

We trust that the reader has been interested in these brief notes on an intricate subject, and that they have served to throw further light on the inspired record of Genesis 1 and 2. Much more could be said on this subject, but our space is not unlimited. We believe that enough has been said to

start the reader on the right path as he carries his investigation further into the question, 'What is man?'

Manna. The naturalistic explanation of the manna that fell in the wilderness refers it to an exudation from a tamarisk tree indigenous to Sinai. These trees exude a peculiar resinous secretion which is about the same shape and size as a coriander seed. Over against this 'explanation' of the miracle of the manna recorded in Exodus 16, we give the comments of a learned and most judicious Jewish interpreter, Abarbinel:

(1) The natural manna was never found in the desert where this fell - where the common manna does fall, it is only in the spring time, in March and April, whereas this fell throughout all the months of the year.

(2) The ordinary manna does not melt in the sun, as this did.

(3) It does not stink and breed worms, as this did, when kept till the morning.

(4) It cannot be ground, or beaten in a mortar, so as to make cakes, as this was.

(5) The common manna is medicinal and purgative, and cannot be used for food and nutriment, as this was.

(6) This fell in double proportions on the sixth day, and not on the sabbath, as it certainly would have done had it fallen naturally.

(7) It followed them in all their journeys, wherever they pitched their tents.

(8) And it ceased at the very time of the year when the other falls, namely in March, when Israel were come to Gilgal.

(9) Whatever this substance was, it does not appear to have been common to the wilderness. From Deuteronomy 8:3,16, it is evident that the Israelites never saw it before, and from a pot of it being preserved, it is certain that nothing of the kind ever appeared again (Treasury of Scripture knowledge, S. Bagster and Sons Ltd.).

THE ONE MEDIATOR

'There is one God, and one Mediator between God and men, the man Christ Jesus' (1 Tim. 2:5).

The unity of the Godhead is a fundamental doctrine of all Scripture, and is in nowise disturbed or invalidated by the revelation that the selfsame Scriptures teach that both the Father and the Son in their own right have full title to the name 'God'. The doctrine 'there is one God' is never discussed or enlarged upon in the New Testament. Where the theme is introduced, it is brought to confirm some argument that is in process of development, but the doctrine itself is never made a subject of revelation. There are seven such passages in the epistles, two in the Gospel of Mark, and one all covering reference in John. It will clear the way for fuller understanding if these ten references are considered.

Mark 12:29-32, 'Thou hast said the truth: for there is one God; and there is none other but He'.

If we turn to the record of this incident in Matthew 22:34-46 we discover the following facts that have a bearing upon the subject of the Lord's teaching. Both Mark and Matthew give the question put by the lawyer, who was one of the scribes.

'Master, which is the great commandment in the law?' (Matt. 22:36).

'Which is the first commandment of all?' (Mark 12:28).

Mark's account includes the words, 'Hear, O Israel; the Lord our God is one Lord' (Mark 12:29), but this is omitted by Matthew. Both give the command to love the Lord with all thy heart, and both add, 'the second which is like unto it'. It is evident that the reader envisaged by Matthew had no need to have the great text of Deuteronomy 6:4 repeated, but Mark, who wrote for the Roman world, was constrained to put this protest against idolatry in the forefront. Even so, no comment is made on the doctrine of the 'one God' by Mark. In the sequel of Matthew 22, however, we read that the Saviour did not let His tempters depart without a challenge:

'What think ye of Christ? Whose son is He? They say unto Him, The Son of David' (22:42),

and the challenge that these Pharisees did not dare to meet was:

'How then doth David in spirit call Him Lord ... how is He his Son?' (22:43-45).

In these two records we have:

(1) The main body of the argument that is concerned with love to God and to neighbour.

(2) The emphasis in Matthew upon the Deity of Christ, and the omission of the text concerning 'one God'. The emphasis in Mark of 'one God' and the omission of the Saviour's reference to David and to His Lordship.

It is manifest, therefore, that neither doctrine is denied by the omission, nor unduly stressed by its inclusion.

Passing to the references in the Epistles, we come to James. Again, James nowhere discusses the Being of God. The subject, 'There is one God', is introduced, not for its own sake, but to illustrate and enforce the fact that 'faith without works is dead'.

'Thou believest that there is one God; thou doest well: the devils also believe, and tremble' (Jas. 2:19).

It is evident that there is no salvation in the belief that there is 'one God'; salvation comes through faith in Christ. We shall have to speak more at large of the growing evil of stressing 'God' to the exclusion of 'Christ' later, but cannot refrain from making this protest, however brief. We will confine ourselves at the moment to the passages that speak of 'one God'.

Galatians 3:20, 'Now a mediator is not a mediator of one, but God is one'. It has been computed that between 250 and 300 interpretations of this verse have found their way into commentary and essay, but most are unsatisfactory because they ignore the demands of the context. The last thing that Paul meditated when he wrote these words, or for that when he wrote the epistle, was a dissertation upon the nature or being of God. The innate idea of a mediator demands two parties. A mediator cannot be a mediator of one party. But in the promise made to Abraham 430 years before the giving of the law, 'God was one', for Abraham, the only other who could have been a contracting party, was caused to fall into a 'deep sleep' (Gen. 15:12), in which state he could promise nothing.

1 Corinthians 8:4-6, 'As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) but to us there is but one God, the Father, of Whom are all things, and we in Him, and one Lord Jesus Christ, by Whom are all things, and we by Him'. Mediation is implied in this passage although not stated, for that is the office of 'the lords many'. No doctrine of the unity of the Godhead can be extracted from this passage, for by so attempting, we discover that we either prove too much or involve the teaching in self-destruction. If we maintain that the Father alone is God, then we shall have to exclude from His province the words, 'By Whom are all things and we by Him' for they belong only to the Lord. This would cut across the teaching of Romans 11:36, where we find that of the Lord it is said not only are all things 'by Him', as is found in 1 Corinthians 8:6, but 'of Him' and 'for Him' which is exclusively ascribed to the 'one God' in that same passage. The Mediatorial office of the Saviour is the key to these apparent enigmas.

Ephesians 4:4-6, 'There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all'. In this sevenfold unity of the Spirit, the 'one Lord' holds the central place as Mediator, and the references here to the 'one Lord' and the 'one God' fall under the same category as these same terms do in 1 Corinthians 8:6.

Romans 3:30, 'Seeing it is one God, Which shall justify the circumcision by faith, and the uncircumcision through faith'. Here we approach a parallel argument to that which is found in 1 Timothy 2:1-5. There is no question of the Being of God in Romans 3; the chapter deals with the justification of the believing sinner, whether he be Jew or Gentile. 'There is no difference', Jew and Gentile alike stand guilty before God, and are justified freely by the same grace, through the exercise of the same faith. Because of this, the apostle says, 'Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also', and proceeds to demonstrate this by saying, 'Seeing it is one God, which shall justify the circumcision by (ek) faith, and the uncircumcision through (dia) faith'. Exactly what distinctions the apostle intended by ek and dia may be difficult to decide. Not a few commentators bluntly say that there is no difference, but this hardly accords with the scrupulous choice of language that we have found marks the Scripture of truth. Calvin suggests a shade of irony: 'This is the grand difference: the Jew is saved ex fide, the Gentile per fidem'. At the moment we are not concerned about this question. What is to the point is that the apostle introduces the expression 'One God' as a proof and a

protest against any exclusion of 'all men', whether Jew or Gentile, and if the reader were to be asked, what does the writer of this article mean here when he says 'all men', can he by any possibility be advocating universalism, the reply would have to be -- No, the context decides most emphatically that he uses the term 'all men' to mean all without distinction not all without exception, and this is the meaning of the apostle in 1 Timothy 2:1-6. When he says that prayers should be offered for 'all men' he immediately follows by explaining his intention, saying, 'for kings, and for all that are in authority'. It is understandable that the early Christians, living as they were in an atmosphere of persecution and oppression, might hesitate to include kings and rulers in their prayers. The apostle counters this. Again when he says that God will have 'all men to be saved', this governing limitation must still be kept in mind.

Christ is the one Mediator between God and men. He is not a Mediator of the New Covenant only, He is the one and only Mediator for Jew and Gentile, bond and free, male and female, high and low, rich and poor, king and peasant; He is the one and only Mediator for all. One further use of the word 'all' is found in verse 6, 'Who gave Himself a ransom for all', but this is a subject of such importance that it must be reserved for a separate study. The one all covering reference in John's Gospel is that of John 10:30, 'I and My Father are one', where the same word is found in the passages already quoted. If we maintain that the Father and the Son must be thought of as being 'two' even though the Saviour makes this stupendous claim, what is to prevent us from tampering with the selfsame word 'one' in the other passages that affirm the oneness of God? Let us admit that the doctrine 'God is one' is never introduced into the New Testament except as part of an argument that deals with the question of Mediation in some aspect or other, and we shall be well on the way to understanding the different passages wherein these references occur.

The basic meaning of the words translated 'Mediator'

The meaning of the English word 'mediator' is self-evident. It is one of a group of words derived from the Latin *medio* 'to be in the middle'. Hence, *mediaeval* is the Latinized form for 'The Middle Ages', while *medial*, *median*, *mediant*, *mediocre* and even *Mediterranean*, will occur to most readers. The position occupied by the Mediator is uppermost in the English word, 'one who comes between', one who occupies a middle place, an 'intermediary'. This English word is a very fair translation of the Greek *mesites*, which is a compound made of *mesos* 'middle' and *heimi* 'to go'. 'A go-between'. The Greek word *mesites* occurs six times in the New Testament, namely in Galatians 3:19,20; 1 Timothy 2:5; Hebrews 8:6; 9:15 and 12:24. To this must be added the word 'confirm' of Hebrews 6:17 *mesiteuo* for which the A.V. margin reads 'interposed': 'Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it (or interposed Himself) by an oath'. Josephus uses this word *mesiteuo* in the passage which deals with the enticement of Israel by the Midianites, 'This they said with an oath, and called God for an arbitrator of what they had promised'.

The associations of the word translated 'Mediator' in Galatians, 1 Timothy and Hebrews, supply the sacrificial or covenant making conditions that are always mentally attached to the word by Bible students, but the word itself tells us nothing of the office or service rendered, only that it is a position occupied 'between' and 'in the midst'. We must go back to the Hebrew equivalent for a fuller understanding of what is implied in the office of a mediator. This we do by a very slender bridge, for the word *mesites*

occurs but once in the Septuagint version, and that is Job 9:33, 'Neither is there any daysman betwixt us, that might lay his hand upon us both'. The margin of both A.V. and R.V. read 'or Umpire'. The choice of this term by the translators is not very clear, some authorities say that a 'Daysman' refers to a legal adviser or pleader who appeared daily at the law courts in the earlier days, and who would be engaged to arbitrate in any dispute. The Septuagint in their translation of the Hebrew of Job 9:33 appear to have given a paraphrase 'ho mesites ... kai elengchon', recognizing that in the Hebrew there is something more suggested than one who mediates, as an examination of the original will reveal. The following literal rendering of the Hebrew of Job 9:33 has been offered: 'There is not between us a reprover', which is endorsed by the translation of the LXX version which reads, 'Would that there were (one to be) our mediator and reprover'. The word mesites here is evidently the rendering of the Hebrew 'between us', while the 'reprover' is a recognition of the primary meaning of the word translated 'daysman' in our version. It is evident, we trust, that an examination of the Hebrew word translated 'Mediator' or 'Daysman' is incumbent upon all who would endeavour to understand all that is implied by the New Testament term.

Yakach. The primary meaning of this word is 'to make manifest, to show plainly'. Gesenius suggests that the word is allied with nekach 'over against' (Exod. 26:35), where something of the thought of balance is resident, and which is also implicit in the office of the Mediator or Umpire.

Something of the meaning of the 'Daysman' of Job 9:33 will be seen when we observe that yakach is translated:

'Come now, and let us reason together' (Isa. 1:18).

'That they may judge betwixt us both' (Gen. 31:37).

The word occurs seventeen times in the book of Job itself, and it will be helpful to have some of the passages with the different translations before us.

'What doth your arguing reprove?' (Infinitive of the verb).

'What doth your arguing reprove?' (Future of the verb) (Job 6:25).

'Do ye imagine to reprove words' (Job 6:26).

'I desire to reason with God' (Job 13:3).

'He will surely reprove you' (Job 13:10).

'I will maintain mine own ways' (Job 13:15).

'O that one might plead for a man with God' (Job 16:21).

'There was none of you that convinced Job' (Job 32:12).

When at length Elihu broke the silence, he said to Job:

'Behold, I am according to thy wish in God's stead: I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee' (Job. 33:6,7).

Elihu evidently refers to Job's plaint:

'For He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both. Let Him take His rod away from me, and let not His fear terrify me' (Job 9:32-34).

'Who is he that will plead with me ... Only do not two things unto me: then will I not hide myself from Thee. Withdraw Thine hand far from me: and let not Thy dread make me afraid. Then call Thou, and I will answer: or let me speak, and answer Thou me' (Job 13:19-22).

Here a number of terms that the New Testament doctrine has filled out with blessing, anticipate the office of the 'One Mediator between God and men'. Let us consider them.

'I am in God's stead'. This, said Elihu, was the fulfilment of Job's wish. 'I am toward God' is the R.V. rendering of this passage. Young's literal translation is simply, 'For God'. 'In stead' when it means substitution, uses the Hebrew tachath as in Genesis 4:25 'another seed instead of Abel'. But while the Saviour could become a substitute for the sinner, no one could become a substitute for God. This expression must be compared with the words of Paul in 2 Corinthians 5:20:

'Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you In Christ's Stead, be ye reconciled to God'.

Neither Paul nor his fellow-ministers were 'substitutes'; they spoke 'on behalf of (huper) Christ'. As a Mediator, Christ is 'on behalf' both of God and man, not a substitute for God and man. He is a substitute for sinful man as the Sacrifice for sin for 'He was made sin for us Who knew no sin'.

'I also am formed out of the clay' (Job 33:6). Here the frailty of human nature is intended. Eliphaz contrasts angels with them that dwell 'in houses of clay, whose foundation is in the dust, which are crushed before the moth' (Job 4:19). Job also refers to the frailty of this mortal body, saying:

'Thine hands have made me and fashioned me together round about ... Thou hast made me as the clay: and wilt Thou bring me into dust again?' (Job 10:8,9).

In all, there are seven occurrences of the word chomer in the book of Job translated either 'clay' or 'mire', four of which refer to the lowly origin of man. Elihu, in the type of the Mediator, assured Job of his essential manhood, even as Paul at a later date, and with fuller light, spoke of 'The One Mediator ... Himself Man, Christ Jesus' (R.V.). Elihu places his natural human frailty against the 'terror' induced by the Presence of God apart from mediation. In the passage where Job complained that there was no 'Daysman' or 'Mediator', he added:

'Let Him take His rod away from me, and let not His fear terrify me: then would I speak, and not fear Him; but it is not so with me' (Job 9:34,35).

Here the word that is translated 'terrify', in Job 33:7 and Job 13:21 is rendered 'afraid', and in a similar context:

'Who is he that will plead with me? ... Withdraw Thine hand far from me: and let not Thy dread make me afraid. Then call Thou, and I will answer: or let me speak, and answer Thou me' (Job 13:19-22).

The R.V. reads, 'Neither shall my presence be heavy upon thee' instead of 'thine hand' as in the A.V.

Ekeph is 'a burden', 'to put a load on a beast (of burden), so to bend, to make bow down', and it has an Arabic equivalent that means to tie, to bind on as a pack saddle. It is allied with the Hebrew kaph which means 'the palm of the hand', rarely the whole hand, hence the idea again of pressure. It is this word that is found in Job 13:21. Elihu says much to illuminate the necessary qualification of a Mediator between God and men, and only fulfilled these qualifications in the measure of a type or shadow. None but Emmanuel, 'God with us', could lay His hand upon 'both', nevertheless, as surely as Job knew that His Kinsman Redeemer lived, so surely does Elihu exemplify in his ministry the need of all men for Christ in His central capacity as 'The One Mediator'.

Mercy.

'The quality of mercy is not strained;

* * * * *

Though justice by thy plea, consider this
That, in the course of justice, none of us should see
salvation ... '.

We do not quote Shakespeare as we would quote the inspired Scriptures, but it is evident that Shakespeare drew his inspiration from the Scriptures when he penned these lines. We rightly stress the glorious truth of Justification by Faith. We draw attention to the words of Romans 3:26 that God is both 'Just and the Justifier' of the believer. We glory in the indefectible nature of salvation. But we should remember, and remember every day of our lives, that in these matters we have no rights, we can enforce no claims; indeed, 'the quality of mercy' is that it cannot be a matter of claim or right, it is 'not strained'.

Behind and before the Sacrifice that accomplishes our release, and behind and before the righteous standing in which we are accepted, is the sheer unenforced grace and sovereign mercy of God. That Sacrifice which is the basis of our redemption, was provided at infinite cost by the God against Whom all had sinned. What moved God to provide such a way of deliverance? One might say 'the need there was that His holiness should not be compromised in the forgiveness of the sinner'. True, but why should He have concerned Himself about the forgiveness of the sinner? One answer is given in the Book. Mercy, pity, compassion is seen at work, before the means and the mode were adopted and provided. Let us look for a moment at Psalm 51. David knew that for murder, the law made no provision.

'Ye shall take no satisfaction for the life of a murderer, which is guilty of death' (Num. 35:31).

Yet David prays:

'Deliver me from blood guiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness' (Psa. 51:14).

Here in these poignant words, is justification by faith apart from the law, a prophetic glimpse of the salvation to be brought by the Son of God.

But these words are found three-quarters of the way through the Psalm. The confession and the prayer of David opens, not with righteousness or justification, but with mercy.

'Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies' (Psa. 51:1).

Here David brings together three words that stress the 'freeness' (Heb. chanan 'have mercy'), the 'loving kindness' (Heb. chesed), the 'tender mercy' (Heb. rachamim 'bowels', 'compassion', 'pity') as the only basis of his plea. In this, he was followed by the publican whom the Lord pronounced justified when he cried, 'God be merciful to me a sinner' (Luke 18:13).

The mercy shown to David after he had fallen so low, is echoed in the experience of the apostle Paul:

'Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief' (1 Tim. 1:13).

Such is Paul's conclusion. On the road to Damascus, breathing out threatening and slaughter, we might have expected that this Pharisee, this bigot, this persecutor of the name of Jesus of Nazareth, would have been stricken down with wrath from heaven. Instead he 'obtained mercy'!

This in turn gives the atmosphere and colour of our most gracious calling:

'Howbeit For This Cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting' (1 Tim. 1:16).

No wonder the apostle introduces this verse with the words 'worthy of all acceptance'. No wonder he breaks the continuity of his epistle by bursting forth into a doxology!

May we, who are called under such a dispensation, not only rejoice in such mercy for ourselves, but learn to look, in pity rather than with anger, on the poor ignorant though wicked blasphemers who so often cross our path, and sorely try, alas, our very un-Christlike dispositions.

Mercy Seat. See Tabernacle (p. 358).

Near and Nigh. Among the many items of teaching which suggest the difference of dispensational values in Hebrews and Ephesians, are the references to nearness. Hebrews urges its readers saying, 'Let us draw near', but Ephesians says, 'Ye ... are made nigh' (Heb. 10:22; Eph. 2:13). The Greek word used in Ephesians is eggus, but the word used in Hebrews is proserchomai. This latter word is not used by Paul anywhere else than in one reference in 1 Timothy 6:3 where it is translated 'consent'. No parallel is found in Paul's other epistles with 'drawing near'. The word occurs in the epistle to the Hebrews seven times, which we set out as follows:

Proserchomai in Hebrews

A	4:16.	Let Us ... come boldly unto the throne of grace.
B	7:25.	They that come unto God.

	C	10:1.	Comers, not made perfect under law.
A	10:22.		Let Us draw near with a true heart.
	B	11:6.	He that cometh to God.
	C	12:18,22.	Comers, to Sinai or Sion.

The verb eggizo is used of drawing nigh to God (7:19), but eggus occurs in a lower sense.

'But that which beareth thorns and briers is rejected, and is nigh unto cursing' (Heb. 6:8).

'In that He saith, A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away' (Heb. 8:13).

This usage of terms, taken by itself, would not be sufficient to prove that the viewpoint of Hebrews differs from that of Ephesians essentially, but taken with the mass of material that can be assembled, and which is indicated in the article on Hebrews2, we can perceive a very real difference between being exhorted to 'draw near' and being 'made nigh'. (See Access1).

Night Is Far Spent. Paul, writing to the Romans, said: 'The night is far spent' (13:12). This reference to the approaching end of the dispensation then obtaining, is parallel with Revelation 1:1 and 3 'shortly come to pass', or 'the time is at hand' being written, as these words were from the standpoint of the Day of the Lord (Rev. 1:10). Writing to the Thessalonians, the apostle first of all told them that they knew perfectly that the Day of the Lord comes as a thief in the night, but reminded them that they were 'not of the night, nor of the darkness' and this is closely associated with the imminence of the Lord's Coming (1 Thess. 5:2,5,10,11 and 4:16,18). When Paul wrote the epistle to the Romans 'the day' was at hand or 'has approached' (eggizo). This passage should be added to Romans 15:12,13 when attempting to define the hope of the church before Acts 28. The hope of the church of the Mystery has nothing to do with the Day of the Lord. (See Parenthesis3; Hope2; and related articles).

Open Face.

'But we all, with open face' (2 Cor 3:18).

The word translated 'open face' refers to the veil which is the dominant feature of 2 Corinthians 3 and 4.

Kalumma is translated 'vail' in
2 Corinthians 3:13,14,15,16.

Anakalupto is translated 'open' in 2 Corinthians 3:18.

Kalupto is twice rendered 'hid' in 2 Corinthians 4:3.

Ordinances. Under the title Decrees1, the word translated 'ordinances' in Ephesians 2:15 and Colossians 2:14 and 20 is discussed and related with the decrees ordained by the elders at Jerusalem, as recorded in Acts 15.

It should be remembered that neither Baptism nor the Lord's Supper are called ordinances in the Scriptures, and this term should not be used when dealing with these subjects. Some in their zeal to show that in the dispensation of the Mystery water baptism is unknown, or the Lord's Supper has no place, weaken their testimony by misusing the word 'ordinance'. The truth needs no bolster, and most certainly can never be defended by the misuse of terms. (See Baptism¹; and Lord's Supper² for positive teaching on these important subjects).

'OVERTHROW' or 'FOUNDATION', which?

Ephesians 1:4

The A.V. reads at Ephesians 1:4:

'According as He hath chosen us in Him before the foundation of the world'.

This translation has been questioned and the alternative rendering is 'before the overthrow of the world'. The word translated 'foundation' is the Greek *katabole*, the verbal form being *kataballo*. *Katabole* is found in classical Greek bearing the meaning 'foundation'. The Greek student knows very well that the meanings attached to many Greek words by their pagan originators are modified in or excluded from the pages of Holy Scripture, and he should remember this word *katabole* is never used in the LXX. This should give us pause, for the idea of laying a foundation occurs many times. The LXX translates the phrase 'lay a foundation' by the Greek word *themelioo*, and the noun 'foundation' by the Greek word *themelion*, both of which are endorsed and used in the New Testament. This too should be kept well in mind. We will not quote the thirty or more references that occur, but the following will suffice as a sample of its usage in the LXX:

'Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation (*themelioo*) thereof in his firstborn' (Josh. 6:26).

'The hands of Zerubbabel have laid the foundation (*themelioo*) of this house' (Zech. 4:9).

When the Lord spoke of laying the foundation of the earth, He used the same Greek word in Zechariah 12:1.

The New Testament follows this use of *themelioo* 'lay a foundation' and *themelion* 'foundation', as the following examples will show.

'He ... laid the foundation on a rock' (Luke 6:48).

'It was founded upon a rock' (Luke 6:48 in the Received Text).

'As a wise masterbuilder, I have laid the foundation ... for other foundation can no man lay' (1 Cor. 3:10,11).

In like manner, the foundation of the apostles and prophets of Ephesians 2:20, the sure foundation of 2 Timothy 2:19 and the twelve foundations of the New Jerusalem (Rev. 21:19), these all use the Greek word *themelion*. The New Testament therefore takes the same view as does the LXX. So do we.

When the apostle wished to speak of creation, he quotes in Hebrews 1:10 the LXX of Psalm 102:25 saying:

'And, Thou, Lord, in the beginning hast laid the foundation of the earth',

where both in the LXX and in the New Testament the word employed is themelioo. The words katabole and kataballo are never used in the LXX to indicate the laying of a foundation. Kataballo on the contrary is used over and over again for laying waste a building. This is so near the heart of the matter that it must be exhibited, so that no doubt shall be left in the reader's mind. Before we give the occurrences of kataballo, however, we will let a fellow believer, who labels our translation as 'heresy' and 'fallacy', express himself:

'It is not denied that where the word for Cast Down is used in the Greek Septuagint (kataballo) it sometimes means to cast down or overthrow in a somewhat violent sense'.

The reader is asked to note the 'sometimes' and 'somewhat' here. This is soft-peddling with a vengeance!

Kataballo in the LXX

A.V. reference	A.V. translation except where stated	LXX reference if different from A.V.
2 Sam. 20:15.	'Joab battered the wall, to throw it down'.	(LXX 2 Kings 20:15).
2 Kings 3:19.	'Ye ... shall fell every good tree'.	(LXX 4 Kings 3:19).
2 Kings 3:25.	'They ... felled all the good trees'.	(LXX 4 Kings 3:25).
2 Kings 6:5.	'As one was felling a beam'.	(LXX 4 Kings 6:5).
2 Kings 19:7.	'I will cause him to fall by the sword'.	(LXX 4 Kings 19:7).
2 Chron. 32:21.	'They ... slew him there with the sword'.	
Job. 12:14.	'Behold, He breaketh down, and it cannot be built again'.	
Job 16:9.	'He teareth me in His wrath, who hateth me'.	(LXX Job 16:10).
Job 16:14.	'He breaketh me with breach upon breach'.	(LXX Job 16:15).
Psa. 37:14.	'To cast down the poor and needy'.	(LXX Psa. 36:14).
Psa. 73:18.	'Thou castedst them down into destruction'.	(LXX Psa. 72:18).

Psa. 106:26.	'To overthrow them in the wilderness'.	(LXX Psa. 105:26).
Psa. 106:27.	'To overthrow their seed'.	(LXX Psa. 105:27).
Prov. 7:26.	'She hath cast down many wounded'.	
Prov. 18:8.	'Fear casts down the slothful'.	
Prov. 25:28.	(LXX translation). 'Like a city that is broken down, and without walls'.	
Isa. 16:9.	'I will water thee with my tears'.	
Isa. 26:5.	'The lofty city, He layeth it low'.	
Jer. 19:7.	'I will cause them to fall ... before their enemies'.	
Ezek. 6:4.	'I will cast down your slain men before your idols'.	
Ezek. 23:25.	'Thy remnant shall fall by the sword'.	
Ezek. 26:4.	'They shall destroy the walls of Tyrus,	
Ezek. 26:4.	'and break down her towers'.	
Ezek. 26:9.	'He shall cast down with his swords' (LXX translation).	
Ezek. 26:12.	'He ... shall cast down thy walls' (LXX translation).	
Ezek. 29:5.	'I will leave thee thrown into the wilderness'.	
Ezek. 30:22.	'I will cause the sword to fall out of his hand'.	
Ezek. 31:12.	'Have cast him down upon the mountains' (LXX translation).	
Ezek. 32:12.	'... will I cause thy multitude to fall'.	
Ezek. 39:4.	'Thou shalt fall upon the mountains	(LXX Ezek. 39:3).
Dan. 11:12.	'He shall cast down many ten thousands'.	

This is rather a formidable list, and the verification of each reference is no light task, as in one or two passages there is no obvious Hebrew equivalent, yet we believe it is impossible for any reader not to be impressed with the solidarity of its witness. Every single reference is for the translation 'overthrow'; not one is for the translation found in the A.V. of Ephesians 1:4. Are the words 'somewhat' and 'sometimes' honest representation of Fact, or do they indicate bias?

This, however, is not all. If each reference be read in its context, each will be found to be those of battle, of siege, of destruction, of judgment, which tilt the beam of the balances still further. If, in addition, we discover what Hebrew words have been translated by kataballo in the LXX our evidence will be complete.* These we will supply, for the benefit of those who may not have the facilities to discover them:

- * A list of these Hebrew words (with references) can be found by referring to:
 Concordance to the Septuagint,
 A. Tromm (1718), p. 837, under kataballo.
 Concordance to the Septuagint,
 E. Hatch & H. A. Redpath (1897), p. 728, under kataballein.

Dimah	'Tears' (LXX Isa. 16:9).
Naphal	'To cast down, to fall' (LXX 2 Kings 20:15 [2 Sam. 20:15 A.V.] and sixteen other references).
Haras	'To cast down' (LXX Job 12:14; Ezek. 26:4,12).
Shaphel	'To lay low' (LXX Isa. 26:5).
Natash	'To leave, spread out' (LXX Ezek. 29:5; 31:12).
Nathats	'To break down' (LXX Ezek. 26:9).
Parats	'To break forth' (LXX Job 16:15).
Shachath	'To mar, corrupt or destroy' (LXX Ezek. 26:4).
Satam	'To hate' (LXX Job 16:10).

Not a solitary word that means to build, to lay a foundation, to erect, is here, but a variety of words, every one meaning destruction, spoiling, or causing to fall. This is 'proof positive', no reasoning is necessary except the most elementary recognition of fact when it is presented. From every point of view, the word katabole in Ephesians 1:4 should be translated 'overthrow'.

Let the reader ponder these references, and then let him decide whether the comment 'sometimes' and 'somewhat' savours of that which Paul condemned in 2 Corinthians 2:17, as 'watering down' the Word (see Isa. 1:22).

So sure is this critic of himself that he wrote:

'I do not expect to get an answer to my challenge, because I consider that the parties who maintain the Disruption or Overthrow theory are in a position where they would certainly lose caste if they did so. Further, I shall speak plainly and say I think they are past the stage of beating their breasts honourably and confessing their error. They fail to see that to do so would enormously enhance their reputation, and bring them more honour in the day when all the dark things are brought to light'.

We have not answered this critic, but the usage of the Scripture has, and that decisively. The LXX ignores the pagan usage of katabole, never uses either katabole or kataballo to mean laying a foundation, and while we stand where the Scriptures place us, the question of whether we shall beat our breasts, or bother about our reputation is beside the mark.

Whether you translate Ephesians 1:4 'Before the foundation of the world' or 'Before the overthrow of the world' will depend largely on whether

you adhere to the Concordant method of interpretation or whether you feel obliged to go outside the covers of the Scriptures, and prefer the usage of pagan Greeks to 'the purposed selectivity' of inspired Prophets and Apostles. Leaving the usage of katabole, we turn to Genesis 1:2.

Comparing the Words of the Holy Ghost (1 Cor. 2:13)

The two Hebrew words tohu and bohu occur together in three passages of the Old Testament. Those who pay something more than lipservice to the 'concordant method' would feel bound to consider these three passages together, before coming to any conclusion. As those who speak of the 'Disruption Fallacy' seem to have either evaded the obligation or forgotten to set these three passages before their readers, we will do so without more ado.

'Without form and void'

(Hebrew tohu va bohu).

Genesis 1:2.	Isaiah 34:11.	Jeremiah 4:23.
'And the earth was (became) without form, and void; and darkness was upon the face of the deep'.	'He shall stretch out upon it the line of confusion (tohu), and the stones of emptiness (bohu)'.	'I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light'.

Here are the words, not which man's wisdom teaches, but which the Holy Ghost teaches, and these we compare in accord with the example of Paul given in 1 Corinthians 2:13.

The passage in Genesis does not reveal the purpose with which the revelation is made. We do not know whether it was one of the many seismic upheavals that have left their mark on the strata or whether this upheaval has a moral or spiritual background. Quite apart from positive evidence, we expect in the forefront of a book which deals with Redemption and Purpose, that this particular seismic disturbance is definitely related to the great purpose of Redemption. In this we find ourselves, happily, standing with the apostle Paul, who, alluding to Genesis 1:2, wrote:

'For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ' (2 Cor. 4:6).

When we consider the context of the prophecies of Isaiah 34:11 and Jeremiah 4:23, we are left in no possible doubt that the disruption of Genesis 1:2 must have been a judgment upon rebellion. Here are the terms used by Isaiah chapter 34, that lead up to tohu and bohu in verse 11

'Indignation, fury, slaughter, dissolved, sword, curse, judgment, soaked with blood, "For it is the day of the Lord's vengeance", brimstone, burning pitch, lie waste'.

These are the revealed reasons for the overthrow of this land of Idumea, and it is followed by 'thorns, nettles, brambles and dragons, wild beasts, satyrs, screech owls and vultures' (Isa. 34:13-15).

Jeremiah uses the language of Genesis 1:2 to pronounce judgment upon Israel:

'I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger' (Jer. 4:26).

If we abide by the concordant principle of interpretation, the conclusion is unavoidable. Genesis 1:2 was a judgment upon some rebellion, sin or apostacy that took place before the advent of Adam. Earthquakes are spoken of frequently in the Scriptures, but not one is recorded as a matter of scientific interest. Where explanation is given, we find these lesser repetitions of Genesis 1:2 are definitely associated with sin. No earthquake is recorded in the law of Moses subsequent to Genesis 1:2 until we reach Numbers 16. Moses speaks on this wise:

'If the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord' (Num. 16:30).

The sin of Korah was the sin of usurpation, the usurpation of priestly offices.

At the Second Coming of Christ, when His feet shall stand upon the Mount of Olives, a great cleavage shall take place, and, said the prophet:

'Ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah' (Zech. 14:5).

In 2 Chronicles 26, we learn that Uzziah was stricken with leprosy for the sin of usurping the priest's office!

The analogy of the faith is strongly in favour of a similar usurpation that preceded Genesis 1:2.

One would hardly expect a scholar, or for that matter an average user of language, to conclude that, while themelioo is related to themelios, as 'to lay a foundation' is to 'the foundation itself', yet, when he looks at kataballo 'cast down', he goes out of his way to prove that katabole means a 'foundation', and not an 'overthrow', but this we shall see in good time. When Paul wished to say 'I have laid a foundation' (1 Cor. 3:10,11) he could have used kataballo and so pleased our critic, but he did not; he used tithemi and so pleased the Lord. We must, however, go back to the Old Testament, the quarry from which the stones of the New Testament are taken, and see what Hebrew words are used for laying a foundation, and then see what Greek words the LXX uses. The following passages speak of 'laying a foundation' in the Old Testament and all employ the Hebrew word yasad 'to be founded', Isaiah 44:28; 1 Kings 6:37; Isaiah 28:16 and fifteen other occurrences. The LXX uses themelioo to translate these words into Greek, and while other Greek words are used, kataballo is never once employed. The word kataballo occurs some thirty times, and these we have already set out before the reader.

We are reminded by our critic that Genesis 1:2 does not speak of the 'world' but of the 'earth', and that the 'world' is limited to Adam and his dominion. This, however, is an assumption and a denial of several important relevant features. The Scriptures abound with references to angels, principalities, powers, thrones and dominions. Were these mighty beings created on one of the six days of Genesis 1? If so, which? We read in Job, that when the Lord 'laid the foundations of the earth, the morning stars sang together, and all the sons of God shouted for joy'. Unless this passage is to be discredited, these morning stars and sons of God belong to an earlier creation than that of the six days, for it is simply impossible for such to 'shout for joy' before they themselves were created. They constituted a kosmos or 'world' long before the world that came under Adam's dominion. Not only so, the huge reptiles, some 80 feet, some 100 feet long, whose skeletons have been unearthed in every continent, and the tiny fossils found deep down in the lower strata, or even an examination of a piece of coal, demonstrate beyond contradiction that a kosmos, a world, an order existed long before Genesis 1:2.

We must now consider the word translated 'world' and while we will still abide by Scripture usage and ignore pagan meanings when they conflict with Scripture usage, we would remind ourselves, and those also who set such store by pagan Greek as to call those who stand fast to the usage of Scripture 'heretics', that the word kosmos as used by the Greeks, was most certainly not limited to the dominion of man. While, therefore, it suits such to emphasize pagan Greek when dealing with kataballo and katabole even though such usage runs counter to Biblical Greek, yet when the word kosmos is used in the sense that the Greek philosophers used the term, they swing right over, and become very 'Biblical'.

We quote from Lloyd's Encyclopaedic Dictionary:

'Cosmos Gr. (1) order, (2) an ornament, (3) a ruler, (4) the world or universe from its perfect order and arrangement, as opposed to chaos.

Ancient Philosophy: The term kosmos in the fourth sense appears first in the philosophy of Pythagoras ... with regard to extent it had several senses: (1) the earth, (2) the firmament, (3) the region in which the stars are fixed or apparently move; in the Alexandrian Greek, the known world (Liddell and Scott)'.
'

The word translated 'world' in Ephesians 1:4 is this Greek word kosmos, and we now examine the Old Testament Greek Bible to see how that venerable version, so often quoted by Christ and His apostles, uses the word. The early church knew no other Bible, and its phraseology influenced all their thinking.

To these early believers the word kosmos would have the following meanings:

- (1) 'Jewel' Hebrew equivalent keli (Isa. 61:10).
- (2) 'Ornament' Hebrew equivalent adi (Ex. 33:4).
- (3) 'Delight' Hebrew equivalent maadan (Prov. 29:17).
- (4) 'Host' Hebrew equivalent tsaba (Gen. 2:1).

It is the last reference that challenges us. The LXX issued by Bagster has, as its English translation of Genesis 2:1, 'And the heavens and the

earth were finished, and the whole world of them', and puts in a footnote 'Or, order. See John 1:10'. The translators evidently did not limit the word 'world' to Adam. Whether we agree with them or not, it is evident that the LXX translators had no reserve about the word kosmos. While it naturally included the world placed under Adam's rule, it included much more, 'all the host of them', by its use of the Hebrew tsaba. This word is used in Deuteronomy 4:19: 'The sun, and the moon, and the stars, even all the host of heaven' (kosmos and tsaba). These two words kosmos and tsaba include spiritual powers, parallel in their sphere to kings of the earth.

'The Lord shall punish the host (kosmos) of the high ones that are on high, and the kings of the earth upon the earth' (Isa. 24:21).

Here is positive proof that 'angels, principalities and powers' are a part of the kosmos, and so sets aside as unscriptural the effort to limit the word to Adam's world. The objection, moreover, is not valid, that 'the earth' which was without form and void of Genesis 1:2, cannot be the 'world' of Ephesians 1:4. The ground was cursed for man's sake (Gen. 3:17; 8:21), and if the ground could be cursed for the sake of one fallen creature, the earth could be so treated should there have been a fall among the angels before the creation of man. The case also of Korah and of Uzziah already referred to confirms this.

Kataballo is used of an earthen vessel 'cast down', but by preserving grace not destroyed (2 Cor. 4:7,9), and of the great dragon in Revelation 12:9,10. In neither place can the idea of being 'founded' be allowed. Confounded yes, but placed on a foundation no! The addition of the word 'foundation' to the translation of pro kataboles kosmou in Ephesians 1:4, is an intrusion. It is not a translation but a private interpretation. The Scriptures, Old or New, never use the word katabole for the word foundation. Hebrews 6:1 is not comparable for there the actual Greek word themelion is added, and it is up to the translator to decide whether Paul meant 'not laying again' the foundation or 'not overthrowing again' the foundation, and there is considerable diversity of opinion over this. Whichever should prove to be correct this passage stands alone and cannot alter the unambiguous passages already cited. The word katabole is used once, in Hebrews 11:11 where we read:

'Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had promised'.

Here the word katabole is translated 'to conceive'. The words used in the LXX for 'conceive' are gennao, echo, koiten and sullambano, never in one single passage does it use katabole. Not one instance can be found where katabole is ever translated 'conceive' except the passage in question. The case of Sarah is evidently exceptional, she needed to receive 'strength' to do whatever katabole means. She was as good as dead and past age, and it is far more likely that she received strength to bring a child to birth, rather than for the initial conception, where strength is not so obviously needed. Again, like the passage in Hebrews 6 we have an exceptional occurrence, about which commentators have argued from early times, and which by no accepted canon of interpretation can be employed by either party in controversy. Where the Greek word katabole has been adopted in modern times by the medical faculty, we find that it is 100 per cent in favour of the translation 'overthrow'. The shorter Oxford Dictionary defines katabolism thus:

'Destructive metabolism -- The tendency by itself disintegrating and destructive known as katabolism' (Kidd).

Destructive ... disintegrating, is what the average reader learns from this standard dictionary, certainly not laying a foundation. Words have a relationship, that keep to their species 'after their kind'. The verb 'to speak' is equated with the noun 'speech'. The verb 'to sing' is equated with the noun 'song'. So the verb kataballo, to cast down, would normally be equated with the noun katabole 'overthrow'. The word 'foundation' belongs to another species altogether, and although in classical Greek it is used of laying a foundation when in the middle voice, Liddle and Scott give 31 lines describing its general meaning of 'to throw down, cast down, overthrow, lay down'.

From what we have set before the reader, the following we believe is fully justified, and is wholly Scriptural.

(1) There are many words used in the New Testament of Greek origin, whose original meaning has been left behind or modified when used either in the LXX or the New Testament. Such words as charis 'grace', arete 'virtue' and hermeneia 'interpretation' come to mind. Grace means much more than is implied in the classical use, and no one would think of importing the warlike characteristic of the God of War, Aries or Mars, into Christian 'virtue', than they would think of appealing to Hermes or Mercury to decide the interpretation of Scripture.

(2) By the fact that the LXX resolutely refused the Greek word katabole, and where both the LXX and the New Testament alike use the verb themelioo for 'laying a foundation', we do the same.

(3) If other believers prefer pagan Greek to that employed in the Scriptures, that is their responsibility. We stand squarely on the Scriptural usage, whatever the consequences.

(4) The word kosmos cannot be limited to Adam's 'world'. It includes the starry universe, and so can include 'the world that then was' which perished with water, which could well have been the world that had been misruled by 'Angels and Principalities'.

(5) At either end of the ages is a disruption. Genesis 1:2 and 2 Peter 3.

(6) Seeing that the Church of the Mystery is the only company that is associated (a) with a period before the katabole of the world, and (b) with heavenly places far above all principality and power, harmony is established and its peculiar position in the purpose of the ages is indicated.

(7) We rejoice in our calling, and count it an honour to be classed with the apostle, who did not escape the charge of 'heresy', for we have this to sustain us, we are wholly on the same side as the writers of the Scriptures, our critics on the other hand being found enamoured of pagan Greek instead. As there is no possible middle position, we gladly take our stand, and though at times our head may be 'bloody' as the poet says, we can assure our readers, it is 'unbowed', except in the Presence of Him we own as Lord.

We give in conclusion the occurrences of the two phrases: 'from the foundation of the world' and 'before the foundation of the world', and believe most surely, that Ephesians 1:4 teaches us that the members of the Body of Christ, were chosen in Him before the overthrow of the kosmos, as spoken of in Genesis 1:2.

From the Foundation

(1) With reference to the use of parables, in speaking of the mysteries of the Kingdom of Heaven:

'That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world' (Matt. 13:35).

(2) With reference to the separation of the nations at the Second Coming of Christ:

'Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world' (Matt. 25:34).

(3) With reference to the character of those who killed the prophets sent to them:

'That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation' (Luke 11:50).

(4) With reference to the typical character of the Sabbath:

'As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world' (Heb. 4:3).

(5) With reference to the character of the Offering of Christ:

'Nor yet that He should offer Himself often ... for then must He often have suffered since the foundation of the world' (Heb. 9:25,26).

(6) With reference to names written in the book of life:

'Every one whose name hath not been written from the foundation of the world, in the book of life of the Lamb that hath been slain' (Rev. 13:8 R.V. margin).

'They whose name hath not been written in the book of life from the foundation of the world' (Rev. 17:8 R.V.).

Before the Foundation

(1) With reference to Christ alone:

(a) 'Thou lovedst Me before the foundation of the world' (John 17:24).

(b) 'As of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world' (1 Pet. 1:19,20).

(2) With reference to the redeemed:

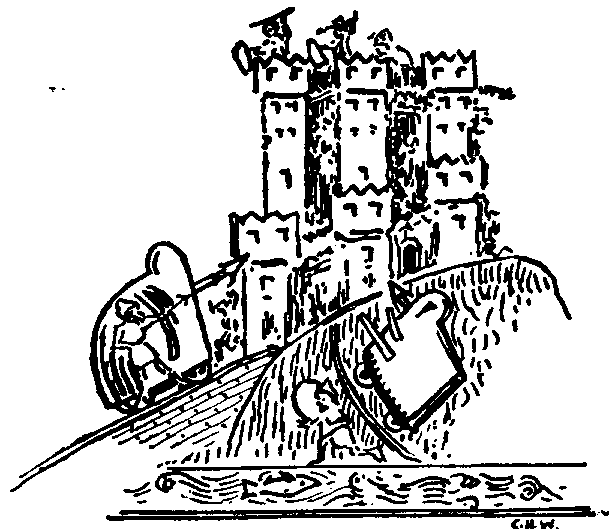
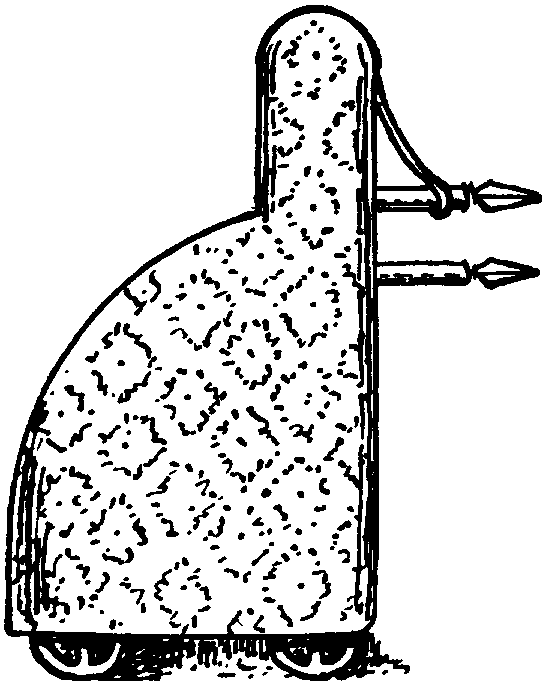
'Chosen us in Him before the foundation of the world' (Eph. 1:4).

As an appendix to this question, we give a note or two on the pagan distortion of Chaos, which makes it a creative term contrary to truth.

The whole question revolves around one feature, namely, whether we accept the usage of the word in the LXX as of Divine superintendence, or whether we set aside the LXX and favour a somewhat rare use made of kataballo in its middle voice as found in classical Greek. We, ourselves, unhesitatingly accept the providential leading that supplied us with such an aid as the Septuagint, and consequently we must and do completely set aside the idea that Ephesians 1:4 refers to the 'founding' of the world. We believe it refers to a catastrophe or an 'overthrow'.

Why do the Scriptures, including the LXX, by-pass the words kataballo and katabole as legitimate terms to indicate the laying of a foundation?

When the Lord said to Job, 'Where wast thou when I laid the foundations of the earth?' (Job 38:4), the LXX uses the Greek verb themelioo, even as Hebrews 1:10. When Ezra 3:6,10 speaks of laying the foundation of the temple, the word themelioo is employed. So with Psalm 24:2, 'He founded it upon the seas'; so with Psalm 48:8, 'Thou hast founded it for ever'; so with Psalm 78:69, 'He built His sanctuaries ... He hath established (margin "founded") for ever'; and Psalms 89:11; 102:25; 104:5,8; Haggai 2:19 and Zechariah 4:9. In all these passages 'to lay a foundation' is in the LXX themelioo, whereas kataballo is used for the exact opposite in 2 Samuel 20:15, where it is used of a battering ram, to 'batter the wall' and to 'throw it down'. This is Scriptural usage, and by that we abide.



**Battering rams, Khorsabad,
Illustrating 2 Samuel 20:16.**

We have not, however, answered our question: 'Why do the Scriptures so completely turn away from classical and pagan usage?' The answer is that Babylonian mythology, like most of the myths which are of Satanic origin, twisted the record of Genesis 1:2 away from the thought of an overthrow and a judgment, to a creative act and intention. Tablet VII of the Creation tablets, now in the British Museum reads:

'At that time the heavens above named not a name,
Nor did the earth below record one.
Yea, the deep was their first creation.
The chaos of the sea was the mother of them all'.

The cuneiform word for 'deep' is tiamat, which corresponds with the Hebrew *tehom* 'deep' in Genesis 1:2. Where the Scriptures speak of waste and desolation consequent upon vengeance and judgment (by the analogy of the faith, see Isa. 34:11 and Jer. 4:23), pagan mythology invests these desolations with creative activity.

Janus, who is referred to as 'the god of gods' in the most ancient hymns of the *Salii* (Macrob., Saturn), and from whom all other gods had their origin, 'Principium Deorum' (Bryant); says of himself:

'The ancients ... called me Chaos'! (Fasti).

Against this perversion of truth, the overshadowing hand of God is outstretched, preventing the writers of the Scriptures, or of the LXX from furthering this blasphemous distortion. We believe that Ephesians 1:4 can only be translated 'before the overthrow of the world', and those who unwittingly adopt and advocate the translation 'before the foundation of the world' go contrary to truth, side with Babylonian myth, run counter to the concordant method, and ignore the medical usage of the term *katabolism*. Here we rest our case, and believe without reserve or a glimmer of doubt that the Church of the Mystery was chosen in Christ before the overthrow of the angelic order that came to an end as described in Genesis 1:2.

Papyri. One of the most important writing materials used by the ancients was the papyrus sheet. The oldest written papyrus known to be in existence is, according to Kenyon, an account sheet belonging to the reign of the Egyptian king Assa, which is conjecturally dated circa 2600 B.C. Recent discoveries have brought to light an enormous quantity of inscribed papyri, which have shed considerable light upon New Testament Greek.

'The papyri are almost invariably non-literary in character. For instance, they include legal documents of all possible kinds: leases, bills and receipts, marriage-contracts, bills of divorce, wills, decrees issued by authority, documents suing for the punishment of wrong-doers, minutes of judicial proceedings, tax papers in great number. Then there are letters and notes, schoolboys' exercise books, marginal texts, horoscopes, diaries etc.

'The first great impression we receive is that the language to which we are accustomed in the New Testament is, on the whole, just the kind of Greek that simple, unlearned folk of the Roman Imperial period were in the habit of using' (Deissmann, Light from the Ancient East).

Of the language employed by Paul, Deissmann says:

'Thickly studded with rugged forceful words taken from the popular idiom, it is perhaps the most brilliant example of the artless, though not inartistic colloquial prose of a travelled city resident of the Roman Empire, its wonderful flexibility making it just the very Greek for use in a mission to all the world'.

The discovery of the papyri is a providential answer to the prayer of Bishop Lightfoot who said:

'If we could only recover letters that ordinary people wrote to each other without any thought of being literary, we should have the greatest possible help for the understanding of the language of the New Testament generally'.

Hebrews 11:1 which says, 'Faith is the substance of things hoped for' uses a word hypostasis, and from the papyri we learn that this word referred to the 'title deeds' of a property, a pointed and apt reference, especially with the unseen yet very real Heavenly City in view.

Paregoreite 'comfort', (from the word paregoria, used by Paul in Colossians 4:11), is a term used in medical language in the sense of 'alleviation' and retained to the present time in the name of the drug 'paregoric'.

Parousia ('Coming' Matt. 24:3). In the papyri parousia has become a technical term denoting the visit of a royal personage. We cannot, however, reproduce here the lists of words that shine with intenser light since the common meaning has been discovered in these ancient papyrus letters and documents; they are too numerous. All we can do is to acquaint the reader with the fact of their evidence, and to refer him to the writings of those who have given this great subject a careful study.

Light from the Ancient East and Bible Studies (Deissmann).
Greek Papyri (G. Milligan).
From Egyptian Rubbish Heaps (Moulton).

These volumes will provide a good basis upon which the reader can build, as richer and fuller finds are made public. In closing let us say that any attempt to translate the Greek of the New Testament which ignores the aid thus so providentially preserved is not only unwise but unmoral.

Paradise. Contrary to popular teaching, Paradise has nothing to do with heaven. It is the name given to 'a garden planted with trees'. The word has come through the Greek from the ancient Sanscrit. Socrates says that the king of Persia, wherever he is, takes particular care 'to have gardens and enclosures, which are called paradises, full of everything beautiful and good that the earth can produce'. The original Persian word *pardes* occurs in Nehemiah 2:8; Ecclesiastes 2:5 and Song of Solomon 4:13. The LXX almost constantly renders the Hebrew *gan* 'garden' when it relates to the garden of Eden by *paradeisos*. Such is the language and testimony of Holy Writ. We have to go to Josephus and to Rabbinical tradition to discover that Paradise is a place for the intermediate state 'and that under the earth there will be rewards or punishment', although even Josephus in the opening of his Antiquities uses the word 'paradise' for the Garden of Eden.

In the opening chapters of the Bible we have Paradise lost (Gen. 3), and in the closing chapters we find Paradise restored (Rev. 22). To this,

the Lord refers when He said to the overcomer, 'I will give to eat of the tree of life, which is in the midst of the paradise of God' (Rev. 2:7), where no 'intermediate state' can be intended or allowed. As Dr. Bullinger comments: 'Hence, the Scriptures relating to Paradise now, are all future, as the abode of Risen saints, not of Dead ones'. The Paradise of God, 2 Corinthians 12:4, to which the apostle says that he was 'caught up' uses the Greek word *harpazo* which has nothing in its composition to justify the direction 'up'; it means to 'catch away'. Instead of thinking of the apostle passing up through the lower heavens to the third heavens 'far above' (2 Cor. 12:2), he must be thought of as traversing time. John was taken 'in spirit' to the Day of the Lord (Rev. 1:10) but Paul goes further. The first heaven is found in Genesis 1:1. The second is the 'firmament' of Genesis 1:6 and is destined to pass away (2 Pet. 3:10), leading to the new, or 'third heaven' (2 Pet. 3:13). The Paradise of God is not above all heavens, it is the Paradise of Revelation 2:7 and chapter 22. The dying Saviour assured the dying thief that he would be with Him in Paradise, Luke 23:43. The interpretation of this passage hinges on the words, 'I say unto thee this day'. 'I say unto thee this day' is a common phrase in the Old Testament.

'I call heaven and earth to witness against you this day, that ...'
(Deut. 4:26).

'Know therefore this day ... that the Lord ... ' (Deut. 4:39).

'Which I command thee this day, that ...' (Deut. 4:40).

'And these words, which I command thee this day' (Deut. 6:6),

and so on through seventy-one occurrences in this book of Deuteronomy. When the Lord wished to imply that something was going to take place On the Same Day He says so:

'This day is this Scripture fulfilled in your ears' (Luke 4:21).

'This day is salvation come to this house' (Luke 19:9).

In both of these passages, the words 'this day' are preceded by the Greek *hoti* 'that', which ensures that the thing spoken of would take place on that day. This important word is not employed in Luke 23:43. The Lewis Codex of the Syrian New Testament reads in verse 39:

'Save Thyself and us to-day'.

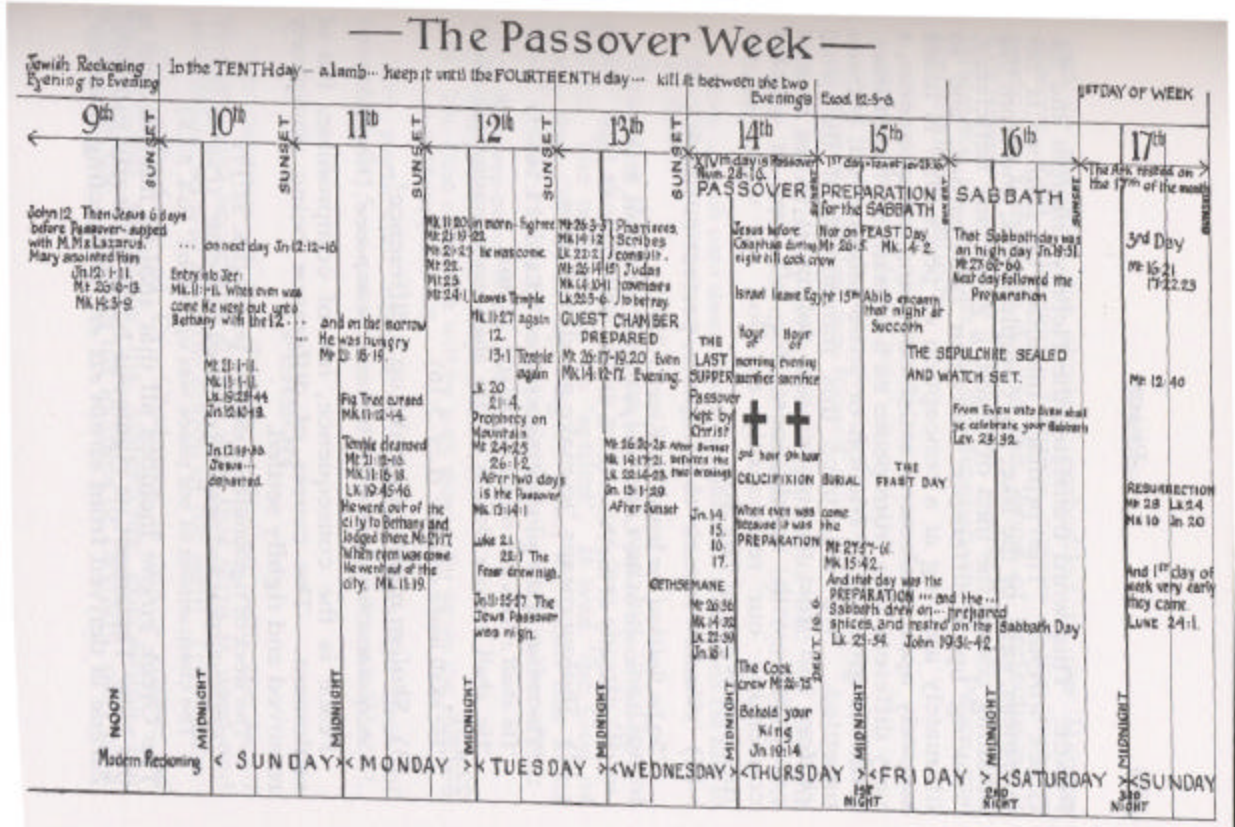
So the Lord's word 'to-day' may have reference to the revilings of the one, and the request of the other. We have no need to import into the Scriptures of truth the speculations and traditions of the Rabbins. The dying thief's request was to do with the Lord's Coming and Kingdom, and the Lord's answer directed his hopes to 'that day'. It is one of the signs of poverty of argument, when those who champion the traditional intermediate state, base the doctrine on such passages as Luke 23:43 and Luke 16:19-31. For the Parable of the Rich man and Lazarus, see article on Hell⁶. For other aspects, see Man (p. 70); Man³; Immortality⁶; Resurrection (p. 191); Resurrection⁴. Paradise restored is no mere dream of the poet Milton, it is an integral part of the purpose of the ages, which tradition would blur and spoil with its so-called 'intermediate state'.

THE PASSOVER WEEK

'Six days before the Passover' (John 12:1) is the starting point of the most epoch-making week in the history of mankind. We believe that most of the difficulties met with in the attempt to set out the events of this wonderful week arise from the assumption that John uses Hebrew time reckoning, and commences his day at sunset. We have touched upon this in the article Hour2 that should be consulted.* In this chart (opposite) we have adopted Hebrew time at the top of the chart, and coordinated it with Gentile time at the bottom. We commend this study to all who love and value the Scriptures of Truth.

* see also Life Through His Name, chapter 15.

The Passover week chart



Peace. This word translates the Hebrew shalom and the Greek eirene. The primary meaning of shalom is not quietness, ease, or the like, but completeness, and from this meaning comes the idea of 'making good' any deficiency, 'making up a difference' between two parties, and so ultimately arriving at a conception of peace that is based squarely upon settlement, satisfaction and completeness, a very different idea from peace as a cessation of hostilities, with the grounds of friction or strife unremoved, because unsettled. We will trace this movement of the word shalom and trust the reader will follow it to its blessed conclusion with thankfulness for all that it teaches concerning our relationship to God by virtue of the finished Work of His Son.

(1) Shalom means 'to complete, perfect or finish'.
'So he finished the house' (1 Kings 9:25).
'So the house of the Lord was perfected' (2 Chron. 8:16).
'The iniquity of the Amorites is not yet full' (Gen. 15:16).

(2) Shalom means 'to make good' as a loss.
'The owner of the pit shall make it good' (Exod. 21:34).
'He shall surely pay ox for ox' (Exod. 21:36).
'He shall restore double'. 'He shall make restitution' (Exod. 22:4,5).
'He shall make amends' (Lev. 5:16).

(3) Shalom means 'to make up a difference'.
'Acquaint now thyself with Him, and be at peace' (Job 22:21).

Peace is the consequence, not of compromise, but of settlement. The causes of difference being completely removed and rightly settled.

'The work of righteousness shall be peace' (Isa. 32:17).

'Righteousness and peace have kissed each other' (Psa. 85:10).

'The chastisement of our peace was upon Him' (Isa. 53:5).

The Greek eirene includes all that shalom intends, and in the New Testament its righteous basis is clearly indicated. Eirene is derived from eirein eis en 'connecting into one', and so includes the thought embedded in the Hebrew shalom. Paul, who was a Hebrew, speaks of the 'bond of peace' in Ephesians 4, and the 'bond of perfectness' in Colossians 3, and to him there would not be the same difference as appears to the English mind. Peace and perfection are allied.

'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ' (Rom. 5:1).

'And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself' (Col. 1:20).

It is in harmony with these statements that we find the Saviour supplementing His salutation by exhibiting the grounds of it:

'Jesus ... saith unto them, Peace be unto you. And when He had so Said, He Shewed unto them His hands and His side' (John 20:19,20).

Thus it is that it is not the God of war, but 'the God of peace' that shall bruise Satan under our feet shortly (Rom. 16:20). The matter will be 'settled'. It was 'the God of peace, that (Who) brought again from the dead our Lord Jesus' (Heb. 13:20). The experience of peace is threefold:

- (1) We have peace With God (Rom. 5:1).
- (2) The peace Of God keeps (Phil. 4:7).
- (3) The God of Peace will be with those who attain the standard set in Philippians 4:9.

One particular aspect of peace, namely that of Ephesians 2:15, is considered in the article Middle Wall3.

PERSON

The doctrine of the Trinity is linked with the word 'person', and according to the way that term is used and understood, so will our conception of the term 'Trinity' be.

The orthodoxy of Dr. Chalmers is not a matter of dispute, and therefore his statements concerning the doctrine of the Trinity in his lectures of Divinity, may be a helpful introduction to the subject. He declared that it was his intention to depart from the usual order that most theological courses take, i.e. by beginning with the most abstruse and difficult of all subjects, the essential nature of God. He drew attention to the two methods employed in any research, the analytical processes and the synthetic. By the synthetic you begin, as in geometry, with the elementary principles, and out of these you compound the ultimate doctrines or conclusions. By the analytical method, you begin with the objects or the phenomena which first solicit your regard, and these by comparison and abstraction you are enabled to resolve into principles.

"This latter mode", Dr. Chalmers continues, "is surely the fitter for a science beset on either side with mysteries unfathomable Now we cannot but think it a violation of this principle, that so early a place should be given to the doctrine of the Trinity in the common expositions of theology ... after having by a transcendental flight assumed our station at the top of the ladder, to move through the series of its descending steps instead of climbing upward from the bottom of it ... We should feel our way upward ... we greatly fear that a wrong commencement and a wrong direction may have infected with a certain presumptuous and a priori spirit the whole of our theology.

'The most zealous Trinitarian affirms of the triune God that He is not the Father, He is the one God, consisting of Father, Son and Holy Ghost; neither is He the Son, He is the one God, consisting of Father, Son and Holy Ghost; neither is He the Holy Ghost, He is the one God, consisting of Father, Son and Holy Ghost. This is a very general statement, we allow, nor do we think that Scripture warrants a more special description of the Trinity; and most surely if the Scriptures do not, reason ought not ... to distinguish, then, between what is Scripturally plain and what is scholastically or scientifically obscure in this question. Let it first be considered, that there is nothing in the individual propositions of the Father being God, of Christ being God, of the Holy Spirit being God, which is not abundantly plain ... viewed as separate propositions, there is nothing incompatible in the sayings of Scripture.

'But there is another proposition equally distinct, and in itself intelligible -- it is, that God is one. Viewed apart from all other sayings, there is nought obscure surely in this particular saying What, then, is that which is commonly termed mysterious in the doctrine of the Trinity? ... the whole mystery is raised by our bringing them together, and attempting their reconciliation. But the Scripture does not itself offer, neither does it ask us to reconcile them. It delivers certain separate propositions, and thus it leaves them, each of which, it must be observed, is in and of itself perfectly level to our understanding ... We could have tolerated that Socinians and Arians had quarrelled with the phraseology of Athanasius, had it but thrown them back on the simplicities of the Scripture.

'I should feel inclined to describe the multiplicity of opinions by negatives rather than by affirmatives, denying Sabellianism on the one hand on the Scriptural evidence of the distinction between Father, Son and Holy Spirit, denying Tritheism on the other, on the Scriptural evidence of there being only one God, professing the utmost value for the separate propositions, and on their being formed into a compendious proposition, confessing my utter ignorance of the ligament which binds them together into one consistent and harmonious whole.

'We can make out no more of the Trinity than the separate and Scriptural propositions will let us' (Dr. Chalmers Institutes of Theology).

A word of vital importance, but one much misunderstood in relation to the nature of God, is the word 'person'. It will be found that even when the Athanasian Creed is honestly accepted, and the warning most solemnly repeated that 'there are not three Gods: but one God', a great number who subscribe to the doctrine of the Trinity, subconsciously conceive of three separate Gods, or as the term is, they are at heart Tritheists. The thirty-nine articles of the book of Common Prayer opens thus:

'There is but one living and true God, everlasting, without body, parts or passions: of infinite power, wisdom and goodness, the Maker and Preserver of all things visible and invisible. And in the unity of the Godhead there be three Persons, of one substance, power and eternity: the Father, the Son and the Holy Ghost'.

The Athanasian Creed goes to great lengths to insist that there are not three eternals, not three incomprehensibles, not three uncreated, not three almighties, not three Gods, not three Lords. Yet with the statement before the mind that at the same time there are three Persons in the Godhead, this reiteration in the creed sounds much like a confession that, left to itself, the creed does and will in fact breed the concept that there are three Gods, however the idea be denied. An examination of the defence of the creed through the centuries only deepens the problem, and the earnest enquirer generally finds that he is taken away from the realm of revealed Truth, to the intricacies of metaphysics, leading him either to throw aside his intelligence and believe upon the authority of the church and tradition, or to take the opposite step, deny the Deity of Christ, become a unitarian as a protest, and ultimately a deist or an agnostic.

We believe a true understanding of the word 'person' would prevent the idea of 'three Gods' forcing itself upon the mind in spite of all the

protests of the creed itself, and would recognize the gracious condescension of the one Lord on behalf of us men and for our salvation. To the consideration of this most important term, therefore, let us address ourselves.

Modern usage equates 'person' with 'individual', but how such a 'person' can at the same time be 'without body, parts or passions' passes our comprehension. Turning first of all to the usage of the word 'person' in the A.V. we discover that it translates the Hebrew word adam (Jonah 4:11); ish man, a male (2 Kings 10:7); enosh mortal (Judges 9:4); methim men (Psa. 26:4); nephesh soul (Gen. 14:21); nephesh adam, soul of man (Num. 31:35). In no conceivable way can any of these terms be used of God. The word baal lord (Prov. 24:8) is the only term that approaches the subject. The only other word employed in the Hebrew, that is translated person, is panim 'face', and this, we shall discover, approaches nearer to the intention of the word 'person' in the Creed than any other word used in the Old Testament. Eighteen of the twenty occurrences of panim which are translated 'person' employ it in the phrase 'regard' or 'accept persons', and it is evident that the term here does not think so much of an individual, but as of estate, whether such be high or low, rich or poor. In the New Testament the Greek prosopon 'face' is translated 'person' six times, four of which read 'regard' or 'accept' a man's person; one speaks of forgiving 'in the Person of Christ' (2 Cor. 2:10). Other places where 'respect of persons' are found, the Greek words are prosopolepteo tes lepsia, all being derived from prosopon 'face'. We discover from Liddell and Scott that prosopeion meant 'a mask' and hence 'a dramatic part, character, and so the Latin persona'. A mask is not an individual, neither is a character or dramatic part in a play a 'person' in the present acceptance of the term. The Shorter Oxford Dictionary is not a theological work and has no axe to grind, but gives this definition of the word 'person'.

'Person. Latin persona, a mask used by a player, a character acted; in later use, a human being; connected by some with the Latin personare "to sound through". A part played in a drama or in life; hence a function, office, capacity; guise, semblance; character in a play or story'.

If we therefore speak the Queen's English, we shall mean by 'Three Persons in the Godhead' three offices, functions, guises and characters assumed in grace and love by the One True, Infinite and Invisible God for the purpose of creation, redemption and the ultimate consummation of the ages, 'that God may be all in all'. Lloyd's Encyclopaedic Dictionary, puts the definition 'an individual' seventh in the list, the earlier definitions agreeing with those of the Shorter Oxford Dictionary. Here is the first definition:

(1) That part in life which one plays.

'No man can long put on person and act a part; but his evil manners will peep through the corners of his white robe' (Jeremy Taylor).

Archbishop Trench points out that when this old sense of the word is remembered, greatly increased force is given to the statement that God is no respecter of 'persons'. The signification is that God cares not what part in life a person plays -- in other words, what office he fills -- but how he plays it.

At the time this study was being written, a friend was preparing to undergo an operation. The malady from which he suffered had influenced his temper and outlook, and we found ourselves saying, without any need of explanation 'when the operation is over, he may be a new person'. Archbishop Whately in his book *The Elements of Logic* has an appendix illustrating certain terms which are peculiarly liable to be used ambiguously. One of these terms is the word 'person'.

'Person, in its ordinary use at present, invariably implies a numerically distinct substance. Each man is one person, and can be but one. It has, also, a peculiar theological sense in which we speak of "three Persons" of the blessed Trinity. It was used thus probably by our Divines as a literal, or perhaps, etymological rendering of the Latin word "persona"'. .

The Archbishop quotes from Dr. Wallis, a mathematician and logician, saying:

"That which makes these expressions" (viz. respecting the Trinity) "seem harsh to some of these men, is because they have used themselves to fancy that notion only of the word person, according to which three men are accounted three persons, and these three persons accounted to be three men ... The word person (persona) is originally a Latin word, and does not properly signify a man:" (so that another person must needs imply another man;) for then the word homo would have served. "Thus the same man may at once sustain the person of a king and a father, if he be invested with regal and paternal authority. Now because the king and the father are for the most part not only different persons and different men also, hence it comes to pass that another person is sometimes supposed to imply another man; but not always, nor is that the proper sense of the word. It is Englished in our dictionary by the state, quality or condition whereby one man differs from another; and so as the condition alters, the person alters, though the man be the same"'. .

Nearly all who contend for the doctrine of the Trinity, maintain that God is essentially, and from all eternity, three Persons, but if we use the word person in its original meaning, it will indicate character, office, function, temporarily assumed in time and can be spoken of as beginning, or being limited by time or space, of being subject to suffering, dying, without intruding such conceptions into the realm of the eternal, the absolute or the unconditional. Our problems begin when we transfer the idea of 'persons' from the realm of the manifest and the ages, to the realm of the timeless, the essential and the eternal. Reverting to the definitions given in Lloyd's dictionary, we read:

- (2) A human being represented in fiction or on the stage; a character.
- (3) External appearance; bodily form or appearance.
'If it assume my noble father's person'
(Shakespeare: *Hamlet*, i. 2).
- (4) Human frame; body: as, cleanly in person.
- (5) A human being; a being possessed of personality; a man, woman, or child; a human creature.

- (6) A human being, as distinguished from an animal, or inanimate object.
- (7) An individual; one; a man.
- (8) A term applied to each of the three beings in the Godhead.
- (9) The parson or rector of a parish.

We have so lost the early meaning of the word 'person' that some of the arguments of the opening centuries of Christian discussion sound strange in our ears. We quote from *The Incarnation of the Eternal Word*, by Rev. Marcus Dodds without necessarily endorsing the writer's own attitude or argument.

'I may give an illustration of the nicety with which expressions were then sifted, out of *Facundus Hermianensis* In Book 1 chapter iii of the work which he addressed to the Emperor Justinian, he proves that a Person of the Trinity suffered for us. There were two ways of expressing this -- *unus de Trinitate passus est*, one of the Trinity suffered, and *una de Trinitate persons passa est*, -- one Person of the Trinity suffered. At present a man would not readily discover any difference between these two modes of expression, nor would easily detect a nearer approach to heresy in the one than in the other. Yet the difference was clearly understood by Justinian; for while nobody felt any scruples about the latter expression (i.e. "one of the Persons of the Trinity suffered") some Catholics hesitated to make use of the former (i.e. "one of the Trinity suffered") lest they should be supposed to ascribe suffering, not to a Divine Person, but to the Divinity ... '.

Returning to the list of definitions given by Lloyd, we see that the emphasis is upon the assumed character and not essential being, except when the dictionary gives the usual theological usage and speaks of three 'Beings' in the Godhead which must inevitably lead at last to the conception of three God's, however the fatal step is circumscribed.

God is 'essentially' one, but 'economically' (i.e. dispensationally) God is Father, Son and Holy Spirit. The adoption of the 'Person' is an indication of gracious condescension 'for us men, and for our salvation'. Priest. Assuming as we do, that Paul wrote the epistle to the Hebrews, we find that the word *hierus* 'priest' is used by him in that epistle fourteen times, but is used by him Nowhere Else!

For a fuller examination of this feature, and a consideration of its bearing upon the distinctive character of the present dispensation as compared with that under which Hebrews was written, the article dealing with the epistle to the Hebrews² should be referred to.

Principality and Power

While angelic ministry and rule meets the reader at every turn when Israel and Israel's world are the subject of the Scriptures, a noticeable change takes place when we enter the higher realm of the epistles of the Mystery, linked as they are with 'heavenly places', for in these epistles angels are either ignored or set aside, and principalities and powers take their place.

The word translated 'principality' is the Greek arche which occurs in the New Testament some 56 times, and is translated thus:

beginning	40	magistrate	1
corner	2	power	1
first	1	principality	8
first estate		rule	1
(margin principality)	1	first (adj.)	1

Let us examine the way in which these words are used in Scripture.

The earthly shadow of spirit rule

Beginning at the bottom of the scale, we read in Titus 3:1:

'Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work'.

Here it should be noted the word 'power' translates the Greek exousia, and should be rendered by the word 'authority' to avoid confusion, the word 'power' rightly translates the Greek dunamis (dynamic, dynamo, etc.). In Romans 13:1 we have a parallel passage which reads:

'Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God'.

It has been suggested that these passages refer solely to the spiritual rulers in the Church, but the contextual reference to 'vengeance', and bearing a 'sword', to being revengers 'to execute wrath' (Rom. 12:19; 13:4) are not applicable to the bishops, elders or deacons in the early church. The apostle spoke of using a 'rod' as a disciplinary measure, but never a 'sword' (1 Cor. 4:21). A parallel passage is found in 1 Peter 2:13,14 where the 'king' is said to be 'supreme', where governors are sent from the king for the 'punishment' (same word 'revenge' Rom. 13:4) of evil doers, and for the praise of them that do well (even as Rom. 13:3 says, 'thou shalt have praise of the same'). However faulty and failing earthly government may be, it stands written:

'By Me kings reign, and princes decree justice. By Me princes rule, and nobles, even all the judges of the earth' (Prov. 8:15,16).

These passages are valuable, in that they reveal that earthly delegated authority is a reflection of the higher rule of 'angel, principality and power', and they are not independent of each other. The book of Daniel draws the veil in chapter 10, to reveal that there were angelic 'princes' in Greece and Persia, one of which was mighty enough to hold back for twenty-one days a messenger from heaven, whose sight was so terrible that Daniel fell on his face, and a great quaking fell upon the men who were with him.

'The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia'.

'And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come ... there is none

that holdeth with me in these things, but Michael your prince' (Dan. 10:13,20,21).

Now Michael is 'the great prince which standeth for the children of thy people' (i.e. Israel), and when he stands up there shall be an unprecedented time of trouble, and a resurrection from the dead (Dan. 12:1,2). Michael is none other than 'The Archangel' (Jude 9 and 1 Thess. 4:16).

'The idea of sinister world powers and their subjugation by Christ, is built into the very fabric of Paul's thought, and some mention of them is found in every epistle except Philemon. There is the Satan who is constantly frustrating Paul's missionary work (1 Thess. 2:18; 2 Cor. 12:7). There is the mystery of lawlessness which Paul at one time believed to be on the point of open rebellion against God (2 Thess. 2:7). There are the elemental spirits of the world by which both Jew and Gentile were held in bondage, and which appear to have close links with the law on the one hand and with astrology on the other (Gal. 4:3; Col. 2:8,20). There is the god of this age who "has blinded the minds of the unbelieving, that they might not behold the light of the gospel of the glory of Christ" (2 Cor. 4:4). There is the ruler of the authority of the air who is also described as the spirit now at work among the sons of disobedience (Eph. 2:2). There are the rulers of this age who crucified the Lord of Glory and thereby compassed their own downfall (1 Cor. 2:6). There are the principalities and authorities over which Christ celebrated His triumph on the Cross (Col. 2:15). In spite of this defeat, the world-rulers of this darkness are still operative, and the Christian must wrestle with them (Eph. 6:12); they still hold the whole creation in bondage to futility, though they cannot separate the Christian from the love of God (Rom. 8:20,38). But the day must come when every principality and every authority and power will yield to Christ, since "He must reign until He has put all enemies under His feet" (1 Cor. 15:25). This, however, is not Paul's last word concerning the destiny of the powers, for he came to believe that they were created beings, created in and for Christ, whether thrones or lordships or principalities or authorities (Col. 1:16; 2:10), and that it was God's purpose that they should be reconciled to Him by the blood of the Cross (Col. 1:20), that angelic as well as human tongues should confess Jesus as Lord, that to the principalities and authorities in the heavenly places there might now be made known through the church the manifold wisdom of God' (Eph. 3:10) (Principalities and Powers by G. B. Baird).

Angelic Suzerainty

In the Song of Moses, Deuteronomy 32, we read:

'When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel' (Deut. 32:8).

The LXX reads here, 'according to the number of the angels of God'. This reading has been somewhat confirmed by one of the Qumran texts -- see P. W. Skehan, A Fragment of the Song of Moses (Deut. 32) from Qumran, Bulletin of the American School of Oriental Research No. 136 (December 1954). Another strange yet suggestive reading is found in the LXX version of Deuteronomy 32:43, which reads:

'Rejoice ye heavens, with Him, and let all the angels of God (Codex Alex. reads "sons of God") worship Him: rejoice ye Gentiles with His people, and let all the sons of God strengthen themselves in Him' (Deut. 32:43).

The marginal note in the Oxford edition of the A.V. puts against the words of Hebrews 1:6: 'And let all the angels of God worship Him', Deuteronomy 32:43, cf. Psalm 97:7.

We learn from the book of Job, that:

'There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them' (Job. 1:6),

which suggests some sort of court and some powers of administration. Again we learn from the same book, that when the foundations of the earth were fastened, and the chief corner stone was laid,

'The morning stars sang together, and all the sons of God shouted for joy' (Job 38:4-7).

This could not have taken place at the creation of Genesis 1:1, for the angels themselves are created beings unless, of course, there was an earlier creation of spirit beings. It could have taken place at the six days' creation, and this is in measure suggested by the first word translated 'foundation' in verse 6, which is really the word 'socket' and used many times by Moses to describe the silver sockets made of redemption money, upon which the Tabernacle rested. Did these angels at that time realize the redemptive purpose of this present creation? It seems so. Did the 'corner stone' then symbolize the Christ Who was to be? It is blessedly probable. At some time after this, we know that some of the angels fell (2 Pet. 2:3,4), and there are suggestions that when Satan fell, some angels fell with him, and if so, this would be before the creation of Adam and be the cause of the chaos of Genesis 1:2. Satan or the Devil and his angels are spoken of in Matthew 25:41, and Revelation 12:7. We read of angels receiving and administering the law (Acts 7:53; Gal. 3:19; Heb. 2:2), and the words of Hebrews 2:5 seem to suggest that while angels will have no suzerainty over the 'world to come', they may have had over a former world, even as they seem to have had in connection with Israel and the law. Hebrews 2, which speaks of angels and the world to come, also quotes from Psalm 8, telling us that both Adam and the Saviour were made a little lower than the angels, while in Hebrews 1, the risen Saviour as 'The Man Christ Jesus' is said to be 'made so much better than the angels as He hath by inheritance obtained a more excellent name than they' (Heb. 1:4).

Psalm 8, while speaking of the creation of Adam, his temporary subordination to angels, his dominion, and its typical foreshadowing of 'all things' ultimately beneath the feet of Christ, has an enemy in view 'that Thou mightest still the enemy and the avenger' (Psa. 8:2). The great bulk of references to the 'Avenger', Hebrew naqam, speak of God taking vengeance, but here in Psalm 8, the enemy appears to have usurped this prerogative. This seems to be similar to Satan's title of the 'Accuser' (Rev. 12:10), the word diabolos 'devil' being translated 'accuser' in 2 Timothy 3:3 and Titus 2:3.

The Rulers of this world

'Salvation in the New Testament is always a past fact, a present experience, and a future hope; and no exposition of New Testament theology is complete which fails to do justice to any of these three aspects. In particular, this threefold character is observable in the passage where Paul speaks of Christ's victory over the powers ... Christ has won His victory: He has "disarmed the principalities and authorities ... triumphing over them in it (i.e. the Cross)". He has been exalted "far above every principality and authority and power and lordship", yet the battle still continues, and Christians must still contend "against the principalities, against the powers, against the world-rulers of this present darkness"' (Principalities and Powers by G. B. Baird).

Paul, in 1 Corinthians 2:6-8, tells us that had the rulers or princes of this age known the hidden wisdom of God, they would not have crucified the Lord of glory, and 1 Corinthians 1 makes it clear that this hidden wisdom was the Lord Jesus Christ and the Cross. We learn from 1 Peter 1:10-12 that the scheme of salvation testified beforehand by the prophets was not only directed to the believer through the preaching of the gospel, but that angels were most intimately interested, 'which things the angels desire to look into'. This leads to another passage, and one closely related to our own high calling. Why was the Mystery made known by Paul? We readily answer:

'To make all men see what is the fellowship (dispensation R.V.) of the mystery, which from the beginning of the world hath been hid in God, Who created all things (by Jesus Christ, omitted by R.V.)' (Eph. 3:9).

We have, however, not read far enough; we have limited the context to men. Another purpose was in view:

'To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God' (Eph. 3:10).

This revelation was not made known to all principalities and powers, but to those who were still 'in heavenly places', for some principalities were 'spoiled' and 'triumphed over' at the cross. This revelation had been awaited by these heavenly rulers since the overthrow of the world, and the great secret was hidden from the ages and generations until Israel became lo-ammi 'not My people' and God ceased, for the time, to be their God at Acts 28. The word translated 'prince' in 1 Corinthians 2:6,8 and 'ruler' in Matthew 9:18 and many other passages, is the Greek word archon allied to the word 'principality' which is arche. Beelzebub is called 'the prince of the devils' in Matthew 12:24, and the same word is translated 'chief' in Luke 11:15. We meet the word in the title 'The prince of this world' (John 12:31; 14:30 and 16:11), and 'The prince of the power of the air' in Ephesians 2:2. What was the wisdom of God in a mystery, which the princes of this world did not know? Elsewhere, in 1 Corinthians 1, the alternating words 'foolishness' and 'wisdom' refer to the cross. The princes of this world bent all their powers to accomplish the crucifixion of the Son of God, but had they really known, they would never have done such a thing, for by crucifying the Lord of glory, they sealed their own doom. Christ did not destroy him that had the power of death, that is, the devil, by an exhibition of mighty power, for the foolishness of God is wiser than man, and the weakness of God is stronger than man. Christ destroyed him that had the power of death, 'through death', the wisdom of God indeed in a mystery, which none of the princes of this world knew. Angels have desired to look into this mystery (1 Pet. 1:12), and

principalities and powers, have only learned the manifold wisdom of God since 'the Mystery' entrusted to Paul has been made known. The death of Christ not only delivered His people, it destroyed their foes.

Two Companies of Principalities and Powers

In Romans 8:37 Paul speaks of the suffering believer as being 'more than conqueror' through Him that loved us, and then goes on to assure us that nothing can rob us of this victory or separate us from this love, and among the possible antagonists he places 'principalities and powers' in close association with 'death and life', an association that would be without sense or purpose if these exalted beings were not antagonistic to the purposes of grace.

'For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord' (Rom. 8:38,39).

Under the translation 'rule' in 1 Corinthians 15:24 is hidden the word 'principality', and by restoring it we are assured of the promise of Romans 8. Once again these principalities are aligned with death, for among the enemies that are to be destroyed at the end is death. 'The end' will be attained only 'when He shall have put down all principality and authority and power'.

The first appearance in Ephesians of these principalities and powers is in chapter 1. There Christ is depicted as being seated 'far above' them, in 'heavenly places', whereas they, the principalities, powers, might and dominion, are 'under His feet', and this subjection is in direct contrast with the Church which is His Body, being shown in chapter 2 to be not only raised up together with Christ, but potentially to be 'seated together' in heavenly places, far above those subordinated principalities and powers. Ephesians 6:12 at first sight seems to teach that these warring world rulers of darkness are actually waging war 'in heavenly places'. Now the earlier references to 'heavenly places' leave no doubt about the fact that they are where Christ sits at the right hand of God. Are these 'spiritual wickednesses in heavenly places', there, at the right hand of God? It is imperative that we seek a Scriptural answer to this question, for we must remember that Satan's authority is limited to the 'air', and that Christ and His church are 'far above all principality' and therefore far above the realm of Satan himself. In a footnote to an article written years ago by the author in Things to Come, Dr. Bullinger drew attention to the true disposition of the verse:

'For we wrestle not with flesh and blood	But With principalities ... Of This World	in heavenly places'.
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We do not wrestle with flesh and blood; neither do we wrestle in heavenly places. We do wrestle with spiritual wickednesses who are the rulers of this darkness ('of this world' omitted, see R.V.). The reader may appreciate a confirmatory passage where a similar division of subject is necessary. As 2 Peter 1:19 stands in the A.V. it lends colour to the erroneous teaching that the, Second Coming of Christ is not to be understood

as a literal future event, but as the 'day star' arising in our hearts. We get the truth by dividing the verse as we divided Ephesians 6:12:

'Whereunto ye do well that you take heed	as unto a light ... and the day star arise	in your hearts'.
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What is 'the evil day' of Ephesians 6:13? We know that there is yet to be war in heaven between Michael and his angels, and the dragon and his angels (Rev. 12:7). We know that when Israel crossed the Jordan and entered their inheritance, Jericho was encircled and its walls fell. So, too, there may be a day for which we are now preparing. For the present, however, it is certain that no campaign or conquest is in view in Ephesians 6. Our orders are to 'stand', to 'stand against' and to 'withstand'. To exceed our orders is as much disobedience as to refuse to obey.

These spiritual enemies, these spoiled principalities, are no longer 'in heavenly places'; like their leader they are the world rulers of this darkness, 'the authority of darkness' of Colossians 1:13, under 'the prince of the power of the air'. The Greek word *epouranios*, which entered into the composition of the phrase *en tois epouraniois* 'in the heavenly places' is never used in the Apocalypse. *Ouranos* is used consistently, and in Revelation 12, the war between the Devil and his angels, and Michael and his angels, is said to be 'in heaven', from which he could be cast out into the earth. The spiritual enemies, 'spiritual wickednesses' against whom the believer wrestles, are called 'the rulers of the darkness of this world'. The title *kosmokrator* 'world holder' was known to the ancients, and Liddell and Scott refer to Orpheus 3:3 where the title is translated 'lord of the world'. The Rabbis adopted this word and applied it to the angel of death (see Alford). As the lord of the world, the prince of this world, the prince of the power of the air, the god of this age, the authority of darkness, him who has the power of death, and parallel titles, Satan is set forth as a being that even Michael the archangel treated with respect, saying, 'the Lord rebuke thee' (Jude 9). If such a mighty spiritual foe has under his control the angels that fell, and the principalities and powers that were 'spoiled' at the cross, one can begin to sense the relationship which the Church of the Mystery is destined to hold in those heavenly places, forfeited by these fallen powers.

One translation of the words 'spiritual wickednesses' is 'that wickedness', i.e. 'that rebellion which took place in heavenly places long since'. The epistle to the Colossians reveals that Christ was the Creator of all things that are in heaven and that are in earth, visible and invisible (Col. 1:16), and then goes on to particularize, saying nothing further about the visible creation, but focusing attention on 'thrones, dominions, principalities and powers', and that such were created by Him and for Him. The record goes on to say, 'And He is before all things and by Him all things consist'. Then the apostle advances to the new creation in which Christ is the Head, and when we read, 'Who is the beginning', we should remember that this translates the same word that has already come before us in verse 16, which is translated 'principality'! In the Church and in the New Creation, Christ Who is the Head and the 'Firstborn from the dead' is the one and only 'Principality' that will be recognized by God or by His redeemed people. 'In all things' He must have the pre-eminence. In chapter 2, where the 'completeness' of the believer appears to be the subject of attack by philosophy, tradition and elements, by worshipping angels, by being 'subject to ordinances', Christ is declared to be Head of all principality and power

(Col. 2:10), to have 'spoiled' principalities and powers by His cross (Col. 2:15), and reveals that these spiritual foes, by subjecting the believer to the dominion of obsolete 'rudiments' or 'elements', were out to rob them of their reward (Col. 2:18).

'Paul has a remarkable range of imagery with which to describe the exposure of the tyrants who had so long held humanity in bondage. In an almost untranslatable sentence in 2 Corinthians he declares that the old covenant, the transient dispensation of death and condemnation, which embodies a measure of divine glory, has been "deglorified" by reason of the superlative glory of the new covenant in Christ (2 Cor. 3:10). In the light of this glory the powers now appear as "weak and beggarly elemental spirits" (Gal 4:9). Like a Roman emperor, entering the capital in triumphal procession with a train of discredited enemies behind the chariot, Christ has made an exhibition of the powers, celebrating a public triumph over them (Col. 2:15). These extravagant terms do not mean that Paul had any illusions about the strength of the spiritual forces with which he and his fellow Christians must yet do battle. But they do mean that Paul had seen the principalities and powers for the first time in their true guise, and that for him all such influence had sunk into insignificance before the vision of an invincible love, from which henceforth nothing in all creation would be able to separate him' (G. B. Baird).

It may at first appear strange, after being assured that the whole creation, including things in heaven and things in earth, visible and invisible were created by Christ, that the apostle, should specially record by name 'thrones, dominions, principalities and powers', and Bishop Lightfoot's paraphrase may be helpful here:

'You dispute much about successive grades of angels; you distinguish each grade by its special title; you can tell how each order was generated from the preceding: you assign to each its proper degree of worship. Meanwhile you have ignored or have degraded Christ. I tell you it is not so. He is first and foremost, Lord of heaven and earth, far above all thrones and dominations, all principedoms and powers, far above every dignity and every potentate -- whether earthly or heavenly -- whether angel or demon or man, that evokes your reverence or excites your fear'.

The worshipping of angels, which is condemned in Colossians 2:18, arose out of the incipient Gnosticism that was invading the church:

'There was a show of humility, for there was a confession of weakness, in subservience to inferior mediatorial agencies. It was held feasible to grasp at the lower links of the chain which bound earth to heaven, when heaven itself seemed far beyond the reach of man. The successive grades of intermediate beings were as successive steps, by which man might mount the ladder leading up to the throne of God. This carefully woven web of sophistry the apostle tears to shreds'.

The speculations both of Jewish and Christian superstition respecting the several grades of the heavenly hierarchy were somewhat as follows:

(1) Thrones, Authorities, these were highest in the seventh heaven.

- (2) Angels that carry the decisions to the angels of the Divine Presence to the sixth heaven;
- (3) Angels of the Divine Presence in the fifth heaven;
- (4) Saints or Holy ones in the fourth heaven;
- (5) Powers of the camp, or army in the third heaven;
- (6) Spirits of visitations or retributions in the second heaven.

There are other classifications; Origen gives five classes in ascending scale: angels, principedoms, powers, thrones, dominions. It will be seen that in Colossians 1:16 Paul departs from his usual order, and commences, as do the Gnostics, with 'thrones'. The Essenes made the safeguarding of the names of angels an important item in their scrupulous ritual. The totality of Divine powers, was called by the Gnostics, The Pleroma 'The Fulness' (see the article Pleroma³), and where Gnosticism put the ever descending scale of principalities and powers, Paul places at the Head, Christ, as the Firstborn of all creation, the Image of the invisible God, and at the close the Plenitude or Pleroma. As the Image He exhausts the wonder of the Godhead manifested, and in Him all fulness dwells. He alone is the Mediator between God and men; all else is incipient idolatry, for 'image worship' usurps the prerogative of Christ. The apostle does not dwell upon, or explain what constituted the Gnosticism of his day; he has a simpler and more satisfactory method of dealing with it and all like it. He says:

'Be on your guard; do not suffer yourselves to fall a prey to certain persons who would lead you captive by a hollow and dreadful system, which they call philosophy. They substitute the traditions of men for the truth of God. They enforce an elementary discipline ("a specious make-believe, on the lines of human tradition, corresponding to the elemental spirits of the world", Moffatt) ... and so in Him -- not in any inferior mediators -- ye have your life, your being, for ye are filled from His fulness. He, I say, is the Head over all spiritual beings -- call them principalities or powers or what you will' (Bishop Lightfoot).

It will be seen from the Gnostic teaching exposed by the apostle that these principalities and powers were usurpers, and were holding believers and mankind in thrall. These angelic rulers are the captivity which the ascended Lord led captive (Eph. 4:8), and this phrase, 'He led captivity captive and gave gifts unto men' is quoted from Psalm 68:17,18. The reference here is to the giving of the law at mount Sinai:

'The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: Thou hast received gifts for men'.

The transition from Sinai with its overwhelming host of angels (the literal translation of verse 17 is, 'The chariots of God are myriads twice-told, thousands of repetition'), to leading captivity captive seems to suggest some conflict among the heavenly hosts, arising out of the application of the law, somewhat similar to the spoiling of principalities and powers at the cross, in relation to the imposition of the handwriting of ordinances, as revealed in Colossians 2:14-17. Whether under the law of

Sinai or in the related imposition of observances, the magnifying of the 'shadow' to the neglect of the 'substance', seems to be laid to the charge of certain sections of the angelic host, 'world rulers of this darkness'. Again, in Galatians 4:8-10, the submission to 'weak and beggarly elements', the observance of 'days, months, and times and years' is all one and the same, in essence, as doing service 'unto them which by nature are no gods'. We have no definite information, but the feeling left by these passages is that angels, who were associated with the giving and administration of the law of Sinai (Gal. 3:19; Heb. 2:1-3), and principalities and powers, were abusing their authority and using ceremonial religion and speculative philosophy to bring the Gentile world into a parallel bondage, and were among the enemies that were dealt with and defeated by the Cross. We must never lose sight of the fact that Satan is first and foremost, one who seeks worship, and his usurpation, rebellion and fall, together with the alienation of the world from God and from Christ, is directed to this end. While, therefore, we must lovingly retain our belief that at the cross we find Redemption, Atonement, Access and Peace, there was also a victory over unseen forces, the importance of which will not be fully known until we arrive at 'the end' or goal, when God will be all in all.

While we make no pretence to inside knowledge of these high matters, we believe that what has been written above will at least enable the reader to appreciate the cosmic relationship of his high calling, the reasons why it is referred back to before the 'overthrow', why it is far above all principality and power, and marvelling at the grace that reserved this calling for the alien and the stranger, may so set his mind on things above where Christ sits, and await the day of manifestation when we shall at last be appraised as to the real extent of the hope of our calling. Incidentally, this rule of angels, principalities and powers, constitutes a kosmos, a world order, and to this the words, 'Before the foundation of the world' refer. (See article Overthrow or Foundation, p. 114).

Prudence. This word as found in Ephesians 1:8 needs to be treated with care. The A.V. reads: 'Wherein He hath abounded toward us in all wisdom and prudence'. Now 'abounding' translates the Greek word perisseuo and suggests prodigality, giving without stint, whereas prudence suggests careful administration, and to Abound with Prudence sounds somewhat contradictory. If we ignore the English punctuation and read Ephesians 1:7-9 as follows we shall be nearer the apostle's meaning.

Redemption overflowing grace.	'In Whom we have redemption, through His blood, the forgiveness of sins, according to the riches of His grace wherein He hath abounded toward us.
Mystery making it known.	In all wisdom and prudence having made known unto us the mystery of His will'.

The prudence relates to making known the mystery of His will, milk for babes and meat for full grown, whereas grace abounds and overflows where the forgiveness of sins is in view.

Quickened Together. Many believers when giving a r, sum, of the record given in the epistles of the identification of the redeemed with the work of the Saviour, set forth in glorious earnestness and joyful praise, that we are reckoned to have been 'crucified with Christ', to have 'died with Christ', to have been 'buried with Christ', to have been 'raised with Christ', to be even now potentially 'seated together in Christ Jesus', and finally in the day that is fast approaching, to be 'manifested with Him in glory'. Here are six most wondrous associations, yet one has been and is often omitted. We are to reckon that we have been 'quickened together with Christ' (Eph. 2:5), thus completing the sevenfold identification, and giving a present encouragement as well as the hope of the future glory. Let us 'possess our possession'. (See the chart in the article Reckoning and Reality, p. 171).

Ransom. While the basic meaning of the word translated 'atonement' in the Old Testament is 'to cover', we find that it does not mean 'to cover up', for it is written, 'He that covereth his sins shall not prosper'. The word means not only 'to cover', but by usage, to protect and to compensate, to cover by compensation. The Oxford Dictionary gives as one of the meanings of cover:

'To be sufficient to defray a charge, or to meet a liability; to compensate a loss or risk; to protect by insurance or the like, to provide cover, to insure oneself'.

Among the words used to translate the Hebrew kopher is the word 'ransom'. The very presence of such a provision in the Scripture testifies to the fact that God is a moral Ruler, for sheer omnipotence uninfluenced by moral issues could brush aside all objections, or dispense with both Redemption and Atonement. It also shows that man too is a responsible moral agent.

The references to a ransom, that covers by compensation, include:

'Sum of money' Exodus 21:30. This sum of money is accepted instead of the death of the man whose ox had killed a man or woman. 'He shall give for the ransom of his life whatsoever is laid upon him'.

'Atonement money' Exodus 30:16. This is said to be a 'ransom' for the soul. In Numbers 3:49 a similar money equivalent is called 'the redemption money'.

'Satisfaction' Numbers 35:31. No 'ransom' or 'atonement money' availed for a murderer.

The New Testament contains a number of references to the price paid in the redemption of the sinner.

'Ye ... were not redeemed with corruptible things, as silver and gold ... but with the precious blood of Christ' (1 Pet. 1:18,19).

'What? know ye not that ... ye are bought with a price?' (1 Cor. 6:19,20).

'The church of God, which He hath purchased with His own blood' (Acts 20:28).

We pass on to the two references to ransom found in the New Testament.

'The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many' (Matt. 20:28).

'There is one God, and one Mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time' (1 Tim. 2:5,6).

In Matthew, the word translated 'ransom' is the Greek lutron followed by the preposition anti 'for'. In 1 Timothy, the Greek word is the compound of antilutron followed by huper 'on behalf of'. In Matthew the ransom was for 'many'; in 1 Timothy it was given for 'all'. The reason for the difference, 'the many' and 'the all', seems to be that in Matthew we are limited to 'the lost sheep of the house of Israel' (Matt. 15:24), and that 'they are not all Israel, which are of Israel' (Rom. 9:6), consequently 'all' is not used in Matthew. In 1 Timothy 'all sorts and conditions of men' are in view (1 Tim. 2:1), and so 'all' can there be used. This matter of the Ransom for all is part of the greater theme, the One Mediator, and to this article the reader is directed. (p. 99).

A word concerning the modern use of the word ransom may be timely. A traveller, for example, may have been taken prisoner by bandits, and held to ransom. His relatives, while abominating the whole evil system, nevertheless pay up, out of love for their kindred. This aspect, in early days, led to the idea that the death of Christ actually paid ransom to the Devil! About the third century Origen calls such a doctrine 'blasphemous folly', and Gregory of Nazianzus said that it is an outrage to suppose that the robber could receive God Himself in payment for us. No such idea is resident in the Scriptural words translated 'ransom', and the preacher and teacher should be at pains to make this very clear to his hearers.

RECKONING

Logizomai is translated in the New Testament not only reckon, but impute, account and esteem.

The usage of the word in the New Testament will enable us to get some idea of its general bearing:

(1) To Reason or Argue Rationally.

'They reasoned with themselves' (Mark 11:31).

'When I was a child ... I thought as a child' (1 Cor. 13:11).

(2) To Infer, Conclude Or Balance After Hearing Reasons.

'Therefore we conclude that a man is justified by faith' (Rom. 3:28).

'I reckon that the sufferings of this present time' (Rom. 8:18).

'Accounting that God was able to raise him up' (Heb. 11:19).

(3) To Think.

'And thinkest thou this, O man?' (Rom. 2:3).

(4) To Account.

'Let a man so account of us, as of the ministers of Christ' (1 Cor. 4:1).

'Not that we are sufficient of ourselves to think any thing as of ourselves' (2 Cor. 3:5).

'To him that esteemeth any thing to be unclean' (Rom. 14:14).

'He was reckoned among the transgressors' (Luke 22:37).

'We are accounted as sheep for the slaughter' (Rom. 8:36).

(5) To Impute.

'Unto whom God imputeth righteousness without works' (Rom. 4:6).

'Blessed is the man to whom the Lord will not impute sin' (Rom. 4:8).

'To whom it shall be imputed, if we believe' (Rom. 4:24).

(6) To Impute For (logizomai eis).

'Shall not his uncircumcision be counted for circumcision?' (Rom. 2:26).

'Abraham believed God, and it was counted unto him for righteousness' (Rom. 4:3).

'His faith is counted for righteousness' (Rom. 4:5).

'The children of the promise are counted for the seed' (Rom. 9:8).

While we have not given every occurrence of the word, we believe we have accounted for every phase of its meaning. It will be observed in Romans 4 that where sin and righteousness are being dealt with, these are 'imputed'; but where faith is being dealt with, it is 'imputed for'. Faith is not righteousness; it is 'reckoned for' righteousness. In Romans 6:11 there is 'imputing for'; it is as actual and real as the imputation of sin to a sinner. (See Justification by Faith⁶).

This word is the cord upon which the doctrine of Romans 4 is threaded, and in that chapter we find the word used in two ways. Sometimes the words 'imputed' or 'counted' stand alone, sometimes the phrase 'imputed for', 'counted for' occurs. We give every occurrence of the terms in Romans 4.

'Imputed' and 'Imputed for'

One word, occurring eleven times in this chapter, is so important that it will warrant a separate investigation before proceeding further. Logizomai is translated in Romans 4 as follows:

'It was counted unto him for righteousness' (verse 3).

'Is the reward not reckoned of grace, but of debt' (verse 4).

'His faith is counted for righteousness' (verse 5).

'Unto whom God imputeth righteousness without works' (verse 6).

'To whom the Lord will not impute sin' (verse 8).

'Faith was reckoned to Abraham for righteousness' (verse 9).

'How was it then reckoned?' (verse 10).

'That righteousness might be imputed unto them' (verse 11).

'It was imputed to him for righteousness' (verse 22).

'It was imputed to him' (verse 23).

'To whom it shall be imputed, if we believe' (verse 24).

'Counted', 'reckoned' and 'imputed' are all translations of the one word logizomai, and between them give a fair and full rendering of its

meaning. This is not all, however, for these references divide themselves into two sets, viz., those which speak of imputing something that exists as a fact, and those which speak of imputing for, imputing one thing for another. The two expressions are *logizomai* and *logizomai ... eis*. We must look at this list again, therefore, to learn the difference intended.

'Imputation' in its prime meaning is found in Romans 4:6,8,10,11,23 and 24. In these passages one thing is not imputed for another; wages, righteousness and sin are actualities.

Imputed for is found in 4:3,5,9 and 22, and in these passages 'faith' is imputed for righteousness. Romans 2:26 supplies us with a use of the expression that must be included: 'Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision'. While we must give full value to faith, we must not go to the extreme of making it, in effect, another work; if we do, we make void the gospel. We are justified gratuitously, 'not of works'. Faith is not a work. True, it leads to works, but that is another matter.

An illustration*

Some of our readers may remember the days when the standard coin of the realm was the golden sovereign. It would not have been a serious matter if one had accidentally dropped a sovereign into the fire, for the resulting piece of gold would still have been worth 20 shillings. We should not have used *logizomai eis* when speaking of this coin. We should not have said, 'This golden sovereign is reckoned for 20 shillings worth', for it actually was worth 20 shillings, whatever happened to it. It is quite different with the present paper money. Today we have a *æ1* Note. It would be very unwise, however, to conclude that the *æ1* note was actually of the same value as the gold or even of twenty shillings. Some have found this to be true to their cost. We have heard of one poor woman who accidentally screwed up a *æ1* note with waste paper and threw it into the fire: sadly enough its intrinsic worth was soon discovered to be only that of waste paper. It produced no useful heat, it left no valuable ash; it was only 'reckoned for' one pound. We must not, on the other hand, think that the value of the *æ1* note is fictional. Behind that valueless piece of paper lie all the resources and power of the Bank of England. The English pound note is a 'promise'. The actual wording reads, 'Bank of England, I Promise to pay the Bearer on Demand the sum of One Pound, London For the Govrs. and Compa. of the Bank of England ... Chief Cashier'. So with faith. Faith itself is not righteousness, but faith is reckoned for righteousness. The real righteousness is found in the Lord. The true merit is found in the 'faith of Christ', and because of His faith, my faith may be reckoned for righteousness. If His faith and righteousness did not exist, my faith would have no value, just as the paper money has no value when a country or government collapses.

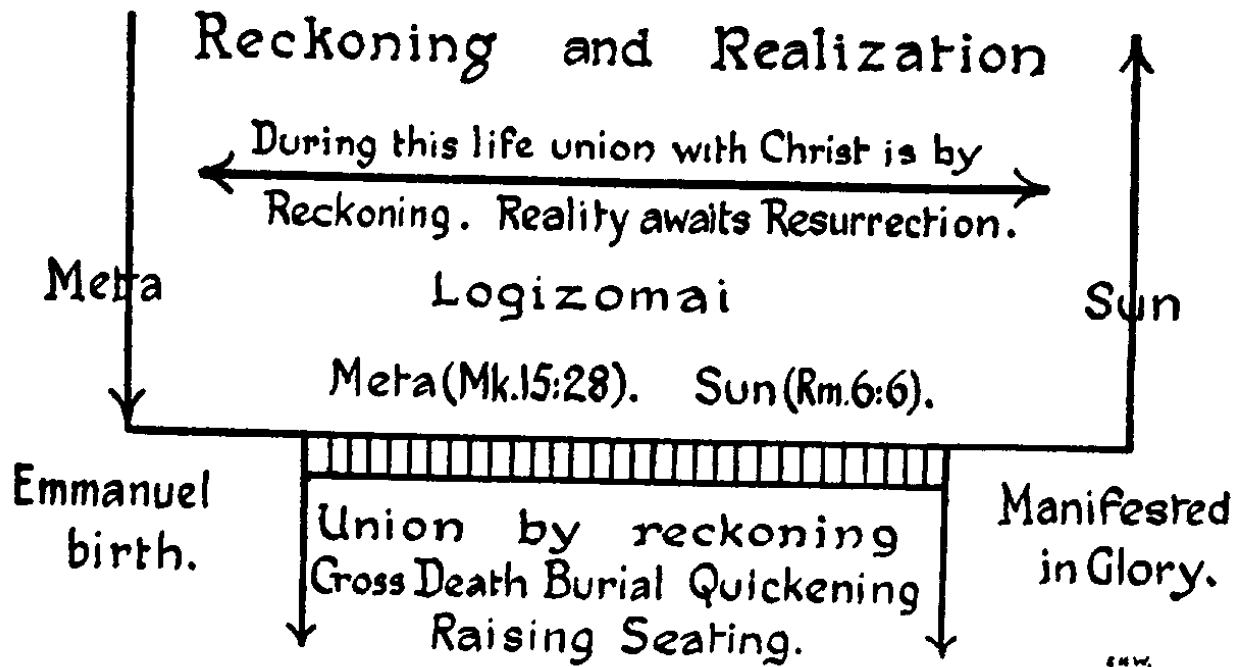
* We retain this illustration, even though it is so out of date.

We remember in August 1914 meeting a man on the Continent, who, though possessed of *æ5* notes, was nevertheless penniless, simply because the outbreak of war had rendered all paper money valueless for the time being. Had the same man possessed golden sovereigns, he would have found no difficulty in getting them accepted anywhere. We would not, however, by this somewhat clumsy illustration give a wrong impression. There is no room for the slightest doubt as to the reality of that righteousness that gives to faith its value. It is ours in Christ. He is the Lord our righteousness.

The word 'for' in 'counted for' is, strictly speaking, 'unto'. Just as in Romans 1:16 the power of God is said to be 'unto salvation', and in 10:10, man with the heart 'believeth unto righteousness', so this 'righteousness of God' is 'by faith of Jesus Christ unto all ... that believe' (Rom. 3:22). It is no fiction; it is a very blessed fact. Righteousness is actually imputed, but faith is imputed for or unto righteousness.

We have departed a little from our usual method, and spent a longer time upon this illustration than space will generally permit, but we felt that the distinction was important enough to warrant it. Faith is precious, it is blessed, it is the one thing necessary. At the same time let us not magnify it into a procuring cause, or a meritorious work. There, in the great Bank of Heaven, is the genuine gold of perfect righteousness, wrought by Another on our behalf, and that alone makes our faith of any value.

Reckoning and Reality. The following diagram and also that on page 171 are intended to show that before ever we could be 'reckoned' righteous, the Son of God, had to be 'reckoned' with transgressors. Before all 'fulness' could dwell in Him, He 'emptied Himself' (Phil. 2:7 kenoo).



Much of the truth that is here latent, comes to light by discriminating between the word translated 'with', when the Saviour became Emmanuel, God with us, and the word translated 'with', when the believer is reckoned to have been 'crucified with' Christ.

Meta 'with' is a preposition of association, and not of actual oneness. It consequently is sometimes translated 'among' and 'after', indicating association rather than union. When the angel said, 'Why seek ye the living among the dead?' (Luke 24:5) the word 'among' is meta. There can be no idea of 'union' with the dead being read into this question. When we read that the Lord was 'with' the wild beasts while enduring the forty days' testing in the wilderness (Mark 1:13), it is 'association' not 'unity' that is implied.

It will be remembered that Aristotle named a treatise 'Physics' and followed it by a second which he called 'Metaphysics', those things that 'follow', and go beyond the range of mere physical science. Meta means 'with', but 'with' in association, 'with' in a series, not 'with' in union and oneness.

At the Incarnation, God was manifested in the flesh, but even though Christ was perfect Man, that did not make all mankind 'one' with God, for the fact that Christ was Perfect Man, sinless, holy, harmless, undefiled, made Him, at the same time, 'separate from sinners', not 'one' with sinners. The very Incarnation that brought Him so near to man, emphasized the gulf that existed, and which could not be bridged by the fact of His human birth. The good Samaritan came where the wounded man was, and he showed what the word 'neighbour' implied, but this Samaritan did not, and could not, take the place of the wounded man; he could not be 'wounded for' him, and in this lies the problem which we are now facing.

At His birth the Saviour became Emmanuel ('God with us') but, although this condescension is beyond the power of man to compute, it did not itself accomplish redemption from sin. It was a marvellous step in that direction. By His very sinlessness the Saviour was 'separate from sinners', but the Incarnation provided the body by which He was to make the one all-sufficient Sacrifice for sin. The last occurrence of the word meta, before He endured the cross, is found in the record of Mark 15:28, 'He was numbered (reckoned) with (meta) the transgressors'. At this point a new principle is introduced, the principle of 'reckoning'. By this principle, 'He Who knew no sin' could be made sin for us, even as we who had sinned, could be made 'the righteousness of God in Him'.

Because of this principle of 'reckoning' (Rom. 4:10), or 'counting' (Rom. 4:3), or 'imputing' (Rom. 4:22,23,24), as the word logizomai is variously translated, we are enabled to 'reckon' ourselves 'dead indeed unto sin, but alive unto God through Jesus Christ our Lord' (Rom. 6:11). In connection with this 'reckoning' a new preposition sun is introduced, displacing the preposition of mere proximity, meta, by the preposition of union. We are made one with Christ, not in and by His birth, but in and by His death.

This new bond of union which commenced at the Cross, leads on to the glorious climax of being 'manifested with Him in glory' (Col. 3:4), where 'reckoning' is exchanged for 'reality'.

There are seven rungs in the ladder of grace, commencing with the Cross and ending in Glory. We will arrange the seven passages concerned in the order in which they appear in the development of the doctrine, and also in such a way that the first rung in the ladder shall be the lowest on the page.

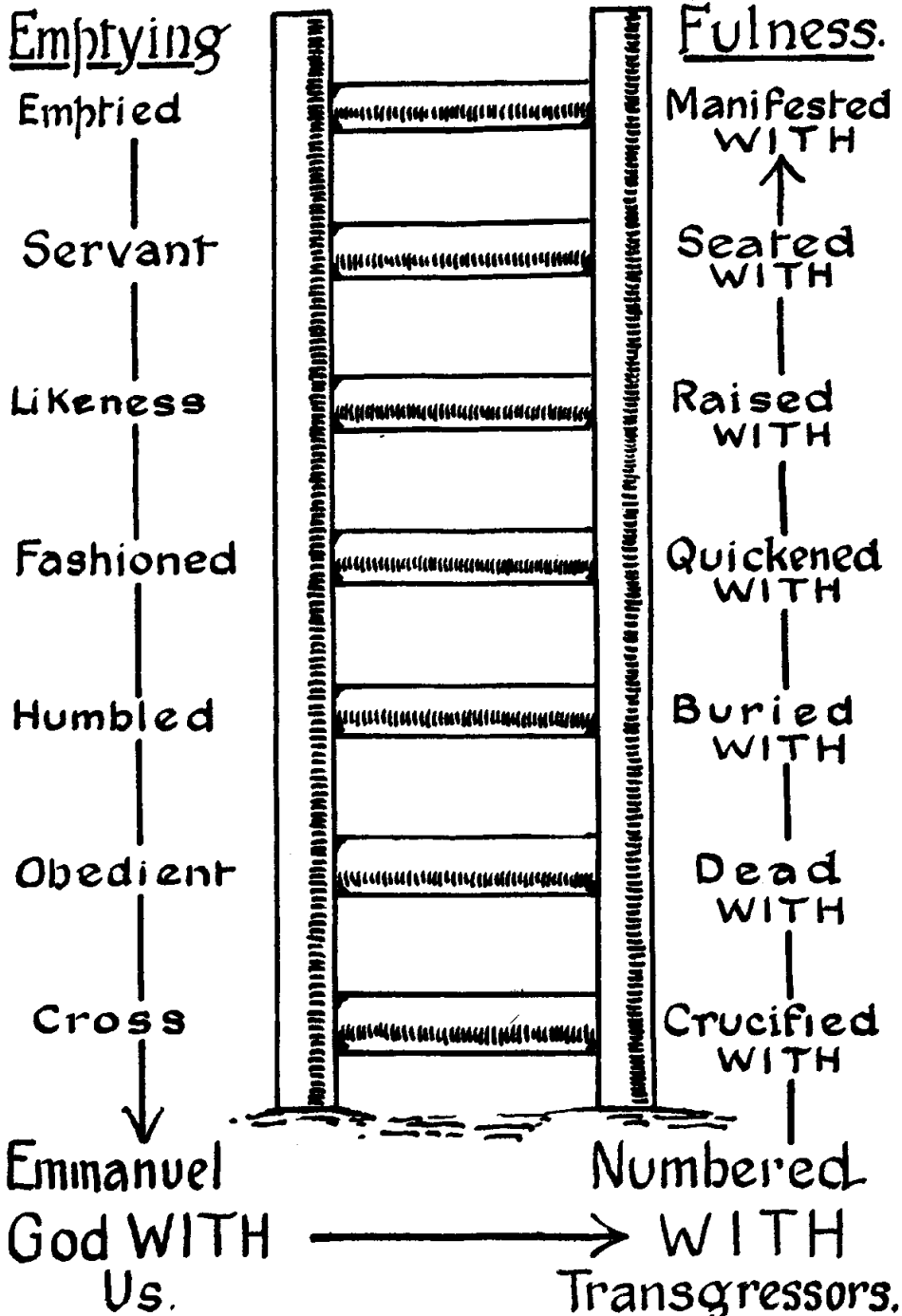
(7)	'Manifested with' in glory	Sun phaneroo	Realization
	(Col. 3:4)		
(6)	'Seated with' in heavenly places	Sugkathizo	Reckoning
	(Eph. 2:6)		
(5)	'Raised with' (Col. 3:1)	Sunegeiro	Reckoning
(4)	'Quickened with' (Eph. 2:5)	Suzoopoieo	Reckoning

(3)	'Buried with' (Rom. 6:4)	Sunthaptomai	Reckoning
(2)	'Dead with' (2 Tim. 2:11)	Sunapothnesko	Reckoning
(1)	'Crucified with' (Rom. 6:6)	Sustauroo	Reckoning

The first six steps in this blessed ascent are taken during the present life: the seventh and last step awaits the resurrection. The first six steps are taken while we are still mortal; the seventh and the last step awaits immortality. The first six steps are ours only by 'reckoning'. Steps 1, 2 and 3 are beyond our personal participation. Steps 4, 5 and 6 are a kind of first fruits and ours by reckoning. The seventh and last step will be ours in reality.

Seven Steps to Glory

Glory John 17:5. John 17:22. Glory
 Gen. 28:12. The Ladder John 1:51.
 He was rich. 2 Cor. 8:9. His poverty.
 Phil. 2:7. Eph. 1:23.



every vestige of the old nature has gone completely can there be any real union with the holy Son of God. During this life that union is by 'reckoning', but in the life to come the believer can be truly united with the Risen Christ by virtue of the new life which is the gift of God through the Offering of His Son, and conferred upon the believer at the Resurrection. Here at length all barriers to complete union will have been dissolved, and what was hitherto enjoyed by the gracious principle of reckoning will then be enjoyed in reality.

No believer has been actually 'crucified with Christ'; he can be graciously 'reckoned' so, but no more. No believer has actually 'died with Christ'; he can only do so by 'reckoning'. This principle of 'reckoning' is the first true link between the Saviour and the saved. He, the sinless One was 'reckoned' with the transgressors, so that they could be 'reckoned' with Him in His sacrificial work. No longer is He 'with' us only (meta) in close association; He is also one with us (sun) in a blessed and eternal union.

Meta indicates 'proximity', but sun indicates 'conjunction', and implies something in common union, and the compound verb sustauroo 'to crucify with' meets us for the first time (Matt. 27:44; Mark 15:32; John 19:32). Be it noted, this same word sustauroo is used by the apostle Paul to indicate the first of a series of links that unites the believer for ever with His Lord: 'I have been crucified with Christ' (Gal. 2:20), 'Our old man was crucified with Him' (Rom. 6:6).

At the birth at Bethlehem, Christ became Emmanuel, 'God with us', where meta indicates the limits of this blessed proximity of God to man, but at the Cross, the believing sinner becomes one 'with Christ' and now the preposition of union and oneness is employed, sun.

In the sixth chapter of Romans, the whole wondrous teaching is found expressed in two verses: the new bond of union 'crucified With' (6) and the link 'reckon ye also yourselves to be dead' (11). Because He was sinless, He could only be reckoned with (meta) sinners, but inasmuch as His sacrificial death put away our sin, we, the sinners, can be reckoned with (sun) Him not in His birth, but in that new relationship made possible first by reckoning, and then by substitution. At present our union with Christ is by reckoning only, for we are still in ourselves mortal and sinful. However, in resurrection, what is ours only by reckoning will be ours in glorious reality. All barriers to complete union will then have gone and we shall indeed be One with Him.

THE RED SEA AND THE JORDAN

The sacrificial Work of Christ, while admittedly 'one Offering' (Heb. 9:28; 10:14), has many facets, being related, speaking broadly, to the work of deliverance from bondage, which aspect is covered by the term Redemption, and the work of perfecting, including acceptance and sanctification, which ranges under the covering term Atonement. This twofold division is acknowledged in the Scriptures, especially in the types that set forth the once offered Sacrifice of the Saviour.

In Exodus 6, where the great name, associated with Redemption is revealed, namely Jehovah (Exod. 6:3), we have an insistence on the twofoldness of the redemptive purpose.

- (1) The deliverance Out of bondage.

'I will bring you Out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you' (Exod. 6:6).

(2) The bringing In.

'I will take you To Me for a people, and I will be To You a God ... I will bring you In Unto the land ... I will give it You for an heritage' (Exod. 6:7,8).

This twofold nature of the sacrificial work of Christ is subdivided in the New Testament by the employment of two significant words exodus and eisodus.

'Who appeared in glory, and spake of His exodus (decease) which He should accomplish at Jerusalem' (Luke 9:31).

'Having therefore, brethren, boldness of the eisodus (to enter into) the holiest by the blood of Jesus' (Heb. 10:19).

There is a considerable difference between being delivered from bondage and of being made meet to be partakers of the inheritance of the saints in light; to being made partakers of His holiness, to being made partakers of the Divine nature (Col. 1:12; Heb. 12:10; 2 Pet. 1:4). Now upon consideration, this twofold consequence of redeeming love is set forth in type by the two crossings, the one of the Red Sea, the other of the Jordan. Between these two events stretches the forty years' discipline of the wilderness, and a comparison of the two crossings will reveal that they are intentionally different, but also as intentionally related as Redemption is with Atonement, or as Exodus is with Eisodus.

The two passages of Scripture that will be open before us, are:

- (1) Exodus 14 and 15, and
- (2) Joshua 3 and 4.

Naturally, other passages will be referred to but these two form the basis of our exposition.

The redemption of Israel from the bitterness and bondage of Egypt did not alter their nature. We have but to consider that Aaron, the man chosen to be the first high priest in Israel, made a golden calf, and they said, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt!' (Exod. 32:4). So wickedly did this redeemed people act, that the Lord threatened to consume them, and to start afresh with the descendants of Moses (Exod. 32:9,10). The Tabernacle that stood in the midst of the camp was taken by Moses 'without the camp, afar off' (Exod. 33:7), so that only those that 'sought the Lord' went out to it. Redemption delivers us from the bondage of sin and death, it provides for the forgiveness of our sins, but it does not change our nature. For this we need the Atonement, accompanied by the discipline and experience of the forty years, as we shall see more clearly as we proceed.

Behind them, Israel had left 'the flesh pots of Egypt' (Exod. 16:3); 'the fish ... the cucumbers, and the melons, and the leeks, and the onions, and the garlic' were 'remembered' (Num. 11:5), the bitterness and the bondage forgotten, so much so that Israel said, 'Let us make a captain, and let us

return into Egypt' (Num. 14:4). To this state of mind the apostle Paul seems to refer, when in contrast he said, 'Forgetting (as over against "we remember") those things which are behind, and reaching forth unto those things which are before' (Phil. 3:12,13), he pressed on with both the 'prize' and the 'perfecting' in view (Phil. 3:12,14).

On the other hand, beyond Jordan was the land flowing with milk and honey, and the grapes, pomegranates and figs such as were brought from Eshcol by the spies (Num. 13:23). Between these two kinds of food, representing as they do 'things above' and 'things on the earth' (Col. 3:2), lies the wilderness provision, the manna. This was a miraculous provision, and ended the very day that Israel crossed the Jordan (Josh. 5:12). The manna was unknown either to Israel or to the fathers, and is called 'bread from heaven', 'angels' food' and 'corn of heaven' (Exod. 16:4; Psa. 78:24,25). This, among other things, was given them to teach them that man does not live by bread alone, 'but by every word that proceedeth out of the mouth of the Lord' (Deut. 8:3). The manna tasted 'like wafers made with honey' (Exod. 16:31), and 'as the taste of fresh oil' (Num. 11:8). In contrast with the tasty morsels like onions and garlic that they had left behind in Egypt, 'this manna' began to pall, until at last Israel said the dreadful words: 'Our soul loatheth this light bread' (Num. 21:5)!

A reading of Asaph's dilemma in Psalm 73 will reveal the heart-searching evidence that this attitude was not confined to Israel in the wilderness, but that it finds many illustrations in the New Testament and alas in our own self-betraying inclinations to this day. So much for the lesson that we may learn from these three references to food (Exod. 16:3; Num. 13:23; 21:5). Much could be said, but time and space are not unlimited, and we pass to another feature that calls for consideration. However different Redemption may be from Atonement in its effects, in origin at the bottom they are the same. This is illustrated by the blood sprinkled 'door' of Exodus 12 and the 'window' with its scarlet thread (Josh. 2:18-21). At the Red Sea, Moses said:

'Fear ye not, stand still, and see the salvation of the Lord ... the Lord shall fight for you, and ye shall hold your peace' (Exod. 14:13,14).

At the crossing of the Jordan, it was the feet of the priests that bare the ark of the covenant, that 'stood firm', the priests not the people that were told 'to stand still':

'And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall Stand Still in Jordan' (Josh. 3:8).

The parting of the waters of the Red Sea was at the stretching out of the hand of Moses, no priest, no ark, being then present. The parting of the waters of Jordan is entirely associated with the priests and the ark:

'As soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall Rest in the waters of Jordan, that the waters of Jordan shall be cut off ... And as ... the feet of the priests that bare the ark were Dipped in the brim of the water ... the waters ... were cut off ...' (Josh. 3:13,15,16).

The LXX translates the word 'dipped' here by baptizo.

We shall see presently, after other features have been considered, that the presence of the priests throughout this crossing of Jordan, is related to a work that was 'finished' (Josh. 4:10), but several important items must be considered before this is reached. So far as the work of the Lord is concerned, identical words are used of both crossings. At the Red Sea 'The floods stood upright as an heap' (Exod. 15:8), and of the waters of Jordan it was said 'they shall stand upon an heap' (Josh. 3:13).

If Israel had been a holy nation while suffering under the Egyptians, the one crossing of the Red Sea would have been all-sufficient. But, though redeemed from the bondage of Egypt, Israel were by no means delivered from the bondage of Self, their status was changed, but not their nature, they were most certainly not made 'partakers of His Holiness' when they emerged on the other side of the Red Sea. The intervention of the priests, the Ark, the Covenant and the twelve stones, and the reference to Adam and the Dead Sea speak aloud of the intervening forty years' chastisement, discipline and teaching before the Jordan was crossed. One of the suggestive differences between the crossing of the Red Sea and of the Jordan, is expressed by the addition of one word, that could easily be unnoticed. The Hebrew word abar 'to pass over' is used of both the crossing of the Red Sea, and of the Jordan, but, an additional word is used of the Jordan crossing, namely the word 'clean':

'Until all the people were passed Clean over' (Josh. 3:17).

The word translated 'clean' has no reference to 'washing' or 'defilement'. It is an English use of the word 'clean', and means 'completely', 'entirely' as in Isaiah 24:19 'The earth is clean dissolved' or in Psalm 77:8 'Is His mercy clean gone for ever?' The word used for the crossing of the Jordan 'clean passed over', is the Hebrew tamam, which is one of many derivatives of tam, which means 'to finish', 'to perfect', 'to complete'. Now Israel at the crossing of the Red Sea were only at the beginning of their Redemption, and very far from being 'perfect'. It is in the epistle to the Hebrews, the epistle of Priest and Tabernacle, Altar and Ark, that the redeemed are exhorted to 'go on unto perfection', and where the 'forty years' forms a basis for much salutary teaching in Hebrews 3 and 4. The temptation of the wilderness was intended to have a 'perfecting work' (Jas. 1:2-4,12). Israel 'passed through' the Red Sea, they 'perfectly passed over' the Jordan; they, in type had left 'the word of the beginning of Christ' and had gone on 'unto perfection' (Heb. 6:1). This impinges upon the teaching of the New Testament both in Philippians 3, in Hebrews, in 1 Corinthians 9 and 10, and in other places concerning the added 'prize' or 'crown' that will be awarded to the overcomer, of which company Caleb is a type. Caleb endured throughout the forty years, the only one beside Joshua of twenty years or upward that came out of Egypt. At the entry into the land he came to Joshua and claimed the fulfilment of the promise made by the Lord at Kadesh-barnea, because he had wholly followed the Lord (Josh. 14:6-15). The fact that this addition to his inheritance is intimately connected with the Anakim (Josh. 14:15), is also of typical importance, for these Canaanites were of the seed of the wicked one and were overcome by Caleb's faith. We too have foes that are not 'flesh and blood' (Eph. 6:12). At this point it may be well to refer to the two Psalms 90 and 91. Psalm 90 opens the fourth book of the Psalms, the 'Numbers' section, and is a Psalm of Moses. The people have been 'turned to destruction' and 'consumed' by the Lord's anger. The days of their years were limited. A man aged 20 who came out of Egypt could not live longer than 60 years, and a rough average is given here as 70

to 80 years. Psalm 91, on the other hand, speaks of the Lord's protecting care over the children that Israel said had been but brought out of Egypt to become a prey in the wilderness. To them were the promises made:

'Thou shalt not be afraid ... a thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee' (Psa. 91:5-7).

'That generation' which perished in the wilderness is referred to many times in solemn contexts. We meet it in Psalm 95, which belongs to the same group as do Psalms 90 and 91.

'To day if ye will hear His voice, harden not your heart ... Forty years long was I grieved with this generation ... I swear in My wrath that they should not enter into My rest' (Psa. 95:7-11).

Just as death and resurrection are symbolized by the two birds of Leviticus 14:4-7, or the two goats of Leviticus 16:5-10, so death and resurrection could be set forth in the dying out of the generation that came out of Egypt, including both Aaron and Moses, and the preservation of the next generation and their entry into the promised land. This symbolism is further enforced by two other typical occurrences that must now be noted.

Back to Adam.--

'The waters which came down from above stood, and rose up in one heap, a great way off, at Adam, the city which is beside Zarethan: and those that went down toward the sea of the Arabah, even the Salt Sea, were wholly cut off' (Josh. 3:16 R.V.).

Surely there can be no hesitation in the mind that the name of the city of Adam here is of more than merely geographical accuracy! This city is said to be near Zaretan, otherwise called Zeredathah (2 Chron. 4:17) Zarthan (1 Kings 7:46). It is mentioned in 1 Kings 7:46 as the place chosen for the casting of pots, shovels, basons and other brasen vessels,

'In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan'.

Here the word 'ground' is the Hebrew adamah, the word used in Genesis 2:7. The doctrine of the epistle to the Romans is thus anticipated. Moreover, the waters that flow down to the Dead Sea are said to have been 'cut off' (Josh. 4:7). This is the word used by the prophet Daniel when speaking of the death of Christ, saying:

'shall Messiah be cut off' (Dan. 9:26).

We have already drawn attention to the fact that, whereas at the Red Sea Israel are said to have 'passed over', at the Jordan they are said to have 'clean passed over', the added word being the Hebrew tamam; so we observe that these waters of Jordan were not only 'cut off' but that they 'failed', which is in the original this same word tamam, emphasizing as it does, the additional word 'clean', the 'perfect finish' of the redemptive purpose. To read Romans 5 and 1 Corinthians 15 in the light of these references to Adam and the Dead Sea must surely cause us to rejoice in the fulness of the Word of Truth.

Another feature that is peculiar to the Jordan crossing:

'And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel'.

'On that day the Lord magnified Joshua in the sight of all Israel' (Josh. 3:7 and 4:14).

It will be remembered that the Father 'began' to magnify His Son Jesus (the Greek spelling of the Hebrew Joshua) at the banks of the Jordan (Matt. 3:16,17), an anticipation of His high exaltation in the future (Phil. 2:9-11), where the Greek of this passage uses a similar word to that used in the LXX of Joshua 3:7, which is translated 'exalted' elsewhere.

One more typical feature, and we must leave this wonderful type to do its own illuminating work.

The Twelve Stones.-- The testimony to Israel in this miracle of the crossing of Jordan is contained in the twelve memorial stones that were set up in Gilgal and in the midst of Jordan itself. We naturally associate the number 12 with Israel, and we are right in doing so here:

'Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man' (Josh. 3:12).

'Take you twelve men out of the people, out of every tribe a man' (Josh. 4:2)

'Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel' (Josh. 4:4,5).

'And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there' (Josh. 4:8).

The above passages reiterate the association of the twelve stones with the twelve tribes. Two other passages complete the record, making six references to the number twelve in this section:

'Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night' (Josh. 4:3).

'And Joshua set up twelve stones ("other twelve stones" LXX) in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day' (Josh. 4:9).

Several points call for notice in the above account. First of all, observe that what the twelve representative men did, is said to have been done by 'the children of Israel' (Josh. 4:8). We find the same principle at work in the record of the Passover, where, although the head of the house was the one who actually killed the passover lamb, yet, as it was a representative act, we read: 'And the whole assembly of the congregation of Israel shall kill it in the evening' (Exod. 12:6). Not only is the representative principle manifest in the reference to Israel, but also in the fact that the many passover lambs slain that night are spoken of as 'it', plainly looking forward to the great Antitype. It is well to see this fact clearly, for there are some who would rob us of this glorious ground of acceptance.

We next observe that the twelve stones were not gathered from any part of the river bed that was most accessible, but had to be taken 'out of the place where the priests' feet stood firm'. Moreover, Joshua set up twelve more stones in the midst of Jordan, in exactly the place from which the first twelve were taken. When we are dealing with stones, it is not possible for them to be in two places at once, but when we consider God's people, we learn that they may be buried with Christ, and also reckoned to be raised together with Him.

Again, we observe that it was Joshua, not the twelve men, who placed the twelve stones in the river bed, and it was Joshua, and not the twelve men, who pitched them in Gilgal. We have symbolized in these two sets of stones a twofold work, that remained unexplained until Paul wrote the epistle to the Romans.

The special significance of Gilgal where the twelve stones were pitched by Joshua will become apparent on reading the account.

We draw attention to the meaning of the word 'pitch' in the passage: 'Did Joshua pitch in Gilgal' (Josh. 4:20). The word does not mean 'pitch' as in 'pitching a camp'. For the pitching of a camp the word is chanah or natah; but the word here is qum, which means to 'stand up', 'arise' -- as in 'Moses is dead; now therefore arise' (Josh. 1:2). The stones brought from the depths of the waters of judgment now 'stand up' as monuments of grace. The typical character of the stones is indicated by the fact that provision is twice made for the time when children should ask, 'What mean ye by these stones?' (Josh. 4:6,21).

On twelve different occasions we read of certain things or events being 'for a memorial' to Israel. Eleven are found during the administration of Moses and Joshua, the twelfth appearing at the restoration of Israel described in the prophet Zechariah. All in their measure look forward to Christ.

(1) The Passover

'This day shall be unto you for a memorial' (Exod. 12:14).

(2) The Unleavened Bread

'This is done because of that which the Lord did unto me when I came forth out of Egypt. And it shall be for a sign ... and for a memorial ... ' (Exod. 13:8,9).

(3) The Destruction of Amalek

'Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven' (Exod. 17:14).

(4) The Stones on Aaron's Shoulders

'And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial' (Exod. 28:12).

(5) The Stones on Aaron's Heart

'And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually' (Exod. 28:29).

(6) The Atonement Money

'And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls' (Exod. 30:16).

(7) The blowing of Trumpets

'In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation' (Lev. 23:24; cf. Num. 10:10).

(8) The offering of Jealousy

'He shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance' (Num. 5:15,18).

(9) The Brazen Censers

'The brazen censers ... and they were made broad plates for a covering of the altar: to be a memorial unto the children of Israel ... before the Lord' (Num. 16:39,40).

(10) The Captain's Offering

'And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it unto the tabernacle of the congregation, for a memorial for the children of Israel before the Lord' (Num. 31:54).

(11) The twelve Stones

'These stones shall be for a memorial unto the children of Israel for ever' (Josh. 4:7).

(12) The Crowns of Silver and Gold

'And the crowns shall be ... for a memorial in the temple of the Lord'
(Zech. 6:14).

Here we have memorials of redemption, atonement, intercession, acceptance, joy, victory, sin, death, resurrection and glory! The last but one of these memorials is that of the twelve stones raised up at Gilgal by Joshua. The twelfth and last is the pledge of the coming of the great King-Priest, Who shall bear the glory, as He once bore sin, and shall sit as a Priest upon His Throne, in Whom all the hopes of men are centred.

To round off this study, and stimulate fuller investigation in its typical teaching, we close with a structural outline of Joshua 3:3 to 5:1.

The crossing of the Jordan

Joshua 3:3 to 5:1

A	3:3-6.	Command people.	The Ark.	
B	3:7.	'This day will I begin to Magnify thee'.		
C	3:8.	Command to Priests	'Stand still'.	
D	3:9 to 4:10.	Testimony to Canaanites and to Israel.	'Hereby ye shall know'.	
The waters stones and people	E	3:13-17.	Waters on an heap.	
	F	4:1-10.	a People pass over. b Twelve stones. c What mean ye? b Twelve stones. a People pass over.	
A	4:10-13.	Speak to people.	The Ark.	
B	4:14.	'On that day the Lord Magnified Joshua'.		
C	4:15-17.	Command to Priests	'Come up'.	
D	4:24 to 5:1.	Testimony to Israel and to Canaanites	'That all the people of the earth might know'.	
The waters stones and people	E	4:18.	Waters return.	
	F	4:19-23.	a People come up. b Twelve stones. c What mean?. b These stones. a Ye passed over.	

REDEMPTION

Redemption in the A.V. is the translation of the Hebrew words geullah, a redemption by a kinsman who is the gaal or kinsman-redeemer, or of peduth and pidiom, words that mean primarily to make a division or a difference. In the New Testament redemption is the translation of either lutrosis or apolutrosis, both of which are compounds of luo 'to loose'. In addition the verb 'to redeem' translates the Hebrew padah 'to free', paraq 'to break off' and qanah 'to acquire', while in the New Testament we have in addition to lutroo and lutrosis, words of special import implying the paying of the price necessary to set a slave free, namely agorazo and exagorazo. Taking the Old

Testament first, we have the Hebrew gaal and its derivative geullah; peduth and its derivatives pidyom and padah; paraq and qanah; and in the New Testament, we have the Greek lutroo and its derivatives, and agorazo and its compound exagorazo. Let us give our close attention to these terms, for they speak of things which, like the love that prompted them, surpass knowledge.

Gaal. The earliest reference to a Goel, or a 'Kinsman-Redeemer', is that of Job 19:25, 'I know that my Redeemer liveth', and under the operation of the law given by Moses the necessity of such a Redeemer was intensified. The land of Canaan differed from all other lands in this, that it was in a peculiar sense 'the Lord's', and certain laws such as the observance of the Sabbatic year, in which no sowing or cultivation were permitted, would of necessity call for some 'release' in connection with debts, and although the land was given to Israel as an everlasting inheritance, the human incidence of death, childless marriage, forfeiture and the pledge of bondservice, all called for the interposition of the goel, the kinsman-redeemer, the one that had the right to redeem, he, who as 'the husband's brother', could marry his brother's childless widow and so raise up his name from the dead, that his name was not blotted out in Israel. Added to this was the office of the avenger of blood. We have not given chapter and verse for all these details, but the reader will readily discover the proofs of these assertions for himself. We will, however, give a few specimen quotations to show the usage of the word gaal. The book of Ruth is particularly rich in its use of this Hebrew word, where it is translated 'next kinsman', 'near kinsman', 'one who has the right to redeem' and 'redeem' (Ruth 2:20; 3:9,12,13; 4:4). The Jubilee laws given in Leviticus 25 use this Hebrew word for the 'purchase' or the 'redeeming' of a house or person. The office of the avenger of blood is described fairly fully in Numbers 35, and it is this selfsame word that is used of the Lord Himself in every reference to 'Redeemer' in the A.V. of the Old Testament. This fact of itself demands a miracle, the miracle of the Incarnation. For if the Scriptural Redeemer be God (Isa. 43:14; 44:6; 54:5) and at the same time next-of-kin to man, then nothing less than 'God manifest in the flesh' can satisfy all that is demanded. If the Lord Jesus Christ is the Redeemer, He must be both God and Man or the Scriptures will be broken, and we are left without a Saviour.

Geullah occurs eight times in Leviticus 25, translated 'redemption' and 'redeem'; twice in Ruth, namely in 4:6 'my right' and 4:7 'redeeming'; twice in Jeremiah, namely in 32:7,8, and once in Ezekiel, namely in 11:15 where it is translated 'kindred'. The words peduth, pidyom and padah which are translated 'redeem', have as their root meaning, 'separation' or 'division'. We remember the name of the land Padan-Aram, which in the LXX becomes Mesopotamia and in both languages indicates the land severed off by the two rivers, the Euphrates and the Tigris. So where the Hebrew of Isaiah 29:22 reads padah 'redeem' the LXX reads aphorizo 'to separate'. It is this word padah, which is used by the Psalmist when he said:

'None of them can by any means redeem his brother' (Psa. 49:7),

or in Job where we read:

'He will deliver his soul from going into the pit' (Job 33:28).

It is the 'redemption' money of Numbers 3:49 and the 'ransom' of Exodus 21:30. The word is used with special regard to its double significance in Exodus 8:23:

'I will put a division between My people and thy people'.

Added therefore, to the rich teaching already imbedded in the doctrine of the Kinsman-Redeemer, is this thought of the utter distinction that redemption implies, together with a sense of cost.

Paraq means primarily 'to break', and passing by the ideas of kinship or separation, emphasizes the mighty power that was put forth to deliver the Lord's people from the hand of the enemy (Psa. 136:24).

Qanah is only translated 'redeem' once, namely in Nehemiah 5:8; it is rendered many times 'buy' and 'purchase' in connection with the exercise of the right of redemption as in Ruth 4:4,5,8, and we are reminded in the New Testament that the redeemed have been 'bought with a price'.

Coming now to the New Testament we have two words to consider. Agorazo and its derivative and lutroo and its derivatives.

Agorazo speaks of the market place, where buying and selling proceeded, and in the New Testament it is used of buying fields, victuals and other everyday commodities, then of that great transaction whereby we are 'bought with a price' (1 Cor. 6:20) and so of those who were 'redeemed' (Rev. 5:9; 14:3,4). Agorazo is used for the purchase of slaves in the will of Attalus III 133 b.c., and the words 'bought with a price' are written on the polygonal wall of Delphi in an inscription setting forth the freeing of a slave between the years 200-199 b.c. Exagorazo 'to buy out of the market place' is found in Galatians 3:13; 4:5; Ephesians 5:16 and Colossians 4:5. In Galatians the allusion is to the freeing of a slave upon the payment of a price, in Ephesians and Colossians, in the phrase 'redeeming the time', the reference is still to the market place, but in the sense of 'forestalling', being as keen for the Lord, as those who queue up at the bargain counter!

This leaves the word lutroo and its derivatives. Let us trace the usage of this word from its primitive source, luo. This word means to loose, as opposed to deo to bind, and is used of the loosing of a colt, of the string of the tongue, then by an easy transition, for the loosing of souls from the bondage of sin, for the breaking of a commandment, for the breaking down of the middle wall of partition, and for the melting and dissolving of elements with fervent heat.

Lutron. We now come to the means of loosing, and here the reference is entirely to the sacrificial loosing from sin; it is translated 'ransom' in Matthew 20:28 and Mark 10:45 where it is followed by the preposition anti, the preposition of equivalence. In 1 Timothy 2:6, the preposition is incorporated with the word lutron, and followed by huper 'on behalf of'. Lutron almost always means 'the price paid for the liberation of those in bondage', and is employed by the LXX as a translation of the Hebrew gaal, in Leviticus 25:51 and elsewhere. Matthew 20:28 carries the typical teaching of Leviticus 25:51 over into Christian reality. Lutroo literally means 'to bring forward a ransom', the action being used not of him who gives, but of him who receives it; hence 'to release on receipt of ransom'. In the middle voice it means 'to release by payment of a ransom, to redeem', and in the passive 'to be ransomed or redeemed' (Cremer). There are three occurrences in the New Testament.

'He which should have redeemed Israel' (Luke 24:21).

'That He might redeem us from all iniquity' (Tit. 2:14).

'Ye were not redeemed with corruptible things' (1 Pet. 1:18).

Lutrosis is the consequent redemption, the act of freeing and releasing by a ransom (Luke 1:68; 2:38; Heb. 9:12).

Lutrotos is of necessity the redeemer and liberator, and is referred to Moses in Acts 7:35.

Apolutrosis or 'releasing by ransom' (Exod. 21:8). It is used in Luke 21:28 for the national redemption, referred to in Luke 1:68; 2:38 and 24:21, and in Hebrews 11:35 of release from suffering and persecution, the remaining eight references having a direct bearing upon redemption either by sacrifice or at resurrection. We give the eight references here:

'The redemption that is in Christ Jesus' (Rom. 3:24).
'The redemption of our body' (Rom. 8:23).
'Who of God is made unto us ... redemption' (1 Cor. 1:30).
'In Whom we have redemption' (Eph. 1:7).
'The redemption of the purchased possession' (Eph. 1:14).
'Sealed unto the day of redemption' (Eph. 4:30).
'In Whom we have redemption' (Col. 1:14).
'For the redemption of the transgressions' (Heb. 9:15).

Here, it will be seen that redemption in all its aspects is presented. Redemption from sin and from death, and the future redemption of the purchased possession. The two references in Ephesians 1, namely in verses 7 and 14, stand related together as the Passover in the book of Exodus is to the Kinsman-Redeemer in the book of Ruth, Ephesians 1:7 being the initial redemption by blood, bringing with it forgiveness; Ephesians 1:14 being the concluding redemption bringing with it entry into our inheritance in resurrection. When, therefore, the apostle penned the words, 'in Whom we have redemption', all that we have already seen and much more is to be found in these most wonderful types. This Redeemer was indeed, a Kinsman-Redeemer, a ransom had been paid and a release effected.

There are some who, while going so far with us in this matter, hesitate to endorse in its fulness the Old Testament sacrificial system, and would indeed suggest that here, in this most spiritual of all Paul's epistles, the grosser and lower aspects of the Old Testament ritual, right and proper though they may have been in the age when they were instituted, must be left behind as we contemplate all spiritual blessings as our lot and portion. This, however, is shattered by the fact that Paul unhesitatingly and of purpose adds the words 'through His blood' before he proceeds to the forgiveness of sins. A reading of these two epistles of the Mystery, Ephesians and Colossians, will reveal that even though our blessings are 'all spiritual', even though our sphere is in 'heavenly places', even though we were chosen before the foundation of the world that we should be 'holy', our access to these blessings, our meetness for such a sphere, is provided for us, as it must be provided for any believing sinner of whatever calling or sphere, by the sacrificial Offering of the Saviour. It is true not only for the Hebrews, but for the Gentiles, that 'without the shedding of blood is no remission'.

RESURRECTION

Scriptural Truth, or Pagan Philosophy?

We sometimes speak of the 'Three R's' when thinking of fundamental features of any system, and we have already considered in other pages Reconciliation and Redemption. We are by no means limited to three, but we must at least add one more to our list, namely Resurrection, for without the hope of resurrection ichabod is written across all life and effort, and without resurrection, redemption remains ineffective and the Gospel is preached in vain; we who believe are of all men most miserable, and even they who have fallen asleep in Christ are perished. The doctrine of resurrection covers a vast amount of ground, and necessitates an examination of such allied themes as the immortality of the soul; life only in Christ; the doctrine of demons and spiritism; the resurrection of the Lord Jesus Christ, considered historically and doctrinally; the resurrection and the hope of believers and the peculiar character of those resurrections named 'the out-resurrection', 'the better resurrection', 'the first resurrection'.

Men of God of all ages have expressed their conviction that the resurrection is emptied of meaning, if the dead are existing in a state of conscious bliss, as for example did Justin Martyr (a.d. 150) who wrote:

'If you fall in with those who are called Christians who confess not this truth (namely resurrection) but dare to blaspheme the God of Abraham and Isaac and Jacob in that they say there is no resurrection of the dead, but that immediately when they die their souls are received up into heaven, avoid them and esteem them not Christians'.

We may not feel called upon to question the Christianity of those believers who thus believe, but Justin Martyr puts his finger upon the danger incipient in the doctrine 'sudden death, sudden glory'. So ingrained is the Platonic idea of the natural immortality of the soul, it may be a useful introduction to this study if we give a few more extracts. We are indebted to the organ of the Conditional Immortality Mission Words of Life for the following quotation given by the Rev. H. A. Barnes in his article entitled The Platonic Tradition.

'At an early period in the Christian Church it became fashionable to believe that there was much similarity between the teaching of Plato and that of Christianity, until it actually came to pass that the authority of the heathen philosopher was recognized almost as if he had been a teacher of the true religion' (Kalamos p. 625).

Dr. E. Petavel testifies to the same effect:

'The rising tide of Platonic theory was made to triumph in the Christian Church by the false Clementines, Tertullian, Minusclus Felix, Cyprian, Jerome, and especially by St. Augustine, but the primitive teaching was maintained here and there' (The Problem of Immortality p. 242).

To quote a French theologian, Professor Ernest Naville:

'In the formation of Church Science there were introduced elements of ancient thought which were incompatible with the direct and true meaning of the Gospel ... while gathering up with pious care all that is pure in the intellectual heritage of past centuries, we need to break away more than has yet been done from the false and unsatisfying doctrines of Greek tradition' (Chretien: Evang.: p. 470).

Professor Dr. J. Agar Beet wrote:

'His arguments (Plato's) move us to pity. For they are the painful efforts of a good man straining his eyes, in the twilight and uncertainty of Greek philosophy, to catch a glimpse of a ray of light from beyond the grave: and for us walking in the light of "the promise of life in Christ Jesus" they have no practical value. In these arguments we find the phrase "The soul is immortal"; it occurs ... not less than 20 times in the whole dialogue (the Phaedo). Moreover, its meaning is indisputable. Plato uses the phrase to assert that every human soul, by its very nature, will continue in existence for endless ages. This teaching is put to noble moral uses' (The Immortality of the Soul: a protest pp. 6,7).

The Rev. H. A. Barnes concludes as follows:

'Some of the consequences of the infiltration of the Platonic tradition into Christian teaching are:

- (1) The theory of the inalienable immortality of every human soul is treated as an axiom of orthodox belief.
- (2) It teaches that the embodied state is one of humiliation, that the body is a prison of the soul, something to be rid of.
- (3) It introduces the idea of a purgatory.
- (4) It teaches the doctrine of eternal torment (in Gehenna).
- (5) Although it uses the same terms as those of Scripture for destruction, etc., it teaches in opposition to Scripture that the wicked are not destroyed, and causes the perversion of the true meaning of important Scriptural terms.
- (6) The strange confusion of mind regarding souls that have never died, could not possibly die, living on in an unseen world, and then at a given time returning to a body, is a result of Platonic teaching, i.e. that the soul cannot die, and that the body is a mere "prison" or "tomb" of the soul, which results in the modern disregard of, and unbelief in the resurrection'.

The reader will realize from these quotations and the summary already given, that the doctrine of the Resurrection raises many controversial issues. These are by no means academical or doctrinaire, but vital. No one can ever accuse the martyr Tyndale of trifling, one who sealed his testimony with his blood. Among other evidences of his recognition of the supreme importance of the resurrection, can be cited his refutation of the opinions held by Sir Thomas More.

'And when he proveth that the saints be in heaven in glory with Christ already, saying, "If God be their God, they be in heaven, for He is not the God of the dead": there he stealeth away Christ's argument, wherewith he proveth the resurrection: that Abraham and all saints should rise again, and not that their souls were in heaven: which doctrine was not yet in the world. And with that doctrine he taketh away the resurrection quite, and maketh Christ's argument of none

effect. For when Christ allegeth the Scripture, that God is Abraham's God, and addeth too, that God is not the God of the dead but of the living, and so proveth that Abraham must rise again: I deny Christ's argument if I say with Master More, that Abraham is yet alive, not because of the resurrection, but because his soul is in heaven. And in like manner, Paul's argument unto the Corinthians is nought worth: for when he saith, If there be no resurrection, we be of all wretches the miserablest; here we have no pleasure, but sorrow, care and oppression; and therefore, if we rise not again, all our suffering is in vain; Nay, Paul, thou art unlearned; go to Master More, and learn a new way. "We be not most miserable, though we rise not again; for our souls go to heaven as soon as we be dead, and are there in as great joy as Christ that is risen again". And I marvel that Paul had not comforted the Thessalonians with that doctrine, if he had wist it, that the souls of their dead had been in joy; as he did with the resurrection, that their dead should rise again. If the souls be in heaven, in as great glory as the angels, after your doctrine, show me what cause should be of resurrection?

'And ye, putting them in heaven, hell, and purgatory destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection, which we are warned to look for every hour. The heathen philosophers, denying that, did put that the souls did ever live. And the Pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together; things so contrary that they cannot agree, no more than the Spirit and the flesh do in a Christian man And again, if the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?'

Controversy, however, while it may put an edge to our investigations must give place to sober, unhurried, honest study of the Scriptures, with an unchanging intention by the grace of God to abide by the teaching of Holy Writ. 'To the law and the testimony' said Isaiah, in direct reference to the very evil that we have canvassed here.

'And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them' (Isa. 8:19,20).

It will be necessary in the course of our study to acquaint ourselves with the teaching of the Word with such matters as the soul, the spirit, hell, death, life, immortality and kindred themes, but to adopt the argument of the apostle, 'If Christ be not raised from the dead' -- all such search and study will be in vain. Accordingly we turn our attention to the question of fact, and consider the historicity of the resurrection, before we consider its doctrinal importance.

Four men, inspired as we believe by God, took up their pens and wrote four separate and distinct accounts of the birth, life, teaching, death and resurrection of the Lord Jesus Christ. If, when we read the four Gospels we persist in ignoring their independence, and their personal point of view, we can discover 'discrepancies' by the dozen, but

if we believe that each writer selected and arranged his material (as Luke 1:1-4 or John 20:30,31 suggest that they did), every item falls into place, and so-called discrepancies are seen to be but the necessary consequence of dealing so tersely with so vast an amount of matter. The assessment of historic fact, the weighing of evidence, the analogy of history generally, lie outside the scope of these passages. Suffice it for us to observe, as Sir Ambrose Fleming D.Sc. F.R.S. has written:

'We must take this evidence of experts as to the age and authenticity of this writing, just as we take the facts of astronomy on the evidence of astronomers who do not contradict each other. This being so, we can ask ourselves whether it is probable that such a book, describing events that occurred about thirty or forty years previously, could have been accepted and cherished if the stories of abnormal events in it were false or mythical? It is impossible, because the memory of all elderly persons regarding events of thirty or forty years before, is perfectly clear.

No one could now issue a biography of Queen Victoria, who died thirty-one years ago, full of anecdotes which were quite untrue. They would be contradicted at once. They would certainly not be generally accepted and passed on as true. Hence, there is a great improbability that the account of the resurrection given by Mark, which agrees substantially with that given in the other Gospels, is a pure invention. This mythical theory has had to be abandoned because it will not bear close scrutiny'.

The evidence of the resurrection given by the Evangelists comes under one of the following headings:

- (1) Either they were telling lies knowing they were lies.
- (2) Or they were telling lies in which they were sincerely deluded.
- (3) Or they were simply telling the honest truth.

There will be no need to elaborate these three features. We write these pages with the conviction that the Evangelists and the apostles who testified to the fact of the resurrection were not only simply telling the honest truth, but that they were divinely inspired in the choice of their material, including the omission or the inclusion of particular items, as the Spirit of God led them to make their contribution to the Scriptures of Truth. The various side issues already indicated, such as the question of the immortality of the soul, the nature of the soul, and allied themes must wait until we have surveyed the evidence of that supreme chapter on the resurrection, 1 Corinthians 15.

1 Corinthians 15

This great chapter of the resurrection arose apparently out of the apostle's definition of the gospel which he had preached, or at the least of the fundamental issues that were involved.

'For I delivered unto you first of all that which I also received, how that

- (1) Christ died for our sins according to the Scriptures;
- (2) That He was buried, and

- (3) That He rose again the third day according to the Scriptures' (1 Cor. 15:3,4).

Paralambano, the Greek word translated 'received', is used by Paul when he spoke of the way in which the gospel was received at the first:

'But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but (I received it) by the revelation of Jesus Christ' (Gal. 1:11,12),

or, as he has already employed the word in this epistle to the Corinthians:

'For I have received of the Lord that which also I delivered unto you ... ' (1 Cor. 11:23).

Here he says 'I have received ... also I delivered', in 1 Corinthians 15, he says, 'I delivered ... I also received'.

There is no difficulty in discovering many passages of the Old Testament Scriptures which justify the apostle's statement, that Christ died for our sins, 'according to the Scriptures', but no such passage can be found in the Old Testament that specifically declares that Christ should rise again 'the third day', yet basis for such a declaration there must be. Earlier in this epistle Paul declares without any attempt to prove the validity of the type, that 'Christ our Passover is sacrificed for us' (1 Cor. 5:7), and in chapter 10, the passage through the Red Sea and the Rock that provided water in the wilderness are unhesitatingly referred to as of Christ, and in chapter 15 itself the 'firstfruits' are brought in without any apparent need of explanation. It is, therefore, most likely that the way in which 'the third day' or 'three days' are introduced into the record of the Old Testament provide all we need to show that 'He rose again the third day' was foreknown and foreshadowed. It was on the third day of the Creation week that the dry land, which had been buried for an unrecorded time under the waters of the great deep, 'appeared' (Gen. 1:9-13), and if we demur at this use of the record, let us remember how the same apostle, writing to the same Corinthians, sees a type of Christ in Genesis 1:2,3 (2 Cor. 4:6). In Exodus 3:18 we read that Moses not only demanded that Israel should be released, but that they should also be permitted to go 'three days' journey into the wilderness. Again, in Joshua 1:2 and 11 we read:

'Moses My servant is dead; now therefore arise, go over this Jordan ... within three days ye shall pass over this Jordan'.

In Hosea 6:2 we read the somewhat cryptic prophecy:

'After two days will He revive us: in the third day He will raise us up'.

While these passages have a bearing upon the subject before us, we are obliged to admit that there is no positive sanction for their application in any New Testament reference. The same, however, cannot be said of the next passage we cite, namely, that which is written of the prophet Jonah.

'And Jonah was in the belly of the fish three days and three nights' (Jonah 1:17).

This passage is endorsed by no less a witness than the Saviour Himself:

'... the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth' (Matt. 12:39,40).

The resurrection of Christ is also set forth in symbol. For example, in the law of the leper in the day of his cleansing, one bird is killed and another bird is touched with its blood and let loose into an open field, the two birds together setting forth both the death and the resurrection of the One Who alone can cleanse from the leprosy of sin. A notable example of the place that resurrection holds in the purpose of God is that of Isaac. In Hebrews 11 as in Romans 4, the apostle stresses the place that resurrection occupies in the typical nature of the birth of Isaac:

'Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars ...'.

'Accounting that God was able to raise him (Isaac) up, even from the dead: from whence also he received him in a figure' (Heb. 11:11,12 and 19).

'Before Him Whom he believed, even God, Who quickeneth the dead ... being not weak in faith, he considered not his own body now dead ... Now it was not written for his sake alone ... but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead' (Rom. 4:17,19,23,24).

We can go back earlier than the book of Genesis, namely to that of Job, where the question is asked, 'If a man die, shall he live again?' which is immediately answered by the words of faith and hope:

'All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands'.

'For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and after I shall awake though this body be destroyed, yet out of (i.e. by means of) my flesh shall I see God: Whom I shall see for myself' (Job 14:14,15; 19:25,26,27, revised translation).

Elihu assured Job that because of the Ransom, God is gracious, delivers from going down into the pit, and as a consequence, his flesh shall be fresher than a child's, he shall return to the days of his youth (Job 33:23-25) which promise was fulfilled in Job's case, as can be seen by reading the last chapter, for not only was Job restored, but his daughters were fairer than any in the land, one being named Keren-happuch or 'Paint-box'.

Another symbol of resurrection and one adopted by Paul in 1 Corinthians 15, is the 'firstfruits'. In the outline of the festal year, given in Leviticus 23, we read:

'When ye ... shall reap the harvest ... then ye shall bring a sheaf of the firstfruits of your harvest unto the priest ... to be accepted for

you: on the morrow after the sabbath (of the Passover) the priest shall wave it' (Lev. 23:10,11; see also 15,16,17).

On the very morning of the resurrection, when the Saviour rose from the dead, the priest in the temple would be waving the sheaf of the firstfruits before the Lord. As at the Passover, so here, type and fulfilment met together not in a general way but on exact dates. Another rather curious coincident of dates is found in the record of the Flood. In Genesis 8:4 we read:

'And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat'.

At first sight, no connection with the resurrection of the Lord is evident, but a closer examination is resultful. It will be remembered that at the institution of the Passover, which took place in the month Abib (Exod. 13:4), that what had been the 'seventh month' became 'the first month of the year'. Consequently, the Ark grounded on the 17th of the month Abib, and as the Passover took place on the fourteenth, 'three days' after brings us to the very day of the resurrection, the 17th of the month. It is interesting to know the date of any incident of antiquity, but it is not so evident why Moses should have taken the trouble to record this particular date that coincides with the date of the firstfruits, and of the resurrection if it is not an intentional type.

As we survey the possible Scriptures that Paul would have had in mind when he penned 1 Corinthians 15:1-3, we must include the great prophecy of Isaiah 53. There, the Lord is depicted as being 'cut off out of the land of the living', of making His grave with the wicked and with the rich 'in His death', of pouring out 'His soul unto death'; nevertheless, without actually using the word resurrection, the same prophecy says:

'He shall see His seed, He shall prolong His days ... He shall divide the spoil with the strong' (Isa. 53:10,12),

and these words would simply not be true if He Who thus had poured out His soul unto death, was not raised from the dead. We have purposely not included the several Psalms that are so pointedly quoted by the apostles, as these will come better in their place as we recover the witness of the New Testament itself.

We turn our attention for a moment to the testimony of the New Testament Scriptures, and this can be divided into two parts, those references which are made before the Lord Himself died and rose again, and those which are made after that glorious event. For what is recorded before the event, we are naturally shut up to the Gospels. We turn, therefore, to Matthew and read that when the twelve were commissioned to preach the gospel of the kingdom with accompanying signs, these included not only the healing of the sick, cleansing lepers, and casting out of demons, but of raising the dead (Matt. 10:8). Clearly if the Saviour had such authority over death, His own triumph over the grave becomes not only possible, but most blessedly probable. When John the Baptist sent from prison to ask the Lord, 'Art thou He that should come, or do we look for another?', these signs provided all the confirmation needed, and they included the raising of the dead (Matt. 11:5). In Matthew 12:40 we have the pointed reference to Jonah which we have already noted, and in verse 41, the word translated 'rise' being the Greek *anistemi*, the word which means 'to rise' from the dead in Matthew 17:9 (in

the Received Text); John 6:39,40,44,54 and over sixteen times in the Acts and epistles. The first complete revelation of the Saviour's own resurrection is found in Matthew 16. In Matthew 4:17 we read:

'From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand',

but in Matthew 16:21 a new note is struck:

'From that time forth (identical terms here, as in Matthew 4:17) began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day'.

If we include passages where resurrection is implied, as it is for example in Matthew 16:27, we should greatly augment our quotations, but we are keeping strictly to definite testimony to the resurrection, and so pass on to 17:9 where, after the vision of the Transfiguration, the Saviour commanded His disciples, 'Tell the vision to no man, until the Son of Man be risen from the dead'. In verses 22 and 23 of this same chapter, the betrayal, death and resurrection on the third day is again announced. Yet once more, in 20:17 the Lord 'took the twelve disciples apart in the way' and went over the treatment He would receive at the hands of the chief priests and scribes, adding, 'And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him, and the third day He shall rise again'. Apart from the record of the actual resurrection that is found in the closing chapters of each of the four Gospels, the testimony to the resurrection is confined in Matthew and in Luke to the problem posed by the Sadducees. In Matthew 22:23-33, the Sadducees who said, 'there is no resurrection', brought to the Lord the hypothetical case of a woman who married successively seven brethren, 'In the resurrection whose wife shall she be of the seven?' The Lord's answer was:

'Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven' (Matt. 22:29,30).

This is expanded a little in the record of Luke 20:36 which adds:

'Neither can they die any more: for they are equal unto the angels; and are children of God, being the children of the resurrection'.

The Sadducees were not allowed to go, however, without some definite word concerning the reality of the resurrection. The fact that God still called Himself the God of Abraham, Isaac and Jacob, revealed that while these men may have died, they 'all live unto Him' (Luke 20:38), for He is not the God of the dead but of the living, and whatever we may think of these words 'all live unto Him' they are introduced by the Saviour Himself with the words, 'Now that the dead are raised' (Luke 20:37). It is therefore an intrusion into the Lord's own argument to introduce any thought of an intermediate state; nothing but the resurrection of the dead is in view.

We now turn to John's Gospel, where we shall find several passages that are not found in the synoptic Gospels.

'For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will'.

'The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live'.

'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation' (John 5:21,25,28,29).

The next outstanding exhibition of the fact of literal resurrection is recorded in John 11, where Lazarus, dead and buried, hears the voice of the Son of God, and 'comes forth'. In their distress, the two sisters had cried, and they give expression to the burden of their cries, when they expostulated with the Lord, separately, saying:

'Lord, if Thou hadst been here, my brother had not died' (John 11:21,32).

Martha added to these words her own conviction, saying:

'But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee', and to encourage this spark of faith to burst into flame, the Saviour said, 'Thy brother shall rise again', but Martha appears to shrink back from the apparent presumption of the words 'even now' and 'whatsoever', and falls back upon the accepted belief that her brother should rise again 'at the last day'. This brings from the Lord the most stupendous claim that ever came from the lips of man. He Who wept at the gravestone (John 11:35) said, 'I Am The Resurrection, And The Life: He that believeth in (on) Me, though he were dead, yet shall he live: and whosoever liveth (is living) and believeth (believing) in (on) Me shall never die' (John 11:25,26). Here, the provision made for those who have died and those who are living, is expanded later in 1 Thessalonians 4. The one other testimony that must be included is that of John 12:24:

'Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit'.

This figure we shall find expanded a little further in 1 Corinthians 15. The reader will realize how closely this testimony to the resurrection is interwoven into the fabric of the Gospels; to deny the resurrection and to accept the moral teaching of these four Gospels is a feat of mental gymnastics that is impossible for the normal mind to accomplish. Like the testimony to miracle, the Gospels stand or fall in so far as their testimony is received intact, or in so far as any one feature is rejected. We have purposely refrained from comment upon these citations, believing rather that their accumulated testimony to the one great fact would be of more service if left undisturbed, than if each passage were analysed, and the problems suggested, examined and explained. This will come better into place when all that has been written concerning the fact of the resurrection has come before us. We therefore turn our attention to the testimony that is given after the death and resurrection of the Lord is an accomplished fact, and first, the character of the preaching on this point, as found in the Acts. To the writer of the Acts, the literal resurrection of Christ was an accepted fact:

'He shewed Himself Alive after His passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God' (Acts 1:3).

The apostles were told that they should be witnesses unto Him, and in harmony with the fact that they ministered to Israel, and should Israel repent, twelve thrones would be occupied by these apostles, it became necessary that the gap left by the defection of Judas be filled. The one to fill that gap was not to be chosen for his piety, his erudition or his knowledge of the Scriptures; he was chosen as a witness, so the choice was limited to two, who fulfilled this condition:

'Beginning from the baptism of John, unto that same day that He was taken up from us, Must one be ordained to be a witness With us of His resurrection' (Acts 1:22).

The Acts, therefore, is pledged to the resurrection of Christ. Without it there could have been no Pentecost, and without it the question of whether Acts 28 is or could be a dispensational frontier would have neither point nor meaning. Coming next to Pentecost itself, we shall see that this is based squarely on the fact of resurrection. Here it will be necessary to quote a passage from Acts 2 in full, in order that its weight and bearing may be felt:

'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it. For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to Me the ways of life; Thou shalt make Me full of joy with Thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear' (Acts 2:23-33).

'Therefore ... He hath shed forth This' links insolubly the resurrection of the Lord with Pentecost. In chapter 3 we read of the healing of the lame man, and when Peter saw the wonder of the people, he took the opportunity of stressing the fact of the resurrection:

'The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus ... ye ... killed the Prince of life, Whom God hath raised from the dead; whereof we are witnesses' (Acts 3:13-15).

Still the resurrection is to the fore:

'And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead' (Acts 4:1,2).

After threatening them, the rulers let the apostles go, forbidding them to speak or teach in the name of Jesus, but:

'With great power gave the apostles witness of the resurrection of the Lord Jesus' (Acts 4:33).

The continuance of this preaching caused the Sadducees to lay hands on the apostles, and to put them into prison, but the angel of the Lord opened the doors and bade them to go and stand in the temple, and to speak to the people 'all the words of this life' (Acts 5:20). These apostles were again brought before the council, to whom Peter said:

'The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour ... and we are His witnesses of these things; And So Is Also the Holy Ghost, Whom God hath given to them that obey Him' (Acts 5:30-32).

In his previous testimony Peter had placed the raising from the dead, whereof he and his fellow apostles were witnesses, at the close of the record, but here, apparently, in order that the resurrection should be spoken of, even if all else was cut off and forbidden, he places it out of order, putting it first. The testimony of Peter and the eleven is followed by that of Stephen, the first Christian martyr. Stephen does not use either the word 'raise' or 'resurrection', but after having called his hearers 'murderers' of 'The Just One', he followed that accusation by saying:

'Behold, I see the heavens opened, and the Son of Man standing on the right hand of God' (Acts 7:56),

and being stoned, he called upon God saying:

'Lord Jesus, receive my spirit' (Acts 7:52,56,59).

So far as Stephen was concerned, the Christ Who had been murdered was alive at the right hand of God, and still answered to His earthly name 'Jesus' and His title 'The Son of Man'. Peter's witness is followed by that of Stephen, and Stephen's witness by that of Paul. On the road to Damascus, the Lord upon Whom he called, replied to his enquiry, 'Who art thou, Lord?' saying, 'I am Jesus'. When this matter came up before the Roman Court, the charge against Paul was of 'One Jesus, which was dead, Whom Paul affirmed to be alive' (Acts 25:19). At the close of chapter 9, we have the record of the raising from the dead of Dorcas, who responded to the call of the apostle, 'arise', and was 'presented alive' to the people (Acts 9:36-41).

Peter's testimony to Cornelius includes the fact that the apostles were witnesses that the Lord was slain, hanged on a tree, yet 'Him God raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead' (Acts 10:39-41). Not only were the apostles witnesses, but the passage reaffirms the co-operative witness of the Holy

Ghost (Acts 10:44). With chapter 13, Paul's ministry commences, and Acts 13:26-37 follows much the same line of witness we have already cited from Acts 2, quoting the Psalm, and stressing that, unlike David, the Lord saw no corruption. If the testimony of Acts 2 links the Holy Spirit of Pentecost with the historic fact of the resurrection, the thirteenth chapter equally links the fact of resurrection with the fundamental doctrine of our salvation, justification by faith (Acts 13:39). Acts 17:2,3 gives us a specimen of the kind of preaching that characterized Paul's ministry during the Acts:

'And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, Whom I preach unto you, is Christ' (Acts 17:2,3).

Not only in the synagogue, but at Athens among philosophers and marketeers:

'He seemeth (said they) to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection' (Acts 17:18).

Those critics who complain that in his address on Mars' Hill Paul seemed to avoid the specific doctrine of the gospel, should remember this testimony, that he had 'preached Jesus and the resurrection' persistently. On Mars' Hill he was addressing a council that had the power of life and death, yet even then the apostle led up to the resurrection:

'He hath given assurance unto all men, in that He hath raised Him from the dead. And when they heard of the resurrection of the dead, some mocked' (Acts 17:31,32).

The remaining testimony of the Acts to the resurrection is found in the witness of Paul before his judges:

'Of the hope and resurrection of the dead I am called in question' (Acts 23:6).

'And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust' (Acts 24:15).

'Touching the resurrection of the dead I am called in question by you this day' (Acts 24:21).

'The accusers ... had certain questions against him of their own superstition, and of One Jesus, which was dead, Whom Paul affirmed to be alive' (Acts 25:18,19).

'And now I stand and am judged for the hope of the promise made of God unto our fathers ... Why should it be thought a thing incredible with you, that God should raise the dead?' (Acts 26:6-8).

'I continue unto this day ... saying ... that Christ should suffer, and that He should be the first that should rise from the dead' (Acts 26:22,23).

Such is the testimony of the Gospels and of the Acts. We now turn our attention to the testimony of 1 Corinthians 15, and although we shall not be able to deal with the individual references in the epistles and in the book of the Revelation, we will, however, provide a set of references to facilitate the search and study of those Bereans who wish to consider the glorious erection built upon the great and blessed fact that 'Now is Christ risen'.

Romans 1:3,4; 4:17-25; 5:10; 6:4,5,9,10-12; 7:1-7; 8:11,23,24; 10:7,9.
Ephesians 1:20; 2:6; 4:8; 5:14.
Philippians 2:9; 3:10,11.
Colossians 2:12,13; 3:1-4.
1 Thessalonians 4:13-18.
2 Timothy 1:10; 2:8,18.
Hebrews 7:16,23-25; 11:11,12,19,35; 13:20,21.
1 Peter 1:3,4,11,21; 3:18-22.
Revelation 1:5,18; 11:11,18; 20:4-6,12,13.

Let us now turn our attention to the structure of this chapter. Most of our readers are aware of the fact that there is an underlying structure beneath the wording of the Scriptures, which if discovered, so emphatically indicates the Divine disposition of subject-matter, as to render all man made outlines of secondary value. First let us consider the chapter as a whole.

1 Corinthians 15 as a whole

- | | | |
|----|-----------|---|
| A1 | 15:1-11. | The evangelical importance, and the evidence of the historical fact of the resurrection. |
| A2 | 15:12-34. | The interrelation between the resurrection of the believer and the Lord 'Christ the Firstfruits'. |
| A3 | 15:35-58. | The manner of the resurrection
'With what body do they come?' |

One of the first things that strikes the reader is that the apostle does not proceed to deal with resurrection as the hope of the believer until he has given sufficient evidence that the resurrection of Christ was an accepted historic fact. The salvation of the believer, the integrity of the apostle, and the gospel which he preached depends upon this, so that if the resurrection is disproved, his preaching would be not only in vain, but he and his fellow-preachers would be found false witnesses of God (verses 12-17):

'Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved' (1 Cor. 15:1,2).

This is evidently intended to be the introduction to a most serious proposition, and the verses that follow show the reason for this approach. In the gospel that Paul preached, he declared, 'I delivered unto you first of all that which I also received', and a reference to 1 Corinthians 11:23, 'For I have received of the Lord that which I also delivered unto you', leaves no doubt in the mind as to the apostle's meaning here in 1 Corinthians 15:3. The gospel that Paul preached, in the next place, was 'according to the Scriptures', so on these two counts, whatever he declared to be the gospel,

and whatever he affirmed to be the fundamental features of that gospel, is backed by a threefold testimony; the testimony of the Lord Himself Who commissioned Paul, the deliverance by Paul of that message entrusted, and the confirmation of that message by the Scriptures. We might have expected that Paul would elaborate the statement that he delivered that which he had received, or that he would have assembled the passages from Old Testament Scripture which were in his mind as proofs, but he passes these by, and concentrates on the evidence of accredited witnesses, placing the resurrection of Christ on the same footing as any other historic event, a plain matter of unassailable fact. Whatever our views may be on the creeds of Christendom, we must agree that the insertion of the words 'suffered under Pontius Pilate' are an evidence of the historic truth of the Gospel record, for if no such Roman governor existed, or if he was known to exist and it could be shown that he was not in Jerusalem at the time required, then the whole case for Christianity would be in jeopardy. William the Conqueror, 1066, is no more fully attested than is the resurrection of Christ.

The apostle assembles his witnesses as follows; the risen Christ was:

'Seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me' (1 Cor. 15:5-8).

Where and at what time the five hundred saw the risen Christ at once, is not recorded. It was evidently well known to his readers. Macknight suggests that Matthew 28:10 is the occasion, as it is more than likely a great number would assemble at the appointed spot in Galilee. There is no recorded appearance of the risen Lord to James in the Gospels, and the apostle would not have been so foolish as to introduce any evidence were it not easy to verify. Horne, in his Introduction makes a series of observations concerning the credibility of the witnesses to the resurrection, and the statements made by the enemy.

'Consider the terror of the timid disciples and the paucity of their number. They knew a Roman guard was placed at the sepulchre ... It was the time of the full moon ... the sepulchre, too, was just without the walls of the city, and therefore exposed to continual inspection.

'Is it probable that so many men as composed the guard would all fall asleep in the open air at once? ... Death was the punishment for sleeping on guard. Would not the noise made by removing the stone awaken them? Why did not the Sanhedrin put all these soldiers to the question? Had they believed that the apostles stole away the body of Christ, they would certainly have charged them with this gross fraud, and unless they could have cleared themselves of the crime, would have punished them for it with, at least, due severity'.

The interested reader should consult Horne's Introduction and weigh over the evidences and arguments that occupy pages 248-257 in the tenth edition of that work.

'Collect', says the eloquent Saurin, to whom we are indebted for some of the preceding observations; 'Collect all these proofs together; consider them in one point of view, and see how many extravagant suppositions may be advanced, if the resurrection of our Saviour be

denied. It must be supposed that guards, who had been particularly cautioned by their officers, sat down to sleep; and that, nevertheless, they deserved credit when they said the body of Jesus Christ was stolen. It must be supposed that men, who had been imposed on in the most odious and cruel manner in the world, hazarded their dearest enjoyments for the glory of an impostor. It must be supposed that ignorant and illiterate men, who had neither reputation, fortune, nor eloquence, possessed the art of fascinating the eyes of all the church. It must be supposed, either that five hundred persons were all deprived of their senses at a time, or that they were all deceived in the plainest matters of fact; or that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being uniform always in their testimony. It must be supposed that the most expert courts of judicature could not find out a shadow of contradiction in a palpable imposture. It must be supposed that the apostles, sensible men in other cases, chose precisely those places and those times which were most unfavourable to their views. It must be supposed that millions madly suffered imprisonments, tortures, and crucifixion, to spread an illusion. It must be supposed that ten thousand miracles were wrought in favour of falsehood, or all these facts must be denied. And then it must be supposed that the apostles were idiots, that the enemies of Christendom were idiots, and that all the primitive Christians were idiots'.

Before passing on to the next great division of 1 Corinthians 15, we give the structure of verses 1 to 11.

1 Corinthians 15:1-11

The evidence and the evangel

A	15:1,2.	The gospel	'I preached'	'Ye received'.
B	15:3-.	The gospel	no human invention	
			'I delivered unto you that which I received'.	
C	15:3-4.	Evidence of Scripture.		
		a	Christ died.	
		b	He was buried.	
		c	He rose again.	
C	15:5-8.	Evidence of eye-witnesses.		
		a	Seen of Cephas.	
		b	Then of the twelve.	
		c	Seen of 500 brethren.	
		a	Seen of James.	
		b	Then of all the apostles.	
		c	Seen of me also.	
B	15:9,10.	Paul's apostleship	no self appointment	'Yet not I, but the grace of God'.
A	15:11.	I or they	'So we preach'	'So ye believed'.

The remainder of 1 Corinthians 15 is taken up with two related aspects of the resurrection (1) The matter of fact (2) The manner, with what body?

1 Corinthians 15:12-58

A	15:12.	How?	The fact of resurrection.	
B	15:13-33.	Adam and Christ.	Death destroyed.	'When?'

	C	15:34.	Awake.	
A	15:35.	How?	With What?	The manner of resurrection.
	B	15:36-57.	Adam, first and last.	Death swallowed up.
			'When?'	
	C	15:58.	Be Steadfast.	

It will be recognized that the pair of members denominated B, B contain the great theme of the passage, and that the doctrine is crystallized in the name Adam. We shall see this the more clearly as we proceed, but it is important to realize the unity of the theme at the beginning of the study. We can now go back to the first half of this section and give it closer attention.

1 Corinthians 15:13-33

A	15:13-18.	The fact of resurrection and its relation to doctrine.			
	B	15:19.	The fact of resurrection and the present life.		
		C	15:20-23.	The fact of resurrection and the purpose of the ages from Adam to the parousia.	
			C	15:24-28.	The fact of resurrection and the purpose of the ages from the Second Coming to the end of the mediatorial kingdom.
		B	15:29-32-.	The fact of resurrection and the present life.	
A	15:-32-33.	The fact of resurrection and its relation to practice.			

It will be seen that, just as in the preceding section, the apostle's first emphasis is upon the historic fact and not upon the doctrine that is based upon it. As a wise master-builder indeed, he lays the foundation. If Christ rose from the dead, then, whatever varieties of opinion may be held, that fact remains, and necessitates the fulfilment of the great plan of redemption. By comparing the corresponding members of the structure set out above, it will be seen that Paul brings the fact of resurrection to bear upon doctrine and practice, the trials and experiences of this present life, and the great reconciliation toward which the purpose of the ages slowly but surely moves. Let us examine each section. First we have the bearing of the resurrection upon doctrine.

1 Corinthians 15:13-18

	a	15:13-.	If no resurrection.			
		b	15:-13.	Christ not raised.		
			c	15:14.	Preaching and faith vain.	
				d	15.	False witness.
	a	15:16-.	If no resurrection.			
		b	15:-16.	Christ not raised.		
			c	15:17-.	If Christ not raised.	
				d	15:-17,18.	Faith vain, yet in sins.
						Sleepers in Christ perished.

The section 13-34 is introduced by the question of verse 12:

'Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?'

We have here an argumentum ex absurdo. The apostle had established upon indubitable evidence and the testimony of Scripture that 'Christ rose

again the third day'. How, therefore, could anyone say, 'there is no resurrection of the dead', for if resurrection is proved to have taken place once it may take place again.

'If the species be conceded, how is it that some among you deny the genus?' (Alford in loco).

Verse 13 takes up the other position and shows its disastrous results:

'But if there be no resurrection of the dead, then is Christ not risen'.

If it is absurd and unphilosophical to give credence to the idea that there shall be a resurrection of the dead, it renders also faith in the resurrection of Christ absurd and vain too. Pursuing this aspect, Paul with relentless logic shows that they who deny the doctrine of the resurrection deny the whole scheme of salvation. The preaching of the gospel would be vain. The word literally means 'empty'. Their proclamation would be like sounding brass or tinkling cymbals. So also would be the faith of those who had put their trust in the Christ they had preached. Then for a moment Paul pauses to consider the position in which this denial placed the apostles themselves, men who had hazarded their lives for the truth they believed; men who had all to lose and nothing to gain in this life by their testimony. These must be branded as false witnesses of God if Christ rose not from the dead, for they declared that God had raised Him from the dead as the very basis of their evangel.

Notice further the way in which the impersonal doctrine of the resurrection is used interchangeably with the historic fact of the resurrection of Christ. He does not say 'Whom He raised not up, if so be that Christ rose not', but, 'Whom He raised not up, if so be that the dead rise not', and that this is the thought verses 16 and 17 show:

'For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins'.

Surely the apostle perceives and would have us realize that Christ took no empty title when He called Himself, 'The Son of Man'. His resurrection is the pledge of the resurrection of the dead. We shall see that this thought lies here when we come to the central passages which speak of Adam. The apostle's final exposure is given in verse 18:

'Then they also which are fallen asleep in Christ are perished'.

Words could not more strongly plead for the absolute necessity of the resurrection. Paul had no place in his teaching for 'a never dying soul'; immortality was part of his gospel, but it did not pertain to the human soul by nature, it was found only in Christ. This gift of immortality, however, has not yet been given to any believer. Further on in this chapter he shows that this mortal puts on immortality at the time of the resurrection. With one sweep he disposes of the idea of a conscious intermediate state, or that at death the believer passes straight away to heaven or to paradise. If there be no resurrection, and if Christ be not raised, there is not even a state of hopeless despair or unclothed waiting, but all will have perished. John 3:16, so often quoted and so little studied, places perishing as an alternative to everlasting life. In 1 Thessalonians 4, when the apostle would comfort the mourners, he does not adopt the language of our hymn books

or of poets and say to the sorrowing ones that their departed friends were then with the Lord, therefore rejoice; what he does say is, that when the Lord comes, all will be raised and reunited, 'Wherefore comfort one another with these words'. If we do not feel that our all hinges upon the fact of Christ's resurrection and our own, then we have not the same faith as the writer who penned 1 Corinthians 15:18.

One verse only now intervenes between this long argument and the triumphant assertion of positive truth. That verse just pauses to reflect upon the hopeless state of the Christian in this life:

'If in this life only we have hope in Christ, we are of all men most miserable' (15:19).

Comment upon such a statement is unnecessary. All who have sought to live godly in Christ Jesus have realized that it involves in some degree the loss of this life and its advantages.

The apostle Paul now opens up the next great spiritual fulfilment of Israel's feasts. We can see how the Cross, Christ crucified, Christ our Passover, dominates the opening section with its divisions and its immortality. The next great type which supplies the theme of this chapter is that of Israel's feast of the Firstfruits. Let us see its setting:

1 Corinthians 15:20-23

a	15:20-	Now is Christ risen.	First Coming.
	b	15:20.	Type Firstfruits.
		c	15:21-. By man came death.
		d	15:-21. By man came resurrection. Racial.
		c	15:22-. In Adam all die.
		d	15:-22. In Christ all made alive.
	b	15:23-. Christ the firstfruits.	Second Coming.
a	15:-23.	They that are Christ's.	

The risen Christ is the Firstfruits. This fact begins and ends the section. One theme occupies the central portion, and that is death and life as they are related to the race and the respective heads of the race, Adam or Christ. To view the title of Christ as Firstfruits in the light of Leviticus 23, and ignore the great fact of 1 Corinthians 15:21,22 is to miss the truth. 'The head of every man is Christ', even as the head of every woman is man, without regard to the question of their salvation. In the opening argument, the apostle limited himself to the vital connection which the resurrection had with the gospel. From this he showed that the hope of the believer, the forgiveness of sins, and the present stay of the suffering saint was also most vitally bound up with the fact that Christ rose from the dead.

He now takes another stride. From the gospel and faith he goes further back to the connection which Christ's resurrection has with the whole race as in Adam, showing that Christ must be raised from the dead for the accomplishment of the wider purposes of God. This is indicated by the firstfruits. There are eight occurrences of the word *aparche*, 'firstfruits' in the New Testament. Eight is the dominical number, the octave, the new start, the resurrection. The eight references are as follows:

'Because creation itself also shall be delivered from the bondage of corruption ... ourselves also (groan) which have the firstfruits of the spirit' (Rom. 8:21-23 author's translation).

'What shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy' (Rom. 11:15,16).

'Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ' (Rom. 16:5).

'But now is Christ risen from the dead, and become the firstfruits of them that slept ... Christ the firstfruits' (1 Cor. 15:20,23).

'Ye know the house of Stephanas, that it is the firstfruits of Achaia' (1 Cor. 16:15).

'That we should be a kind of firstfruits of His creatures' (Jas. 1:18).

'The firstfruits unto God and to the Lamb' (Rev. 14:4).

It will be seen that the reference in Romans 8 links the type to the deliverance of creation from the bondage into which it was subjected by Adam's sin. James too speaks of a firstfruits, not of saved ones, church, or synagogue, but of 'His creatures'. Romans 11 uses the word of the remnant of Israel. Now what common bond is there that will bring these passages together? There is one word, the keyword of the period under review, reconciliation. This is implied in Romans 8 and expressed in Romans 11:15. Immediately following the word 'reconciliation' (A.V. atonement) in Romans 5, we read, 'Wherefore as by one man sin entered into the world, and death by sin' (12). This is implied in 1 Corinthians 15 by the connection which we have noticed between firstfruits, Adam, and reconciliation in the other passages.

There is no reference to this type in the epistles of the Mystery. The resurrection of Christ in the sphere of the Mystery goes back further still and places the title, 'Firstborn from the dead' in line with 'Firstborn of all creation'. 1 Corinthians 15 deals with 'all in Adam'. Leviticus 23:10,11 must be considered in order to see the type in its original setting:

'Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the sabbath the priest shall wave it'.

There is undoubted prophecy in this type of the resurrection of Christ. The first day after the passover sabbath was the actual day upon which Christ rose from the dead. The apostle does not detail the outworking of this great type beyond that which immediately applies to the believers of the period, whose hope was the parousia of the Lord. The resurrection and the hope of the One Body as revealed in the Prison Epistles, written after Acts 28, find no mention here. Neither is there anything said of 'the rest of the dead' that 'lived not again until the thousand years were finished'. Paul is not teaching the reconciliation or expounding the great purpose of the ages; he is correcting rather the error of the Corinthians on the one subject of the

resurrection, and brings to bear this great theme in order to reveal the tremendous issues that hang upon the doctrine.

The Coming of Christ in 1 Corinthians 15:23 is the parousia. This word means personal presence, and is found in the papyri in reference to the coming of a king (Teblunis Papyri No. 116, 57).

'We now may say that the best interpretation of the primitive Christian hope of the parousia is the old advent text, Behold thy king cometh unto thee' (Deissmann, Light from the Ancient East, p. 372).

Its first occurrence is Matthew 24:3. It comes again in Matthew 24:27,37,39, and also in 1 Thessalonians 2:19; 3:13; 4:15; 5:23; 2 Thessalonians 2:1,8; James 5:7,8; 2 Peter 1:16; 3:4,12; 1 John 2:28. It is associated with the time when the earth will be like it was in the days of Noah, with great signs in the heavens, with the man of sin and the temple, with the period immediately after the great tribulation. The word parousia is never used by Paul in his later epistles for the hope of the church of the One Body. It is limited to the period covered by the Gospels and the Acts and is associated with the people of Israel, and the Day of the Lord.

The death brought in by Adam is removed by Christ, in the case of some believers at His Coming, in the case of others after the Millennium. None can live again apart from Christ. He is the Firstfruits.

The Corinthians are now taken one step further in the endeavour to impress upon them the fundamental importance of the resurrection. The very goal of the ages is impossible without it. This is shown in the verses that follow.

1 Corinthians 15:24-28

A 15:24-. The end.
B a 15:-24-. When He delivers up the kingdom.
b 15:-24. When He abolishes all rule.
c 15:25-. For He must reign.
d 15:-25. Till all enemies under foot.
d 15:26. The last enemy death abolished.
c 15:27-. For He hath put all things under His feet.
b 15:-27. When. The one exception.
a 15:28-. When. The Son Himself shall be subjected.
A 15:-28. That God may be all in all.

There is no word for 'cometh' in the original of verse 24. It simply reads, 'Then the end'. Some understand the words to mean, 'Then the end rank', but we can find no justification for such a rendering. Cremer, in his note on *telos*, says that this word does not primarily denote the end, termination, with reference to time, but the goal reached, the completion or conclusion at which any thing arrives, either as issue or ending; or as a result, acme, consummation, e.g. *polemou telos*, 'victory' (literally 'the end of war', end, not measuring time but object); *telos andros*, 'the full age of man' (not the end of man -- death), also of 'the ripening of seed'. In Luke 1:33 and Mark 3:26 the idea of termination seems uppermost. The idea of issue, end, conclusion, is seen in Matthew 26:58, 'to see the end'; James 5:11, 'Ye have seen the end of the Lord'; 1 Peter 4:17, 'What shall the end be of them that obey not the gospel?'

The idea of a goal reached is seen in Romans 6:21, 'the end of those things is death'; Philippians 3:19, 'whose end is destruction'. So also 2 Corinthians 11:15; Hebrews 6:8. When the apostle wrote the words of 1 Corinthians 15:24, 'Then the end', what goal had he in view? What is the object of resurrection? Does it not take man back into the place intended for him in the Divine purpose, for which sin and death had for a while rendered him unfit? The goal, this end in view, is contained in the words of 1 Corinthians 15:28, 'that God may be all in all'. Although 'the end' is mentioned immediately after the resurrection of those that are Christ's at His parousia, it is not attained without a reign of righteousness and a rule of iron. The uninterrupted statement of the end is as follows:

'Then the end, when He shall have delivered up the kingdom to God, even the Father ... with the object that God may be all in all'.

The reader is aware, however, that the end is not attained in this unbroken sequence. The first 'when' is conditional upon the second, 'when He shall have abolished all rule and all authority and power'. This will not be effected by one grand miraculous stroke, but by the reign of Christ as king, 'for He must reign till He hath put all enemies under His feet'. He reigns 'till', His reign has one supreme 'end', and that end cannot be reached while one unsubdued enemy exists.

In this category comes death, the last enemy of mortal man. 'Even death, the last enemy, shall be abolished'. This is included in the Divine purpose, 'for He hath put all things under His feet'. The resurrection, therefore, is absolutely essential to the fulfilment of the great purpose of God.

But it may be asked, Can such an expression as 'destroyed' or 'abolished' speak of resurrection? Take the statement of 2 Timothy 1:10:

'But now is made manifest by the manifestation of our Saviour Jesus Christ, Who abolished (katargeo) death, and illuminated life and incorruptibility through the gospel' (Author's translation).

This refers to the Lord Himself, in the first instance. He abolished (rendered inoperative) death when He arose from the dead. Not only did He do this but He began that destruction of all rule and power which He will carry through when He sits upon the throne of His glory:

'That through death He might destroy (katargeo) him that had the power of death, that is, the devil' (Heb. 2:14).

Other passages illustrating the meaning of katargeo ('put down', 'destroyed', 1 Cor. 15:24-26) are Romans 6:6; 1 Corinthians 2:6; 1 Corinthians 13:11; 2 Corinthians 3:7; Ephesians 2:15; 2 Thessalonians 2:8.

When we read 'all rule and authority and power', we may be inclined to make too wide a sweep, but the corrective of verse 26 enables us to see that we are dealing with enemies (see article Principality and Power p. 146). There are two distinct actions, and two distinct classes in view in these verses. The enemies are 'abolished', but others are 'subdued'. This word 'subdued' (hupotasso) is a cognate of tagma, 'order', 'rank' of verse 23, and looks to the perfect order and alignment that will characterize the kingdom of Christ. It is used of Christ Himself in the words, 'Then shall the Son

also Himself be subject unto Him ... that God may be all in all', 'A willingly subjected Son, the Pattern and Goal of the ages' (A. H. Morton).

The first occurrence of the word is beautiful in its suggestiveness. That One of Whom it was prophesied that 'all things should be subjected beneath His feet' did not presume to act out of harmony with the Father's will for Him during His boyhood, for:

'He ... came to Nazareth (with His parents), and was subject unto them' (Luke 2:51).

In Romans 8:7 the two words 'enmity' and 'subjection' are seen to be irreconcilable:

'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be'.

The word 'subject' involves the idea of a 'willing surrender'. All must come down in that day. Some by being 'abolished' or 'destroyed', others by a willing surrender like unto that of the Son of God Himself. In Romans 8:20 it is revealed that the creation has become involuntarily subjected to vanity, and this cries aloud for that willing submission of all things to the true goal of all creation -- Christ. The word is used in Philippians 3:21 where the transforming of the body of humiliation is said to be according to the selfsame energy whereby He is able to subject all things to Himself. Surely this cannot include the power that destroys, it is foreign to the thought. Destruction or subjection is the idea of 1 Corinthians 15.

While 1 Corinthians 15 is mainly concerned with the human phase of the great purpose of God as expressed in the words 'in Adam', nevertheless the reference to 'all rule and all authority and power' goes beyond the sphere of Adam. Before the Son delivers up the kingdom, all rule, authority and power will be abolished (arche, exousia, dunamis). These are the principalities and powers of Colossians 2:15. They are linked with death in the closing verses of Romans 8, over which the believer is more than conqueror. Ephesians 6 reveals that the church of the One Body has principalities and powers among its spiritual enemies, and Colossians 1:16-20 shows that some principalities will be reconciled. Once again we are forced to see that the reign of Christ before 'the end' is reached will be a process of discrimination. Some will be 'destroyed', others will be 'reconciled', and when all enemies will have been abolished, and all the redeemed and unfallen brought into perfect line (subjection carries with it the idea of perfect harmony and order) with the great Archtype of all, then 'the end' or 'the goal' is reached and God will be all in all.

The amplifications in 1 Corinthians 15

There is a tendency on the part of some expositors to wander outside the passage and introduce subjects which are quite foreign to the intention of the apostle. This is so with regard to the word 'death'. What 'death' is intended in verse 26? The subject is introduced in verse 21 definitely and exclusively. There can be no doubt as to what is intended:

'By man came death ... as in Adam all die' (15:21,22).
'Death is swallowed up in victory' (15:54).

Its sting is removed (verse 55), which sting is sin (verse 56).

By comparing the two balancing portions of this chapter together we shall get further and fuller light upon the whole subject. The two portions are balanced in the structure (page 212):

15:13-33. Adam and Christ. Death destroyed. 'When?'
15:36-57. The first and last Adam. Death swallowed up. 'When?'

- (1) The differences of every one's 'order' are amplified (15:23 with 15:37-44).
- (2) The nature and relation of Adam is explained (15:21,22 with 15:45,47,49).
- (3) The nature and relation of Christ is explained (15:20-22,28 with 15:45,47,49).
- (4) The meaning of the destruction of death is given (15:26 with 15:54).
- (5) The time periods are illuminated (15:24 with 15:54).

These amplifications by the apostle of his own words are worth more than libraries of other men's thoughts, and give us inspired explanations which to see is to come under an obligation to accept and hold against all theories. Let us briefly notice these Divine amplifications in the order in which they occur.

(1) Every man in his own order (15:23: amplification 15:37-44)

In the first passage only one order of the redeemed is indicated, viz., 'Those that are Christ's at His coming'. The amplifying verses 37-44 keep within these bounds and do not add other orders, but rather show the variety of ranks that will be found among the redeemed at that time. This explanation arises out of the answer to the question of verse 35, 'But some will say, How are the dead raised up? and with what body do they come?' Paul's answer is short and pointed. 'Thou fool!' The question 'How?' is not always a question of faith or unto edifying. The Lord has nowhere revealed 'how' the resurrection will take place; He has revealed the fact for our hope and our faith. The apostle, for answer, calls the questioner's attention to a phenomenon of the physical world:

'That which thou sowest is not quickened (made alive) except it die; and that which thou sowest, thou sowest not that body that shall be, but bare (naked) grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body' (15:36-38).

There is much food for thought here. Many Christians wonder how it is possible for the individual dead body to be raised, and ask many questions which need never arise. One might put them a question in this form. A certain man 3,000 years ago died, and was buried. Five hundred years later, the elements that composed the first man's body became the body of another man. He also died, and each 500 years the same elements became the body of another man. At the resurrection whose body would it be, for all these men had it? The answer would be, 'Ye do err, not knowing the Scriptures, nor the power of God'. First of all, Scripture does not speak of the resurrection of the body, but of the resurrection of the dead. The body is given by God at the resurrection and will be in accord with the believer's rank. 'There are heavenly bodies, and earthly bodies'. These words do not refer to the 'heavenly bodies' of astronomy, but to the resurrection bodies of believers.

In the resurrection there will be some raised to sit at the right hand of God far above all; some will walk the streets of the New Jerusalem; some will inherit the earth, and for each sphere of blessing an appropriate body will be given. 'How' God preserves the identity and individuality of each soul is not emphasized; possibly the explanation would not have been intelligible to us even if it had been revealed. Then as to the differing 'ranks':

'There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So Also is the Resurrection of the Dead' (15:41,42),

that is, the believer too is raised with a different body, and the glory of one will differ from that of another, 'every man in his own rank'. The contrasts between the body which we have 'in Adam' and that which God will give 'in Christ' are given:

Corruption	contrasted with	incorruption.
Dishonour	contrasted with	glory.
Weakness	contrasted with	power.
A natural body	contrasted with	a spiritual body.

The 'sowing' here in each of the four instances must not be translated as of the death and burial of a believer. When seed is sown it must be alive, or nothing will come of it. If living seed be sown, it dies, and lives again. That is the teaching here. The 'sowing' is our birth into the life of the Adamic race, the 'raising' is our new birth into the life of Christ.

Following this statement the apostle says, 'There is a natural body, there is also a spiritual body'. This is a revelation. The conception which is formed of the life after death by the religions of men is that of disembodied spirits, or of souls, but resurrection necessitates a body. The word 'natural' is psuchikos and occurs in 1 Corinthians 2:14; James 3:15 translates it 'sensual'. The word 'spiritual' (pneumatikos) is contrasted with 'natural' in 1 Corinthians 2:13-15; and with 'carnal' (sarkikos) in 1 Corinthians 3:1-3. The English language does not contain a word that allows us to see the contrast clearly. If we could use the expression 'soul-ical' we should the better see the intention. 'There is a soul-ical body, there is also a spirit-ual body'. Now the soul-ical body is one of 'flesh and blood'; such, however, cannot inherit the kingdom of God (see verse 50); and the fact that the verse continues 'neither does corruption inherit incorruption' is confirmatory of the interpretation of verse 42 given above.

This reference to the 'soul-ical'* body which we now possess and the spiritual body which we shall possess in that day, introduces the next amplification, viz.,

* We do not suggest that such a cumbersome word be adopted into our everyday speech.

(2) The nature and relation of Adam to the race (15:21,22; amplification 15:45,47 and 49)

'And so it is written, The first man Adam was made a living soul (psuche, see psuchikos); the last Adam was made a quickening (life-giving) Spirit' (pneuma, see pneumatikos) (15:45).

Here it is clear that the two bodies, the natural flesh and blood body (with its corruption, dishonour and weakness), and the spiritual body (with its incorruption, glory and power), are directly associated with Adam and Christ. Adam was made a living soul. Many theologians have sought to show from Genesis 2:7 that, by this statement, man is differentiated from all else in creation, and is possessed of an immortal soul, which is often confounded with the spiritual part of man. When we know that the word translated 'soul' comes in Genesis as follows, 'Let the waters bring forth abundantly the moving creature that hath soul' (1:20), and 'creature' (1:21,24); and 'life' (1:30), we see that the word 'soul' does not confer upon man any special dignity. Leviticus 17:11 says, 'The life (soul) of the flesh is in the blood'. Here we have the three words of 1 Corinthians 15:45-50 together. If this Scriptural fact does not seem sufficient, we shall find further teaching in the nature of Adam by reading verses 46 and 47:

'Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven'.

Adam, therefore, when created was not 'spiritual'; he was a natural man quite apart from sin. Christ is the spiritual Head of mankind, not Adam. Adam's nature is closely connected with his relation to the race:

'As is the earthy, such are they also that are earthy ... we have borne the image of the earthy' (15:48,49).

(3) The nature and relation of Christ (15:20-22,28: amplification 15:45,47,49)

This is not fully revealed in the chapter, but only so far as the subject necessitates. The revelation is, however, wonderful and basic. It has already been put in those pregnant words, 'For as in Adam all die, even so in Christ shall all be made alive'. Here these words are rounded out a little more. Christ is a life-giving Spirit in contrast with Adam who was of the earth, earthy. Then as to His relationship, Christ is the last Adam, and the second Man. Here are two great heads of mankind. The earthy passes on the earthy image; the heavenly the heavenly image. This image refers to the body; the earthy image belongs to the natural body, the heavenly image belongs to the spiritual body.

All this necessitates the statement 'flesh and blood cannot inherit the kingdom of God'. If we collect together all that is said of Adam and Christ in 1 Corinthians 15 and Romans 5, we shall realize somewhat the fulness of this theme.

(4) The abolition or destruction of death receives its interpretation here (15:26: amplification 15:54)

If verse 26 stood alone it would not be easy to decide whether resurrection was intended or whether the casting of death into the lake of fire was in view. We are left without doubt by verses 54-57:

'So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ'.

Death, the last enemy, is abolished by being swallowed up in victory. That victory is given to the believer through the Lord Jesus Christ. It can be nothing else than the resurrection of the redeemed. The lake of fire cannot be intended here. The second death is not the result of Adam's sin. (See articles on the Millennium⁹). It is foreign to the subject of 1 Corinthians 15.

(5) The time periods also receive explanation (15:24: amplification 15:54)

The end is attained 'when He shall deliver up the kingdom to God, even the Father', and this is not done until all enemies are abolished, and all the redeemed are placed in their proper rank under Christ. The abolishing of death is timed for us in 1 Corinthians 15:54 by the words, 'When ... then'. Isaiah 25:8 contains the verse quoted in 1 Corinthians 15:54. It is in a context of Millennial administration:

'Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously' (Isa. 24:23).

'And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from of all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it' (Isa. 25:6-8; see also Isa. 26:1 and 27:1).

A further note of time is given in 1 Corinthians 15:52, 'at the last trump': In Revelation 11, at the sounding of the seventh trumpet 'the kingdoms of this world become the kingdoms of our Lord and of His Christ'. Immediately there follows reference to the 'great power' and the 'reign' and the 'time of the dead', and the 'destruction of them that destroy the earth'. These Scriptures, therefore, place the period in view as being before the second death.

Perhaps a word will be expected upon that difficult verse 1 Corinthians 15:29:

'Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?'

We do not for one moment believe that the passage teaches baptism for the dead, by proxy, although this strange rite is practised by 'The Church of the Latter Day Saints', commonly known as the 'Mormons'. We quote from a report in the Arizona Republican Phoenix, Nov. 23rd, 1921:

'Up to and including the year 1920 there have been 3,220,196 baptisms performed by proxy in the temples ... and since the world has so

wonderfully helped us out in genealogical research, placing in our hands so munificently the records of our fathers, the year 1921 bids fair to double the number of 1920 ... Genealogy and its handmaid, temple service, contemplate tracing the family line back to Adam, and administering the ordinance of baptism ...'.

The strange idea contained in these words, and the enormous energy and patience expended upon the '5,500 volumes of genealogy' in the Library at Utah, are swept aside by the one majestic statement, 'As in Adam all die, even so in Christ shall all be made alive'.

The meaning of verse 29 appears to be this. It reads on from verse 19, 'If in this life only we have hope in Christ, we are of all men most miserable'. For what is the good of being baptized? It is merely a baptism into death if the dead rise not. Baptism, however, is not only 'into His death' but:

'We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection' (Rom. 6:4,5).

The apostle follows the question, 'Why are they then baptized for the dead?' by another which illuminates his meaning, 'And why stand we in jeopardy every hour? ... I die daily' (1 Cor. 15:30,31).

The grand conclusion with its spiritual exhortation must not be omitted in this summary:

'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord' (15:58).

The connection between the resurrection and reconciliation is shown to be vital. Resurrection takes us out of the sphere of Adam to place us into the sphere of Christ.

The allied subjects, immortality, the soul and hell, that necessarily come into any argument concerning resurrection are touched upon in this great chapter, and though not exhaustive in their treatment, give sufficient teaching for any whose mind is not already closed by prejudice.

A consideration of the question, Will all men be raised from the dead, or is resurrection reserved for the redeemed only?

Arising out of the study of the great theme, the resurrection, a number of problems present themselves, which may be profitably considered, before bringing this study to a close.

The testimony of Job 19:25-27 links the resurrection of the believer with the great Kinsman-Redeemer, and is one of a series of passages that show that resurrection is the fruit of redemption, that the believer is as surely 'ransomed' (Job 33:24) from the grave (Hos. 13:14) as he is from sin, and that Christ can only be 'the firstfruits' (1 Cor. 15:20) of those for Whom He died. Added to this, there is Isaiah 26, which speaks of two classes and their relation to resurrection.

- (1) 'The deceased' (literally the Rephaim) who shall neither 'live' nor 'rise' and
- (2) 'Thy dead' which 'shall live' and 'shall arise' (Isa. 26:14,19).

Resurrection is an integral part of the hope of the believer, but it is the teaching of Scripture that the unbeliever is without hope (1 Thess. 4:13). It will readily be seen that a number of passages which ordinarily seem to teach the resurrection of all, whether saved or unsaved, could under the influence of such a viewpoint, be thought of as speaking of none other than the redeemed. It is stated in John 10 that only the 'sheep' hear the Saviour's voice, and consequently, when we read of those that are in the graves who shall 'hear His voice', it could be the teaching of John 5, that here, too, the redeemed only are in view, even though subdivided into two groups. Shall we, therefore, give this passage a careful examination?

First, future and literal resurrection is placed in correspondence with present belief and salvation thus:

'He that heareth ... and believeth ... hath everlasting life, and shall not come into condemnation; but is passed from death unto life' (John 5:24).

This most blessed statement is followed by the words that place gospel hearing on a level with the future hearing of those in the grave:

'Verily, verily, I say unto you, The hour is coming, And Now Is, when the dead shall hear the voice of the Son of God: and they that hear shall live' (John 5:25).

Here a close and intended resemblance is established between present conversion which 'now is' with future resurrection:

'The hour is coming (i.e. is still future, so in contrast with the hour that "now is"), in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation' (John 5:28,29).

If resurrection be restricted to the redeemed, as one reading of the above passages would indicate, then 'they that have done good' and 'they that have done evil' represent two companies of believers, even as 1 Corinthians 3 speaks of some who shall receive a reward, and of some, equally on the one foundation, who shall suffer loss, even though they themselves shall be saved (1 Cor. 3:11-15). This, however, would only hold in John 5, if service, with reward or loss, and not salvation were the theme. A reading of John 5:24 and the context will reveal nothing but salvation by faith, the reception of everlasting life, and the complete avoidance of condemnation. If this is allowed, then verse 29 will speak, not of two classes of the redeemed but of two classes of mankind, namely, the saved and the lost. They that come forth, 'unto the resurrection of life' are said to be 'they that have done good', and these come forth; and those who have 'done evil' 'unto the resurrection of damnation'. The modern connotation of the term 'damnation' is too severe, and we should adopt the R.V. rendering and read 'judgment'. Now the reader will observe that the power and authority to raise the dead, in this passage, is alternated with the authority given to the Son to be the Judge:

'For the Father judgeth no man, but hath committed all judgment unto the Son' (John 5:22).

'And hath given Him authority to execute judgment also, because He is the Son of Man' (John 5:27).

Let us record all the occurrences of krisis in John 5:

krisis	All judgment committed unto the Son (22).
krisis	Shall come not into condemnation (24).
krisis	Authority to execute judgment also (27).
krisis	Unto the resurrection of damnation (29).
krisis	My judgment is just (30).

In order that the relationship of these passages may be the more clearly seen, let us note the way these words are distributed:

A	All judgment committed to the Son.
B	Believers shall not come into judgment.
A	Authority to execute judgment ... because He is the Son of Man.
B	Some shall come forth unto the resurrection of judgment.
A	His judgment is just.

This, however, is not all. There is but one occurrence of krisis written in John's Gospel before this fifth chapter and that is John 3:19, 'This is the condemnation', and it is of the utmost importance because it contains not only the word krisis, but the only other occurrence in the four Gospels of the words translated 'done evil'. These words are in the original hoi ta phaula praxantes (John 5:29), and pas gar ho phaula prasson (John 3:20), the one reading, 'those the evil things having practised', the other reading 'every one who practises evil things'. Nowhere else does John use the verb prasso (practice) throughout his writings than in John 3:20 and John 5:29. Nowhere else does John use phaulos (evil) than in these selfsame passages. The conclusion is irresistible. John 5 is a continuation and expansion of John 3, and if John 3 deals with two classes, the saved and the lost, John 5 deals with them also. If John 3 deals with one class, the saved, which are divided into two companies, then John 5 will teach the same. Let us, therefore, turn to John 3, and examine this passage afresh.

The section commences with verse 14 and ends with verse 21. Two classes and two classes only are envisaged in the passage where Moses lifted up the serpent in the wilderness. Those who lived, and those who perished, and these alternatives are clearly stated in verse 16. At the close of the chapter, the testimony of John 3:14-21 is summed up:

'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him' (John 3:36).

They that have done good -- the resurrection of Life.

They that have practised evil -- the resurrection of judgment, condemnation and wrath.

'This is the condemnation'. Such hate the light and will not come to it, lest their evil deeds be exposed. Those who enter the resurrection of

life are said to have done 'truth' and that their deeds are 'wrought in God'. John 3:36 contains the only reference in this Gospel to the wrath of God. His other references, namely Revelation 6:16,17; 11:18; 14:10; 16:19 and 19:15, cannot possibly speak of the redeemed. In one passage we have the significant words:

'Thy Wrath is come, and the time of the Dead, that they should be judged' (Rev. 11:18),

which again, can hardly be made to refer to the children of God, and if not, the dead who are judged in the day of wrath cannot refer to the redeemed. The epistle to the Romans makes it doubly clear. The redeemed shall be saved from wrath (Rom. 5:9) and they shall not come into condemnation (Rom. 8:1).

We return to John 5. There is a resurrection of life, there is a resurrection of judgment. It will be remembered that Paul at Athens told his pagan hearers, that God 'will judge the world in righteousness by that Man Whom He hath ordained', and in the light of John 5 'that Man' is 'the Son of Man', and 'the world' that is to be judged must include those who heard Paul speak. This being so, the fact that these Athenians have been centuries dead, there must be a 'resurrection of the dead, both of the just and unjust' (Acts 24:15).

No problem arises upon the reading of 'the just' for Paul himself has made that title clear. Can the epithet 'the unjust' be used of believers who have come short in faithfulness or in service? Let us see. In Matthew 5:45 the just and the unjust most evidently subdivide the world of man into two classes. There can be no idea of limiting the terms to the redeemed, and no one has ever done so. Luke 16:10, the next reference, does use the word to describe the unfaithful steward. Luke 18:11 places the word together with extortioners and adulterers, and on the lips of the Pharisee the unjust denominated sinners. In 1 Corinthians 6:1, the unjust is used to define the unbelieving world, and the unrighteous of verse 9 places them among a terrible list of wickedness, prefaced and concluded with the dread assurance that 'the unrighteous shall not inherit the kingdom of God', and neither shall the remaining ten denominations of evil 'inherit the kingdom of God'. By no stretch of thinking can the unjust here be other than the condemned unsaved. 1 Peter 3:18 contrasts the title 'The Just' i.e. The Saviour, with the 'unjust', those for Whom He died viewed as still unconverted 'yet sinners'. The last occurrence after speaking of fallen angels, and Sodom and Gomorrhah, says:

'The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished' (2 Pet. 2:9).

Here the two classes are associated with two diverse doctrines, 'deliverance' out of temptation, and 'reservation' unto punishment. Now as this punishment is to be meted out in 'the day of judgment' it follows that a resurrection of these unjust is a necessity.

Let us turn to another chapter in John's Gospel, chapter 11. Lazarus was both dead and buried, and corruption had already commenced. At the command of the Son of God, 'Lazarus came forth', he that was dead came back to life. Are we to understand that Lazarus was raised 'incorruptible', that he there and then 'put on immortality'? In other words did Lazarus, the widow's son and those raised from the dead in the Old Testament times, did

they enter into the 'Resurrection of Life'? Hebrews 11 contrasts those who were 'raised to life again' during the time of persecution, and were restored to their women folk, with the attitude of others, who 'were tortured, not accepting (that kind of) deliverance; that they might obtain a better resurrection'. This resurrection was (1) better than being raised to life and restored to their families at the time, and (2) it was better in that, like the exanastasin ten ek nekron of Philippians 3:11, it was related to a prize and crown. The resurrection that is 'of Life' is further explained by the words of Romans 6:4 'newness' of life, and of 2 Timothy 1:10 'life and immortality' or 'life, yes, immortal life'. The resurrection of condemnation and judgment was not unto immortality, for the alternative of everlasting life is 'perishing'.

From what we have seen it appears that resurrection will be twofold. (1) A resurrection to life and immortality, to a state in which death can never again enter, a state from which condemnation is entirely removed; this will be like waking out of sleep. (2) A resurrection to judgment of the unjust, a judgment of the world, of those who have practised evil; the sting will not have been removed from death in their case. Then again we have learned from Philippians 3, Hebrews 11 and Revelation 20, that there is an 'out-resurrection' a 'better resurrection' and 'a first (or former) resurrection' associated with prize, crown and overcoming (see articles on the Millennium9). There may be more truth still waiting to be brought to light, but so far as we have attained, this is the sum of our findings. Reconciliation has been made. Redemption has been provided. Resurrection is awaiting us, and by means of 'these three', eternal glory, freedom from sin and death, and endless joy and the most glorious opportunities for unlimited service await us. We glory not only in the blessed hope of resurrection, but that our Saviour Himself has said:

'I am the Resurrection, and the Life' (John 11:25) and,
'Because I live, ye shall live also' (John 14:19).

May we ponder Colossians 3:1-4 and pray over every item of its wondrous teaching, not forgetting in the rapture of the future, the present anticipation of Risen Joy, and

'Set your mind on things above where Christ sitteth'.

Reward. The fact that *misthos*, the Greek word translated 'reward' primarily means 'hire', lifts it completely out of the realm of salvation by grace, and associates it with service.

Misthos occurs six times in the Sermon on the Mount (Matt. 5:12,46; 6:1,2,5,16), and Paul says that reward is not reckoned of grace but of debt (Rom. 4:4). The variants of this word, and its compounds, alike emphasize this element of 'hire'.

<i>Misthoma</i>	'His own hired house' (Acts 28:30).
<i>Misthotos</i>	'He that is an hireling' (John 10:12).
<i>Misthios</i>	'How many hired servants' (Luke 15:17).
<i>Misthapodosia</i>	'The recompence of the reward' (Heb. 11:26).
<i>Misthapodotes</i>	'He is a Rewarder of them' (Heb. 11:6).
<i>Antimisthia</i>	'Now for a recompence in the same' (2 Cor. 6:13).

The passage that sets out the relation of salvation and service, of foundation and subsequent building is 1 Corinthians 3.

After speaking of these Corinthians as babes, and denouncing their divisions as being carnal, the apostle said:

'Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?' (1 Cor. 3:5),

and finished by saying:

'We are labourers together with God (or "We are God's fellow-workers" R.V.): ye are God's husbandry, ye are God's building' (1 Cor. 3:9).

This last figure, 'God's building', is now expanded in the verses that follow.

While all the redeemed are on the one and only Foundation that has been laid, their subsequent building, which is the figure of their service, not of their salvation, differs exceedingly. Some will build that which can be likened to durable materials as 'gold, silver and precious stones', some will discover that their service can only be likened to 'wood, hay and stubble', the test being the 'fire' of God's holiness. All the way through this part of the argument, it is 'works' not 'salvation' that is in view:

'Every man's work shall be made manifest', 'If any man's work abide', 'If any man's work shall be burned' (1 Cor. 3:13-15).

If the work abides the test, 'he shall receive a reward'. If the work fails to stand the test 'he shall suffer loss', but note it is his work that is burned up. He 'suffers loss', not 'he is lost'.

Zemioo, 'to suffer loss', occurs six times in the New Testament and the passages are worth a moment's reflection:

'For what is a man profited, if he shall gain the whole world, and lose his own soul?' (Matt. 16:26; cf. Mark 8:36; Luke 9:25).

'He shall suffer loss' (1 Cor. 3:15).

'Ye might receive damage by us in nothing' (2 Cor. 7:9).

'I have suffered the loss of all things' (Phil. 3:8).

On the other hand there is equal insistence on the complete security of the believer, so far as his salvation is concerned. 'He shall suffer loss: But He Himself Shall Be Saved; yet so as by fire' (1 Cor. 3:15). For a fuller treatment of relative themes, see the articles on Judgment Seat²; Prize³.

RIGHTEOUSNESS

The basic word for 'righteousness' in the New Testament is the Greek word *dike* and its derivatives. Originally it meant 'the right by established custom or usage', and in time it became personified as 'vengeance' (Acts 28:4). As we have explained in earlier studies, we do not base our doctrine on the etymology of pagan Greek words, but go back to the original Hebrew found in the Old Testament. Neither the intrinsic 'righteousness of God' Himself nor 'the righteousness of God which is by faith of Jesus Christ' can

be associated with 'right established by custom or usage'. Paul, the great exponent of this glorious doctrine, bases his teaching upon the words of Habakkuk 2:4, 'the just shall live by faith'.

The Hebrew word *tsadaq*, 'righteous', is derived from a root that means 'straight', 'balanced' and 'equivalent'. This meaning is expressed in the Law in the words 'an eye for an eye', and is incipient in the 'plumb-line' (Amos 7:7,8; Isa. 28:17); and in the 'just weights' and 'just measures' of the law (Lev. 19:36; Deut. 25:13-15; Prov. 11:1; 16:11; 20:10,23).

The student who is acquainted with the originals of the Old Testament and New Testament has no difficulty in associating 'righteousness' with 'justify', but the English reader must remember that while, in English, we can say 'glory' and 'glorify', we cannot say 'righteous' and 'righteousify', and that all such words as 'righteous', 'justify', etc., are translations of different forms of the Hebrew *tsadaq*, or the Greek *dikaioo*:

'If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked' (Deut. 25:1).

'They shall condemn the wicked' is literally 'they shall make him wicked', which, by a recognized figure, means 'to declare' him to be so. As there can be no thought on the part of the judge of infusing wickedness into the wicked man, so there can be no thought of imparting righteousness to the one justified. It is simply a matter of declaring the person to be either right or wrong. The following non-doctrinal occurrences of 'justify' show that there can be no idea of transfusing righteousness, but that it is simply a matter of declaring righteous those who are in view (Matt. 12:37; Luke 10:29; 16:15).

Righteousness and justification have been called 'forensic' terms, a word derived from the Roman forum, where the law courts were held. This law court atmosphere pervades the teaching on the subject in both Old Testament and New Testament.

- (1) God is looked upon as a Judge (Rom. 8:33).
- (2) The person to be justified is 'guilty', exposed to 'judgment' and without 'plea' (Rom. 1:32; 3:19).
- (3) There are three accusers, (i) The law (John 5:45); (ii) Conscience (Rom. 2:15); (iii) Satan (Zech. 3:2; Rev. 12:10).
- (4) The charge has been drawn up in legal handwriting (Col. 2:14).

It is, however, important to remember that while this atmosphere of the law court is a fact, the procedure and circumstances of our justification are alike unknown to the law of Moses and any human court:

'When a man is tried before an earthly tribunal he must be either condemned or acquitted: if he be condemned, he may be pardoned, but he cannot be justified; if he be acquitted, he may be justified, but he cannot stand in the need of pardon' (Scott Essays).

In the gospel, our justification is always connected with forgiveness, and implies that we are guilty. God is said to 'justify the ungodly', which, in any other court, is both impossible and is illegal. Continuing, therefore, our list of 'forensic' terms, we note that:

- (5) The gospel provides the guilty man with an allsufficient plea (Rom. 3:23-25).
- (6) The Lord Himself is the Advocate (1 John 2:1,2), and occupies the place of the accuser at 'the right hand' (Rom. 8:34; Zech. 3:1).
- (7) The sentence passed upon all believers is one of complete remission, justification and acceptance, together with a title to life and inheritance (Rom. 8:1,33,34; 2 Cor. 5:21).

Justification includes the following:

- (1) The remission of sins, viewed as a debt.
- (2) The pardon by a Sovereign of a condemned criminal, whose offence is blotted out from his book.
- (3) The 'covering by cancellation' (see article on Atonement6).
- (4) The imputation of the righteousness of God through faith of Jesus Christ.

Justification is a change in regard to our standing before God:

'Our justification is not by a righteousness performed, but by a righteousness received'.
 'Justification changes our state; sanctification changes our nature' (Dewar's Elements).

If we enquire as to the grounds of our justification in the gospel we discover the following:

- (1) We are justified by His (Christ's) blood, through redemption (Rom. 3:24; 5:9).
- (2) We are justified freely, by grace (Rom. 3:24; Titus 3:7).
- (3) We are justified by faith (Acts 13:39; Rom. 3:28).
- (4) Negatively; No flesh can be justified by the deeds of the law or by works of any kind (Rom. 3:20; 3:28; 4:2; Gal. 2:16; 3:11; 5:4).

Free grace is the source, the Atonement the meritorious cause,, and faith the only recipient, of the blessing of justification:

'Justification may therefore be ascribed, either to the source to the meritorious cause, or to the recipient of it; even as (to use a familiar illustration) a drowning person may be said to be saved, either by a man on the bank of the river, or by the rope thrown out to him, or by the hand laying hold on the rope' (Scott Essays).

Just as the gospel of God of Romans 1:1 had been promised afore by the prophets in the holy Scriptures, so in Romans 3:21 the righteousness of God, which constituted the very power of the gospel unto salvation, was witnessed by the law and the prophets.

The section immediately in view is 3:21-28.

Romans 3:21-28

A	21-	Choris	Apart from law ... manifested.
	B	-21,22-	Righteousness of God ... manifested.
			Faith of Jesus Christ.
	C	-22,25-	Gratuitous justification.

			Through faith in His blood.
	B	-25,26.	Righteousness of God declared.
			The faith of Jesus (see Greek).
A	27,28.	Choris	Apart from works of law ... Justified.

It will be observed that the section is bounded by the words 'without law' and 'without works of law'. Choris is better translated 'apart from', the verbal form chorizo being found in Romans 8:35 and 39 ('Who shall separate?') and in Hebrews 7:26 ('Separate from sinners').

Apart from law

God's righteousness has been manifested 'apart from law'. Due recognition of the tenses used will lead us to conclude that the 'hath been manifested' precedes the 'is revealed' of Romans 1:17. Now as 1:17 refers to the gospel, so 3:21 refers to the Work of Christ. In the Person and Work of Christ 'God's righteousness hath been manifested apart from the law'. Anyone who knows the teaching of the Calvinistic Puritans will see in this statement a serious challenge to their doctrine of the active obedience to the law of Christ imputed to the believer. This doctrine has been summarized by Dr. Jenkyn as follows:

'The law said, "Do this and live". The sinner could not "do this" perfectly; therefore he must die. Jesus Christ "did this" or obeyed the law instead of the sinner, both as his substitute and as his representative, and therefore the law could not again say to the sinner "do this" since it had been done for him by his representative. In this theory the sinner is accounted as if he had obeyed the law'.

If this is the truth, it is evident that 'the righteousness of God' and 'the righteousness as a result of perfect obedience to the law' are one and the same thing, the righteousness of God by faith being nothing more or less than the imputed obedience of Christ. If this is the teaching of the apostle Paul, we are sure that he will make it plain somewhere in his writings, and never use expressions that would, even apparently, oppose it:

'Touching the righteousness which is in the law, blameless' (Phil. 3:6).

This is Paul's inspired testimony concerning himself. It is one of a series of advantages and grounds for boasting in the flesh that he enumerates. Yet, even though he was 'blameless', he tells us that he counted it 'loss' for Christ, and, still pursuing the thought, says:

'Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith' (Phil. 3:9).

Here a 'blameless righteousness of the law' is in direct contrast with 'the righteousness of God'. Now if the righteousness of God be the transferred obedience of Christ to this selfsame law, how comes it that Paul makes no attempt to modify the statement here?

Are we justified by or from the law?

At Antioch Paul made his first statement on this momentous theme, and said: 'By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses' (Acts 13:39). Richard Baxter says on this point:

'It is an error contrary to the scope of the gospel to say that the Law of Works or of Innocency doth justify us, as performed either by ourselves or by Christ. For that law condemneth and curseth us, and we are not justified by it, but from it or against it. We have no righteousness in reality or in reputation, which consisteth in conformity to the preceptive part of the law; we are not reputed innocent, but only a righteousness which consisteth in the pardon of all sin, and right to life'.

We do not endorse completely the teaching of Richard Baxter, but we believe these words are much closer to the truth than those which he opposes. Let us look at some further statements of Paul on this matter of righteousness apart from the law. His first utterance on the subject suggests the division which he followed out and enlarged in his epistles, namely:

A justification from the law, and not by the law (Acts 13:39).
Justification is not by works of law, but by faith of Christ (Gal 2:16).
So far as the law is concerned believers are dead (Gal. 2:19).
If righteousness came by the law, Christ's death would be in vain (Gal. 2:21).

There is nothing said in these sweeping statements to indicate that the apostle is only referring to man's defective obedience, but rather we are led to reject law entirely, by whomsoever it may be obeyed, as a basis for gospel justification. Indeed, Philippians 3:6 lends its weight to the thought that even though one should be found who had attained to the righteousness of the law, such would still be in need of the higher righteousness of God if ever he were to be accepted before Him. Shall we teach that what Paul flung aside as 'dung' only differs in degree and not in kind from that righteousness which is upon all that believe?

God's righteousness

The translation of the A.V. 'The righteousness of God' in many passages, is too explicit, the R.V. reads, 'A righteousness of God', and Moffatt reads 'God's righteousness'. By the time we reach Romans 10:3 the article is included, probably to refer us back to 'that righteousness of God' already discussed. We should consider these references together.

'For therein is God's righteousness revealed' (1:17).
'If our unrighteousness commend God's righteousness' (3:5).
'But now God's righteousness has been manifested' (3:21).
'Even God's righteousness through faith of Jesus Christ' (3:22).
'To declare His righteousness for the remission of sins' (3:25).
'To declare at this time His righteousness, that He might be righteous' (3:26).
'For they being ignorant of God's righteousness ... have not submitted themselves unto the righteousness of God' (10:3).

No proof is necessary to show that 3:5,25 and 26 speak of God's own righteousness. The close connection between the declared righteousness of 3:25 and 26 and the manifested righteousness of 3:21, and the close association of this righteousness of God with the justification of the believer ('that He might be just and the justifier') should surely cause us to pause lest we be found putting the law where God puts the gospel, and the righteousness of the law where Scripture puts the righteousness of God.

The witness of the law and the prophets

If the righteousness of God is the obedience of Christ to the law imputed to the believer, Romans 3:21 tells us that we have witnesses for it, independent of Paul's epistles, namely, in 'the law and the prophets'. We get such a passage as this from Psalm 98:2:

'The Lord hath made known His salvation: His righteousness hath He openly shewed in the sight of the heathen (nations)'.

It would be a hopeless task to attempt to prove that this 'revealed righteousness' was the obedience of Christ to the law. The title 'The Lord our righteousness' (Jer. 23:6; 33:16) likewise leaves the question entirely untouched. The apostle evidently had some passages of 'the law and prophets' in mind when he wrote Romans 3:21. Perhaps he himself has quoted some. Let us see. In Romans 4 we have a quotation from 'the law' as a witness to this righteousness of God:

'For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness' (Rom. 4:3).

Surely this first witness can have no possible reference to obedience to the law. In what way was Abraham connected with the law? In what way was the promise in which he believed connected with the law? Not in any way:

'For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith' (Rom. 4:13).

When we read in Romans 4:3: 'it was counted to him for righteousness', the 'it' refers to his faith in 'the promise' of God, and not either to his own, or Christ's obedience to the law, for as we have seen, the law can have nothing whatever to do with it. Paul's next witness is David:

'Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin' (Rom. 4:6-8).

If Paul's great doctrine of justification was based upon the imputed obedience of Christ, could he have quoted this thirty-second Psalm. He goes out of his way to quote a passage which speaks of the forgiveness of sins, and the non-imputation of sin as a description of the blessedness of the imputation of righteousness without works. Who is right? Paul or the Puritans? Another quotation from 'the law' is found in Romans 10. There we have the righteousness which is of the law and that which is of faith brought together, and the witness of 'the law' is clear:

Righteousness Of The Law.-- 'Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them' (Rom. 10:5).

Righteousness Of Faith.-- 'But the righteousness which is of faith speaketh on this wise ... If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For With The Heart Man Believeth Unto Righteousness' (Rom. 10:6-10).

In what way is this a witness to the necessity for obedience to the law being imputed to a believer before he can be saved? Is it conceivable that Paul would so quote and so write if he held such a doctrine to be true? We believe that the righteousness imputed to the sinner who believes, transcends the righteousness of the law: 'For the law was given by Moses, but (in glorious contrast) grace and truth (i.e. true grace) came by Jesus Christ' (John 1:17). The law was a covenant; it was a ministration of death and condemnation, and has been 'done away'. The New Covenant is called a ministration of the spirit and of righteousness, and it is the failure to realize that the law, as a covenant, has been set aside that makes men believe that it is still necessary for its terms and obligations to be carried over by imputation to the ministration of the glory that excelleth (see 2 Corinthians 3 throughout).

The epistle to the Romans is the great New Testament exposition of righteousness in all its bearings upon the gospel, and the following may be used as a hint to studies of that basic epistle. We limit ourselves to the great doctrinal section, although the reader will find the remainder of the epistle can be set out in similar fashion.

Righteousness Revealed	(Rom. 1:16,17).
Righteousness Required	(Rom. 1:19 to 3:20).
Righteousness and Redemption	(Rom. 3:21-31).
Righteousness Reckoned	(Rom. 4:1-25).
Righteousness and Reconciliation	(Rom. 5:1-11).
Righteousness and Reigning	(Rom. 5:12-21).
Righteousness and Release	(Rom. 6:7,18; 7:3-6).
Righteousness and Resurrection	(Rom. 8:1-39).

(See the articles on Justification by Faith⁶, and allied themes).

Right Hand. Psalm 110 is quoted in Matthew, Mark, Luke, Acts, Romans, 1 Corinthians, Ephesians, Colossians, Hebrews and 1 Peter. All callings point to and need the seated Christ at the right hand of God.

Hebrews 1:3,13; 8:1; 10:12 stress the complete finish of the sacrificial Work of the Saviour that this session at the right hand of God signifies. Moreover, the one comment made in that epistle on this position is 'From henceforth expecting till His enemies be made His footstool' (Heb. 10:13).

In the Old Testament the right hand symbolizes power (Exod. 15:6); saving strength (Psa. 20:6); assurance (Psa. 16:8) and upholding grace (Psa. 18:35).

In Psalm 109:6 and Zechariah 3:1 Satan is depicted standing at the right hand as the 'accuser'. It is this aspect that gives point to Romans 8:33, 'Who shall lay anything to the charge of God's elect?' for we are immediately caused to look away to the right hand of God, to see no longer an Accuser but a Redeemer and Justifier. The dispensation of the Mystery as revealed in Ephesians and Colossians (Eph. 1:20; Col. 1:24-27) could not function apart from an ascended and seated Christ at the right hand of God.

One Old Testament type may be of service here. Joseph, whose whole life presents such a wonderful foreshadowing of Christ, was named Joseph by his mother, for said she, his name shall be Joseph, for 'The Lord shall add (Heb. yasaph) to me another son' (Gen. 30:24). The birth of this other son cost Rachel her life, and as she died she said, call his name Ben-oni 'son of my sorrow', but this was countermanded by Jacob, who said, his name shall be Benjamin 'son of the right hand' (Gen. 35:18). The part that Benjamin plays in the record is small, but Joseph's typical experiences would be incomplete without the 'added' type that stresses 'the right hand' (Heb. yamin).

To limit the finished Work of Christ to the Cross, or even to the Resurrection, is to ignore this fact, and to fail to present the fulness that is found in Romans, Hebrews and Ephesians. (See Ascension1).

Sacrifice. Under other headings such as Atonement⁶; Redemption (p. 186); and Cross⁶ the various and wondrous phases of the Work of Christ are considered. In this study we are confining ourselves to the actual words translated 'sacrifice'. The English word is suggestive, sacra indicating that holiness is ever in the background of every sacrifice mentioned in the Scriptures; fice from facio 'to make', suggesting that the purpose of God 'that we should be holy and without blemish' being cut across by the coming in of sin and death, will be accomplished not only because of God's sovereign elective will, but by the full recognition of the heinousness of sin and the holiness that has been so grievously outraged, which is set forth in the Offering of Jesus Christ. The Hebrew words translated 'sacrifice' are zebach, chag, minchah, ishsheh, todah and asah. The Greek words are thusia, thuo and eidolothuton. In addition we have the Hebrew word mizbeach, an 'altar', and the Greek word thusiasterion, an 'altar', obviously derived from the words meaning sacrifice. Zebach is translated 'sacrifice' some 155 times and 'offering' 9 times. Zebach means 'to slay' (2 Kings 23:20), and every sacrifice which translates this Hebrew word, involves the death and the shedding of the blood of the victim. This too is the significance of mizbeach the altar, where the victims were offered.

A word with a very different connotation is the Hebrew chag. Primarily, the word means anything circular, as in Isaiah 40:22, then it was applied to the regularly recurring feasts of Israel, feasts which 'came round' in their appointed times.

Chag is translated sacrifice on three occasions, which we will give at once:

Exodus 23:18 where it will be found in connection with the 'feasts' which were to be kept 'three times in the year'.

Isaiah 29:1 'Add ye year to year; let them kill sacrifices' where the recurring feasts are again in view, and

Psalms 118:27. Here there is nothing to specify the kind of sacrifice involved except that it must conform to the meaning plainly established by the word used, and the two references already given.

Minchah. Nuach from which minchah springs means 'rest' (Gen. 8:4; Exod. 33:14), and is the origin of the name Noah, as his father said, 'This same shall comfort us' or give us rest (Gen. 5:29). Minchah is translated 'meat offering' 131 times, 'sacrifice' only five times, and 'oblation', 'offering' and 'present' 5, 33 and 28 times respectively. The primary meaning of the word is a gift, oblation or present. The title 'meat' offering must be employed with understanding. 'Meat', as employed by the A.V., is Old English for food of all kinds. Thus we still speak of sweet meats, green meat, meat and drink, and say 'grace before meat'. Leviticus 2 describes the meat offering, but it will be seen that the offering is mainly of 'fine flour'.

The offering brought by Cain was a minchah. Parkhurst, commenting on this, says:

'The bread offering was never offered by the law of Moses for the remission of sins, nor is any promise of forgiveness ever made to it, unless the offerer could not procure an animal sacrifice ... If we seriously weigh all (these) particulars, we shall see reason to conclude that the matter of Abel's sacrifice was more acceptable to God than that of Cain's, as better representing the sufferings and death of the promised Seed for the sins of the world'.

Ishsheh. Esh, meaning 'fire', is an emblem of wrath. 'Fire from heaven' consumed Sodom and Gomorrah (Gen. 19:24).

Ishsheh is translated 'an offering made by fire' in Exodus 29:18, and in 49 other places.

Today, which occurs but twice as 'sacrifice' (Jer. 17:26 and 33:11), is entirely a sacrifice of praise and thanksgiving, the word today being translated 'thanksgiving' 18 times, as in Leviticus 7:12. Today is derived from yadah which gives us the name Judah given by Leah to her son when she said, 'I will praise the Lord' (Gen. 29:35).

Asah is simply the verb 'to make' and became attached to the conception of sacrifice (Lev. 23:19) as something that needed preparation or 'offering' (Lev. 9:22; Num. 28:24). This completes the list of Hebrew words employed. Only one Greek word and its derivatives is used in the New Testament, thusia and thuo.

Thuo means 'to kill', but it is only used in its primary sense in John 10:10, 'The thief cometh not, but for to steal and to kill'. In Acts 10:13 and 11:7 it is used of the command to Peter, 'kill and eat'. On six occasions it refers to the killing of fatlings, the passover, the fatted calf (Matt. 22:4; Mark 14:12; Luke 15:23,27,30; 22:7). On five occasions it is translated 'sacrifice' (Acts 14:13,18; 1 Cor. 5:7; 10:20 twice).

Thusia occurs 29 times and is translated 'sacrifice' each time. The apostle applies the conception of sacrifice without the necessary thought of

'killing' when he used it of the gift sent by the Philippians (Phil. 4:18), and of his own service (Phil. 2:17). In Romans 12:1 he speaks of a 'living sacrifice', and in Hebrews 13:15,16 of the 'sacrifice' of praise. Peter speaks of 'spiritual sacrifices' (1 Pet. 2:5).

It is the glory of the Redeemer that, in contrast with the many sacrifices offered under the law which never took away sin, His one offering was gloriously sufficient:

'But this man, after He had offered One Sacrifice for sins for ever, sat down on the right hand of God' (Heb. 10:12).

Thusiasterion is the 'altar' where the sacrifice was offered. But not only so, it is used of the altar of incense (Luke 1:11; Rev. 8:3). Here no 'killing' is involved, but the incense nevertheless is closely associated with the act of atonement, as may be seen in Numbers 16:46,48, 'Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them ... and he stood between the dead and the living'. This is a unique occasion, and the point of the event may be in the contrast between this action of Aaron and 'the strange fire' (Num. 26:61) offered by Nadab and Abihu. Holiness demanded, and Love provided the Sacrifice. Man needed it but could not provide it. Like salvation by grace, 'It is the gift of God'.

SANCTIFICATION

Its connection with the Atonement

'And the priest shall put of the oil ... upon the place of the blood' (Lev. 14:28)

What does Scripture mean by sanctification? We read and hear much about 'Sanctification of the Spirit', of the 'Higher Life' and many other expressions. We have 'Holiness Meetings', and 'Consecration Services', and we are continually exhorted to 'Touch not, taste not, handle not', until the antichristian 'abstaining from meats' (1 Tim. 4:3) seems to be perilously copied.

Again we say, What is sanctification as presented in the Scriptures? Is it primarily the sanctity of the believer's walk, produced by the Holy Spirit in his life by the Word, or is it first of all the unqualified perfect possession, and blood-bought birthright of every child of God, from the least to the greatest, sanctification wrought by atoning blood? Rome has canonized her 'saints'. Many believers today make no profession of being saints, whereas Scripture applies without distinction this wonderful title to every redeemed sinner. We give a few out of many passages to illustrate this:

'To all that be in Rome (i.e. all believers) beloved of God, called saints' (Rom. 1:7).

'Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints' (1 Cor. 1:2).

'To the saints which are at Ephesus, and faithful ones in Christ Jesus' (Eph. 1:1).

We find next that sanctification, like salvation, is connected with the unalterable, irreversible purpose of electing grace: 'He hath chosen us in

Him before the foundation of the world, that we should be holy and without blame before Him' (Eph. 1:4).

A reference to Ephesians 5:27 and Colossians 1:22 will show that this purpose has been fully established by the Work of Christ:

'That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish'.

'In the body of His flesh through death, to present you holy and unblameable and unreprieveable (unreproachable) in His sight'.

Thus it will be seen that the death of Christ procures this wondrous blessing of sanctification, unto which we were chosen before the foundation of the world. In the next Scripture it will be seen that the sanctification of the Spirit is directly connected with the blood of Christ, and the Spirit of God never leads to sanctification apart from this:

'Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ' (1 Pet. 1:2).

This same truth is typically set forth in Leviticus 14 in the cleansing of the leper:

'The priest shall take some of the blood ... and put it upon the tip of the right ear ... and upon the thumb of his right hand, and upon the great toe of his right foot' (Lev. 14:14).

'The rest of the oil ... upon the blood ... ' (Lev. 14:17).

'The priest shall put of the oil ... right ear ... thumb ... great toe ... upon the place of the blood of the trespass offering' (Lev. 14:28).

Beware of any so-called sanctification that would apply the Oil without first applying the Blood, or would seek to put the Oil on any other place except 'upon the place of the blood'.

For the benefit of the reader who may not be sure, the words 'saint', 'sanctify', 'holy', 'holiness', are words from the same root in the original of the New Testament.

We have already referred to 1 Corinthians chapter 1, and we turn to it again for further teaching on the subject of sanctification. Verse 29 gives the divine object in the method of salvation. God hath chosen the foolish, the weak, the base, the despised, yea, the things which are not -- 'that no flesh should glory in His presence'. Verse 31 bears a similar witness, 'He that glorieth, let him glory in the Lord'. Verse 30 comes in between these statements and reads, 'But of Him are ye in Christ Jesus, Who became to us wisdom from God, both righteousness, and sanctification and ("as well as" Greek particles kai ... te) redemption'. Christ became unto us sanctification precisely in the same way and degree in which He became unto us righteousness. 'He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him' (2 Cor. 5:21). So with sanctification, it is imputed to the believer as absolutely as righteousness is. 'If Abraham were justified by works, he hath whereof to glory, but not

before God' (Rom. 4:2). If the children of God were sanctified by their works, 1 Corinthians 1:31 would be nullified.

The subject of 'Progressive Sanctification' is by no means denied by what we have written, any more than the Scriptural doctrine of justification by faith means irresponsible living, or that because we are under grace we may continue in sin. What we seek to do is to put first things first; to lay the foundation before we build the house. The subject of sanctification is several times referred to in the Epistle to the Hebrews. In Hebrews 10:10 we read, 'By the which will we are sanctified through the Offering of the body of Jesus Christ once'.

'By the which will'.-- What does this mean? We have already seen the pre-determining will of God in the sanctification of the believer, but that is not the thought here. The 'which will' makes us look back in the chapter. In Hebrews 10:9 Christ speaks, 'Lo, I come to do Thy will, O God'. It is in (en) the done will of God -- i.e. the obedience of Christ, and through (dia) the Offering of Christ, that believers are sanctified (see again 1 Peter 1:2, 'obedience and sprinkling of blood'). Their 'doing' and the 'presenting of their bodies a living sacrifice', is the outcome -- the fruit of this blessed possession. Hebrews 10:14 contains a wonderful truth. 'For by one Offering He hath perfected into perpetuity (eis to dienekes) them that are sanctified'; truly all the glory is the Lord's.

May we who have died with Christ from the rudiments of the world hold the Head, remember our completeness in Him, set our minds on things above where Christ is, and leave the doctrines and commandments of men, the touch not, taste not, handle not, satisfying of the flesh, and confess to the God of all grace that 'all our springs O God, are in Thee'.

Sanctification, like justification, is primarily and foundationally connected with, and results from the atoning death of Christ. We now seek to show that the resurrection also has a great bearing upon this most important subject. Many of our readers will at once think of Colossians chapter 3. Before quoting from this chapter, however, let us see what leads up to its wonderful teaching. The saints at Colosse, like all the redeemed, were 'perfect', 'complete', 'made meet', and will be 'presented holy' (1:12-22; 2:10).

Not only had they died with Christ, and been buried with Him, but they were risen with Him, quickened together with Him (Col. 2:12,13), which meant that 'the body of the sins of the flesh' had been 'put off', the divine inference from these passages being, 'Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days' (Col. 2:16); 'Let no man beguile you of your reward in a voluntary humility and worshipping of angels' (2:18); 'Wherefore if ye died with Christ from the religious codes of the world, why as though living in the world are ye subject to ordinances? Touch not (see 1 Cor. 8:1 for meaning, and compare the same element in the false holiness of the apostasy in the last days, 1 Tim. 4:3), taste not, handle not' (Col. 2:20,21).

Here is sufficient to point the contrast between holiness according to God, and holiness according to man. True holiness is only possible in the power of the resurrection. The saved sinner looks back to the cross and sees Christ dying in his stead, and says, 'I died there too'. He looks up to the right hand of God, where Christ sitteth, and says, 'I have been raised together with Him'. This is the argument of Colossians 2 and 3.

'If ye then were raised with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your mind on things above, not on things on the earth (cf. Phil. 3:19,20). For ye died, and your life is hid with Christ in God. When Christ, our life, shall appear, then shall ye also appear with Him in glory. Mortify, therefore, your members which are upon the earth' (Col. 3:1-5 author's translation).

In Colossians 2:23 we have the 'neglecting of the body' which leads after all 'to the satisfying of the flesh'. This comprises all the will worship and humility of Rome, with its fastings, penances, and other inventions for the manufacturing of a creature of holiness, right down to those holiness conventions that stress rules and resolutions, badges and slogans. In direct contrast with the 'neglecting of the body' in the wrong sense, we have in Colossians 3:5 the 'mortifying of the members' in the Scriptural sense as being a direct result of being raised with Christ and being occupied with Him. Our life is there and death here. The word translated 'mortify' occurs only in two other passages in the New Testament.

'And without being weakened in faith he considered his own body now as good as dead' (Rom. 4:19 R.V.).

'Wherefore also there sprang of one, and him as good as dead, so many as the stars' (Heb. 11:12 R.V.).

This is the lesson in Colossians 3. Just as Abraham, we also are to see by faith that our sinful selves are as good as dead, and to believe God's verdict that we died with Christ from the law of God as a means of justification, and to all works of the flesh as a means of sanctification.

Instead of the word 'mortify' countenancing ritualistic teaching, it teaches just the opposite. As we feed the new nature we starve the old. As by faith we walk in the power of the 'new man' which has been created in true holiness, we shall 'put off the old man with his deeds'. Apart from the risen Saviour all sanctification is of the flesh, and is 'put on' in a different sense than that meant by the Scriptures.

Some may have observed in a sheltered spot a tree covered with dead leaves, having gone through the winter without actually dropping them to the ground, but when the returning spring forces the new life through the branches, the old leaves must go, being removed by the power of the life within; so to live in the light of Colossians 3:1-4 will of itself bring about the 'mortifying' of verse 5. A glance at verses 5-17 of this chapter will show that the believer is called upon to 'walk worthily'; but verses 1-4 come first, and as the other side of the question is that which appears most prominent in the sermons and literature of today, we seek to give prominence to the foundation of all holiness, trusting that then we may build something more acceptable to God. In the Pentateuch we read of 'strange incense' and 'strange fire'. Every time the believer forgets the import of the words 'accepted in the Beloved', every time he is prompted to lean on something apart from Christ, he is preparing 'strange incense' which cannot please God.

Sanctification includes consecration, for resurrection life is pre-eminently a life unto God. How many times have we reviewed our past and mourned that we have not lived unto God? How many times have we resolved to keep down the flesh and 'yield ourselves' to Him? How many times have we

failed? If one may speak for many, we know what a miserable failure it has always been. Let us, therefore, see whether Scripture does not give some surer way of living unto God than we have hitherto discovered.

Of Christ it is written, 'For in that He died, He died unto sin once; but in that He liveth (i.e. in resurrection), He liveth unto God' (Rom. 6:10). Of the believer, it continues, 'Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord' (Rom. 6:11). The power, then, to live unto God comes through believing implicitly the wonderful fulness of the redemptive Work of Christ. It is not trying, but reckoning as God has reckoned, and acting accordingly.

'Whether we live, we live unto the Lord' (Rom. 14:8).

This is connected with Christ's resurrection in verse 9, and with the futility of others' judgment upon such an one with respect to 'eating' and 'observing days' etc., and all the other impositions of men.

'Judging this, that if One on behalf of all died, then all these died also'.

'He died on behalf of all, with the object that those who live (i.e. in resurrection life) should henceforth not live unto themselves, but unto Him who died for them, and rose again. Wherefore henceforth know we no man according to the flesh ... If any man be in Christ there is a new creation; old things did pass away; behold, there have come into being new things' (2 Cor. 5:14-17 author's translation).

'For I through the law, to law died, with the object that I might live unto God; with Christ I have been crucified, but I live; yet not I, but there liveth in me Christ' (Gal. 2:19,20 author's translation).

These passages of the Word speak more plainly than any comment we can give; life unto God (consecration, sanctification), is found in the sphere of resurrection with Christ. Romans 6:1 commences with the awful question of one who imagines that free grace means licence. We do not doubt that some who read these pages will likewise question our doctrine and say it is 'dangerous'. What answer does the apostle make to the libertine? Does he water down his strong statements? No, he applies them with full force. 'How shall we that died to sin live any longer therein?' It is a matter nothing short of life and death. The question goes deeper, however, in verse 15. 'Shall we sin because we are not under law, but under grace?' The answer is summarized in verse 22, 'But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life' (see Col. 3:3,4). With this compare verse 13, 'Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God'.

The Epistle to the Galatians deals with the same subject. Under law and in the sphere of the flesh, seeking to be made perfect according to the flesh means bondage (Gal. 3:2,3; 4:3-5,9; 5:1-3). Being under grace means liberty and perfection is in Christ alone. Again the apostle has to meet those who abuse this liberty. He says, 'Stand fast in the liberty wherewith Christ hath made us free'. 'For, brethren, ye have been called unto liberty' (Gal. 5:1,13), and then adds,

'Only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself' (verses 13,14).

We have already seen that resurrection life is the answer to the question, How may I find power to live unto God? We see here that in this same blessed sphere we are at liberty to fulfil our duties to one another.

In Ephesians 2 we have a further lesson. Verse 10 tells us that, 'We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them'. We are to walk in the works and merits of Christ. We are to work out that which has been worked in; or, as Hebrews 13:21 puts it, 'Make you perfect in every good work to do His will, doing in you that which is well pleasing in His sight'.

May the fact of a risen Saviour at the right hand of God, a life hid with Christ in God, a glorified Head in heaven, our legal death with Christ here, our position as being 'raised together and made to sit together in heavenly places', become more and more to us; and so will the dead leaves and deadly regulations of men fall and fade, leaving us standing and walking by faith, not by sight, looking for that blessed hope, of which, by grace, may we seek to walk worthy.

Let us now consider the teaching of one or two passages in 1 John which show (1) the absolute, and (2) the progressive or responsible aspect of sanctification.

'As He is'. Christ is the centre of all the purposes of God's grace. He is the Author, the Perfecter, the Goal. We have seen the connection between resurrection and sanctification. Likeness to our risen Lord is the theme before us now, both during our sojourn here, and in that day when we shall be satisfied upon awaking in His likeness. First, let us briefly 'consider Him'. 'If we walk in the light as He is in the light' (1 John 1:7). 'He is in the light'. Verse 5 declares that 'God is light, and in Him is no darkness at all'. In the full blaze of glory our Saviour stands. Not only is He there by the right of His own Godhead, but He is there because of the perfectness of His atoning work. Nothing but absolute righteousness and perfect holiness could endure the light in which our great Advocate stands. Yet, fellow-believer, weak and failing as we may be in ourselves, that and nothing less is our position in Christ.

Chapter 2:29 tells us 'He is righteous'; 3:3 tells us 'He is pure', emphasizing that which is involved in the statement noted above, 'He is in the light'. 1 John 1:7 commences with a 'but if'; a condition is therefore attached. Before we consider the conditional aspect, let us turn to the verses that reveal the absolute nature of the believer's sanctification 'in Christ'.

'In this hath been perfected the love with us, in order that boldness we may have in the day of judgment, that as He is we also are (though) in this world' (1 John 4:17 author's translation).

God's love to us is the subject under consideration in the verse. The words translated 'in this', are of constant occurrence in John's epistle. In this very chapter they are translated 'hereby' (verse 13), 'herein' (verse 10), and 'in this' (verse 9). To what does the apostle refer when he says 'herein' in verse 17? Does he mean that God's love is perfected in the fact

that believers shall have boldness in the day of judgment? Yes -- and yet no -- for this is but a part of the glorious goal. We believe the verse should be read as follows:

'In this is the love with us perfected (in order that we may have boldness in the day of judgment); that as He is so are we in this world'.

The love is perfected in this, that the believer in Christ is as He is. God Himself knows no higher goal for eternity than that the believer shall be as his Lord, and when these bodies of our humiliation are changed for bodies like unto the glorified Lord, then perfect love will have found its goal.

Such is the 'grace wherein we stand'! Every believer equally perfect in Christ! The weakest as the strongest, the babe and the full grown, all are equally and altogether complete in Him. There are no 'ifs' here. This is no more conditional upon our walk and life than is justification. Results will necessarily follow, but let it always be remembered that they follow, not come before. 'He that is righteous (in Christ) doeth righteousness (as a result)'.

As He Is -- We Are (1 John 4:17).
As He Is -- We Shall Be (1 John 3:2).

'We know that when He shall appear, we shall be like Him'. Again we deal with that which is absolute. 'We shall be like Him', and perfect love will have reached its goal. Can we not better understand the reason why the apostle introduces this marvellous subject with the words, 'Behold what manner of love!' What is to be the outcome of this glorious position? 'Every one that hath this hope in Him purifieth himself, even as He is pure'. According to many, possibly among them some who read these words, certainty means licence. They think that it is presumption to 'know' that which God has declared. Scripture does not veil the fact that there will always be those who 'turn the grace of God into lasciviousness', but this by no means alters the relations established between 1 John 3:2 and 3.

The reasoning of the heart will be, am I as He is, in Christ? Oh, that I may be more like Him in practice! Am I to be like Him in the future? Oh, for grace to be more like Him now! Keeping 1 John 4:17 in mind, we turn to 1 John 2:5,6. Again we shall read of God's love being perfected, but this time dealing with the conditional side of sanctification:

'But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked' (1 John 2:5.6).

Even in this conditional setting the keeping of the Word is a proof of our being in Him; not that the keeping of the Word either places us in that blessed sphere, or secures us when we are there. By comparing 1 John 4:17 with 1 John 2:5,6 it will be seen that God's love to us, and our love to God, meet together in the Lord Jesus Christ as their great goal; both point forward to likeness to Him. The believer's love to God urges him to seek more conformity to the image of His Beloved Son; and God's love to His people has fixed its goal, perfect likeness to Christ in resurrection glory. Be it noted that this verse does not say, 'We ought to be as He is', but it says,

'We ought to walk as He walked'. 1 John 1:7 speaks of walking in the light. This is how the Lord Jesus always walked whilst here on earth.

In the very presence of God, in the light of the holiest of all; what a standing! what an assurance! No creature preparation or perfectness can avail there; any attempt at such only shows the failure to appreciate the heights of holiness demanded by that light. What is our warrant for daring to walk in this light?

'As He is we are'. Is this 'sinless perfection'? No! If we say we have no sin we deceive ourselves. If we say we have not sinned we make God a liar. It is not by covering up our sins, neither is it by imagining ourselves to have become sinless that we draw near to the presence of the Lord. No; it is by reason of the wondrous grace that has made us 'accepted in the Beloved', that has 'made us meet to be partakers of the inheritance of the saints in light'. With all our imperfections still upon us, with all our sins of omission and commission, we may draw near, to walk in the light. By this, do we make little of sin? No! God does not, but He has made provision. It is not our walk or talk that will ever keep us fit for His holy Presence, but 'if we walk in the light ... the Blood of Jesus Christ His Son cleanseth us from all sin'.

Such is some small fragment of the teaching of these verses. Let us glorify God by believing His Word, and, seeing that by His grace we are (in Christ) as He is, and that as He is we shall be, let us seek by grace to walk as He walked, to walk in the light, to thankfully confess the glorious efficacy of the blood that cleanseth, and to exemplify in some measure the complete sanctification which is ours in Christ Jesus. While we think of the epistle to the Romans when we think of justification, we find that Romans 6:1-14 deals with sanctification under various aspects.

- (1) A sphere. It is newness of life.
- (2) A condition. It is a union.
- (3) A state. Liberty.
- (4) How it is apprehended, by reckoning.
- (5) It is entirely under grace.

The true sequel of Romans 5:12-21 is Romans 8, where the condemnation brought in by Adam is entirely removed from all who are 'in Christ Jesus'. The Spirit of God, however, knew the heart of man; and how easily even believers may misread liberty for licence, or abuse the overwhelming grace of God. Already the spirit that necessitates Romans 6 and 7 has shown itself. For in Romans 3:7 we have the beginnings of the idea opened up in Romans 6, where the thought that 'the truth of God hath more abounded through my lie unto His glory' is echoed by the question: 'What shall we say then? Shall we continue in sin that grace may abound?'

It is not a question of shall I ever fall into sin, or shall I never discover hidden uncleanness, but shall I 'continue in' sin. Epimeno is used in Romans 11:22,23, where it is used of 'continuing in His goodness', and of 'abiding still in unbelief'. In Romans 6:2 the balancing clause to 'continuing in' is 'living in':

'How shall we, that are dead to sin, live any longer therein?'

Let us notice for our good that the apostle does not temporize with this question. He does not embark upon a lengthy discourse concerning grace; he does not attempt to mitigate the fulness of superabounding grace; he goes

straight to the heart of the matter, revealing it to be a matter of life and death.

Grace is grace because of righteousness, so teaches Romans 5:21: 'Even so might grace reign through righteousness', and the only way that grace could reign through righteousness is for sin to have been dealt with righteously, and we know that the wages of sin is death.

Answer to first objection

The answer to the question of Romans 6:1 is found in 6:3-14. Verse 2 is not so much an answer as a refusal to admit the validity of the objection that superabounding grace will encourage laxity of morals. The close of verse 14 corresponds with verse 2 in setting the objection aside as incompatible with the 'grace wherein we stand'. The answer (3-14) is divided into three main sections:

- (1) Identification of the believer in the death, burial and resurrection of Christ (3-10). This we shall discover is subdivided into three features.
- (2) Reckoning of the believer that all this is true.
- (3) Practical results of this identification and reckoning: 'Let not', 'Yield not'.

Dead to sin

There is a system of teaching that appears to take these words as meaning abstaining from, resisting, mortifying sin, in which there can be degrees of 'depth'. Hence the expression: 'to die more and more unto sin'. There is most truly an experimental entering into the death of Christ, but we are persuaded such is not intended here. In Romans 6:2,7,8 and 9 the verb 'to die' is not thnesko, but apothnesko, 'to die out, to expire, to become quite dead'. Moreover, it is the actual death of Christ that is in view, 'His death' (3 and 5), death 'with Christ' (8), and it is death 'to sin'. Here again we need care. It is not death to the power of sin, but death to its guilt that is here intended. Our death to sin is not mentioned here as of our conduct or our character, but of our State before God. The R.V. recognizes the aorist tense, and translates the passage, 'We who died to sin', in place of the A.V., 'We that are dead to sin'. Into the vexed question of the true rendering of the Greek aorist we cannot go. On verse 7 Dr. Weymouth gives the following note, which is of weight:

'Lit. "has died"; not "is dead". The distinction cannot be expressed in Latin or French, but can in English and in Greek. The classical scholar will find an excellent example in Euripides, Alc. 541 "Those who have died (aorist) are dead (perfect)".'

Up to Romans 5:11 the burden of the epistle has been justification by faith. Chapter 5:12-21 adds its quota of superabounding grace, and when the apostle says in 6:2: 'How shall we who died to sin live any longer therein?' he is not introducing some new aspect of death, but referring to what has already been established. In other words, he replies to the objection by saying, Justification by faith cannot lead to living in sin, for the simple reason that justification is based upon death to sin and guilt. The fact that Paul uses, in verse 10, the same expression of Christ Himself: 'In that

He died, He died unto sin once', shows that he had in view death to its guilt. As Calvin says:

'The very form of the expression, as applied to Christ, shows that He did not, like us, die to sin for the purpose of ceasing to commit it'.

The Lord was never under the power of sin. He took the guilt of sin that belonged to us, and for that He died:

'He that is dead (has died) is freed from sin' (Rom. 6:7).

The word translated 'is freed' is *dedikaiotai*, the perfect tense of the verb *dikaioo*, 'to justify'. It is most important that this word noted in the margin should be reinstated: 'Justified from sin'. Romans 3:20-30 is the classic passage on Justification, and there *dikaioo* is used five times. Chapter 5:9 sums up the matter by saying: 'Being now justified by His blood'. In 6:2 the apostle declares that the believer 'died to sin'. In 6:7 he reveals the glorious result of that death -- 'he is justified'.

Newness of life

The full truth is that when He died, we died; when He was buried, we were buried; and being dead and buried our hope both now during the life which we live in the flesh (Gal. 2:20), and in the future glory in the life to come, is entirely dependent upon Him. If that risen life is also ours, then even now we may 'walk in newness of life' (Rom. 6:4). If it is not, being dead and buried, we can do nothing but wait amid a groaning creation for the redemption of the body. The walk in newness of life is our experimental answer to His resurrection.

The first note in the chord of sanctification has now been struck. Instead of 'living in sin' we who have died to sin may 'walk in newness of life'. This is more than 'a new life', for the abstract word *kainoteti* conveys the idea of 'newness'. There are two words in the Greek for 'new': *kainos* (that gives us 'newness' in Rom. 6:4) and *neos*. Both come together in Colossians 3:10: 'And having put on the new man (*neos*) being renewed (*anakainoo*)':

'In other words, we have put on the new, young, rejuvenate man, fresh, vigorous, prime, with all the glorious future stretching out in its limitless possibilities by the grace of God, and have been renewed with a life that standing beside the empty tomb looks back at a past, dead, buried, excluded, finished. *Neos* turns our faces toward Christ, the last Adam, *kainos* looks back to the first Adam. The one says "life has begun", the other "that life has finished"'. (Vol. 15, p. 138, of The Berean Expositor).

Sanctification demands newness of life -- if so, how then can anyone think of 'continuing in sin' that grace may abound? We may all take to ourselves the words of the apostle, making them a prayer where we cannot state them as an experience:

'I ... am dead to the law (as Rom. 6 "dead to sin") ... I am (have been) crucified with Christ (as Rom. 6 "the old man was crucified with Him"): nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of

God ("newness of life"), Who loved me, and gave Himself for me' (Gal. 2:19,20).

Sanctification. A condition: union (Rom. 6:1-14)

The first item in the doctrine of sanctification which we have established is 'newness of life'. True, 'death to sin' must precede this new life, but death to sin is not sanctification, any more than a good concrete foundation is a dwelling house. Power for sanctification is life, and the study now before us is to discover from the passage as to what that life is, and how its power may be received, and its effects:

'For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is (was) crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin' (Rom. 6:5-7).

The R.V. alters the reading 'planted together' to 'become united with', and this is undoubtedly the meaning. 'Planted together' would truly describe a row of lettuces, but each plant would nevertheless be independent; the word *sumphutos* used here indicates something more intimate, more akin to 'grafting' than 'planting'. The word is used in the LXX of Amos 9:13 for 'melt', and is employed by Xenophon to describe the 'growing together' of man and horse known as the 'centaurs' of ancient myth. The R.V. margin is closest of all to the truth of the passage, and is the rendering of Alford:

'If we have become united with the likeness of His death, so shall we be also with His resurrection'.

There is a real link between 'united' and 'likeness', the contrasted thought being found in Romans 8:3:

'For that which was not in the power of the law, because it was weak through the flesh, God (did), having sent His own Son in the likeness of the flesh of sin, and on account of sin condemned sin in the flesh' (Author's translation).

Likeness

The Lord had a nature like our sinful nature, but had not Himself a sinful nature. If the apostle had not used the word 'likeness', it would have appeared that Christ partook of sinful flesh, which, of course, He did not. So the believer is united to the Lord in the 'likeness' of His death, for that death itself allows of no possible partner. He suffered alone, and suffered once for all. He died actually and literally, that we might be reckoned to have died with Him. Moreover, as we shall see in the next verse, 'the likeness of His death' is most certainly a reference to the kind of death He died, namely, not an honourable death, nor the death of an acclaimed victor, but the death of a slave, the death of the accursed, death by crucifixion. All this is included in the original statement of verse 2, 'dead to sin'.

It is of the utmost importance that we shall realize the place that union with Christ occupies in this great doctrine of sanctification. Here, in the short compass of four verses, we have such extraordinary expressions as: 'baptized into His death'; 'buried with Him'; 'united with Him';

'crucified with Him'; 'like as Christ'; and 'the likeness' of His death. Union with Christ is the very essence of sanctification:

'For both He that sanctifieth and they who are sanctified are All of One ... as the children are partakers of flesh and blood, He also Himself likewise took part of the same' (Heb. 2:11-14).

He was made 'in the likeness of men' (Phil. 2:7).

Sanctification. A state: freedom (Rom. 6:1-14)

We have seen that sanctification has a sphere -- 'newness of life', and a condition -- 'unity with the likeness of His death and resurrection'; we now proceed to the consideration of a third feature, a state -- 'liberty'.

Verse 6, where our study is resumed, ends with the words: 'that henceforth we should not serve sin'. From this point to the close of the chapter we have many references to 'servants' (literally 'slaves') who were once under an awful dominion, but are now 'free'. With chapter 7 comes a change of figure, from that of a slave to that of a married woman under the law, who is set 'free' from her marriage and all its obligations by the death of her husband. This is appropriately brought to a conclusion in verse 6 with service 'in newness of spirit'.

The following passages will help us to see how prominently 'freedom' and 'servitude' figure in these chapters; in each case one of the verbal forms of eleutheros is used:

'Being then made free from sin, ye became the servants of righteousness' (Rom. 6:18).

'For when ye were the servants of sin, ye were free from righteousness' (6:20).

'But now being made free from sin, and become servants to God' (6:22).

'If her husband be dead, she is free from that law' (7:3).

'For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death' (8:2).

'Because the creature itself also shall be set free from the bondage of corruption into the freedom of the glory of the children of God' (8:21 author's translation).

We must now look at the various derivations of the word translated 'bondage':

'That henceforth we should not serve sin' (Rom. 6:6).

'Servants to obey, his servants ye are' (6:16).

'Ye were the servants of sin' (6:17).

'Ye became the servants of righteousness' (6:18).

'Servants to uncleanness ... servants to righteousness unto holiness' (6:19).

'When ye were the servants of sin' (6:20).

'Now ... (having) become servants to God' (6:22).

'We should serve in newness of spirit' (7:6).

'With the mind I myself serve the law of God' (7:25).

'Ye have not received the spirit of bondage' (8:15).

'Shall be delivered from the bondage of corruption' (8:21).

How is this freedom attained, and what is the nature of the bondage from which it liberates? The first part of the question is answered in Romans 6:7; the second in 6:14 and 8:21:

'He that is dead is freed from sin' (Rom. 6:7).

Dominion nullified

'Crucifixion with Christ' is set forth in Romans 6:6 as having a specific object in view: 'to render the body of sin inoperative' (katargeo)). There are five other occurrences of this word in Romans (3:3,31; 4:14; 7:2,6) where it is rendered 'make without effect', 'make void', 'loosed from sin' and 'delivered from'. In no case can the word 'destroy' in its true sense be rightly substituted. The following passages give some further A V. renderings of the word:

'To bring to nought' (1 Cor. 1:28).
'Come to nought' (1 Cor. 2:6).
'Done away'; 'Abolished' (2 Cor. 3:7,11,13,14).
'Make ... of none effect' (Gal. 3:17).
'Become of no effect' (Gal. 5:4).
'Then is the offence of the cross ceased' (Gal. 5:11).
'Who hath abolished death' (2 Tim. 1:10).
'Destroy him that had the power of death' (Heb. 2:14).

Logizomai: Reckon

To return, then, to our theme: How is the believer to make these blessings something more than a part of a creed, and so believe them that his knowledge shall be neither barren nor unfruitful? The answer is found in Romans 6:11: 'Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God, through Christ Jesus our Lord'.

As the true meaning of the word 'reckon' is vital to our appreciation and appropriation of the work of Christ, no pains must be spared to arrive at as true and complete an understanding of it as possible. Logizomai 'to reckon', comes from leloga, the middle perfect of lego, 'to gather or collect' as in 1 Corinthians 16:1,2. Its proper meaning is to reckon arithmetically. The usage of the word in the New Testament will enable us to get some idea of its general bearing:

- (1) To Reason Or Argue Rationally.
'They reasoned with themselves' (Mark 11:31).
'When I was a child ... I thought as a child' (1 Cor. 13:11).
- (2) To Infer, Conclude Or Balance After Hearing Reason.
'Therefore we conclude that a man is justified by faith' (Rom. 3:28).
'I reckon that the sufferings of this present time' (Rom. 8:18).
'Accounting that God was able to raise him up' (Heb. 11:19).
- (3) To Think.
'And thinkest thou this, O man?' (Rom. 2:3).
- (4) To Account.

'Let a man so account of us, as of the ministers of Christ'
(1 Cor. 4:1).

'Not that we are sufficient of ourselves to think any thing
as of ourselves' (2 Cor. 3:5).

'To him that esteemeth any thing to be unclean'
(Rom. 14:14).

'He was reckoned among the transgressors'(Luke 22:37).

'We are accounted as sheep for the slaughter' (Rom. 8:36).

(5) To Impute.

'Unto whom God imputeth righteousness without works' (Rom.
4:6).

'Blessed is the man to whom the Lord will not impute sin'
(Rom. 4:8).

'To whom it shall be imputed, if we believe' (Rom. 4:24).

(6) To Impute For (logizomai eis).

'Shall not his uncircumcision be counted for circumcision?'
(Rom. 2:26).

'Abraham believed God, and it was counted unto him for
righteousness' (Rom. 4:3).

'His faith is counted for righteousness' (Rom. 4:5).

'The children of the promise are counted for the seed'
(Rom. 9:8).

While we have not given every occurrence of the word, we believe we have accounted for every phase of its meaning. It will be observed in Romans 4 that where sin and righteousness are being dealt with, these are 'imputed'; but where faith is being dealt with, it is 'imputed for'. Faith is not righteousness; it is 'reckoned for' righteousness. In Romans 6:11 there is no 'imputing for'; it is as actual and real as the imputation of sin to a sinner.

When we were considering the usage of the words 'crucify with', we observed that it was Luke who recorded the incident of the dying thief, and thus illuminated the doctrine which the words implied. This is as we might expect, if it is true that Luke was raised up to work with Paul. So here, again, it is Luke who gives us the one clear passage that bears most upon our theme. Let us give the passage, Luke 22:37 in full:

'For I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end'. (The verb, 'to be accomplished', is teleo; the noun, 'end', is telos).

The Lord declared that something that was written,
was to be accomplished. Where is this written prophecy recorded? The reference is to Isaiah 53:12:

'He was numbered with the transgressors; and He bare the sin of many,
and made intercession for the transgressors'.

Earlier in this chapter the prophet had said:

'He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed' (Isa. 53:5).

The things concerning Him had an 'end', not merely a termination, but a goal, something attained and accomplished. When the Saviour cried with a loud voice, 'It is finished', the words meant more than that His sufferings were at last ended; they meant that He had finished the Work which the Father had given Him to do. In Romans 6 we stand looking at that finished Work. He died for sin, He died to sin, and He rose again, the Victor over death. With Him we also died to sin; with Him we rose again victors over death. We were buried 'into His death' and so became 'in Christ'. And just as surely as He was 'reckoned' (or 'numbered') among the transgressors, so are we to 'reckon also ourselves' to have died unto sin, and to be alive unto God in Him.

Sanctification. 'Under grace' (6:12-14)

We now have, for the first time in the epistle, an exhortation:

'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace' (Rom. 6:12-14).

In these three verses we have three features:

- The exhortation negatively: 'Let not'; 'yield not'.
- The exhortation positively: 'Yield yourselves and your members'.
- The assurance positionally: 'Under grace'.

Dr. Weymouth's rendering in modern speech is suggestive

'Let not sin therefore reign as king in your mortal bodies, causing you to be in subjection to their cravings; and no longer lend your faculties as unrighteous weapons (tools or implements) for sin to use. On the contrary, surrender your very selves to God as living men who have risen from the dead, and surrender your several faculties to God, to be used as weapons (tools or implements) to maintain the right'.

In the epistle to the Hebrews, we observe that it is at the point where doctrinal instruction ends that exhortation begins. 'Having therefore ... let us ... let us ... let us' (Heb. 10:19-24). And so it is in Romans 6 as it must ever be.

The word 'reign' includes in its scope the word 'king', just as 'dominion' carries with it the thought of the 'Lord'. These verses in Romans 6 refer back to 5:12-21:

(1)	Death reigned (Rom. 5:14)	}	Through Adam.
(2)	Sin reigned (5:21)		
(3)	Grace reigns (5:21)	}	Through The Lord Jesus Christ.
(4)	Believers reign (5:17)		

'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness (or taking it to its logical conclusion in practice) in the fear of God' (2 Cor. 7:1).

SIN

Redemption is both 'from' and 'to'. Sin underlies the whole purpose of redemption, and necessitates its peculiar characteristics. It is impossible to underestimate the importance of a Scriptural understanding of sin. The purpose of the ages, redemption, death, and resurrection, indeed practically all doctrine, prophecy, and practice are shaped and coloured by its fact and presence.

While it is possible for a study of words to remain barren and lifeless, yet no true doctrine of sin can be attained which ignores the words that are used in Scripture, and the meanings which that usage establishes. To study these words we must consider the Hebrew of the Old Testament, the Greek of the New Testament, and also the Greek of the LXX, the latter which, though uninspired, forms a providential link, or bridge, whereby the original Hebrew idea as contained in the Old Testament can be discovered in the New without reference to classical Greek. We can therefore express deep gratitude for the overruling providence of the Lord, Who has so wonderfully provided us with a ready means of extending and of checking our knowledge and interpretation of the Old Testament Hebrew.

Sin is essential failure

The word that stands for sin in its widest meaning in the Old Testament is derived from the Hebrew word *chata*, which finds its Greek equivalent in the New Testament word *hamartano*. The meaning of both the Hebrew and the Greek word is failure. The word *chata* is used in a non-doctrinal sense in Judges 20:16, where we read of 'seven hundred chosen men left-handed, every one of whom could sling stones at an hair breadth, and not miss'. In Proverbs 19:2 we read, 'He that hasteth with his feet sinneth'. The word 'sinneth' here has been rendered 'strayeth', 'trippeth', 'miss his step'.

Cremer gives the derivation of *hamartano* as privative or negative, and *meiromai*, not to become participator in, not to attain, not to arrive at a goal. Numerous examples can be found in classical Greek writers where the word means 'to miss', as in shooting (*Iliad* 23. 857), or 'to miss the way' (*Thucyd.* 3. 98, 2). As a rule the LXX renders *chata* by *hamartanein*; other renderings are rare.

The apostle Paul gives expression to the radical idea of sin in Romans 3:23 when he says, 'For all have sinned, and come short of the glory of God'.

Sin is essentially negative

At first sight it may appear that these two words, *chata* and *hamartano*, chosen by God to express generic sin, are not strong enough; that we look in vain for the guilt, the transgression, the positive wickedness of sin. Upon closer acquaintance with the subject we learn that wickedness and rebellion with all their concomitants spring from that initial failure on the part of man. Man was made in the image of God, and placed on the earth to have dominion. By the deception of Eve, Satan caused Adam to miss the mark, to come short of the glory of God expressed in this image, and he who had been

given dominion himself came under the twofold dominion of sin and death. One has only to read 2 Corinthians 4:4, 'the light of the gospel of the glory of Christ, Who is the Image of God', to see the complete reversal of this failure on the part of Adam brought about by the redemption that is in Christ Jesus. There are one or two passages in the New Testament which, taken together, present an inspired and authoritative definition of sin.

Sin defined

'Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law' (1 John 3:4).

A literal translation of this verse reads:

'Everyone who is doing the sin is doing the lawlessness also, and the sin is the lawlessness'.

'The sin is the lawlessness'. The definition is negative. In 1 John 5:17 we read, 'All unrighteousness is sin'. Again unrighteousness is negative. In Romans 14:23 we read, 'Everything which is not of faith is sin'. Not out of faith is once more a negative. Here we have the three occasions where Scripture uses the expression 'sin is', and in each case it has to be defined by a negative. Sin is the negation of law, of right, of faith.

Anomia and anomos do not in their primary sense mean transgression, but rather that state denominated 'not under law', with its resulting condition, 'lawless'. For example, 1 Corinthians 9:20 and 21 places the Jew who was 'under the law' in contrast with the Gentile who was anomos, 'without law', in this instance limiting nomos to the law as revealed in the Old Testament. The same may be said of Romans 2:12, 'those who sinned without law'; for in the fuller sense sin cannot be imputed where there is no law at all (Rom. 5:13). Sin is that state and resulting condition that places the sinner outside the pale of God's law (not necessarily limiting the word to the law of Moses). Righteousness, on the other hand, is that condition and state arising out of complete conformity to God's law (not necessarily limiting the word to the Mosaic). Hence sin and righteousness are the two extremes, sin the negative, righteousness the positive. This is further emphasized in the words, 'All unrighteousness is sin' (1 John 5:17).

Righteousness, the real and the positive

It is an indescribable comfort to have reached this Scriptural conclusion. Darkness is the negation of light; sin is the negation of right. The perennial dispute as to the origin of sin ceases to have interest. God is light, darkness is the result of shutting out the light. We are here concerned with the positive 'light'; there is no problem concerning the negative 'darkness'. All the other phases of sin with which Scripture and experience have made us familiar are but the 'unfruitful works of darkness'; they arise of necessity out of the lawless condition that is essentially sin. Let us give attention to some of the outstanding developments of that original failure whereby man 'sinned and came short of the glory of God'.

The first word which we intend to study is asham. It occurs 35 times in the Old Testament and is translated as follows in the A.V.: acknowledge offence; be desolate; be found faulty; be found guilty; be guilty; be made

desolate; become desolate; become guilty; hold one's self guilty; offend; trespass; destroy. The LXX translates asham by ten different Greek words:

agnoeo	to be ignorant;
hamartano	sin;
aphanizo	corrupt or disfigure;
metameleomai	repent;
miaino	defile;
mnesikakeo	to bear in mind evil received;
parapipto	fall away;
plemmeleia	behave unseemly.

In combination:

exolothreuo	destroy;
krino	judge.

The LXX, like the A.V., does not use one Greek word for one Hebrew word, but allows a wide margin in translation. We must, therefore, to make our understanding clearer and our ground work broader, see what other Hebrew words beside asham the LXX renders by the various Greek words cited above:

Greek	Hebrew	Reference
Agnoeo translates	sakal	(2 Chron. 16:9), 'to do foolishly'.
	yaal	(Num. 12:11), 'to do foolishly'.
	shagag	(Lev. 5:18), 'to err', 'sin ignorantly'.
	shagah	(Lev. 4:13), 'sin through ignorance'.
Hamartano translates so many words and particularly chata that we reserve notes until we consider that word.		
Aphanizo translates	abad	(Esther 9:24), 'to destroy'.
	ayin	(Prov. 10:25; 12:7), 'no more' 'are not'.
Metameleomai translates	nacham	(Gen. 6:7), 'to repent'.
	asah	(Prov. 25:8), 'to do'.
Miaino translates	gaal	(Lam. 4:14), 'to pollute self'.
	chata	(Deut. 24:4), 'cause of sin'.
	zanach	(2 Chron. 29:19), 'to cast away'.
	nuach	(Eccles. 7:18), 'withdraw'.
	chalal	(Gen. 49:4), 'to defile'.
	chaneph	(Jer. 3:1), 'be polluted'.
	tumah	(Ezek. 24:13), 'filthiness'.
tame	(Gen. 34:5), 'to defile'.	
Mnesikakeo translates	lamad	(Jer. 2:33), 'to teach'.
	gamel	(Joel 3:4), 'recompence'.
Parapipto	chashab	(Zech. 7:10), 'imagine'.
	naphal	(Esther 6:10), 'to let fail'.

translates	maal	(Ezek. 14:13), 'trespass'.
Plemmeleia translates	{ maal male shagag	{ (Josh. 7:1), 'trespass'. (Jer. 16:18), 'to fill'. (Psa. 119:67), 'to go astray'.
Exolothreuo translates	{ abad baar gada charam karath	{ (Deut. 7:10), 'destroy'. (2 Sam. 4:11), 'take away'. (1 Sam. 2:31), 'cut off'. (Exod. 22:20), 'be utterly destroyed'. (Gen. 17:14), 'cut off'.
Krino translates	{ din shaphat	{ (Gen. 15:14), 'judge'. (Gen. 16:5), 'judge, etc'.

The word asham is used many times in Leviticus 4 and 5. For example, in Leviticus 4:13 asham is rendered 'are guilty', and is used to sum up the whole verse, which is as follows:

'If the whole congregation of Israel Sin through Ignorance, and the thing be Hid From The Eyes of the assembly, and they have Done somewhat against any of the commandments of the Lord concerning things which should not be done, And are guilty (asham)'

Similar words come in verses 22 and 27; asham is guilt as a result of a sin of ignorance. In Leviticus 5:2 the touching of an unclean thing, if it be hidden from a person, renders such guilty (asham). In verse 17 come the words, 'though he wist it not, yet is he guilty' and in verse 19, 'he hath certainly trespassed against the Lord'. Asham is used in Leviticus 6:4, not only for a sin of ignorance, but for positive dishonesty: 'Because he hath sinned, and is guilty (asham), that he shall restore that which he took violently away'.

The result, effect, and fruit of asham are indicated in the other words by which it is translated. It gives 'offence' (Ezek. 25:12); it brings 'desolation' (Ezek. 6:6); it is 'found faulty' (Hos. 10:2); and carries with it the element of destruction (Psa. 5:10). The Greek renderings emphasize the character of ignorance, foolishness, pollution, defilement and wandering. It is possible that asham has been confounded with the verb shammah, 'to be desolate', and therefore 'desolate' should be expunged from the meaning of the word asham.

Returning to Leviticus 5 and 6 we find the word continually rendered 'trespass offering', and it is the word used in Isaiah 53:10, 'When thou

shalt make His soul an offering for sin'. In 2 Kings 17:30 we read, 'The men of Hamath made Ashima'. This idol the Rabbins say was in the form of a goat and a man, much as the Romans describe the satyrs and the god Pan. The connection of the word asham both with sin and sin offering might easily suggest this form. There is probably an allusion also to the 'sin' of Samaria (Amos 8:14), which was plainly the golden calf set up by Jeroboam (1 Kings 12:30; Hos. 8:5; Deut. 9:21).

The Companion Bible gives as the meaning of asham, 'It is a breach of commandment, done in ignorance, but, when guilt is proved, requiring atonement'. It appears to have close relation to commandments, and cannot be predicated of those to whom no law is given. The reader when reminded of the tragedy of Gentile ignorance revealed in such passages as Romans 1:18-32 and Ephesians 4:18,19 (see The Berean Expositor, Vol. 15 pp. 99-106 for fuller treatment of this phase), will not consider this firstborn child of sin one to be treated lightly.

Purposeless toil

The next in the awful genealogy of sin is amal. Failure (chata) beget ignorance (asham), and guilty ignorance beget weary, purposeless toil (amal). Sin has made life a burden, work has been turned into weariness, why? Because it has missed the mark. Labour that does not consistently and consciously aim at the glory of God must spend its strength in vain. Sin dominates the members of our bodies, and uses them as instruments of unrighteousness. Only when freed from this dominion, only when we can 'serve in newness of spirit' can we entertain the hope that our labour shall not be in vain (1 Cor. 15:58). The book of Ecclesiastes is Scripture's commentary upon sin's purposeless, wearisome toil.

Amal occurs 68 times and is translated as follows in the A.V.: grievance, grievousness, mischief, misery, pain, perverseness, sorrow, toil, travail, trouble, labour, iniquity and wickedness. With the exception of Habakkuk 1:13 ('iniquity') and Job 4:8 ('wickedness'), all the other renderings stress the sorrow, toil and travail of the labour which, having lost its true aim, gives to self and Satan that which belongs alone to God. The old English word irk, which gives us irksome, is but the Runic yrk, work of labour, and tells the same story. Neither time, space, nor the purpose of these studies will allow us to give a similar analysis as that given under the word asham; we hope some readers may be led to undertake the task. What is the next in this decline caused by sin? Job 15:35 says, 'They conceive mischief (amal), and bring forth vanity (aven), and their belly prepareth deceit' (mirmah). So the frightful pedigree grows.

Aven. Although the word aven is rendered in Job 15:35 'vanity', that is not the best translation, and the margin reads 'or iniquity', and this is the true rendering. Whereas vanity occurs but six times for aven, iniquity occurs 47 times, wickedness or wicked seven, idol twice, affection and mischief three times each, and one occurrence only of the following, evil, mourning, nought, sorrow, false, mourners, unjust, unrighteous and vain. While iniquity may be a truer rendering of aven than vanity, yet we must not bring our modern idea of iniquity into the word. In Hosea 4:15 Beth-aven is the house of idolatry or vanity, and a play upon the word is found in Amos 5:5, 'Bethel shall come to nought' (aven). The last occurrence of the word used in the Old Testament is in Zechariah 10:2: 'The idols have spoken vanity'. Both Jew and Gentile have passed through this stage:

The Gentile

'Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations ... and changed the glory of the uncorruptible God into an image ... uncleanness ... vile affections ... inventors of evil things' (Rom. 1:21-30).

The Jew

'They changed their (or My) glory into the similitude of an ox that eateth grass ... they joined themselves also unto Baalpeor ... they provoked Him to anger with their inventions' (Psa. 106:20-29).

The first meaning of iniquity, as discovered by the meaning and usage of the word *aven*, is not so much the violation of any one particular law, but the violation of the basis of all law, 'Thou shalt have no other gods before Me'. The LXX renders *aven* by *anomia* more than by any other word. The mystery of iniquity is expressed by the 'lawless one', and manifested by the usurpation of Divine honours by the man of sin. It is a wholesome corrective to remember this phase. We are prone to place murder, robbery, adultery, and lying foremost; these are but the outcome of that primitive iniquity which, by enthroning self, dethrones God. The state of heart and mind resulting from sin is expressed in the word *avah*. (N.B. Care should be taken by those who 'search and see' not to confuse this word which commences with the letter *ayin* with the word *avah* which commences with the letter *aleph*).

Deformity

Avah means 'wrong'. Wrong comes from the same source that provides 'to wring' and 'awry', and is cognate with the Dutch 'wrang', acid or sour. The original idea of *avah* is expressed in the following:

'I was bowed down at the hearing of it' (Isa. 21:3).

'He hath made my paths crooked' (Lam. 3:9).

'Turneth it upside down' (Isa. 24:1).

Perversity seems to express the meaning of the word. Sin having missed the mark renders all labour abortive, and our very natures are wrung out of course or 'wrong', 'perverse'.

Deceit

Avah leads to *aval*. If *avah* means that nature which is crooked, *aval* indicates those actions that are deceitful and unfair. In about thirty passages the word is rendered 'iniquity', and in the sense of a departure from that which is equal or right; this expresses fairly well the meaning of the word 'He that soweth iniquity (*avlah*) shall reap vanity (*aven*)' (Prov. 22:8). And so the weary process is repeated from generation to generation.

We now reach those aspects and phases of sin that demand more vigorous and active titles to express their character. Up till now we have seen sin as a failure, its condition ignorance, its fruit vanity, its course distortion, but this can have but one result, viz., active rebellion and transgression.

Restless revolt

Thus we get abar, transgression. The primary meaning of abar is 'to pass over' (see Gen. 32:10,16,31 and 33:3; Exod. 12:23). Pasha, 'rebellion', and rasha, 'wickedness'. 1 Samuel 20:3 uses the word pesa, 'There is but a step between me and death', and the marginal reading of Isaiah 27:4, 'I would march against them'. These usages show that pasha is similar to abar in the thought of overstepping. Abar oversteps the bounds, pasha revolts against authority. 'I have nourished and brought up children, and they have rebelled against Me' (Isa. 1:2).

Rasha, wickedness, is revolt in progress, rebellion rushing to ruin. Its essential meaning is that of violent commotion, the exact opposite of peace. Micah 6:11 speaks of the 'wicked balances' which contrast with that sense of equal poise expressed by 'just balances'. Job 3:17 speaks of the wicked in a context that expresses restless character. 'There the wicked cease from troubling, and there the weary be at rest'. So also Isaiah 57:20,21 speaks to the same effect: 'The wicked are like the troubled sea, when it cannot rest, whose waves cast up mire and dirt. There is no peace, saith my God to the wicked'. These are the 'ungodly' of Psalm 1:1,4,5,6 and the 'malefactors' and 'thieves' indicated prophetically in Isaiah 53:9.

Evil and ruin

Such negation of right and commission of wrong has but one end. This is foreshadowed in the word ra, 'evil'. This word is translated 'evil' no less than 444 times in the Old Testament. Its primary meaning is to break, and to destroy, 'Thou shalt break them with a rod of iron' (Psa. 2:9). Then 'to afflict', to 'entreat evil' (Job 24:21). Ra is translated by a number of words that suggest calamity and trouble: adversity 4 times, affliction 6, calamity once, displeasure 4, distress once, grief and grievous 3, harm 4, hurt 20, misery once, sad, sore, sorrow, trouble, wretchedness, among others will show that the primitive idea of 'ruin' is never absent from the word. The reader, with a concordance before him, or even the above citations, will not be greatly troubled by those who wish to bring out of Isaiah 45:7 a bolster for the teaching that God is the creator of sin. The book of Ecclesiastes provides a commentary upon the meaning of evil no less than that of vanity. The writer speaks of sore travail (1:13), work that is grievous (2:17), a vanity and a great evil (2:21), as he sees the ruin and the purposeless toil that has resulted from sin.

There are several other words used to portray the manysidedness of sin, but those we have considered are the chief. By one man sin entered into the world, and all have sinned and come short (chata). This condition is named as one of lawlessness and unrighteousness. Our very natures are wrung out of their course, or wrong and crooked (avah), we are plunged into ignorance that can exist side by side with guilt (asham), and all our efforts are purposeless, wearisome toil (amal). We have turned our backs upon God, and a usurper has dominion over us. Sin has attempted to mount the throne of God (aven), deceit and inequality, iniquity in fact, now marks us (aval). We pass over or transgress the law of conscience or of revelation (abar), and become rebels (pasha). Restless wickedness becomes our characteristic (rasha), and utter ruin, or evil, is our end (ra). Such is the condition of the sons of Adam. From such a state nothing can deliver them, but the redemption that is in Christ Jesus.

It will be found that in Romans 5:6-10, when speaking of those who stand in need of salvation, the apostle deals with sin in somewhat the same way in which we have treated its development. He begins with the negative and passive, and leads on to the positive and active:

For when we were yet Without Strength	}	negative.
In due time Christ died for the unGodly		
While we were yet Sinners	}	positive.
When we were Enemies		

We commend this study to all true Bereans, praying that the method suggested in investigating the word asham may stimulate others to search out similar phenomena in connection with the remaining words.

SLEEP

If it is to be truly profitable, all true ministry must be 'a word in season', and it is not possible nor expedient to attempt to teach all the truth, or witness to every doctrine, at any other time.

The fact that within a week we have received more than one inquiry concerning the teaching of Scripture regarding death as a sleep, leads us to see that it would be a word in season to devote some of our limited space to a consideration of this subject. In the first place let us turn to John 11:14, 'Jesus said unto them plainly, Lazarus is dead' (Lazaros apethanen). The Greek verb here translated 'is dead' is from apothnesko. As John 11:21 and 41 will show, the word thnesko means 'to die'. The addition of the prefix apo intensifies the conception representing the actions of the simple verb as consummated and finished, 'to die out, expire, become quite dead' (Dr. E. W. Bullinger's Lexicon). In John 8:52 we read: 'Abraham is dead' (Abraham apethanen). Here, therefore, is fact one. Lazarus was dead, as literally and completely as Abraham.

In the second place let us turn to Luke 8:52. There we read: 'She is not dead' (Greek ouk apethanen). Here we have the negative 'not', which sets before us the exact opposite of the proposition made in John 11. Here, therefore, is fact two. 'She is not dead'.

Now we find that many use the words of Luke 8:52 to deny or belittle the language of John 11:14, but by so doing they are making Christ contradict Christ, which is impossible. The third fact, therefore, which emerges, and which demands acceptance, is, that Lazarus was dead and the little maid was not; both statements must be accepted, and neither contradicts the other.

In the fourth place, we are reminded that in both passages the word 'sleep' occurs, and this is brought forward as a proof that Lazarus was not really dead. But when we 'open the Book' and 'search and see' we discover that this 'proof' is based on the supposition that the Greek word for 'sleep' in both passages is identical. This, however, is not the case:

'Our friend Lazarus sleepeth', Greek koimaomai (John 11:11).
'She is not dead, but sleepeth', Greek katheudo (Luke 8:52).

These two words represent two distinct thoughts; they are used with purpose, and recorded by inspiration of God. Those who desire the truth will adhere to the words that the Lord chose; those who wish otherwise will probably pay little or no attention to the essential difference between them. The word in John 11:11 is used in the passive and means 'to fall asleep

involuntarily', consequently it is used of death. The word in Luke 8:52 is active, and means 'to compose oneself to sleep'. A good illustration of the essential difference between the two words occurs in the first epistle to the Thessalonians. In 4:13-15 we read of them which 'sleep', and these believers are spoken of as 'them which sleep in Jesus' (verse 14) and 'the dead in Christ' (verse 16). Moreover these are contrasted with those who are 'alive and remain'. In these passages the word consistently used is koimaomai, for this 'sleep' means death.

In 1 Thessalonians 5, however, katheudo is used, and not koimaomai:

'Let us not sleep, as do others' (verse 6).
'They that sleep sleep in the night' (verse 7).
'Whether we wake or sleep' (verse 10).

Were the word 'sleep' here synonymous with death, we should be able to restate verse 6 as follows: 'Therefore let us not die as do others!' but, alas, we have no such option. The word 'sleep' finds its synonym, not in death, but in 'drunkenness', its contrast in being 'sober'.

The reader of the A.V. should remember that the words 'watch' in 1 Thessalonians 5:6 and 'wake' in verse 10 are the same. The original word is gregoreo, and is translated 'be vigilant' once, 'wake' once, 'watch' twenty times, and 'watchful' once; consequently 1 Thessalonians 5:10 should read, 'Who died for us, that whether we be watchful or drowsy, we should live together with Him', although, of course, other Scriptures make it plain that the unwatchful believer may not be granted to 'reign with Him', a doctrine not in view in the chapter before us.

Here, therefore, is fact number four; that two essentially different ideas are presented by the two different words translated 'sleep' in Luke 8 and John 11, and must therefore not be confounded.

There is, however, one further statement in Luke's Gospel that demands attention. It is, 'And her spirit came again' (Luke 8:55). It is to Mark's account of the raising of Jairus' daughter that we are indebted for the fact that on that occasion (Mark 5:41) the Saviour spoke Aramaic, not Greek, from which it is clear that her parents and those concerned were acquainted with the Hebrew Scriptures, and familiar with its idiom. Having that in mind, let us refer to 1 Samuel 30:11,12 where we read:

'And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, His Spirit Came Again to him'.

This passage proves that the expression in Luke 8:55 does not necessitate death.

We learn, therefore, that Lazarus was actually dead, whereas, while the family and friends of the little maid thought she was dead, they were mistaken. The word used of Lazarus meant 'to fall asleep involuntarily', whereas the word used of the little maid meant 'to sleep', not as the dead, but as those who were in a coma or heavy sleep.

Untrammelled by these subsidiary considerations we can now face the Scriptural fact that the dead are said to be 'asleep'. Even the heathen poets, of necessity well acquainted with their

mother tongue, realized that the figure of sleep, as used of death, implied a subsequent awakening, and so we find them continually adding the epithets 'perpetual', 'eternal', 'unawakened', 'brazen', to the word 'sleep', in order to exclude the idea of awakening natural to it. Estius says 'sleeping is thus applied to men that are dead, and this because of the hope of resurrection; for we read no such thing of brutes'. The early Christians rightly called their burying places koimeterion, 'sleeping places', from which comes the English 'cemetery'.

To the believer who is prepared to accept whatever may be the teaching of the inspired Word, these passages are of themselves sufficient proof that in the Scriptures death is likened to sleep, and because the Scriptures are true, and no figure employed by them can be misleading, the two words 'sleep and awaken', used to indicate 'death and resurrection', leave no room for a conscious interval, where, it is taught, the disembodied dead are more alive than they were in life.

In order that no unexplained difficulty shall be permitted to becloud the issue, we can now return to John 11:

'He whom Thou lovest is sick' (11:3).

'This sickness is not unto death, but for the glory of God, that the Son of God might be glorified' (11:4).

We have already seen that Lazarus died, and the record of his burial follows. The words 'not unto death' cannot therefore mean that our Saviour was mistaken. We may learn the intent behind these words by comparing them with another comment found in John:

'Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him' (9:2,3).

In this passage the Lord is not teaching that the man or his parents were the exceptions to the universal rule, and were sinless. He was indicating that this special calamity of blindness was allowed, or even planned, in order that, by the miracle of his healing, the works of God that set Him forth to be the Messiah, should be made manifest. So, also, the sickness of Lazarus, though it ended in actual death, had a greater purpose in it, namely the glorifying of God and of His Son. In verse 14 of John 11 we read, 'Then said Jesus unto them plainly, Lazarus is dead'.

'Plainly' (parrhesia) -- Four times this word occurs in John's Gospel as the translation of the Greek parrhesia, and in each case it is used in the explanation of a parable or proverb.

'If Thou be the Christ, tell us plainly' (John 10:24).

'Then said Jesus unto them plainly, Lazarus is dead' (11:14).

'These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father' (16:25).

'His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb' (16:29).

In John 10:6, in allusion to the previous verses regarding the fold, the shepherd and the robber, this word paroimia, 'proverb', is translated 'parable'. This 'proverb' is then 'plainly' stated in John 10:7-18. When,

therefore, the Lord said 'plainly', 'Lazarus is dead', He was but explaining the meaning of the figure, the parable or proverb of 'sleep'.

The reader will probably be alive to the fact that death, conceived of as sleep from which there is no awakening until the resurrection, is so contrary to the teaching of many who have embraced the unscriptural teaching known as 'the immortality of the soul', and its consequent sequel 'the intermediate state' (with, incidentally, all the encouragement that such false teaching gives to 'Spiritism' and other false doctrines), that so-called orthodoxy is obliged to stoop to the use of questionable methods in order to prevent the seeker after truth from finding it. Here, for instance, is a review of *The Companion Bible*, published in 1946:

Companion Bible, bearing no author's name, but wellknown to be the work of Dr. Bullinger, gives the A.V. very much that is helpful and of literary value. Had it contained only orthodox matter it would have been a valuable book of reference. We must add that only students or those grounded in the faith should handle, as references and notes abound with Dr. Bullinger's views of 'soul sleep', 'hell, the grave', 'Prison Epistles' and other dangerous theories, especially in the appendices. Do not invest in this book' (the italics are the reviewer's).

The reader will observe the term 'soul sleep'. Dr. Bullinger repudiated the term, saying that he did not know what it meant. Anyone who knew the meaning of the word 'soul' as taught by Scripture, would never use such an expression, but it is good enough to frighten the timid seeker.

The reader will, moreover, notice the appropriation of the title 'orthodox' by those who thus criticize and condemn *The Companion Bible*. If we set out to discover what this 'orthodoxy' is, and where its seat of authority is to be found, we shall be driven to the Bible and the Bible only.

Shall we say that orthodoxy is found only in that Church 'by law established'? If so, then those whose criticisms have just been quoted will be found very unorthodox. Are Methodists, Baptists, Congregationalists and Brethren orthodox? What would happen to such a company if one should follow the lead of Paul when he observed that one part of the Sanhedrin were Pharisees and one part Sadducees? What an exhibition of 'orthodoxy' would follow a few questions directed to such an assembly! This appeal to so-called orthodoxy is a confession of weakness. Let all such come out plainly and appeal only and solely to the teaching of the Scriptures and the field will be cleared of cant.

We can well understand the fear of 'orthodoxy' if an enquirer should turn to Appendix 13 of *The Companion Bible*. There the 754 occurrences of the Hebrew word *nepesh* are tabulated and analysed. In an introduction to this list Dr. Bullinger says:

'This Appendix will exhibit all the varieties of translation; and, while it is not intended to teach either Theology or Psychology, it will give such information as will enable every Bible reader to form his own views and come to his own conclusions on an important subject, about which there is such great controversy'.

It is such an exhibition of the facts that 'orthodoxy' would smother with pious warnings. It is such Berean-like spirit that orthodoxy fears.

Orthodoxy has put many a saint of God to death, and those whose opinions we have cited would necessarily be obliged to class Tyndale among the heretics, for he says:

'I marvel that Paul did not comfort the Thessalonians with that doctrine if he had wist it, that the souls of their dead had been in joy; as he did with the resurrection that their dead should rise again. If the souls be in heaven in as great glory as the angels, show me what cause should be of the resurrection' (Tyndale).

Inasmuch as both the A.V. and the R.V., together with all translations and versions since the days of Tyndale, bear the impress of that man of God, the 'orthodox' would be well advised to warn any but those who are 'grounded in the faith' against reading the English Bible at all!

May the Lord ever keep us free from the blinding power of tradition, and ever lead us in our intentions to base all our doctrine squarely upon what is 'written', leaving 'orthodoxy' to its inglorious emulation of the Scribes and Pharisees who made void the Word of God that they might keep the tradition of the elders. The question arises upon examination of some of the occurrences of this figure of sleep, as to whether death in its widest sense is thus denominated, or whether 'sleep' is reserved for those who die in the faith. If such a question be mooted, the rejoinder usually includes the many references in the Old Testament to men, ostensibly unbelievers, and some very wicked indeed, who nevertheless at death are said to 'sleep with their fathers'. Let us, therefore, in a truly Berean spirit consider this matter, for there are serious consequences to any conclusion to which we may come.

Moses is the first concerning whom it is written 'Thou shalt sleep with thy fathers' (Deut. 31:16). Moses was a believer, and consequently this one reference is evidence that the term can be used of the redeemed. That it does not mean actual sepulchre is evident by the testimony of Deuteronomy, for the last chapter reveals that the Lord buried Moses in the land of Moab, 'but no man knoweth of his sepulchre unto this day', so the term 'fathers' must not be unduly pressed.

The next who was told that he would sleep with his fathers, was David (2 Sam. 7:12), and in 1 Kings 2:10 we have the record, 'And David slept with his fathers, and was buried in the city of David'. We find, however, that this same term is used of such evil men as Jeroboam, Rehoboam, Abijam, Baasha and other similar characters; these also are said to sleep with their fathers upon their decease, just in the same way and expressed in the same language as of Moses, David, Solomon and Hezekiah. Consider Baasha for example. He, like Moses, slept with his fathers, but it is written:

'Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat' (1 Kings 16:4),

because this man followed in the evil ways of Jeroboam. It is time, therefore, to consult the original and to discover what Hebrew word is translated 'sleep'. That word is shakab, the primary meaning of which is 'to lie down', by which it is translated over 100 times. In common usage it may be preparatory to sleep, but the actual act and fact of sleep is not inherent

in the word chosen. The Hebrew word shenah which does mean 'sleep', is Never used in the phrase, 'He slept with his fathers' which is strange if the conception that death can be likened to sleep is true of all men. Job uses this word when he says:

'Till the heavens be no more, they shall not awake, nor be raised out of their sleep' (Job 14:12),

but when the appointed time arrived he knew that he would awake:

'Thou shalt call, and I will answer thee: Thou wilt have a desire to the work of Thine hands' (Job 14:15).

We turn now to the New Testament and discover that there are three words translated sleep, hupnos, which gives us the word 'hypnosis', and 'hypnotism', katheudo, and koimaomai. Hupnos occurs but six times. Three times in the Gospels (Matt. 1:24; Luke 9:32; John 11:13), twice in the Acts (Acts 20:9), and once in the epistles, where it is used for the first and last time in a figurative sense (Rom. 13:11). This word, therefore, need not detain us further here. Katheudo occurs twenty-one times, of which seventeen references are found in the Gospels, and four in the epistles. The references in the Gospels refer to ordinary physical sleep; the references in the epistles refer to culpable unwatchfulness, rather than the involuntary falling asleep in death.

'Awake thou that sleepest' (Eph. 5:14).

'Let us not sleep, as do others; but let us watch and be sober' (1 Thess. 5:6, see also 7,10).

Two references will call for consideration after the next Greek word is considered, namely Luke 8:52 and 1 Thessalonians 5:10, but they will be more clearly seen when the comparison with koimaomai has been made. This Greek word occurs eighteen times. Katheudo means to compose oneself to sleep, in contrast with koimaomai which means to fall asleep out of sheer weariness or under the hand of death.

'He found them sleeping for sorrow' (Luke 22:45).

'If her husband be dead' (1 Cor. 7:39).

'For this cause many are weak and sickly among you, and many sleep' (1 Cor. 11:30).

When the Lord assured the mourning family that the little girl 'was not dead, but sleepeth', they laughed Him to scorn (Luke 8:52), but we believe His word implicitly and without debate. The word chosen by the Lord in this context was katheudo. The apparently parallel passage in John 11:11 'our friend Lazarus sleepeth' uses the word koimaomai, and whereas in Luke 8, the Lord said, 'She is Not Dead', in John 11, He said plainly, 'Lazarus Is Dead'.

In 1 Thessalonians 4 and 5 the argument of the apostle revolves around the figure of sleep, but with this difference. In chapter 4, it is the involuntary sleep of death, whereas in chapter 5 it is the culpable sleepiness of the unwatchful. Let us observe the process of the two arguments:

'concerning them which are asleep (i.e. dead) ... them also which sleep in Jesus (those that die in the Lord, no unwatchful believer is "unwatchful in Jesus") ... We which are alive and remain unto the

coming of the Lord shall not prevent them which are asleep ... the dead in Christ' (1 Thess. 4:13-18).

Here the reference is to those who, though believers, have fallen asleep in Christ, i.e. who have literally died, whereas in the next chapter koimaomai is excluded, and only katheudo is employed, the closing verse of the argument reading: 'Who died for us, that, whether we are 'watchful' (gregoreo, same word 'watch' in 1 Thessalonians 5:6, and so translated twenty-one times, once 'be vigilant' which amounts to the same thing, and once, here in 1 Thessalonians 5:10 by 'wake' which is misleading), 'Whether we are watchful or drowsy (katheudo not koimaomai as in 1 Thessalonians 4) we should (in spite of this lack of faithfulness) live together with Him'. In 2 Timothy 2:11-13 the difference between 'living' and 'reigning' with Christ is brought out, living with Him as in 1 Thessalonians 5:10 being solely dependent upon His death on our account, not upon our watchfulness, yet watchfulness is taken into consideration when the question of reward is before us.

'Saints' are said to 'sleep' (Matt. 27:52); Lazarus is said to 'sleep' (John 11:11); Stephen 'fell asleep' (Acts 7:60); Christ is said to be the firstfruits of them that 'slept' (1 Cor. 15:20); and believers are said to have 'fallen asleep' in Christ (1 Cor. 15:18), but in all the range of this usage, whether in Gospels, Acts or Epistles, 'to fall asleep' is never used to speak of the death of an unbeliever.

The Lord never says 'Ye shall fall asleep in your sins', but 'ye shall die in your sins' for the sting of death is sin, and the strength of sin is the law, but for those who believe in the Son of God, that sting has been removed. What is plain death to the ungodly is to fall asleep in Christ to the redeemed.

'For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's' (Rom. 14:7,8).

Christ is the Lord both of the dead and the living. In Adam all die, but in Christ, the believer falls asleep -- blessed difference indeed! The dead which die 'in the Lord' are pronounced 'blessed' (Rev. 14:13).

So far as our studies have led us, we find that 'sleep' is not predicated of the ungodly in their death, but is reserved only for those who die 'in the Lord'.

Let us, therefore, use this blessed word with discretion, and value the priceless inferences that such a distinction must necessarily lead to.

So. In John 3:16 we read, 'For God so loved the world', and in many minds the word 'so' here refers to the vastness of the love of God which is here spoken of. While its vast comprehension is a matter for our adoring wonder, the true meaning of 'so' here is a matter of vital importance.

The Greek word translated 'so' here is houtos, and the next occurrence, John 4:6, says, 'He sat thus on the well'. Again in John 7:46 it is 'like this' or in John 21:1 'on this wise'.

'For God loved the world Thus, Like This, On This Wise that He gave His only begotten Son'.

That is how He loved, and any omission or softening of the insistence of sacrifice and offering in the so-called 'simple Gospel' must not be tolerated. If God reveals that He loved 'like this', then we as faithful ministers of His Word, must preach salvation 'on this wise'. May this brief note be blessed to all concerned.

Soul. See Man (p. 70); and also Man3.

SPIRITUAL

With particular reference to 'All spiritual blessings' of Ephesians 1:3

Let us enforce the point we would make, when investigating the meaning of any word used in the Scriptures, by the following conversation:

- A. The word 'light' occurs in 2 Corinthians chapter 4, what do you say is its opposite?
- B. The opposite of 'light' is 'darkness'.
- A. The passage I had in mind was verse 17 where we read 'Our light affliction ... weight of glory', whereas you had in mind verse 6, which reads 'light to shine out of darkness'.

The reader will readily perceive that we only know a term or the meaning of a word when we view it in relation to its opposite. Those who lean to the doctrine that makes God the Author of sin, will sometimes be found misquoting Isaiah 45:7: 'I make good, and create evil', whereas the prophet said, 'I make peace and create evil'. These antonyms are of vital importance. The bearing of this on the word 'spiritual' will appear when we assemble the references and note what is used over against it. In Ephesians 1:3 'all spiritual blessings' stand alone, but in 6:12, the word 'spiritual' is placed over against 'flesh and blood'. If, therefore, spiritual foes are to be placed in contrast with flesh and blood foes, then it is at least possible that the apostle, in the same epistle intends by 'spiritual' blessings, a contrast with the blessings of basket and store that characterized blessing under the Law.

In chapter 5, verses 18 and 19, we read:

'Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs'.

Here the parallelism is suggestive:

- | | |
|---|----------------------------|
| A | Be not drunk with wine. |
| B | Excess. |
| A | Be filled with the Spirit. |
| B | Spiritual. |

Spiritual songs are placed in contrast with 'excess' which word translates the Greek word asotia, a word that occurs elsewhere in Titus and 1 Peter, where it is translated 'riot' (Tit. 1:6; 1 Pet. 4:4), and in both places the context speaks of being 'given to wine' or 'excess

of wine'. 'Spiritual' songs are in direct contrast with such 'riot'. In a number of passages, Paul contrasts 'spiritual' with 'carnal' and as this is an inspired juxtaposition, it settles the question for us as to the essential meaning of 'spiritual'.

Spiritual v Carnal

(Pneumatikos v Sarkikos)

'The law is spiritual: but I am carnal' (Rom. 7:14).
'Their spiritual things ... minister ... in carnal things'
(Rom. 15:27).
'Not ... as unto spiritual, but as unto carnal' (1 Cor. 3:1).
'We have sown ... spiritual things ... reap your carnal things' (1 Cor. 9:11).
'Spiritual wickednesses ... not ... flesh and blood' (Eph. 6:12).

Spiritual v Natural

(Pneumatikos v Psuchikos)

'It is sown a natural body; it is raised a spiritual body.
There is a natural body, and there is a spiritual body'
(1 Cor. 15:44).
'That was not first which is spiritual, but that which is natural' (1 Cor. 15:46).
'Sensual (psuchikos), having not the Spirit' (Jude 19).

Spirit v Flesh

(Pneuma v Sarx).

'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit' (John 3:6).
'It is the Spirit that quickeneth; the flesh profiteth nothing'
(John 6:63).
'Which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness' (Rom. 1:3,4).
'Who walk not after the flesh, but after the Spirit' (Rom. 8:4).
'The things of the flesh ... the things of the Spirit' (Rom. 8:5).
'To be carnally minded is death; but to be spiritually minded is life and peace' (Rom. 8:6).
'Ye are not in the flesh, but in the Spirit' (Rom. 8:9).
'For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live' (Rom. 8:13).
'The destruction of the flesh, that the spirit may be saved'
(1 Cor. 5:5).
'Having begun in the Spirit, are ye now made perfect by the flesh?'
(Gal. 3:3).
'Born after the flesh ... born after the spirit' (Gal. 4:29).
'Walk in the spirit, and ye shall not fulfil the lust of the flesh'
(Gal. 5:16).
'The flesh lusteth against the spirit, and the spirit against the flesh' (Gal. 5:17).
'The works of the flesh ... the fruit of the Spirit' (Gal. 5:19-22).

'He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting' (Gal. 6:8).

Spirit v Letter

(Pneuma v Gramma)

'In the spirit, and not in the letter' (Rom. 2:29).

'Serve in newness of spirit, and not in the oldness of the letter' (Rom. 7:6).

'Not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life' (2 Cor. 3:6).

When we consider the words of Ephesians 1:3 'all spiritual blessings', we are bound to interpret them in line with the constant contrast insisted upon by the Scriptures. They are blessings that belong to the heavenly places where Christ sits at the right hand of God. They are not 'natural' or pertaining to the 'soul'. They are not related to the 'letter' that killeth, i.e. the law. They make no provision for the flesh.

In attempting to arrive at an understanding of this, or of any Scriptural term, it is of first importance that we put into practice the grand rule of all true exegesis:

'Which things also we speak, Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual' (1 Cor. 2:13),

and abide by the conclusions arrived at.

'STRANGERS AND SOJOURNERS WITH ME'

(Lev. 25:23)

It is a salutary lesson at times to ponder some word of Scripture and to realize what a different approach the inspired writers have to that which is often characteristic of our own. For example, if we, apart from inspiration, undertook to give a list of Old Testament characters who should set forth the essential qualities of faith, and Joseph's life story demanded an epitome, should we, out of all that clamours for recognition in that wonderful life story, should we, we repeat, have passed by everything else and fastened upon the fact that when he died he made mention of the departing of the children of Israel, or that he gave a commandment 'concerning his bones'? (Heb. 11:22). Yet, the faith that underlies these two pronouncements expresses as no other act of Joseph's amazing career that:

'Faith is the substance of things hoped for, the evidence of things not seen' (Heb. 11:1).

In like manner, what a bewildering wealth of material awaits the reader in the recorded lives of Abraham, Isaac and Jacob, yet the first section of Hebrews 11 focuses attention on one strange feature:

'By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise' (Heb. 11:9).

'He sojourned'. While our doctrine must stand squarely upon the actual Hebrew or Greek word employed by the inspired writers, the English word that is used in translating the originals often yields profitable lessons upon examination. The average reader may not be conscious at first that in the word 'sojourn' he is using a word that means 'for a day', yet the word jour is known to us all in the French salutation 'Bonjour', and the concept of something 'daily' is readily seen in such words as 'journal', 'journalist', 'journeyman' etc.; and to 'sojourn' means:

'To dwell or take up one's abode for a time; to live as a temporary resident'.

David, even though a king, confessed:

'We are strangers before Thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding' (1 Chron. 29:15).

We approach a little nearer the heart of this matter of sojourning when we read Leviticus 25:23:

'The land shall not be sold for ever: for the land is Mine; for ye are strangers and sojourners with Me'.

'With Me'! Are we to gather from this that God Himself shares the pilgrim character of this present calling of His people? It seems too wonderful to be true, but we believe that this most marvellous condescension of our God will be found to be interwoven into the very fabric of the six days' creation, and in the types, prophecies and fulfilments that extend from Genesis, until in the Apocalypse we read:

'The tabernacle of God is with men, and He will dwell with them' (Rev. 21:3).

When David said 'as all our fathers were', he was uttering a very solemn and important truth. It is not an act of faith for an Englishman to recognize that he is a 'sojourner' when he is travelling through Tibet, China and other lands far distant from his home, but Abraham 'sojourned in the land of promise, as in a strange country'. Abraham had left Ur of the Chaldees, which archaeological research has demonstrated to be 'no mean city'. His retinue, and the deference given to him by Egyptians and by the sons of Heth, also indicate a person of importance. Abraham was no mere penniless vagrant; he had left home and country at the call of God, and had arrived in Canaan the land promised to him by God. He had been told:

'Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee' (Gen. 13:17).

In Genesis 17:8 where the A.V. reads, 'the land wherein thou art a stranger', the margin reads, 'the land of thy sojournings', and is contrasted by the words that follow 'all the land of Canaan, for an everlasting possession'. To Isaac (Gen. 26:3) and to Jacob (Gen. 28:13) this promise was repeated. The faith of Abraham, Isaac and Jacob is not expressed merely by the fact that they sojourned in the land of Canaan, but that they sojourned in the Land of Promise. To this is added 'as in a strange country'. Although Abraham could have very easily argued that, having by faith obeyed the call

of God to leave Ur of the Chaldees and entered the land of promise, he could now reasonably expect to settle down. But the reverse is true.

'These all died in faith, Not having received the promises, but Having Seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth' (Heb. 11:13).

So with a faith like that, Abraham could be a sojourner in the land of promise as in a strange country, and this attitude was manifested by the fact that Abraham, Isaac and Jacob became 'tent dwellers'. Words in process of time, and by the influence of certain insistent associations, change their meanings, and today, whenever a 'tabernacle' is mentioned in connection with Scripture, the Tabernacle in the wilderness, sober without, but all glorious within, comes into the mind, and we lose the intention of Hebrews 11:9 by such a view. The English word tabernacle itself is of humble origin. The Latin word from which it is derived occurs in Acts 28:15, 'The Three Taverns' (Trion Tabernon), which could just as easily be translated 'The Three Tabernacles' (Skenas Treis) as is done in Luke 9:33. The word 'tavern' has gone down in the scale, being now chiefly associated with licensed premises, whereas the word 'tabernacle' has risen in the scale, and is looked upon as either the Tabernacle in the wilderness, or a meeting-place of Christian folk, like for example 'Spurgeon's Tabernacle'. The word simply means a tent, a temporary structure, a booth, a place for rest and refreshment for pilgrims, but not a permanent solidly built edifice.

Returning to Hebrews 11, we discover that the reason why Abraham, Isaac and Jacob were content to be 'tent dwellers' is:

'For he looked for a city which hath foundations, whose builder and maker is God ... for He hath prepared for them a city' (Heb. 11:10,16).

A somewhat similar line of argument is found in Hebrews 13:13,14:

'Let us go forth therefore unto Him without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come'.

Those who act like this 'confess' something, 'declare plainly' something, and 'desire' something. They confess that they are strangers and pilgrims on the earth. They declare plainly that they seek a country. They desire a better country, that is an heavenly. Something of the attitude of mind suggested here is set forth in graphic style in the second chapter of Deuteronomy. Israel were at last about to leave the wilderness, and enter into the land of promise. Their way was barred by several nations, Esau, Moab and Ammon who were blood relations and Sihon king of Heshbon, who was a Canaanite. It is illuminating to read Israel's request for a passage through Sihon's territory and to compare Israel's attitude to Sihon as over against their relation with Esau, Moab and Ammon.

'Meddle not with them', 'Distress them not' (Deut. 2:5,9 and 19). Israel were told that they must pay for the meat and the water they needed, and simply seek permission 'as pilgrims and strangers' to pass through the intervening territory (Deut. 2:6). This attitude is elaborated when the crossing of Sihon's territory is in view:

'Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet' (Deut. 2:27,28).

In these passages is summed up the pilgrim attitude of the believer today. He simply desires 'to pass through', and the Hebrew word *abar* which is translated 'he who passed over from beyond' (i.e. beyond the Euphrates, Josh. 24:2) is suggestive. When the apostle wrote his epistle to the Hebrews he was really urging them to act in character: 'Be Hebrews in heart as well as in name', for Abram the Hebrew, the one who passed over, thereby became Abraham the pilgrim and the tent dweller. We must not forget, however, that there was a positive as well as a negative side of this pilgrim character; it involved a positive 'seeking' of a country, as well as a negative attitude toward the world. All such 'desire a better, that is a heavenly'. They like Moses 'refuse', 'choose', 'esteem' and have 'respect' to the consequences and the goal before them (Heb. 11:2-26). The example of Abraham, Isaac and Jacob illustrates a lesson that is written large over the whole of the Scriptures, Old and New. 'Ye are strangers and sojourners with Me', we have quoted earlier. These words awaken strange and wondrous thoughts. Shall we put it like this, to speak after the manner of men. In days of old, when a nation was at war, it was the custom for the king himself to move from his palace, and to share the discomforts and limitations of tent and campaign, with his humblest followers.

'I will keep my state;
Be like a king, and show my sail of greatness,
When I do rouse me in my throne of France:
For that, I have laid by my majesty
And plodded like a man of working days'
(King Henry Vth).

The reader may remember, as Shakespeare most certainly would, that 'a man of working days' was a 'journey man' one hired for the day, and allied to the word 'sojourner' already considered. To continue the parallel, Hebrews 11 adds, when speaking of the pilgrim character of those who thus act, 'Wherefore God is not ashamed to be called their God' (Heb. 11:16), which Shakespeare, consciously or unconsciously echoes, when he makes Henry say:

'We few, we happy few, we band of brothers.
For he today that sheds his blood with me,
Shall be my brother; be he ne'er so vile,
This day shall gentle his condition'
(King Henry Vth).

Henry the Fifth is represented as 'laying by his majesty' or 'plodding like a man of working days' because a war was on, and do we not read of One Who, though being in the form of God, and not counting equality with God as a thing to be grasped at or retained, voluntarily laid aside His majesty, and took upon Him 'the form of a slave', descending lower than Henry's plodding man of working days could ever reach? And shall we remind ourselves just here that it is written:

'And the Word was made flesh and became a tent dweller (*eskenosen*, from *skene* a tent or tabernacle) among us' (John 1:14).

We must now leave these introductory aspects of the subject and consider in some detail the way that this 'tent dwelling' feature enters into the record of the ages. Without necessarily following the order indicated below, something of the all embracing character of this theme can be set out as follows:

(1) The present six days' Creation is likened to a tent, suggesting that both the Redemptive purpose of the ages, and the pilgrim character of all concerned is uppermost from the beginning (Gen. 1:6-8; Isa. 40:22).

(2) The cherubim were 'tabernacled' at the east of the Garden (Gen. 3:24).

(3) The cherubim are found in the book of the Revelation, and when the new heaven and new earth are announced in Revelation 21:1 the 'tabernacle' character is still retained, a feature that will demand a consideration of what the new heaven and earth really indicate (Rev. 21:1-4; Isa. 65:17-25; 66:22-24).

(4) The dwelling that God chose, and in which He shared Israel's pilgrimage in the wilderness, was a 'tent', 'declaring plainly' 'Ye are strangers and sojourners With Me' (Exod. 25:1-9; Isa. 57:15; 63:9).

(5) The Saviour, when He became Man, gave up the glory that was His, made Himself of no reputation, and was found in fashion as a man, bearing the form of a slave; this is expressed by the one word 'tabernacled' in John 1:14.

'And the Word was made flesh, and tabernacled among us', or 'became a tent dweller' (John 1:14; Phil. 2:6,7; 2 Cor. 8:9).

(6) The present body of the believer is likened to a 'tent' and transient in contrast with the resurrection body, which is likened to a building of God not made with hands, eternal in the heavens (2 Cor. 5:1-4).

(7) Not until the ultimate goal of the age is reached, when God shall be all in all, will the tabernacle be exchanged for the eternal and the unchanging state, when 'mortality shall be swallowed up of life'; when the last enemy 'death' shall have been destroyed.

Before we explore the Scriptures along these lines, a little spade work will be necessary and even though we may agree that 'much study is a weariness of the flesh', if we are not to build upon the sand of human interpretation, we must become acquainted with the actual words of inspiration that are used in Scripture relative to this pervading idea of a 'tabernacle'. Brick making is associated in Scripture with Babylon (Gen. 11:3), Egypt (Exod. 1:14), pride (Isa. 9:10), and idolatry (Isa. 65:3). Brick making and building with brick, is never associated either in the Scripture or in the mind with nomads and tent dwellers, and it is suggestive that the first halt of Israel, after their deliverance from Egyptian bondage and brick making, was Succoth (Exod. 12:37). The word Succoth means booths, temporary shelters for man or beast, and is first mentioned in connection with Jacob (Gen. 33:17). The moment that the Passover deliverance of Israel took place, brick making ended and pilgrimage began. In harmony with this attitude of heart and mind, Moses was told to instruct Israel regarding the Passover feast:

'And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste' (Exod. 12:11).

Moses reminds Israel that they 'came out in haste' (Deut. 16:3), and instead of reclining at the table, with their shoes removed, they were to adopt the signs of readiness consequent upon their departure from Egypt, and the commencement of their period of pilgrimage. That this was no mere accident, or to be thought of as of no typical significance, is made clear by the institution of the feast of Tabernacles, or booths, a feast held at the close of the seventh month, and lasting seven days:

'That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt' (Lev. 23:43).

When at last Israel are restored and a blessing to the earth, the one feast that is enjoined upon all nations to keep is this selfsame feast of Tabernacles (Zech. 14:16,18,19). The temporary and transient character of a 'booth' is suggested in Job 27:18 where it is likened to 'the house of a moth':

'He builds his house as a spider's, flimsy as a watchman's shelter' (Moffatt).

Isaiah uses the booth as a figure of transience saying:

'The daughter of Zion is left as a cottage (or booth) in a vineyard, as a lodge in a garden of cucumbers' (Isa. 1:8).

The 'booth' was a temporary covering, and Isaiah 4:6 gives a good explanation of its essential character and purpose:

'And there shall be a tabernacle (booth) for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain'.

It is this word, found in Amos 9:11, that is referred to by James in Acts 15:16,17. The opening of the door to the Gentiles (Acts 14:27), 'agreed' with the words of the prophets: as it is written:

'After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and (even) all the Gentiles, upon whom My name is called' (Acts 15:16,17).

The 'residue', 'even all the Gentiles ...' refers to 'every one of the nations that are left' which came against Jerusalem, they shall be under the obligation to keep the feast of Tabernacles or 'booths' once a year at Jerusalem (Zech. 14:16). The Greek word employed in Acts 15:16 is skene, because the New Testament is quoting from the LXX translation being influenced by it. To put into the mouth of such a Hebrew as James, or to import into the LXX the pagan usage of the word skene, a theatrical 'scene', scarcely needs refutation. However, the positive meaning of this Greek word comes up for examination in due course. While we do not suggest that the

word tabernacle should not be used for this Hebrew word sukkah, it will be wise to remember that it is not the usual word of the Old Testament for the tabernacle in the wilderness. The only passage that uses this word is Psalm 76:2:

'In Salem also is His tabernacle (sok), and His dwelling place in Zion'.

One word which is used for the Tabernacle is the Hebrew ohel. This word ohel occurs in the Old Testament about 320 times, and is translated covering 1, dwelling 1, dwelling place 2, home 1, and tabernacle about 110, and tent about 100 times. Ahal the verbal form of this word means 'to move one's tent, used of wandering nomads, sometimes pitching their tents (Gen. 13:12), sometimes removing them' (Gen. 13:18) (Gesenius). When ohel is distinguished from mishkan as it is in Exodus 26:1,7 and 36:8,14,19, ohel refers to the outer covering of the tent, the eleven curtains of goat's hair, placed above the actual Tabernacle itself, i.e. the ten interior curtains which rested on the boards. When Israel were in the wilderness, the land of Egypt behind them, the land of promise before them, and they themselves tent dwellers moving on as the pillar of cloud or fire should indicate, God gave instruction to Moses as to the sort of house to be erected as His dwelling place 'and let them make Me a sanctuary; that I may dwell among them' (Exod. 25:8) and this sanctuary and dwelling of the Most High was a Movable Tent. In other words, until the Redemptive purpose of God is attained, the Scriptures represent God Himself as sharing this pilgrim character with His people. This rather strange statement we hope to justify as we proceed. We ask the reader, however, to keep in mind that the 'pattern' shown to Moses in the mount, which the Epistle to the Hebrews tells us was associated with 'Heaven itself', reveals that this heaven is likened to a tent, and is to be 'dissolved' or taken down when 'the end' is reached. This is the heaven of Genesis 1:6, not the heaven of verse 1.

We turn, however, to the second important Hebrew word which is translated 'tabernacle', namely the Hebrew word mishkan, which must be studied together with the verb shaken, familiar in another form to the English reader in the term 'the Shekinah glory'. Shaken means 'to dwell' and especially 'to dwell in a tent' (Gen. 9:27; Psa. 120:5). 'Dwelling' in the land of promise, is comparable to 'sojourning' and contrasted with living in Egypt (Gen. 26:1-3). Jacob looked upon his whole life as a 'pilgrimage' or 'sojourning' (Gen. 47:7-9). When the Most High divided the land as an inheritance for Israel, Psalm 78:55 says that He 'made the tribes of Israel to dwell in tents', instead, as we might have supposed, to start building cities. We go back to the garden of Eden, however, for the first occurrence of shaken and read in Genesis 3:24:

'So He drove out the man; and caused to dwell as in a tabernacle (lit.) at the east end of the garden of Eden, cherubim'.

Cain and Abel knew where to bring their offering, and we learn from Exodus 33:7-9 that there was a tabernacle which Moses called 'the tent of meeting' that cannot be the tabernacle of Exodus 25, for the tables of stone were not prepared at the time (Exod. 34:1). Again, Exodus 16:33,34 suggests that there was at that time some recognized place where the omer of manna could be laid up before the Lord. As Parkhurst's Hebrew Lexicon says of Genesis 3:24:

'So the word shaken here expresses that there was a tabernacle (resembling doubtless the Mosaic) in which the cherubim and emblematic

fire or glory were placed from the Fall: and which surely continued in the believing line of Seth'.

Solomon is reported to have said:

'Thou hast commanded me to build a temple upon Thy holy mount, and an altar in the city wherein Thou dwellest, a resemblance of the holy tabernacle, which Thou hast prepared from the beginning' (Wisdom 9:8).

Whether Solomon ever said this or not, the record indicates that it was held in those early days, that there had been a tabernacle at the beginning, and that the tabernacle of Moses, and the temple of Solomon were continuations of the symbol which this tabernacling set forth. The transitory character of such a dwelling is expressed by Job, when he said:

'How much less in them that dwell (shaken) in houses of clay, whose foundation is in the dust, which are crushed before the moth?' (Job 4:19).

'Frail as a moth' (Moffatt), with which we may compare 'flimsy as a watchman's shelter' which we have already quoted.

Here we anticipate 2 Corinthians 5:1:

'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens',

which must be given closer scrutiny presently. When we read Isaiah 57:15, it is pardonable that at first sight we think of God's infinity and travel back in thought before the world was.

'For thus saith the high and lofty One that inhabiteth eternity, Whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit'.

The words 'dwell' and 'inhabit' are translations of shaken, the word that means to dwell in a tent. The word translated 'eternity' is the Hebrew ad, which is derived from the root adah, to pass over, to go on, hence progress (in space) and duration (in time). As a participle, preposition or adverb ad is translated 'till' (Gen. 3:19); 'as yet' (2 Kings 13:23). Isaiah 57:15 speaks of Jehovah, Who revealed Himself as the God of Abraham, Isaac and Jacob, Whose name was 'for ever' or 'unto the age', and was a memorial 'unto all generations' (Exod. 3:15). The Lord Who commanded Moses to erect for Him a 'tent', reveals to Isaiah that He still retains that character, sharing with His people their transient dwelling until the consummation is reached. At the consecration of the temple, Solomon said:

'But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain Thee' (1 Kings 8:27),

which leads us back to Genesis 1 via Isaiah 40. Isaiah 40:22 speaks of the Lord:

'That stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in'.

This is one of nine such references in the Old Testament. Let us see the other occurrences:

- Psalm 104:2. 'Who stretchest out the heavens like a curtain'.
Isaiah 42:5. 'Thus said God the Lord, He that created the heavens, and stretched them out'.
Isaiah 44:24. 'I am the Lord ... that stretcheth forth the heavens alone'.
Isaiah 45:12. 'I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens'.
Isaiah 51:13. 'The Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth'.
Jeremiah 10:12. '(He) hath stretched out the heavens by His discretion'.
Jeremiah 51:15. '(He) hath stretched out the heaven by His understanding'.
Zechariah 12:1. 'The Lord, Which stretcheth forth the heavens'.

There can be no doubt as to the meaning of these words; heaven is likened unto a tent or tabernacle. This turns us back to Genesis 1, where we read:

'And God said, Let there be a firmament ... and God called the firmament Heaven' (Gen. 1:6-8).

The English translation still retains some of the influence of the Latin Vulgate, which reads 'firmamentum', this being a translation of the Greek stereoma, which in turn translates the Hebrew raqia explained in the margin of the A.V. as 'expansion'.

Raq, the adjective, means 'thin or lean'
(Gen. 41:19,20,27).

Raqiq is translated 'wafer' (Exod. 29:2,23; Lev. 2:4).

Riqquim is used for the 'broad plates' (Num. 16:38) or, as the R.V. has it, 'beaten plates', or 'thin plates' according to Gesenius.

It will be seen from these references that the present world made for Adam, can be likened to a tabernacle; man, and the dominion given to him, being set forth in the symbolism of the cherubim, i.e. the man, lion, ox and eagle, and in addition, a peculiar and special word is employed in the book of Job that associates the foundations of the earth with the silver sockets, made of the redemption shekels which are prescribed by Moses. First, let us look back to the list of occurrences and note that the reference to the stretching out of the heavens is connected with the laying of the foundations of the earth.

Psalm 104:5. 'Who laid the foundations of the earth'.

Isaiah 48:13. 'Mine hand also hath laid the foundation of the earth, and (margin) the palm of My right hand hath spread out the heavens'.

So in Isaiah 51:13 and Zechariah 12:1.

When God challenged Job (Job 38:6) saying, 'Whereupon are the foundations thereof fastened?' the word translated 'foundations' here is the Hebrew word eden, which is translated 'socket' fifty-two times in Exodus and Numbers. The present world was brought into being with Redemption in view. When the Redemptive purpose of the ages is attained, the heavens will depart as a scroll, or be folded up as a tent. We refer the reader to the chart that has been prepared to accompany the subject entitled Pleroma³ so that this feature can be more easily grasped.

We turn now to the New Testament to learn what it teaches and the usage of the Tabernacle and the tent. Only one word is employed in the New Testament and that is the Greek skene and its derivatives. Before we examine this New Testament word let us acquaint ourselves with its usage. And here we stand at a parting of the ways. Those who lean to the usage of secular Greek have no hesitation in importing into the Scriptures the theatrical associations that are linked with the word skene. A neutral dictionary will overwhelm us with evidence that skene is the Greek origin of the English word 'scene', 'a stage; the part of a theatre on which acting is done; the place where dramatic and other shows are exhibited', and a consultation of Liddell and Scott's Lexicon, will confirm the fact that skene means, among other things, 'a wooden stage or scaffold for actors to perform on, and later the stage, the part on which the actors performed'.

To many, such testimony is all-sufficient, and they will readily grant, however difficult it may appear, that James, the Lord's brother, of all the leaders the most Hebrew and conservative, when he spoke of the Tabernacle of David (Acts 15:16) used the word skene in this pagan sense of a 'scene', although the passage he quoted was from the prophet Amos, who most certainly had not the remotest intention of using the Hebrew word sukkah with that meaning. We stand, as we have said, at a parting of the ways in this matter of interpretation. Either (1) We accept secular Greek as our guide, and import the concept of stage and scene; or (2) We accept the Septuagint as our guide, and rigorously leave such ideas alone. Now there are evidences that the translators of the LXX definitely avoided the secular usage of some words, and the vexed question of how we shall translate Ephesians 1:4: 'Before the Foundation of the world' comes under this heading. If secular Greek which is strongly tinged with pagan mythology, is to be our criterion, makes chaos, like modern science, precede creation, we shall uphold the A.V. here. If, however, we are guided by the LXX, we shall discover that that translation avoids the use of kataballo for the laying of a foundation, but consistently adheres to the meaning of overthrowing or battering down. As we are convinced that the LXX usage governs New Testament usage, we cannot help but translate Ephesians 1:4, 'Before the Overthrow of the world', against all the array of pagan mythology embedded in secular Greek. In like manner, the scope and the meaning of skene, is not settled for us by a pagan obsession with the stage, but with the LXX usage of the word, for tent, booth or tabernacle. Skene is employed in the Greek Old Testament to translate: (1) Ohel (Gen. 4:20; 12:8; 13:3; Exod. 26:9 etc.). (2) Mishkan (Exod. 25:9; 26:1; Psa. 78:60 etc.), and other Hebrew words, but does not lend itself to the concept of a mere 'scene'. Skene is from the root ska 'to cover' etc., see the Greek words skia English 'shade' (see Thayer). Skene occurs

twenty times in the New Testament, translated once 'habitation' and nineteen times 'tabernacle'. The first occurrences (Matt. 17:4; Mark 9:5 and Luke 9:33) record the wish of Peter on the Mount of Transfiguration, that they build 'three tabernacles'. We pause to observe that, near the close of Paul's journeyings, he arrived at a place called 'The Three Taverns' (Acts 28:15), and the reader may be somewhat surprised to know that the word tavern, which in Acts 28:15 is written tabernon, is the source of the English word tabernacle, both meaning a hut or a booth, a temporary shelter, especially for the refreshment of travellers and pilgrims, and not, in the first case, a solidly built house. Apart from 'the everlasting habitations' of Luke 16:9, the remaining occurrences of skene refer to:

- (1) The Tabernacle in the wilderness.
- (2) The antitypical Tabernacle or heaven itself.
- (3) The Tabernacle seen in Revelation 15:5.
- (4) The consequence of the descent of the New Jerusalem
(Rev. 21:3).
- (5) The tents in which Abraham, Isaac and Jacob chose to dwell
(Heb.11:9).
- (6) The Tabernacle of Moloch (Acts 7:43).

Skenos is used in 2 Corinthians 5:1 and 4 of the human body, and skenoma in the same sense is used by Peter (2 Pet. 1:13,14). The Jewish feast of Tabernacles is represented by the word skenopegia (John 7:2); and lastly, Paul joined himself to Aquila and Priscilla because they, like himself, followed the craft of 'tentmakers' skenopoiros (Acts 18:3).

Skenoo the verb is translated 'dwell', occurring four times in the book of the Revelation, and once in John's Gospel, where speaking of the Saviour he said, 'And the Word was made flesh and tabernacled among us' (John 1:14).

It is not our purpose to enlarge upon the references in the New Testament to the Tabernacle erected by Moses, but to those references which make it clear that a Pilgrim character is implicit in the references, linking the purpose of the ages, the condescending attitude of God Himself during the period of battle and enmity, and the very bodies of the believers during this transient period.

Peter's references are simple and will be recorded first:

'Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me' (2 Pet. 1:13,14).

This is followed by a statement that demands some attention, for in verse 15 Peter uses a strange word:

'Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance'.

The word 'decease' is the Greek word exodus and occurs but three times in the New Testament, Hebrews 11:22, where Joseph made mention of the exodus of Israel, Luke 9:31, where Moses and Elijah on the mount of Transfiguration spake of the Saviour's decease or exodus which He should accomplish at Jerusalem and 2 Peter 1:15, the passage already cited above. In Luke 9:31, this view of the Saviour's glory and the use of the word exodus by Moses and

Elijah seems to have led Peter to think of tabernacles, and being a Jew, knowing the history of his people, he would remember that immediately after the Passover, Israel journeyed from Rameses to Succoth, which movement afterward, was impressed upon the nation's memory by the institution of the feast of Tabernacles (Lev. 23:42,43).

Again, whether we perceive all the reasons or not, there is an obvious connection between 2 Peter 1, and 2 Peter 3. Let us tabulate a few of the parallels and correspondences. In both chapters Peter desires to 'stir up' their minds by way of 'remembrance' or 'to put in mind'. In both, prophets are referred to as 'holy'. In both he uses the words 'knowing this first'; in both a 'day' is the object of desire, and in both there is a reference to opposition to the doctrine of the Second Coming, 'cunningly devised fables'; 'where is the promise of His coming?' (2 Pet. 1:13,16,19-21 and 3:1,2,4,11). In chapter 1 it is Peter who would put off his tabernacle, i.e. his body, in chapter 3 it is the heavens that are to be dissolved, or as other passages indicate, will be put aside as a tent or an old garment. The apostle Paul also has used the tent or tabernacle as a figure of the present body of the believer. The outward man indeed is perishing, but the inward man is renewed day by day; the afflictions of this present pilgrimage are 'light' when compared with the 'weight' of future glory. The things which are 'seen' are temporary, the 'unseen' things abide (2 Cor. 4:16-18). And leading on from these considerations, he continues:

'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life' (5:1-4).

The words 'our earthly house of this tabernacle' are a little confusing, the Greek *tau skenous* 'of this tabernacle' should be treated as a genitive of apposition 'that is to say', thus: 'For we know that if our earthly house, that is to say this tabernacle (or better still, "this tent"), were taken down, we have' etc., etc. 'Dissolved' translates the Greek *kataluo*, which is elsewhere rendered 'destroy' (Matt. 5:17); 'throw down' (Matt. 24:2), and eight of the references, where 'throw down' is the translation, refer to a building. 'To take down' which is the translation given by Bengel is acceptable. Most readers have a difficulty when they come to the words 'clothed upon', 'clothed' or 'unclothed', and many commentators go off into the realm of the so-called intermediate state to find an explanation. *Enduo* 'to clothe' is used sometimes as we use the English *endue* or *indue*, as 'endue Thy ministers with righteousness'. One of the earlier occurrences of *enduo* is found in the Greek version of Job 10:11, where Job says, 'Thou hast clothed me with skin and flesh', showing that from earliest times the figure of clothing could and did refer to the human body. *Enduo* is used in the literal sense of putting on clothing, or armour, but it is also used in the wider sense of 'putting on' as in Galatians 3:27 to 'put on Christ', or as in Ephesians 4:24 or Colossians 3:10 for 'putting on the new man'. But more to the point is the recurring use of *enduo* in 1 Corinthians 15:53 and 54, where it is definitely used of resurrection, when 'this corruptible shall put on incorruption', and 'this mortal shall put on immortality'. In addition, the figure of being 'swallowed up' which is found in 2 Corinthians 5:4 is already used of the final triumph of resurrection, when 'death is swallowed up in

victory'. When once we perceive that Paul, in 2 Corinthians is expanding and applying what he had already written in 1 Corinthians, any reference in 2 Corinthians 5 to an intermediate state will be seen to be an intrusion. To be 'clothed upon', with our 'house' from heaven, is simply to enter into resurrection glory.

One of the items in 2 Corinthians 5 that should not be passed by as of little consequence is the statement, that while we are in this earthly body or tent 'we groan'. This groaning (stenazo) allies the believer with the creation itself.

'For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body' (Rom. 8:22,23).

Here the same apostle expresses the same thought, although 'clothed' with other words; groaning now, in sympathy with creation, deliverance then when resurrection is attained. Stenochoroumai and stenochoria add to the word meaning 'strait' the word meaning 'place', and both of these words are used in 2 Corinthians, where they are translated 'distresses' or 'straitened' (2 Cor. 6:4,12). One other feature, before we pass to other aspects of the truth, is the use of baros 'weight' and bareo 'burdened' in 2 Corinthians 4:17 and 5:4, with the added personal experiences of Paul, given in the same epistle, where 'pressed out of measure' translates the same Greek verb (2 Cor. 1:8).

While it is evident that much more would be needed, if it were our intention to give an exposition of 2 Corinthians 5, we believe we have accomplished our purpose if we have demonstrated that, like Peter, Paul uses the figure of a tent for the transient character of this present mortal body, and moreover aligns the believers in that body with creation itself. Both, believer and creation, are 'groaning', both expecting, and one day that expectation will be blessedly realized when 'mortality shall be swallowed up of life' in resurrection.

We now pass to yet another aspect of the truth that is illustrated by the tent and tabernacle, and that is the light its usage throws on the nature of faith, and on the nature of our present relationship with this present world. The affliction we are called upon to endure, 'is but for a moment' and conversely, Moses realized that the pleasures of sin were but 'for a season' (Heb. 11:25). In like manner, 2 Corinthians 4:18 speaks of the transient character of things that are 'seen', and of the enduring character of those things which are 'not seen'. So Hebrews 11:1,27 tells us that faith is the evidence of things 'not seen' and that Moses endured as 'seeing Him Who is invisible'. Those who died in faith saw the fulfilment of the promises 'afar off' and by so doing confessed that they were 'pilgrims and strangers in the earth' (Heb. 11:13). This pilgrim character of faith is illustrated by the attitude of Abraham, Isaac and Jacob.

'By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise' (Heb. 11:9).

Paroikeo ('sojourn' in Heb. 11:9), paroikia and paroikos, are translated 'stranger', 'sojourner', 'foreigner' and 'dwell as strangers'

(Luke 24:18; Acts 7:6,29; 13:17; Eph. 2:19; Heb. 11:9; 1 Pet. 1:17; 2:11). Even though Abraham, Isaac and Jacob were actually in the land of promise, they confessed by their attitude, which is expressed in 'tent dwelling', that they were strangers (xenos) and pilgrims (parepidemos) in the earth. Faith made these heirs of promise almost like the uncovenanted Gentiles who were by nature 'strangers from the covenants of promise', and Peter calls upon his readers 'as strangers and pilgrims' to abstain, to submit, to have before them the example of Christ, which He left, that they should follow His steps (1 Pet. 2:11-21). Hebrews 11 links up with 2 Corinthians 5, in that both passages set before the believer, 'a building of God in the heavens' or 'a city which hath foundations whose Maker and Builder is God' (2 Cor. 5:1; Heb. 11:10). This feature is repeated and expanded in Hebrews 11:14-16. They who thus live as pilgrims and strangers on the earth 'declare plainly that they seek a country'. They 'desire a better country, that is, an heavenly, wherefore God is not ashamed to be called their God: for He hath prepared for them a city'. The truth emerging is that this present creation is likened to a tabernacle, and that, in harmony with the purpose and intention behind that likeness, the believer's body is likened to a tent or tabernacle. Not only so, but God Himself speaks as though He too, while the present conflict lasts, has left His glory, and like a king whose country is attacked, He too shares the hardship and distress of His army, and will be a tent dweller until victory is achieved.

The truth exhibited by this figure likewise emphasizes the goal to which this purpose presses. The present creation will eventually give place to the day when God will be all in all. The tent dwellers, the pilgrims and the sojourners who here have no continuing city but who seek one to come, these too endure as seeing Him that is invisible. They too have a building of God, a heavenly city in view. The individual believer also shares the groan of creation, has a body which is likened to a tent and presses forward, supported by the blessed hope of a resurrection to life and immortality.

Two other portions of this great truth await our consideration. First, the birth of Christ:

'And the Word was made flesh, and dwelt (tabernacled) among us' (John 1:14).

He had come to His own. The world had been made by Him, but even so we read He had not where to lay His head. He asked to be shown a penny. He apparently owned no possessions, He was a Pilgrim in the world He had made, even as in a lesser degree, Abraham was a pilgrim in the land of promise. When we get to the end of the story, namely the closing chapters of the book of the Revelation, we discover that when the New Jerusalem descends from heaven, a great voice proclaims, 'Behold the Tabernacle of God is with men, and He will dwell (skeno) as in a tabernacle or tent skene) with them' (Rev. 21:3). While this city was the goal of Abraham's pilgrimage, it is not the ultimate goal of the ages. 1 Corinthians 15:24 leads us to the real goal. It would be a natural objection here to interpose, and remind oneself that Revelation 21:1-3 not only speaks of 'The Tabernacle of God' but of a new heaven and a new earth, which on the surface would seem to be the climax and goal of the Scripture narrative. It is natural, at first sight, for the creation of Genesis 1:1 to be placed over against the creation of Revelation 21:1 as follows:

Creation First Heaven and Earth Gen. 1:1.	{ Gen. 1:3 to Rev. 20:15 Present Adamic world First death Second death	} Creation New Heaven and Earth Rev. 21:1.
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If the new heaven and the new earth represent 'the last syllable of recorded time', then they will also be that perfect kingdom which the Son shall deliver up to God, even the Father, 'that God may be all in all', and once again, there will be many students of Scripture who will believe that such is the case. We should expect, if this be so, that, seeing the apostle Paul had a ministry which went beyond the limits of the kingdom of Israel and the New Jerusalem, we should find him referring again and again to the new heavens and new earth as the great goal of the ages. As a matter of fact, the only New Testament writers who speak of the new heaven and new earth, are Peter in his second epistle (3:10-13) and John in the book of the Revelation. True, Paul affirms that if any man be in Christ Jesus he is a new creature (2 Cor. 5:17), and approaches the language of Revelation 21:4 when he says, 'old things are passed away, behold, all things, are become new' (2 Cor. 5:17). In 2 Corinthians 12:2 he tells us he was 'caught away (not "up") to the third heaven', which, in verse 4 he refers to as Paradise and this therefore seems to refer to the new heavens of Revelation 21 and to the Paradise of Revelation 22. Again in Romans 8:19-21 he looks to a day when creation's groan shall cease, but it remains true nevertheless that only Peter and John actually use the term 'new heavens and new earth'.

All this time, of course, we have been speaking with the book shut. The moment we 'open the book' at Revelation 21:1 we are confronted with features and facts that give us pause. The new heaven and new earth take the place of 'the first' heaven and earth. The Companion Bible comment here is 'first, or former as verse 4'. This is the translation given in The Twentieth Century New Testament. It is the translation of the Greek word *protos* by the A.V. itself in Revelation 21:4 'the former things are passed away'. When Luke wrote in Acts 1:1 of the Gospel he had already written he said, 'The former treatise have I made', not 'the first'. So also, the 'first' covenant and the 'first' tabernacle of Hebrews 8:13 and 9:8 speak of the 'former' of the two covenants and tabernacles under review. The Tabernacle in the wilderness was not the 'first' that ever was, for Abraham, Isaac and Jacob dwelt in 'tabernacles' long before Moses was born. The 'first' covenant of Hebrews 8:13 was not the first that ever was, but the 'former' of two, the 'second' covenant being more often called 'new', just as we find the 'second' heaven and earth that the apostle had in mind in Revelation 21 is called 'new' likewise. If we now retranslate Revelation 21:1 and read:

'And I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea was no more',

we immediately start the enquiry, To what does the apostle refer, when he says 'the former'? If he has in mind the former of two then he cannot refer to Genesis 1:1, for a secondary and lesser 'heaven' intervenes, the work of

the second day, and called raqia, 'an expansion' (firmament A.V.). The 'former heaven and earth' must be the reconstituted realm prepared, during the time covered by Genesis 1:3 to 2:3 for Adam. As we have seen, Isaiah describes this 'heaven' as having been stretched out as a curtain, and 'as a tent to dwell in' (Isa. 40:22). If Revelation 21:1-3 stood alone, we might wonder whether John had retraced his steps and after speaking of the new heavens and earth, left that, the ultimate goal of the ages, to return to the Millennial Jerusalem. This, however, cannot be allowed, as John is but echoing in connection with the heavenly city, that which Isaiah long before had written concerning the earthly city. Isaiah 56, 65 and Revelation 21 form a threefold cord not easily broken, and not wished to be broken by any believer who holds the Scriptures in reverence.

Isaiah 65:17,18 place the newly created heavens and earth over against the newly created Jerusalem, thus:

A	For, behold I create.
B	New heavens and a new earth.
C	Former not remembered.
D	Glad news at mention of.
A	That which I create.
B	Jerusalem.
C	A rejoicing.
D	Her people a joy.

Both the new heavens and earth, and Jerusalem are 'created', and so John speaks of the holy city as 'New Jerusalem', but only when it is seen or spoken of as 'descending out of heaven from God' (Rev. 3:12 and 21:2).

The second reference by Isaiah to the new heavens and the new earth is in Isaiah 66:22:

'For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain'.

It is indubitable, and not open to question, that Scripture purposely associates Jerusalem, earthly and heavenly, with the new heavens and new earth. By admitting this, however, we admit much more. We return to these passages by Isaiah and John to establish the next point. Both Isaiah 65 and Revelation 21 assure us that:

'The voice of weeping shall be no more heard in her, nor the voice of crying' (Isa. 65:19).

'And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain' (Rev. 21:4).

'The former troubles are forgotten' (Isa. 65:16).

'The former shall not be remembered' (Isa. 65:17).

'For the former things are passed away' (Rev. 21:4).

Once again no further argument is necessary to establish this second feature, 'no more' death, sorrow, crying or pain. By admitting this, however, we must admit very much more. Upon continuing our reading of the passages in Isaiah, we discover the presence of 'death' and 'sin' and 'curse' is still recognized.

'No babe shall die there any more in infancy, nor any old man who has not lived out his years of life; he who dies youngest lives a hundred years, anyone dying under a hundred years must be accursed of God' (Isa. 65:20 Moffatt).

In Isaiah 66 we have something even more terrible to contemplate as being in the newly created heaven and earth:

'And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh' (Isa. 66:24).

When we come to Revelation 21, after the words quoted from verse 4 'no more death', we continue without break to the overcomer, verse 7, where reward is placed in contrast with:

'The fearful, and unbelieving, the abominable and others whose end is "the lake of fire" which burneth with fire and brimstone (see Isa. 66:24 "the fire not quenched") which is the second death'.

Those thus denominated are linked with the Great White Throne judgment (Rev. 20:14 'the lake of fire the second death'). We may now give a little more attention to the words 'in her' (Isa. 65:19), and perceive that we may have extended the 'no more' of Revelation 21:4 beyond their limits. The second reference to this exclusion from the New Jerusalem tells us that such were not found 'in the Lamb's book of life', which again links up with Revelation 20:15: 'And whosoever was not found written in the book of life was cast into the lake of fire'. Everything written in Revelation 21, Isaiah 65 and 66 presents us with an apparent contradiction. No death, yet carcasses, no crying, yet carcasses, premature death, no more curse, yet some being accursed. How can these things be? The answer is awaiting us at the close of Isaiah 65. The millennial conditions are still there.

'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock' (Isa. 65:25),

but this is not all. In the prophecy of Genesis 3:14, 'God said unto the serpent ... and dust shalt thou eat all the days of thy life', for at the very selfsame time that the wolf and the lamb shall feed together, we read:

'Dust shall be the serpent's meat' (Isa. 65:25).

To feed on ashes, to lick the dust, to be brought to dust, for the dust to be turned into brimstone (Psa. 72:9; Isa. 49:23), 'to lick the dust like a serpent' (Micah 7:17), are all recognized figures of speech, that are concentrated in one verse of Revelation, namely in Revelation 20:10:

'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, (or unto the ages of the ages)'.

That this lake of fire, second death, torment, feeding on ashes, goes on beyond the millennial kingdom into the new heaven and new earth, is

inescapable. The apparent contradiction, however, is solved by the closing sentence of Isaiah 65:25:

'They shall not hurt nor destroy In All My Holy Mountain, saith the Lord',

even as we have noted the restricting words 'in her' in Isaiah 65:19. The holy mountain of the Lord is not the whole wide earth. Jerusalem will be newly created and a centre of light and truth surrounded by the rest of the earth, occupied by those nations that survive the decimation of the time of the end. Isaiah himself has told us what will take place:

'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem' (Isa. 2:2,3).

Zechariah tells us that every one that is 'left' of all the nations that came against Jerusalem, shall be obliged to go year by year to worship the king the Lord of hosts, and to keep the Feast of Tabernacles. And while there is envisaged the possibility of default and punishment upon some of the nations at that time, Israel will have become a Kingdom of Priests, and the words associated with Aaron's mitre will now be upon the very bells of the horses (Zech. 14:16-21). There will be no sorrow, no pain, no death 'in all My holy mountain', but there will be in the outlying lands of the nations, until the Son of God puts down all rule and all authority. We know that right through the period covered by the new heavens and new earth there will still be 'death' somewhere, for the very last enemy to be destroyed before 'the end' is 'death' (1 Cor. 15:24-28). Isaiah, who wrote the words just quoted from chapter 65:25, had previously written them in chapter 11, and had added to them another term that helps to explain the difference between the Jerusalem where there will be no death, and the rest of the earth that will be slowly and increasingly brought into this blessed condition.

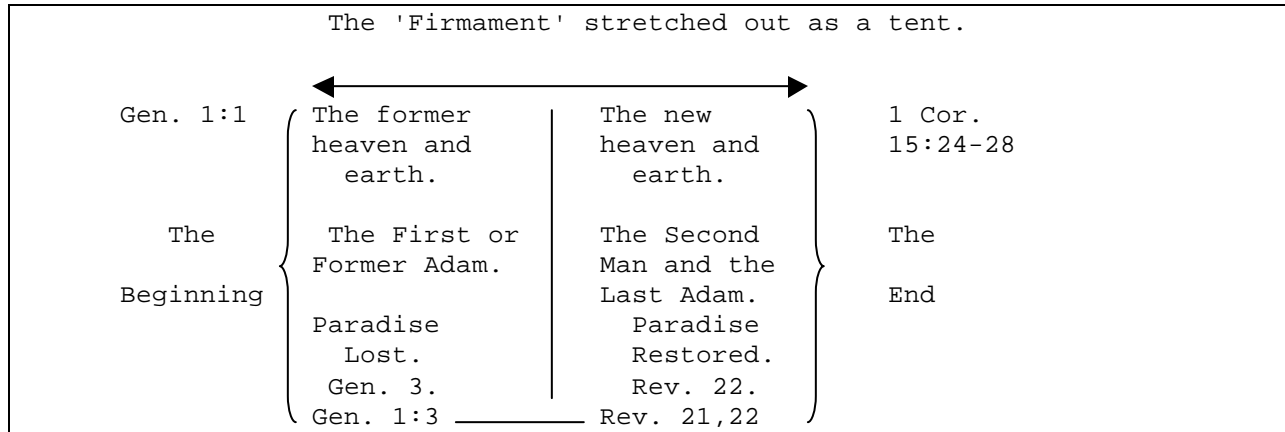
'For the earth shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. 11:9).

'For' is a logical connective. It links the restriction to the 'holy mountain' with the subsequent extension to the outside world. What 'waters' cover what 'sea'? Ezekiel 47 will supply the answer. From the threshold of the Lord's house, the prophet saw a mighty river flowing, upon the banks of which were very many trees. It was explained to the prophet that:

'These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed' (Ezek. 47:8).

Verse 10 by speaking of Engedi reveals to us that 'the sea' that is 'healed' is The Dead Sea. What a picture of healing Israel and Jerusalem are destined to be when the new heaven and the new earth, together with the new Jerusalem, shall at length fulfil their blessed purpose, and commence the healing of the nations, which at long last will become that perfect kingdom

which the Son of God can deliver up to the Father, that God may be all in all. We must, therefore, revise the diagram given on p. 323 thus:



While the Greek word used for 'heaven' occurs dozens of times as a plural, it is a fact to be reckoned with that although ouranos 'heaven' occurs 53 times in the book of the Revelation, it is written as a plural only Once (Rev. 12:12) where the inhabitants of the heavens are called upon to rejoice. The war of Revelation 12:7 is in heaven, not in the heavens. Satan was not cast out of the heavens, but his place was not found any more in heaven (singular). So, while 2 Peter 3:13 looks forward to new heavens and a new earth wherein dwelleth righteousness, and employs the plural 'heavens', and Christ when He ascended 'passed through the heavens' and was made 'higher than the heavens' (Heb. 4:14; 7:26; Eph. 4:10), John, in writing the Revelation uses the word in the singular. We are fully aware that Luke, John and the Acts use the singular freely, the change to the plural being most evident, when we come to the epistles. The new 'heaven' of Revelation 21:1 takes the place of the temporary 'heaven' of Genesis 1:6-8, and not the heaven of Genesis 1:1. We have not reached 'the end' either in Revelation 21 or in Isaiah 65 and 66. In the Old Testament the word translated heaven or heavens or air is the Hebrew shamayim, and no distinction is made between plural and singular.

'Groaning' is not a word that comes immediately to mind when we speak of living in a tent, yet 2 Corinthians 5:2 and 4 describes our condition in this transient life as 'groaning'. Romans 8:23 tells us that we ourselves groan within ourselves, while waiting for our house which is from heaven, and then assures us that the Spirit itself shares these groanings which cannot be uttered (Rom. 8:26). 'Distress', 'strait' and 'sigh' are translations of stenazo and its derivatives. The groan of creation is shared not only by the believer on his pilgrimage, but by the Lord Himself.

While the presence of tent and tabernacle in Dispensation, Doctrine and Practice calls for fuller treatment than we have given in these pages, perhaps enough has been set forth to enable the reader to accept more readily the position of a pilgrim and tent dweller, seeing that God Himself, together with the present heaven and earth, occupy the same position. This position, however, is more than justified by reason of the goal, 'the building of God', the realization of the great Redemptive purpose during which and to ensure which end, since the creation of Adam, 'the tabernacle of God' has in some form or another kept this basic idea before the mind. We turn aside,

therefore, at this point, and consider in the light we have already received, the bearing of the words of Isaiah 63:9:

'In all their affliction He was afflicted'.

If the God we worship is the God of the theologian and philosopher, a Being Who is unalterably absolute and unconditional, then much could be advanced to prove that suffering or feeling of any sort cannot be a Divine experience. This theme has caused much heart burning in theological circles. If the God we worship finds the express Image of His Person in His Beloved Son, if the God we love be 'The God and Father of our Lord Jesus Christ', if the God of grace calls Himself 'The God of Jacob', then no proof is needed to persuade His believing children that He does indeed sympathize, feel and indeed share the groan of a creation subjected to vanity and can conceivably stoop to be a tent dweller like His children, until the purposes of grace are achieved. Such a theme is so vast that the whole of the Scriptures must be laid under tribute to deal with it at all adequately. This is quite beyond our intention. Our immediate object is to minister to those who are suffering in mind, body or estate, and we feel that the aspect of truth we wish to present here is one well calculated to encourage, comfort and sustain. While we cannot mitigate the 'groanings', we can point the believer to One Who is willing to share life's trials as well as bear our sins.

A very great number of believers, when brought face to face with sufferings, especially on a scale that now confronts the world, are beset with questions. They fear to attribute any feeling to the great I Am; they find it difficult to believe that He can be in anyway moved by human distress. The whole problem can be resolved at a stroke. God is love. Fathom that revelation and all doubts in the matter must vanish as mist before the sun. This, however, is too high-handed a way to deal with sensitive consciences, we must descend to details, we must present our proofs, we must show our reasons, above all we must bring forward the teaching of the Scriptures.

The text which we have chosen for our title, expresses the point we wish to make:

'In all their affliction He was afflicted' (Isa. 63:9).

To break off at this point and raise the question of correct readings, Hebrew mss and similar subjects may appear an uncalled for academic intrusion, but there will always be the possibility of some objector bringing up the matter, so before proceeding further we must consider the validity of our text. Birk's translation is:

'In all their affliction His was the conflict',

and his note is:

'The Received Version, based on the keri (that which is "read", as an alternative to that which was "written" kethib), seems here in substance the best, and yields the most emphatic sense'.

The note in The Companion Bible reads:

'Hebrew text reads "In all their adversity (He was) no adversary". But some codices, with two early printed editions, read as text of A.V'.

This passage looks at the problem of affliction, not so much from the human standard as from the Divine. No problem is raised by the words 'all their affliction', for man is born to trouble as the sparks fly upwards. The wonder of this text is found in the remainder of the passage, 'in it all, He too, was afflicted'. Isaiah is referring to Israel's early history, and a passage in Exodus comes to the mind. While it is not a verbal parallel, as a different Hebrew word is used, yet to limit human sorrow to the dimensions of one word is to attempt an impossibility.

'And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; For I Know Their Sorrows' (Exod. 3:7).

This 'knowledge' (Heb. yada) is most intimate in its character (Gen. 4:1), it is the result of experience (Exod. 6:7; 7:5); and the personal and experimental nature of this knowledge is most blessedly set forth in the work of the Saviour. He was:

'A Man of sorrows, and acquainted (Heb. yada) with grief' (Isa. 53:3).

'By His knowledge (Heb. daath, substantive of yada) shall My righteous Servant justify many; For he Shall Bear Their Iniquities' (Isa. 53:11).

When Jehovah said: 'I know their sorrows', it was a knowledge deeper than that of mere observation. It was the knowledge of personal acquaintance. Isaiah makes the Saviour's 'knowledge' synonymous with 'bearing iniquity'. The word 'sympathy' expresses this relationship and is actually the Greek word translated 'touched with the feeling of', in Hebrews 4:15. To the words of our text, Isaiah adds:

'And the Angel of His Presence saved them' (Isa. 63:9).

This 'Angel of His Presence' speaks precious things of fellowship, of a God near at hand and not afar off, of One Who though the Almighty Creator, was yet One Who could 'grieve' over the waywardness and the misery of His creatures. Let us take comfort from the thought that, if our hearts are distressed at the folly and the wickedness that surround us and alas, within us, we are but glimpsing a fraction of the sorrow of a groaning creation that is known, experimentally known, by the Lord of Glory. The only way to prove that God actually enters into the suffering of humanity and does not remain aloof and unmoved, is to examine the Scriptures and discover how far such feelings are attributed to God and how far these statements are to be accepted at their face value. A God afar off, dwelling in isolated Majesty, unmoved by the waywardness and folly of man, allowing His laws to work quite regardless of consequences, could hardly be said to 'grieve' or to 'wish He had never made man'. Such language if once admitted, with all the margin allowable for the use of 'figurative language', must shatter for ever the barrier that human wisdom has erected between God and His creatures. No reader who has spent many years in walking through this vale of tears needs any human commentary upon the meaning of grief, and will probably find counterparts in his own experience to the grief of Joseph's brethren when their brother made himself known to them (Gen. 45:5), or of Jonathan's grief for David at the treatment meted out to him by Saul (1 Sam. 20:34). Yet there are some who would attempt to modify the force of the passage where grief is attributed to God Himself:

'How oft did they provoke ... and grieve Him',

said the Psalmist (Psa. 78:40) when dealing with the history of Israel in the wilderness:

'They rebelled, and vexed (same word as "grieve") His Holy Spirit',

declared Isaiah (Isa. 63:10) of the same period. A most poignant passage is that which is recorded of God's attitude toward the wickedness of man in the days of Noah:

'And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart' (Gen. 6:5,6).

We must be prepared to find the force of this passage blunted by the statement that this is 'figurative language'. Let us face this objection. Why are figures of speech used at all? They are used because ordinary speech is not full enough to express all that is intended. If I say, 'That man is a lion', do I say more, or less than if I say, 'That man is bold'. Surely I say more. We fully grant that God Who is Spirit does not grieve just as man; we fully grant that to speak of 'His heart' is a figure of speech, but so also is it a figure of speech in the preceding verse, where it speaks of man. In the case of man, 'the thoughts of the heart' cannot refer to the muscular organ that circulates the blood, it can only mean the inner man; so, when it speaks of the heart of God we lose nothing when we admit a figure of speech. What it amounts to is, that just as grief and repentance have a definite place in the experience of man, so there are spiritual equivalents in the experience of God. If this be denied, for what purpose is Genesis 6:5,6 written? Who has made this tremendous mistake? And what becomes of the inspiration of Scripture? This is not all. Genesis 6 is but one out of many passages which unequivocally predicate 'repentance' to the Lord. Let us examine the usage of this word, to see whether 'repentance' is really its true meaning. Job said, 'I abhor myself, and repent in dust and ashes' (Job 42:6). Is there anyone who would wish to modify this trenchant passage? 'The Lord hath sworn and will not repent' wrote the Psalmist (Psa. 110:4) in relation to the Melchisedec Priesthood of Christ. Again, can there be two minds as to the meaning? What shall we then say of the following passages?

'Turn from Thy fierce wrath, and repent of this evil against Thy people' (Exod. 32:12).

'And the Lord repented of the evil which He thought to do unto His people' (Exod. 32:14).

'The Lord raised them up judges ... for it repented the Lord because of their groanings' (Judges 2:18).

'It repenteth Me that I have set up Saul to be king: for he is turned back from following Me' (1 Sam. 15:11).

'The Lord repented that He had made Saul king over Israel' (1 Sam. 15:35).

'And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil' (2 Sam. 24:16).

'Return, O Lord, how long? and let it repent Thee concerning Thy servants' (Psa. 90:13).

'Nevertheless He regarded their affliction, when He heard their cry: and He remembered for them His covenant, and repented according to the multitude of His mercies' (Psa. 106:44,45).

The reader will find nearly a score more passages in Jeremiah, Ezekiel, Joel, Amos, Jonah, Zechariah and elsewhere. In each case this 'repentance' is contingent. Saul's disobedience, Israel's groaning, or the prospect of the destruction of Jerusalem, are definitely put forward as reasons for this change of mind and plan. We are morally certain that many of our readers have been waiting for us to quote the 'proof text' that God does not repent. It is one of the most glaring examples of falsifying the intention of Scripture that we know, to quote 1 Samuel 15:29 to prove that 'God does not repent'. Here are the words divorced from their context.

'The Strength of Israel will not lie nor repent: for He is not a man, that He should repent' (1 Sam. 15:29).

The intended effect upon the mind of this 'proof text' is that God never did and never can repent, and that all the passages quoted must somehow be modified in view of this oracular statement. The exact opposite is the inspired intention. Samuel told Saul that nothing he did or promised to do would cause God to change His mind as to repenting that He had made him king. If we hold the truth we shall welcome the context of any passage. Here it is:

'Saul said ... I have sinned ... And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel ... the Lord ... hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for He is not a man, that He should repent' (1 Sam. 15:24-29).

Lest we should think that God did 'repent of His repentance', Samuel reiterates in verse 35 what he had said in verse 11. Let us proceed then to examine other passages that bear upon this most important truth:

'How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboiim? Mine heart is turned within Me, My repentings are kindled together. I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee: and I will not enter into the city' (Hos. 11:8,9). (A reference to Sodom and Gomorrah, as Admah and Zeboiim, Gen. 14:8 proves).

What a blessed passage, what a light upon the nature of God! Some say, 'He is God and not man', therefore He will remain adamant in His purpose, His decrees are inflexible, but the Scripture says, 'He is God and not man', and so does and will at times turn from His purpose of visiting the wickedness of His people with punishment. We will not pursue this theme further. Enough has been said under the heading of Repentance⁴. Let us look at other aspects of the subject.

The great revelation of the Fatherhood of God was not possible until Christ the Son was born. When the Word became flesh, left the glory that was His before the world was, and 'tabernacled' among us, we beheld His glory, said John, the glory as of the only begotten of the Father. While this is blessedly true, there are glimpses of the Fatherhood of God in the Old Testament, though veiled and obscure.

'Like as a father pitieth his children, so the Lord pitieth them that fear Him' (Psa. 103:13).

'A son honoureth his father ... if then I be a father, where is Mine honour?' (Mal. 1:6).

'Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider' (Isa. 1:2,3).

Is there no yearning, loving, grieving spirit here, faintly echoed as it is in the experience of many earthly fathers? Did not our 'myriad minded' poet say:

'Sharper than a serpent's tooth, is an ungrateful child'?,

and is not that intended in the passages cited? Further, unless the title 'Father' be looked upon as empty and unreal (and who is there that dares to challenge the fulness of this blessed relationship?), then to admit fatherliness into the Divine Nature, is to admit all and more of the truth for which we contend. A true father loves, cares, provides, protects, trains and rejoices in his children. A true father cannot remain aloof from the experiences of his family. He must be a sharer in all their joys and sorrows. A true father does not limit his fellowship to high and noble things, he enters with delightful intimacy into the infant's concern for her broken doll, his son's school problems, his daughter's love affair, his married children's homes, business and problems. No man in his senses can object to this connotation. God is and does all this and more. There is one passage in the book of Genesis which is designed, not only as a foreshadowing of Christ as the Lamb of God, but of the part played in that Offering by Him, 'Who spared not His own Son'. We refer to Genesis 22. Did not Abraham as a father suffer, when God referred to Isaac as, 'Thy son, thine only son Isaac, whom thou lovest'? (Gen. 22:2). Did not Abraham as a father suffer, when he 'took the wood of the burnt offering, and laid it upon Isaac his son'? (Gen. 22:6). Did not Abraham as a father suffer, when 'he took the fire in his hand, and a knife; and they went both of them together'? (Gen. 22:6). Can any words describe the anguish that underlies verse 7:

'Isaac ... said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?' (Gen. 22:7).

The apostle Paul evidently saw this truth, for he uses the same word in Romans 8, that the LXX uses of Genesis 22:16, 'Thou hast not withheld thy son, thine only son', saying:

'He that spared not His own Son' (Rom. 8:32).

Can there be any doubt but that God is intimately concerned with the sufferings of creation, of man and of the church? Let the comfort of this fact penetrate into the fibres of our being! We do not suffer alone. God Himself calls us into fellowship with Himself. We cannot cut the Gordian knot of the problem of suffering by magnifying the Almighty Power of God above all His other attributes. The fact that He chose to create man in His own image, reveals that He chose to do something that contained all the potentialities of suffering up to the climax of the cross of Christ.

It is the purpose in these studies to lead the believer into the holy place where God dwelleth, not so much in the isolated and unapproachable majesty of the Lord God Almighty, but in the tender mercy and sympathetic understanding of 'The Father' to Whom in one spirit we have access. Theology, listening too intently to the demands of philosophy, has placed God upon a pedestal, far removed from the passions and sorrows of this world. If the word 'sympathy' (Heb. 4:15 'touched with the feeling of our infirmities') is admitted, it is limited to The Man Christ Jesus. We hope that the sheer weight of evidence has broken down the prejudice which most of us possess in that we have caught a glimpse of God 'grieving' over the sinfulness of man, being 'vexed' by the folly of His people, 'repenting' over and over again because of the utter failure of His human instruments. This aspect of Inspired Truth we must pursue still further, until prejudice gives place to joyous acceptance, and we discover a God Who is intimate and near, and not a God Who is remote and far away.

We desire to draw attention to two passages from the book of Job. We are well aware of the possibility of mistaking the personal opinion of Job expressed under the terrible pressure of afflictions, for oracular utterances of doctrine, yet on the other hand we must not exclude from the inspired Scriptures this book of human suffering and experience. It has been written for our learning, and in time of trouble the apostle James thought well to direct his readers to 'the patience of Job', while God Himself in a wondrous tribute has grouped Job with Noah and Daniel as a man of surpassing integrity (Ezek. 14:14,20). With every allowance for the frailty of Job and the possibility that he erred in judgment, we submit that there are few, if any, who are today worthy to sit at his feet. Let us at least weigh his words, as we would the words of our most respected and valued friend. In Job chapter 10, he is baffled by the experiences through which he is passing, and the growing fear that he has misunderstood the nature and character of God. Barnes whose commentary on Job is considered his best work, says, on the problem of this chapter:

'Is it good with Thee that Thou shouldest oppress? The sense is, that it could not be with God a matter of personal gratification to inflict pain wantonly. There must be a reason why He did it ... The state of his mind appears to have been that he is a sincere friend of God, and he is unwilling to believe that God can wantonly inflict pain'.

It is to verse 8, however, that we would direct attention: 'Thine hands have made me'. At first reading, this admission on the part of Job does not appear to take us very far. The margin reads 'took pains about me', and Gesenius says that the primary idea is that of cutting, both wood and stone, and hence to cut or carve with a view to the forming of an image. There is, however, a great danger in compelling language to conform to its ancestry and early history. Words are used today with a meaning far removed from their etymology, and nonsense could be made of the finest literature if every word were compelled to speak in the terms of its primitive meaning. Usage is far

more important, and to this usage we appeal. The reader may have no facilities for the investigation of dead Hebrew roots, but he can survey the language of Scripture and by the testimony of its usage he can abide in face of all men. The verb 'to make' used in Job 10:8, is the Hebrew *atsab*. It occurs in a variety of forms and, together with derived substantives, is found fifty-five times in the Old Testament. It is translated ten times 'grieve', as we have already seen. The substantives give us the 'sorrow' of childbearing (Gen. 3:16) and of human toil (Gen. 3:17; 5:29). It gives the title to the 'bread of sorrows' (Psa. 127:2) where the translation 'labour' occurs; in Isaiah 58:3 the margin suggests 'griefs' or 'things wherein ye grieve others'. We have looked at the usage of *atsab* as found in the holy Scriptures, and we fail to see any justification for the exceptional treatment of Job 10:8. We find exactly the same form of the verb in Isaiah 63:10 where we read:

'They rebelled, and vexed His Holy Spirit'.

It would be intolerable to attempt to make this translation conform to the A.V. of Job 10:8 (where the margin reads 'took pains about me'), yet they are practically identical. We leave this matter for a moment to consider another passage, and then to bring the two together. Job is still pondering the problem, but the light of resurrection and hope now illuminates some of the obscurity. We read in Job 14 the question:

'If a man die, shall he live again?' (Job 14:14),

and the question is answered:

'All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands' (Job 14:14,15).

We must omit everything else, for the time being, and concentrate on the expression 'to have desire'. *Kasaph*, the word so translated, means 'to be pale' with longing and desire, and gives us the word for silver, the 'pale' metal, even as *argent* means 'white' as well as 'silver'.

'My soul longeth, yea, even fainteth for the courts of the Lord' (Psa. 84:2),

said the Psalmist, and so said Job, the Lord 'longs' so intently, that Job can say, 'He turns pale with the intensity of His longing' for the day to come when in resurrection glory Job and all like him shall at length stand in beauty, to sorrow no more for ever. When God fashioned the body of Job, He knew the challenge that Job's life would make to Satan, and how at length that body, so wonderfully made, would be afflicted with such loathsome sores that His servant Job would be glad to take a potsherd to scrape himself. Did God have no feelings as He saw all this in prospect? He did. He grieved as He made this earthen vessel. He was not indifferent to human sorrow, but Job has taken us to the other end of the story. From his birth into a world of sorrow, he has led us to a new birth into a world of joy. If God grieved at the fashioning of Job's body when he was born into this world, He is depicted as 'turning pale' with the extreme longing with which He awaits the day of Job's new birth into resurrection glory. Here is a God unto Whom we may stretch out our hands, and feel a grasp almost akin to our own. Here is the 'God of all flesh', Who knows, Who is not untroubled, Who shares the suffering brought about by sin, even as He plans to share the joy brought

about by grace. He Who could lay aside His glory and for our sakes become poor, is said to have 'tabernacled' among us, or become for the time a 'tent dweller' too.

The reference in Job to his making, and to the revelation that God, Who knew what sorrows awaited His servant, was by no means indifferent, turns our thoughts back to the creation of Adam who so soon opened the door for sin and death to enter into the world. Was God indifferent to the fate that awaited the work of His hands? We shall find some help if we turn to Romans 8 and consider what the apostle has written there. He looked at the sufferings of this present time and said they were not worthy to be compared with the glory that should be revealed in us (Rom. 8:18). That of itself is a comfort. Even though we should be stone blind to any ray of light upon the problem of present suffering, 'glory' awaits us, and the prospect brings relief. Paul, however, proceeds:

'For the earnest expectation of the creature waiteth for the manifestation of the sons of God' (Rom. 8:19).

The sufferings of creation, therefore, have bounds, but we go on with the apostle:

'For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God' (Rom. 8:20,21).

The Emphatic Diaglott version reads here:

'For the creation was made subject to frailty, (not voluntarily, but by Him Who placed it under;) in hope that even the creation itself will be emancipated from the slavery of corruption, into the freedom of the glory of the children of God' (8:20,21).

Adam, when he faced the charge of transgressing the commandment of the Lord, had no basis for hope. He had sinned, and he expected death as a penalty. The Lord, however, spoke of 'a Seed'. Surely here was hope. Even though sorrow accompanied both the distinctive experiences of the man and the woman, bearing children and sweating for bread were something other than the expected penalty. What, moreover, did the cherubim signify that were caused to 'tabernacle' at the door of the Garden? 'man, lion, ox, eagle' -- did they not symbolize man's lost dominion, and God's pledge of ultimate restoration? Why this early reference to tabernacle and tent? There is hope amidst the groan of creation, and the sufferings that come in the wake of sin. That hope is founded upon the finished Work of the promised Seed, and that hope should be an anchor now in the time of trouble and distress. God created man in His own image. He was grieved, intensely grieved at his fall. He bore the burden from Adam to the birth of the Saviour at Bethlehem, Who in turn bore that burden until, by the Sacrifice of Himself, He took it right away. Is hope associated with the redeemed only? Is He not called 'the God of patience', 'the God of hope' and 'the God of peace' in this epistle (Rom. 15:5,13; 16:20)?

At the right hand of the Father the Saviour is now 'expecting' (Heb. 10:13), creation is 'expecting' (Rom. 8:19); shall not His believing people join in this blessed expectation, and share together with the Lord of glory that intense desire, that longing which we found revealed in Job 14, and which can and will illuminate the darkness of the present grief until 'joy cometh in the morning'.

We return to our covering text: 'Ye are strangers and sojourners with Me'.

'Go and tell My servant David, Thus saith the Lord, Shalt thou build Me an house for Me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle (or as My habitation)' (2 Sam. 7:5,6).

We trust the reader, if he knows the hymn, will be able to sing with fuller understanding:

'Here in the body, pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home'.

THE SURETY

Two wonderful aspects of the redemptive Work of Christ, are found under the titles (a) The Kinsman-Redeemer, known by Job and gloriously acknowledged by him in the well-known words, 'I know that my Redeemer liveth' (Job 19:25), and (b) The Surety, which by its very nature and meaning involves the kinship emphasized by the Old Testament word 'Redeemer' (see Goel and Gaal in the article on Redemption, p. 186). In this study we deal with the office of Surety and its related consequence, the office of The Sin Bearer.

Christ the Surety

An important theme of the epistle to the Hebrews is the superiority of the Sacrifice and the Priesthood of Christ over all other sacrifices, offerings and priests of the law. While there are a series of differences, each one being enough in itself to set the Levitical offerings aside, the one that is stressed more than any other in Hebrews is connected with life. This may be seen in Hebrews 7. Contrasting the Priesthood of Christ with that of Aaron, the epistle says of Christ:

'Who is made, not after the law of a carnal commandment, but after the power of an Endless Life ... by so much as Jesus made a Surety of a better testament (covenant). And they truly were many priests, because they were not suffered to continue by reason of Death: but this Man, because He continueth ever, hath an unchangeable (intransmissible) priesthood' (7:16-24).

The sacrifices of the law are set aside: 'It is not possible that the blood of bulls and of goats should take away sins' (Heb. 10:1-4). Immediately, the epistle goes on to speak of Christ, saying: 'Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God'. 'But this Man, after He had offered One Sacrifice for sins for ever, sat down at

the right hand of God' (Heb. 10:5-12). In both references to priest and sacrifice, 'this Man' excels by reason of resurrection life.

A sinner who pays the penalty of his own sins has no claim upon life. He is finished. The sacrifices offered under the old covenant were substitutes for the sinner, but their efficacy resided in the fact that they pointed on to a better Sacrifice. The penalty was inflicted, death endured, the blood shed, but where was the possibility of life? Were any of the bulls and goats ever raised from the dead? There is something deeper and fuller even than substitution, and that is identification, and it is in this blessed relationship that Christ is seen as the Surety, Whose Sacrifice for sin is the only one that could put away sin, and Whose resurrection from the dead alone gives to those identified with Him the hope of glory.

In Hebrews, Christ is seen as the Surety of the better covenant. Although the word 'surety' is not used in Ephesians and Colossians, we hope to show that every passage that speaks of dying 'with Christ' or being raised 'with Christ' passes beyond the thought of sacrifice and substitution to that fullest and closest of all relationships expressed by the titles of the Kinsman-Redeemer and Surety.

The meaning of the word

The word translated 'surety' in the Old Testament is the Hebrew word arab, which in the form of arrabon is brought over into New Testament Greek, occurring in Ephesians 1:14 as 'earnest'. This word corresponds with 'pledge' in Genesis 38:17,18: 'Wilt thou give me a pledge till thou send it?' The root idea seems to be that of mixing or mingling:

- 'A mixed multitude' (margin, a great mixture) (Exod. 12:38).
- 'The holy seed have mingled themselves' (Ezra 9:2).
- 'A stranger doth not intermeddle with his joy' (Prov. 14:10).
- 'In the warp, or woof' (Lev. 13:48).

Arising out of this idea of mixing and interweaving comes that of the surety, who is so intimately associated with the obligations laid upon the one for whom he acts that he can be treated in his stead. So we get:

- 'Thy servant became surety for the lad' (Gen. 44:32).
- 'He that is surety for a stranger shall smart for it' (Prov. 11:15).
- 'We have mortgaged our lands' (Neh. 5:3).
- 'Give pledges to my lord the king' (2 Kings 18:23).

In Ezekiel 27:9,27 we find the word translated 'occupy' in the sense of exchange or bartering in the way we understand the expression, 'Occupy till I come', and still speak of a man's trade as his 'occupation'.

Such is the underlying meaning of the word 'surety', one who identifies himself with another in order to bring about deliverance from obligations. This is clearly seen in Proverbs 22:26,27: 'Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?' It is evident from this passage that the surety was held liable for the debts of the one whose cause he had espoused, even to the loss of his bed, and this meant practically his all, as may be seen by consulting Exodus 22:26,27: 'If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him

by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep?'

The Type

While some features of suretyship enter practically into every typical sacrifice of the law, and while it is set forth by the laying of the offerer's hand upon the head of the offering, the fullest type of the surety is found before the law was given in the story of Judah and Benjamin (Gen. 42 to 44). It is necessary that these three chapters in Genesis be read so that the Scriptural setting of this type may be seen, and we trust that every reader who has any appreciation of the Berean spirit, will not proceed further until these chapters have been read as before the Lord. We will now point out the steps in the narrative that illuminate the type.

The Cause. This is found in the famine that was in all lands, against which Joseph had been divinely guided to provide (Gen. 41:54).

'Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do you look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence: that we may live, and not die' (Gen. 42:1,2).

Joseph's ten brethren, therefore, proceed to Egypt, leaving Benjamin behind, for Jacob feared lest his youngest son might be lost to him, even as was Joseph. Upon arrival in Egypt, Joseph's brethren bow before him, and although Joseph recognizes them, they know him not. In order to bring them to repentance for their sin, and to make them to confess concerning Benjamin and his father, Joseph accuses them of being spies, to which they reply: 'We are all one man's sons ... thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not' (Gen. 42:11-13). Joseph then says to them: 'Ye are spies ... by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither' (14,15).

The brethren were then put into ward for three days, during which time the sin against Joseph their brother came to the surface: 'We are verily guilty concerning our brother' (21). The result was that Simeon was taken and put into prison as a hostage, the remaining brethren being sent back home with corn. To their surprise, each man found his money with which he had paid for the corn, in the sack's mouth, and realized that this portended further trouble for them: 'And when both they and their father saw the bundles of money, they were afraid; and Jacob their father said unto them, Me have ye bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me' (Gen. 42:35,36).

The Remedy. There are three remedies suggested in this narrative:

- (1) The Hostage of Simeon: 'And took from them Simeon, and bound him'.
- (2) The Sacrifice Suggested by Reuben: 'Slay my two sons, if I bring him not to thee'.
- (3) The Suretyship of Judah: 'Send the lad with me, I will be surety for him; of my hand shalt thou require him, if I bring him not unto thee ... then let me bear the blame for ever'.

In these three suggestions we may see three ways in which sin can be dealt with.

- (1) Simeon's way. This is futile, for it can neither make reparation nor restoration.
- (2) Reuben's way. This goes further, and sees the need of the sacrifice, but two dead grandsons would be no compensation for Benjamin.

To Reuben's offer might be answered:

'None of us can by any means redeem his brother' (Psa 49:7).

'The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect ... For it is not possible that the blood of bulls and of goats should take away sins' (Heb. 10:1-4).

Reuben was giving of his best. So the sacrifices and offerings of the law were the people's best, but they had no power to deliver from sin. Simeon the hostage was no remedy. Reuben's sacrifice was no remedy. What made the difference in Judah's case? Simeon was a hostage, Reuben's sons were substitutes, but Judah was himself a surety, and it is in the combination of the two features, 'himself' and 'surety', that Judah's remedy transcends that of the 'hostage' and the 'substitute'.

(3) Judah's way. Judah steps forward when all else has failed and says: 'I (emphatic pronoun) will be surety for him; of my hand shalt thou require him. If I bring him not unto thee, then let me bear the blame for ever' (Gen. 43:9). So, in Hebrews 10, setting aside all sacrifices and offerings that could not take away sin, the Lord Jesus, the true Judah, steps forward and says, 'Lo, I come (in the volume of the book it is written of Me), to do Thy will, O God ... by the which will we are sanctified through the offering of the body of Jesus Christ once for all' (Heb. 10:7-10). Here is not the thought of a hostage, nor merely of substitution, but of suretyship involving identification: 'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage' (Heb. 2:14,15).

When Jacob's sons journeyed again to Egypt, taking Benjamin with them, Joseph arranged that Benjamin should be suspected and detained. This led Judah to step forward and make that moving speech which, when Joseph heard, 'he wept aloud' (Gen. 45:2).

Judah rehearsed the history of their movements, told of Jacob's reluctance to part with Benjamin, and how Jacob would certainly die if Benjamin did not return with his brethren. Judah is the true intercessor, and his pleading reaches its climax in the words: 'For how shall I go up to my father, and the lad be not with me?' (Gen. 44:34). Judah's word 'blame' in the phrase, 'Then shall I bear the blame to my father for ever' (verse 32), is the word 'sin', as in Reuben's statement in Genesis 42:22, 'Do not sin against the child'.

It is surely something to ponder that this word chata ('sin' and 'blame') occurs in this narrative in but these two references. There was the sin of Israel's sons, and Judah in his suretyship seems to suggest that he would bear that sin forever if he failed. While this is but faintly foreshadowed in the type, it is wondrously true in the reality: 'Who His own self bare our sins in His own body on the tree' (1 Pet. 2:24).

Judah, like Aaron, breaks down, as types always must, for Judah had sinned equally with his brethren, but of the true Surety it is written: 'He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him' (2 Cor. 5:21). Christ is more than hostage, more than substitute, He is surety. As such He has so identified Himself with us, and with our need, that when He died, we died (Rom. 6:8); when He was crucified, we were crucified (Gal. 2:20); when He was buried, we were buried (Col. 2:12); when He was raised from the dead, we were raised (Col. 3:1); when He was seated in the heavenlies, we were seated in the heavenlies in Him (Eph. 2:6). This is suretyship. Its essential element is more than substitution; it is interweaving, mingling, identification. As we read Colossians 3:1 and Ephesians 2:6, can we not hear our Surety saying,

'How shall I ascend to My Father, and the child Benjamin (the son of My right hand) be not with Me?'

'With me'-- there lies the secret of suretyship, and the reason why it transcends all the offerings of bulls and goats.

What was the first message sent by the risen Christ to His disciples? The message that echoed the words of Judah the surety:

'Go to My brethren, and say unto them, I Ascend unto My Father, and your Father' (John 20:17).

'How shall I Ascend to my father, and the lad be not with me?' (Gen. 44:34).

Further, let us not miss the emphasis upon 'Himself'. Reuben offered his two sons. Judah offered himself. Paul, in Galatians 2:20 just quoted, glories in the fact that 'the Son of God loved me and gave Himself for me'. The innocent lamb or the splendid bull died as sacrifices, but it could never be said of such, 'It loved me and gave itself for me'. That is where sacrifice and offering fail, and that is why the Surety said, 'Lo, I come'.

It is 'His own blood', not the blood of others (Acts 20:28; Heb. 9:12). It is 'His own body' (Heb. 10:10; 1 Pet. 2:24). It is 'His own self' (1 Pet. 2:24). Christ gave 'Himself' for our sins (Gal. 1:4). 'He loved me and gave Himself for me' (Gal. 2:20). 'He gave Himself for the church' (Eph. 5:25). 'He gave Himself a ransom for all' (1 Tim. 2:6). He offered up Himself (Heb. 7:27; 9:14). We therefore glory in the fact that, while Christ exhausted all the meaning of the sacrifices and offerings in His own once-offered Sacrifice, He did something infinitely more -- He became not only Substitute and Sacrifice, but Surety, and this identification with Himself is our great pledge of life; 'Because I live, ye shall live also'.

Reuben's sons, though slain as promised, would not have brought Benjamin back, or satisfied the father's heart for the loss of his son.

Judah's suretyship did not offer to forfeit something if Benjamin were lost. Judah identified Benjamin with himself. If Benjamin stayed, he stayed, and if Judah returned, Benjamin would return with him. The Offering of Christ transcends all sacrifices ever offered in many ways, but in this one in particular -- He was raised again from the dead. That feature belongs to His position as Surety: 'He was raised again because of our justifying' (Rom. 4:25). As the risen One, He became 'the Firstfruits of them that slept'. The thought of the Surety is also seen in 1 Thessalonians 4:14: 'If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him'.

As our Surety He lives now at the right hand of God. As our Surety He is yet to be manifested as 'our life' and we are to be manifested 'with Him' in glory. As our Surety He will present us holy and without blemish.

May this blessed fulness of Christ satisfy each heart, as it satisfies the Father.

Christ the Sin bearer

The particular aspect of the great Sacrifice for sin to which we would direct attention is found in Isaiah 53. We are happy in the consciousness that to those who are in any measure in sympathy with the witness of this Analysis, proof that Isaiah 53 is Messianic prophecy is unnecessary. We rejoice at the simple reply of Philip in Acts 8:35: 'And Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus'. The whole chapter is rich in teaching, the special feature for our present study being but one precious line of truth out of many, viz.: 'He shall bear (sabal) their iniquities ... He bare (nasa) the sin of many' (Isa. 53:11,12).

How are we to understand the meaning of the word 'bare'? The Hebrew word nasa means 'to lift up'. It is so used in the expressions 'to lift up the eyes, the voice, the feet and the countenance' (Gen. 13:10; 27:38; 29:11; Num. 6:26). By an easy transition it means 'to lift up, and so bear or carry a burden', as in Genesis 45:23 and Exodus 25:14. We could fill pages with various translations and usages, but we should do little more than improve our knowledge of the A.V. as a version. What we desire is a knowledge of the truth, and especially, at the moment, the true doctrinal meaning of the words 'to bear iniquity'.

To bear, and to forgive

We find the same word 'bear iniquity' as we do 'forgive iniquity'.

'He shall Bear his iniquity' (Lev. 5:1, cf. 17).

'shall Bear his sin' (Lev. 24:15).

'Forgive the trespass' (Gen. 50:17).

'Forgiven the iniquity' (Psa. 85:2).

When Abraham prayed for Sodom he used the word when he said: 'Wilt Thou also destroy and not spare the place?' (Gen. 18:24,26). Then there is that classic example of double meaning of Genesis 4:13:

'My punishment is greater than I can bear' (A.V.).

'Mine iniquity is greater than that it may be forgiven' (A.V. margin).

Rashi translates the passage: 'Is mine iniquity too great to be forgiven?' The LXX favours the A.V. margin. Possibly the fulness of the original can only be expressed when the passage is rendered: 'Mine iniquity is greater than can be lifted up'. This gives the double thought. It was beyond Cain's ability to 'lift up' this burden of sin, and it was equally beyond his faith or hope that it could be 'lifted up' from him by the mercy of God. It is this vicarious 'lifting up' that is set forth in the sacrifice. Before we can enter into the teaching of Isaiah 53 or the New Testament doctrine of the sacrifice for sin, we must acquaint ourselves with the scriptural expression 'to bear iniquity'.

Bear sin, and die

That the bearing of sin exposed the bearer to death is made evident by Numbers 18:22 and Exodus 28:43 'lest they bear sin, and die', and Leviticus 22:9: 'They shall therefore keep Mine ordinance, lest they bear sin for it, and die therefore'. There are two ways wherein one person may bear the iniquity of another. One way is by becoming a voluntary sacrifice for the other person, the other way by being morally responsible for someone else. This second way is explained in Numbers 30:15. There we find that if a husband, by the exercise of his authority over his wife, shall prevent her from fulfilling a vow made unto the Lord, after that the husband has given his sanction: 'Then he shall bear her iniquity', and suffer the consequences.

Let us now come to Isaiah 53, and with all reverence seek to understand its teaching: 'Surely He hath borne our griefs, and carried our sorrows' (verse 4). Here we may obtain assistance from the parallelism of the Hebrew -- borne ... griefs ... carried ... sorrows -- the simple idea of lifting up being common to each. In Isaiah 53:11 this second word 'carry' is translated: 'He shall bear their iniquities', and so the evident correspondence of the passage is lost. Let us restore it.

'Surely He hath Borne our griefs,
and Carried our sorrows' (verse 4).

'He shall Carry their iniquities' (verse 11).

'He Bare the sin of many' (verse 12).

The bearing of our griefs and the carrying of our sorrows cannot be explained by speaking of the sorrow a righteous man feels when surrounded by sin and sinners. We are told that Lot vexed his righteous soul from day to day at the sin of Sodom, but Lot was not the sin-bearer for Sodom, neither did his daily vexation accomplish anything in delivering Sodom from the wrath to come. The bearing of sin led to death for sin, and that sin the sin of others.

When Israel saw their Messiah bearing grief and carrying sorrow, they said: 'Yet we did esteem Him stricken, smitten of God and afflicted'. They were mistaken in one solemn feature. Their mistake did not lie in the recognition of the smiting, or the affliction, but in the thought that the Lord was being dealt with by God for sins of His own. This can soon be proved: 'For the transgression of My people was He stricken' (Isa. 53:8). Isaiah 50:6, a truly Messianic passage says: 'I gave My back to the smiters'. And again chapter 53:7 says, 'He was oppressed and He was afflicted'. The

correction does not alter the fact of the smiting, but points to the fact that the Lord was smitten for others:

'But He was wounded for Our transgressions,
He was bruised for Our iniquities;
the chastisement of Our peace was upon Him;
and with His stripes, We are healed' (Isa. 53:5).

Here is One taking the place of others, bearing the punishment due to their sins, innocent and righteous in Himself, yet having the iniquity of others laid upon Him. This is substitution indeed. If the word 'vicarious' means acting or suffering for another, the sufferings and death of Christ were essentially vicarious.

This suggestion of transfer, that of which we are conscious as we read these words, is turned into certainty and a matter of revealed truth in the next verse:

'All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him (or made to meet on Him) the iniquity of us all' (Isa. 53:6).

These words 'made to meet' are found in verse 12, where they are translated 'made intercession' or 'made a meeting' for transgressors. What wonders are here! The blessed Lord Himself, a meeting-place for our sins in judgment, and a meeting-place for ourselves in grace! That the Lord's sufferings were definitely substitutionary, we can see in the whole record of this wonderful chapter:

'He was oppressed, and He was afflicted ... He was cut off out of the land of the living: for the transgression of My people was He stricken' (Isa. 53:7,8).

By following the R.V. of verse 9, and translating 'although' in place of 'because', we get a clearer statement.

'Although He had done no violence; neither was any deceit (found) in His mouth. Yet it pleased the Lord to bruise Him'.

Here the innocence of the sufferer is stressed. He was wounded for our transgressions. This 'bruising' and 'putting to grief' constituted His 'offering for sin' (verse 10). 'His soul' that made an offering for sin, was 'poured out unto death' (verse 12). Here is sin-bearing. The fact that the word means 'lift up' makes it possible for the word to mean the Saviour's great Sacrifice, and the sinner's forgiveness.

The forgiveness of sins is too wonderful a theme to be fully dealt with here. All that we can point out is that this particular aspect reveals the nature and the ground of forgiveness in the one idea, 'to lift up'. My Saviour 'lifted up' my sins, and carried them in His own body on the tree, and as a result of that sin-bearing, my sins have been forgiven or 'lifted up' from me.

Tabernacle. It does not fall within the very prescribed limits of this volume to go extensively into the actual make-up of the Tabernacle erected by Moses in the wilderness. This we must do in some measure, but the greatest service will be to direct attention to the way in which the apostle speaks of it in the epistle to the Hebrews.

The purpose that is in view in Hebrews 9 is to show that the Old Covenant with all its types and ordinances, was waxing old and 'ready to vanish away' (Heb. 8:13). We can understand how difficult it must have been for these Hebrew believers to relinquish the services associated with the Old Covenant, but the writer, by exposing the fact that the services and sacrifices of the Old Covenant never actually touched the conscience, and by exposing to their view the excellencies of the heavenly realities now opened to them through the mediation of Christ, would lead them 'on to perfection'. Here, as Dr. John Owen puts it, the author:

'Takes off the veil from the face of Moses, declaring the nature and end of the old covenant, the use, signification and efficacy of all the institutions and ordinances of worship thereunto belonging ... the best among them were much in the dark as to their proper use and signification. For the veil was so on the face of Moses, that the children of Israel could not look stedfastly to the end of that which was to be abolished (2 Cor. 3:13). This he now doctrinally removes ... Unto the general end mentioned, the apostle makes use of all sorts of arguments, taken from the constitution, nature, use, efficacy, offices and ordinances of the one covenant and the other: comparing them together. And in all his arguings, he openly designs the demonstration of two things:

- (1) That the Old Covenant, with all its administrations, was to cease.
- (2) That it was not only to the advantage of the church that they should do so, but absolutely necessary, that it might be brought unto that perfect state which it was designed unto.

In order with the first of these, he hath done two things in the preceding chapters.

- (1) He hath declared, that these were prefigurations and predictions of the cessation of the first Covenant, and all its administrations.
- (2) He hath evinced the necessity hereof, because that Covenant could not consummate the state of the church, and both these he confirms by the consideration of the typical nature of all its ordinances and institutions. For whereas there was in and by them a representation made of heavenly things, those heavenly things themselves could not be introduced, without their removal.

Turning to Hebrews 9, and its references to the Tabernacle, we observe that this chapter hath two general parts.

- (1) A proposition and declaration of the fabrics of the Tabernacle, its furniture and the services performed therein, (verses 1-10).
- (2) A declaration of the nature of the Tabernacle and sacrifice of the Lord Christ, with the end and efficacy thereof (verses 11-28).

Of the first general, there are four parts:

- (a) A proposition of the constitution of the Tabernacle of old, with all its utensils and furniture, as it was prepared for the service of the priests (verses 1-5).
- (b) The use of that Tabernacle and the things in it, in and unto the sacred duties and services of the priests (verses 6,7).
- (c) The Judgment of the apostle upon the whole, both of the fabric and its use (verse 8).
- (d) The reason of that judgment (verses 9,10)'. .

So far John Owen.

Coming now to Hebrews 9 itself. Just as the apostle contrasts 'the earthly house of this tabernacle' which was to be 'dissolved' with the building of God, an house not made with hands, eternal in the heavens when he speaks of this body and the resurrection body of glory (2 Cor. 5:1,2), so, when speaking of the Tabernacle erected in the wilderness as contrasted with the 'greater and more perfect Tabernacle, not made with hands, that is to say not of this building' (Heb. 9:11), the same apostle applies the word 'worldly' to that earthy and earthly 'sanctuary' (Heb. 9:1). Incidentally, the similarity of language and argument here, with the exclusive use, in the epistles, of the expression 'made with hands', is one of the many indications that Paul is the writer of Hebrews. (See article Hebrews2).

It will be noticed that the golden altar of incense is omitted from the first list, and that the golden censer is added to the second list (Heb. 9:2-5). If we interpret the golden censer as the altar, we make the apostle to teach that the golden altar was in 'the holiest of all' which it certainly was not. The LXX uses the word thumiaterion in 2 Chronicles 26:19 and Ezekiel 8:11, where both passages read 'censer' and can mean nothing else.

It seems to be the intention of the apostle to enforce the great lesson of Hebrews by the somewhat unexpected alteration. Both the golden altar and the golden censer speak of intercession, and our hearts are directed upward to the right hand of God, where the great high Priest ever liveth to make intercession, having passed into the heavenly holiest of all. We read in Leviticus 16:12,13 that the high priest took a censer full of burning coals of fire from off the altar and made a cloud of incense to cover the mercy seat, and it is to this that the writer points in this chapter in Hebrews.

'The Holy Ghost thus signifying'. Do let us observe this statement. By the use of the words 'The Holy Ghost' he completely sets aside all the critical attacks upon the veracity of the records of Exodus, and by the word 'signifying', he endorses the idea that all these items of Tabernacle furniture and service were typical, prefiguring the better things that belong

to Christ and His salvation. (See article entitled Strangers and Sojourners with Me, p. 302).

Temptation. With special reference to Hebrews 4:15:

'For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin' (Heb. 4:15).

How are we to interpret the words 'in all points'? How are we to understand the sequel, 'yet without sin'? How does this passage influence our understanding concerning the sinlessness of the Man Christ Jesus?

There have been those who have argued that the presence of the words 'in all points', implies the inclusion of every temptation which besets mankind, and, in consequence, have been driven by the irresistible force of logic to affirm that He must therefore have had a 'fallen nature', even though He actually 'did no sin'. The seriousness of the subject should be felt by all. To most of our readers, the teaching that the Saviour had a 'fallen' nature would come as a shock. Moreover, the believer himself is involved, for he cannot be unmoved by the consequences of the examination of the words 'tempted in all points like as we are'.

In order, therefore, to discover the scope of the argument that contains these pregnant words, we propose an examination of the epistle to the Hebrews and, following that, an examination of other passages where the words 'tempt' and 'temptation' are used, so that, if possible, we may arrive at a Scriptural understanding both of the range of temptation indicated in Hebrews 4:15 and the meaning, origin and different forms of temptation as indicated by the usage of the word in this epistle and in other parts of the New Testament.

The scope of any passage of Scripture is indicated by its literary structure, and most of our readers already possess the structure of the epistle to the Hebrews, which is set out in full in the article entitled Hebrews2. For our present purpose we will lift out two corresponding members only, because in them are found every occurrence of the words 'tempt' and 'temptation' in the epistle.

B Heb. 3 to 6.

on to perfection

'The Profession'
(Homologia)
(3:1; 4:14)

Let us come boldly.
Example of unbelief.
Perfect v. Babes.
No renewal unto repentance.
Senses exercised.
Crucify afresh the Son.

B Heb. 10:19 to 12:25.

back to perdition

'The Profession'
(Homologia/eo)
(10:23; 11:13)

Let us draw near.
Examples of faith.
Sons v. Firstborn.
Found no place for repentance.
Discipline exercised.
Trod under foot the Son.

There can be no question but that these two sections very closely correspond with one another, and if they contain all the occurrences of 'tempt' and 'temptation' that are to be found in the epistle to the Hebrews, then those temptations must be intimately related to the two ideas of 'perfection' and 'perdition'; with 'going on', or with 'drawing back'. When we come to consider the first portion of Hebrews that contains the passage under review, we discover that its historic background is the story of Israel's failure in the wilderness; a failure to 'go on unto perfection', with which the words 'tempt' and 'temptation' are closely interwoven.

Hebrews 2:17 to 4:16			
A	2:17 to 3:1.	tempted	Succour Profession.
	B 3:2 to 4:11.	'if'	The Temptation.
		'if'	They tempted Me.
A	4:12-16.	tempted	Help Profession.

It will be seen that Hebrews 4:15 is an integral part of this larger context, and no interpretation is therefore valid that ignores or contravenes the general direction of the teaching of the larger context. A 'profession' is in view; something to 'hold fast'; something involving trials and self-denial; something that may be lost. Further, with the structure before us, it is impossible to isolate Hebrews 4:15; we must keep in mind the temptation mentioned in chapter 3.

'Your fathers tempted Me' (Heb. 3:9), said God. Now whatever questionable views we may entertain concerning the temptations to which our Lord was subjected in the days of His flesh, no such thoughts are possible when we consider the words, 'Your fathers tempted Me'. It is not only repugnant to common sense, but contrary to positive Scripture, that God can, by any possibility, be 'tempted' to, or by, evil. 'God cannot be tempted with evil', is the categorical statement of Holy Writ (Jas. 1:13), consequently we are immediately faced with a fact concerning 'temptation' that must influence our views of Hebrews 2:18 and 4:15.

If we had continued the quotation of Hebrews 3:9 we should have read, 'When your fathers tempted Me, proved Me, and saw My works forty years'. 'Proved' is dokimazo, 'to test, try, as a metal'. This meaning is borne out by the passages in Hebrews 11, 'By faith Abraham, when he was Tried (peirazo, "tempted"), offered up Isaac' (Heb. 11:17). Shall we say that God tempted Abraham to sin when He made the great demand concerning Isaac? God forbid! because Scripture positively declares that God never tempts man to sin (Jas. 1:13), and also because a reading of Genesis 22 reveals that this 'temptation' was a 'testing' of Abraham's faith, 'Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from Me' (Gen. 22:12).

The contexts of the references to temptation in Hebrews 2 and 4 introduce such words as 'succour', 'sympathy' ('cannot be touched with'), 'infirmities', but we can scarcely speak of 'sympathy' and 'infirmities' when we speak of sin as it appears in Scripture.

The word translated 'succour' (Heb. 2:18) and 'help' (Heb. 4:16) occurs once more in Hebrews 13:6, 'So that we may boldly say, The Lord is my Helper'. This is associated, not with 'sin' or 'forgiveness', but with the

promise that the believer would never be forsaken, and in connection with 'what man shall do' unto us, not what we might inadvertently do ourselves.

Another word which occurs in Hebrews must be included in our examination, and that is the word peira. This occurs twice in Hebrews:

'By faith they passed through the Red sea as by dry land: which the Egyptians assaying (making the attempt) to do were drowned' (11:29).

'Others had trial of cruel mockings and scourgings' (11:36).

In neither passage can the idea of 'tempting' be discovered. In the first passage 'attempt' gives good English and incidentally reveals that, in our own mother-tongue, the word 'tempt' means a 'trial' or 'attempt'. The other reference (Heb. 11:36) is but a variant of the word translated 'tempted', and needs no comment.

To complete the tale of occurrences of peirazo in Hebrews, one more reference must be included. In Hebrews 5:13 we find the negative, apeiros, where it is translated 'unskilful', which accords with the classical rendering 'untried' and 'inexperienced' and with the LXX usage:

'Surely they shall not see the land which I sware to their fathers; but their children which are with Me here, as many as know not good or evil, every inexperienced (apeiros) youth, to them will I give the land' (Num. 14:23 LXX).

The reader will recognize the influence of this LXX rendering in Hebrews 5:13,14, where the unskilful 'babe' is contrasted with the 'perfect', who discerns 'good and evil'.

As they stand, the words, 'yet without sin', in chapter 4:15, suggest to the English reader, 'yet without sinning', as if our Lord was actually tempted to steal, to murder, to commit adultery, but resisted. We only allow ourselves to write this in order to bring this doctrine and its consequence into the light, for there is no necessity so to translate or interpret the words choris hamartias. In his Lexicon choris is rendered by Dr. Bullinger 'apart; asunder'. It comes from chorizo, 'to put asunder', 'to separate', as in Matthew 19:6 and Romans 8:39. In Hebrews itself we read, concerning the Saviour, that He was 'holy, harmless, undefiled, separate (chorizo) from sinners' (Heb. 7:26).

Dr. John Owen quotes the Syriac Version of Hebrews 4:15 as reading 'sin being excepted'. J. N. Darby and Rotherham read 'apart from sin'.

The positive witness of the epistle to the Hebrews as a whole, and of this expression in particular, is that the temptation referred to in the words 'tempted in all points' refers to the testings and trials of the pilgrim on his journey through the wilderness of this world, as he presses on to perfection; it does not refer to, or include, those temptations to sin which are only possible to those who have within them the effects of the Fall.

For the present, let us rejoice that there is no trial that the believer can experience in relation to his 'profession' as a pilgrim and stranger, that his Lord does not fully know, with which He does not fully sympathize, and for which there is not ample provision:

'My brethren, count it all joy when ye fall into divers temptations'
(Jas. 1:2).

It would be strange indeed if the believer who fell into all manner of temptation to do evil, should count it 'all joy', but it is clear that temptation of this kind is far from the mind of James, for he immediately goes on to say 'knowing this, that the trying of your faith worketh patience' (Jas. 1:3); and, like the epistle to the Hebrews, associates this tempting, or trying, with 'perfection', 'Let patience have her perfect work' (Jas. 1:4).

After speaking of a double-minded man who is unstable in all his ways, and of the danger of pride, he uses a figure that takes our minds back to the Gospels; 'For the sun is no sooner risen with a burning heat, but it withereth it the grass' (Jas. 1:11), a passage that recalls the parable of Luke 8:13; 'They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away'. The withering of the burning heat of the sun (Matt. 13:6; Mark 4:5,6) is likened to 'affliction or persecution for the word's sake' (Mark 4:17). This being the case, we are prepared to find, and do find, a reference to temptation similar to that found in Hebrews:

'Blessed is the man that endureth temptation; for when he is tried (or having become approved, dokimos), he shall receive the crown of life, which the Lord hath promised to them that love Him' (Jas. 1:12).

The introduction of the words 'approved' and 'crown' brings the passage into line with the epistle to the Hebrews, which also urges the believer to endure and to run with patience the race set before him, and which more than once speaks of reward for such conduct.

James now turns to the aspect of temptation that arises from, and leads to, sin:

'Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man' (Jas. 1:13).

If these words be taken literally, we are immediately faced with a problem, for we get the two contrary statements, 'Neither tempteth He any man' (Jas. 1:13), and 'God did tempt Abraham' (Gen. 22:1). But this is the case only upon the surface, for the reader of the Scriptures will probably be aware that throughout the Old and New Testaments there appears a figure of speech called Ellipsis, or Omission, and that in many passages the sense is found by supplying by repetition a word that has already gone before. If in James 1:13 we repeat the governing clause, 'with evil', all will be clear. 'Let no man say when he is tempted (to do evil things), I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man (with evil)'. This, however, is negative; the positive follows, 'But every man is tempted (to do evil things), when he is drawn away of his own lust, and enticed' (Jas. 1:14).

That these two aspects of temptation are in mind in the epistle of James is evident, for he could not teach, 'My brethren, count it all joy when ye shall fall into divers temptations ... and are led away by your own lust, and enticed ... bringing forth sin and ending in death' (Jas. 1:2,14,15), yet such must be the implication of James 1:2 if there is no difference between

that testing which comes from God, and is associated with going on unto perfection, and those temptations that spring from our own depravity.

Returning to the positive teaching of James 1:14, let us note its bearing upon the text, 'He was tempted in all points like as we are'. It is one thing for a congregation to stand and say, 'We are all miserable offenders', and quite another for one member to stand and publicly confess that he is a thief. In the same way, it is one thing to quote the passage from Hebrews 4, which says that Christ was tempted in all points like as we are, and quite another to be specific and say that Christ was actually tempted to steal. What is it that causes the presence of an unprotected pound note to be a temptation to a man? Is it an outside temptation or is it something within? It is difficult, without a feeling of irreverence, for us to bring our Lord into this controversy: let us therefore, take a step down and cite two fellow-beings as examples. First, the 'chief of sinners', Paul, the apostle. Is it conceivable that, had Paul entered a synagogue and found the place unattended, the presence of a piece of money lying uncollected would be the slightest temptation to him? Our answer must be 'No'. The second example, dear reader, is yourself. Were you to come into the Chapel of the Opened Book and discover that the offering had not been taken charge of by the Treasurer, would that be a temptation to you to steal? You rightly repudiate the thought. Why? Because the grace of God and the gift of the new nature make temptation of that kind virtually impossible.

So we return to the Lord Himself. As He had no corrupt and depraved nature, He could never be 'led away' by lust and enticed, and, that being the case, no amount of emphasis upon the words 'in all points' can ever teach the evil and destructive doctrine we here oppose. The very presence of temptation to sin pre-supposes evil already within. He, the Saviour, could mingle with publicans and sinners and remain undefiled. Contrary to all law, He could touch a leper and remain immune. We might as well consider that a sunbeam gathers contamination by shining on a rubbish heap as that, even in the presence of the most gilded opportunity, Christ could be tempted to sin.

It is possible that the reader's mind may have turned back to Genesis 3 and questioned how far all that we have said would apply there. For the moment, our answer is that the words 'tempt', 'temptation' and 'tempter' are never once used of the Fall of man, in either the Old Testament or New, and, therefore, believing in the inspiration of all Scripture, we must abide by this fact and exclude the passage from our present considerations.

Turning to the other Circumcision epistles we find that Peter alone uses the word peirasmos, translated 'temptation', and that three times:

'Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations' (1 Pet. 1:6).

Let us note: these tempted believers are, at the same time, 'greatly rejoicing' in salvation; the temptations are 'for a season' and 'if need be', and as a result they are 'in heaviness', or as the word is elsewhere translated 'grieve' (Eph. 4:30); 'sorrowful' (2 Cor. 6:10). It sounds a contradiction to say that a believer who thus rejoiced, and who was thus grieved, could at the same time be yielding to, or tempted to, actual sin. But we have no need to interpose on our conjectures, for Peter himself goes on to expand and explain the meaning. 'That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus

Christ' (1 Pet. 1:7). Here, 'that' is 'in order that'; 'trial' is to dokimion, 'the proof after testing', and the result of the trial, 'praise and honour and glory' at the appearing of the Lord. It is utterly impossible to import temptation to sin into 1 Peter 1:6. It is the trial of faith that is in view. If it were needed, the fullest confirmation of this interpretation is contained in 1 Peter 4:12:

'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye ... let none of you suffer as a murderer, or as a thief ...' (1 Pet. 4:12-15).

This passage is so eloquent in the distinction which it makes between temptation as a test, and temptation to sin, that we add no word of our own, except to say that the trial here, which is called 'fiery' and is partaking of Christ's sufferings (not at all being led away by evil things), is the translation of the Greek word peirasmos.

The only other reference is that of 2 Peter 2:9:

'The Lord knoweth how to deliver the godly out of temptations'.

The context of this statement speaks of the deliverance of 'just Lot', who escaped the overthrow of the cities of Sodom and Gomorrhah, which overthrow was an ensample of the fate that awaits the ungodly.

It is clear by this examination that the epistles of the circumcision use the word 'temptation' consistently, and always in the sense of trial; not in the sense of enticement to sin.

The word peira, which lies at the root of the words translated 'tempt', 'temptation', 'try' and 'prove', means a point, or an edge, or, as we would call it, a 'probe'. It is a well-known phenomenon in language for 'b' and 'v' to be interchangeable, consequently we are not surprised to learn that the verb 'to prove' comes from probare, 'to test as to its goodness', which in turn comes from the word probus, 'good'. So we find such words as 'probable', 'probate', 'probation', 'probity', all coming from the same root, and having the basic meaning of 'testing for goodness'.

The word 'probe' means either an instrument, or the act of searching, exploring and trying. In the great majority of the passages where 'tempt' and 'temptation' occur in the New Testament, the meaning is just this 'probing to discover whether goodness is present', and only in a few passages can the popular idea of 'tempting to commit sin by solicitations, and an appeal to evil desire within' be discovered.

We return, therefore, to the original verse that caused this examination, and rejoice to know that in all the 'probing' and 'testing' that must be undergone on the way to glory, we have both the sympathy and the succour of Him Who was tested in all points like His brethren, 'sin excepted'. Where temptation issues in sin, not sympathy, succour and infirmity, but forgiveness and restoration are needed, and forthcoming, but in such experiences the Son of God can have no part. He needed not forgiveness, He was never deflected, He needed not to be restored.

In conclusion, we would draw the reader's attention to the equivalent words used in the Old Testament. First, those in the A.V.

- (1) Nasah To try; prove; Genesis 22:1.
- (2) Massah A trying; Psalm 95:8.
- (3) Bachan To try, test; Malachi 3:15.

In addition to these, peira (Gk) and derivatives translate various Hebrew words, which are not translated 'tempt' or 'temptation' in the A.V. These we give to make evidence complete.

- (4) Inyan Travail, business, Ecclesiastes 5:3.
- (5) Gedud A troop, Genesis 49:19.
- (6) Tsaba Host, 'appointed time', Job 7:1.
- (7) Lahah A mad man, Proverbs 26:18.

Tromm lists a few various readings, none of which make any difference to the results already obtained. They are too complicated to set out here, and indeed the reader who is so far advanced as to be able to follow any such attempt would already be independent of our help, these studies not being written for such.

May we count it all joy that we are counted worthy of being tested, and flee all solicitations to the 'old man' within us. Realizing that the one form of temptation but 'probes to discover the good' that has been implanted by the new nature, we can recognize that the other but seeks to accomplish our downfall by stimulating the desires of the old nature. In the former, the Saviour has shared; from the latter the Saviour was separated, but for them He suffered on the tree.

Let us prove (probe) all things; let us search to see; let us hold fast the form of sound words.

Two Genealogies of Christ. (See article Luke's Gospel (p. 55)).

THE VOLUME OF THE BOOK

The canon of the Old Testament

The testimony of the Lord Jesus Christ to the Old Testament Scriptures as a whole, and to their various parts, is the supreme witness that the church has, or needs. Without diminishing that supreme authority, it may, however, be helpful if we inquire into the evidence we possess of the canonicity of the Old and New Testaments.

The word 'canon', from the Greek word kanon, in its primary sense means a 'reed', thence a 'cane', a 'cannon', and the 'canon'. Each derived word is related to the idea of something straight; hence 'canon' comes to mean 'rule', and is so translated in Galatians 6:16 and Philipians 3:16. When we speak of the canon of Scripture we therefore mean those sacred books which are genuine, authentic and authoritative. It may be as well to see clearly the distinction between these three related terms.

Genuine. A book is genuine if it was actually written by the person whose name it bears, or, if anonymous, it contains evidence that it was written at the time when it purports to have been written, either expressly or by undesigned evidence of its contents.

Authentic. A book is authentic if the matters of fact with which it deals actually occurred.

Authoritative. In the case of the Scriptures, by their very nature, if they are both genuine and authentic, they necessarily become authoritative.

Now a book may be genuine but not authentic as, for instance, Gulliver's Travels by Dean Swift. There is no doubt as to its genuineness, but no one believes that the events described by Dean Swift ever occurred. A book may be authentic without being genuine, that is, it may contain actual facts, but be written by a person pretending to be another, and in another age. If, however, it is established that Moses wrote the books of the law, and if it is further established that the things recorded actually took place, then the very nature of the books once so proved, makes them of supreme authority. Matters of fact such as these, depend for their proof upon external and internal evidences, the external evidence being the testimony of witnesses; the internal, the evidence of language, style, reflected colour, etc.

At the time of Christ the canon of the Old Testament was fixed, and we remember how He endorsed its threefold composition when He spoke of 'The Law, the Prophets and the Psalms' (Luke 24:44). There is a consistent testimony to this canon of the Old Testament extending from the days of the Prophets to the days of Christ. Let us call some of the witnesses.

The witness of Josephus

Flavius Josephus, a Jew of distinguished priestly line, was born in a.d. 37. He wrote The Wars of the Jews, The Antiquities of the Jews, an autobiography, and a treatise against Apion. The following is the weighty opinion of Bishops Porteous and Scalliger:

'The fidelity, the veracity and the probity of Josephus are universally allowed; and Scalliger in particular declares that, not only in the affairs of the Jews, but even of foreign nations, he deserves more credit than all the Greek and Roman writers put together'.

Here is the testimony of Josephus concerning the Old Testament Scriptures:

'For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books,* which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses ... the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, and precepts for the conduct of human life.

* See the chart on page 408.

... how firmly we have given credit to those books of our nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those

books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them' (Apion, Bk. 1. Par. 8).

Here is the testimony of a man who most evidently expresses his deep conviction, and not his own only, but that of the national mind as well. We draw attention, moreover, to the fact that this man, who would sooner die than add to, or take away from the sacred Scriptures, declares that the Hebrew canon consists of twenty-two books only. Most readers are aware that the English Old Testament contains thirty-nine books, but this is because the twelve minor prophets are reckoned separately, and double books like 1 and 2 Chronicles are counted as two. In the Hebrew canon Ruth is reckoned with Judges, Nehemiah with Ezra, Lamentations with Jeremiah, and as we have said, the twelve minor prophets are treated as one.

Some reader may object that The Companion Bible gives in Appendix 1 a list of twenty-four books of the Old Testament, but this is only true if Ruth and Lamentations be considered as separate books. Josephus and others deal with the books as they were associated together, and the placing of Ruth and Lamentations with larger books makes the difference.

We would supplement Josephus by one or two other authorities of high standing:

Origen enumerates the books of the Old Testament and says the Hebrew canonical books number 'two and twenty, according to the number of the (Hebrew) Alphabet'.

Athanasius says in his synopsis: 'Our whole Scripture is divinely inspired, and hath books not infinite in number, but finite, and comprehended in a certain canon. The canonical books of the Old Testament are two and twenty, equal in number to the Hebrew letters'.

Cyril Of Jerusalem says, 'Read the divine Scriptures, the two and twenty books'.

We could quote others, but what has been cited is surely sufficient. The interested reader will find further confirmation in the writings of Hilary, Nazianzen, Epiphanius, Rufinus, Gregory the Great, and Jerome. The value of this testimony will be better understood when we have reviewed the canon of the New Testament.

Perhaps it would be well, seeing that we have referred to The Companion Bible, Appendix 1, to show that the structural arrangement suggested there remains practically unchanged. We will, therefore, repeat the Prophets and the Psalms with the necessary adjustment.

The Prophets

A	joshua	The Lord of all the earth, etc.
B	Judges and Ruth	Israel forsaking and returning to God.
C	samuel	Man's king rejected.
D	kings	Decline and fall under the kings.
D	isaiah	Final blessing under God's king.
C	Jeremiah and Lamentations	Human kings rejected.
B	Ezekiel	God forsaking Israel and

		returning in glory.
A	the minor prophets	The Lord of all the earth.

The reader may have observed that the addition of Ruth to Judges is a very blessed confirmation of the description, 'Israel forsaking and returning to God', and that gain instead of loss is ours by this adjustment.

The Psalms

A	The Psalms	Praises	God's purposes and counsels.
B	Proverbs	Words which govern or rule man's life.	
C	Job	'The end of the Lord'	
		Shown in Satan's defeat.	
D	Canticles	Virtue rewarded	Read at Passover.
E	Ecclesiastes	The Preacher	Read at Tabernacles.
D	Esther	Virtue rewarded	Read at Purim.
C	Daniel	'God's judgment'	
		Final defeat of Antichrist.	
B	Ezra and Nehemiah	Men who governed God's people.	
A	Chronicles	'Words of days'	God's purposes and counsels.

It will be noted that the removal of Ruth and Lamentations, lettered respectively E and F in The Companion Bible, makes no difference to the structure as a whole.

We have seen in a previous study that the Lord Jesus Christ accepted this Hebrew canon, and so did also His apostles as may be seen by a perusal of their epistles and recorded speeches. We have, moreover, in the Apocrypha the most absolute testimony to the fact that the canon was fixed centuries before Christ. In the prologue of Ecclesiasticus the author's grandson speaks of his grandfather giving himself to the reading of 'the law, and the prophets, and the other books of our fathers', which is sufficient proof that such a recognized collection of sacred books then existed.

We have, however, a more ancient and reliable witness than the son of Sirach, viz., the testimony of the Septuagint Version. Speaking roughly, 280 years before Christ, the Greek version of the Old Testament Scriptures, known to us as the Septuagint, was complete, and the books there translated are identical with our own Old Testament. We are so accustomed to handling this book that its extreme antiquity is lost upon us.

Let it be remembered that there is no evidence for any other ancient book that approaches the evidence that we possess, of the genuineness and authority of the books of the Bible. There is no authentic book that goes back as far as the books of the Old Testament.

Such is, in brief, the external witness to the Old Testament canon. On the other hand, the witness of language, allusions to manners and customs, times and circumstances, form a vast amount of internal evidence, alike too important and too extensive to enlarge upon here.

The following analysis of the way in which the Old Testament writers and books are quoted in the New Testament may form a useful appendix to this study.

Appendix

In the Gospels, the Lord quotes all the books of Moses. He quotes several of the Psalms, and the prophets Isaiah, Jeremiah, Daniel, Hosea, Jonah, Micah, Zechariah and Malachi as Scripture and authoritative. This is, of course, in addition to the references to the Law, and to the Scriptures, embracing the whole canon. The Lord does not quote from any of the Apocryphal books.

The Acts quote Genesis, Exodus, Deuteronomy, Samuel, Psalms, Isaiah, Joel, Amos and Habakkuk.

Paul quotes Genesis, Exodus, Leviticus, Deuteronomy, Joshua, Samuel, Kings, Job, Psalms, Proverbs, Isaiah, Jeremiah, Hosea, Joel, Habakkuk and Haggai.

James quotes Genesis, Exodus, Leviticus, Kings, Chronicles, Job, Proverbs and Isaiah.

Peter quotes Exodus, Leviticus, Psalms, Proverbs and Isaiah.

The Revelation quotes Genesis, Numbers, Proverbs, Isaiah, Ezekiel, Daniel, Hosea, Joel, Zephaniah and Zechariah.

The manner of quotation, and the fact that some quotations agree with the LXX, some with the Hebrew, and some with neither, must be a matter for further study. We give the above list simply as further evidence in the matter of the Old Testament canon.

The canon of the New Testament

The twenty-seven books that compose the New Testament, written by Matthew, Mark, Luke, John, Paul, James, Peter and Jude, have the uninterrupted testimony of antiquity to their genuineness, and there is absolutely no reason for supposing imposition or fraud. Michaelis says that in the case of the writings of the New Testament the testimony is much stronger than in the case of any other ancient writings such as Xenophon, Caesar, Tacitus and the like, for the books of the New Testament were addressed to large societies in widely distant parts of the world, in whose presence they were often read, and who acknowledged them as being the autographs of the writers themselves.

We must remember that, unlike other writings that have come down to us from antiquity, those of the New Testament were read over three-quarters of the known world, and that an unbroken succession of writers, from the very age of the apostles to our own time, make continual reference to or quotation from the New Testament Scriptures, and further, that these writers include not only friends but foes.

One quotation from the writings of Peter makes it very evident that the early church was quite prepared to receive as Scripture the writings of the apostles and prophets, for he speaks of 'all the epistles of Paul' (2 Pet. 3:16), and speaks of them as on an equality with 'the other Scriptures', which, when we know the mind of the Jew on the matter, is a very great admission. Somewhat similar is the association by Peter of Old Testament and New Testament writings as of equal authority when he uses the exhortation:

'That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour' (2 Pet. 3:2).

As Paul had used the term 'old covenant' in 2 Corinthians 3:14, it was quite natural that the writings of the apostles should be known as the 'new covenant' (Eusebius H.E. VI. 25), or 'The Gospels and the Prophets' (Clement of Alexandria, Ignatius, Justyn Martyr and others), just as Christ spoke of 'The Law and the Prophets'. Before the close of the second century, translations of the New Testament began to be made, and this effectively prevented any alteration, addition, or subtraction, for such a fraud would immediately become known and exposed, unless, indeed, we are credulous enough to believe that both friend and foe of different nations, languages, and opinions, should all, without exception, and by some tremendous miracle have agreed to countenance such a fraud.

The third edition of the Encyclopaedia Britannica says:

'This argument is so strong, that if we deny the authenticity of the New Testament, we may with a thousand times greater propriety reject all the other writings in the world'.

Look at the following facts that traverse any legitimate objections to the canonicity of the books of the New Testament:

- (1) It cannot be shown that any one doubted the authenticity of any book of the New Testament in the period when such books appeared.
- (2) No account is on record that would lead one to reject any such book as spurious.
- (3) No great length of time elapsed after the death of the writers before the New Testament was widely known.
- (4) The books of the New Testament are actually mentioned by writers living at the same time as the apostles.
- (5) No facts are recorded which actually happened after the death of the writers, apart, of course, from prophecy.

Let us now bring forward a few eminent witnesses to the canon of the New Testament.

Irenaeus, born a.d. 120, calls the books of the New Testament. *kanonai tes aletheias*, 'the rule of the truth'. Tertullian said of Marcion, the Gnostic, that he appeared to make use of a complete document. Clement of Alexandria, speaking of those who quoted from the Apocrypha, exclaims against those who followed any authority besides 'the true evangelical canon'. Origen was zealous in maintaining the ecclesiastical canon, recognizing 'four Gospels only, which alone are received without controversy in the universal church spread over the whole earth'. He has given us the list of the canonical Scriptures, 'that is the Scriptures contained in the New Testament'. Athanasius speaks of three sorts of books:

- (1) The canonical, those recognized at the present time.
- (2) The ecclesiastical, which were allowed to be read in the assemblies.
- (3) The apocryphal, which had no place in the canon at all.

When in a.d. 364 the Council of Laodicea ordained that no other book should be read in the churches but the canonical Scriptures of the Old and New Testaments, there was no idea that there they had for the first time the conception of a canon; on the contrary, it was the enforcement of a principle already established in the church.

We will now consider a little more carefully the witness of three of those cited above, Irenaeus, Clement of Alexandria and Tertullian. First of all, in order that these names may represent to the reader real persons, we give a brief biographical note:

Irenaeus (a.d. 120-200). Born in Smyrna, educated under Polycarp, who knew the apostle John personally. He became Bishop of Lyons in 177, and his writings make a folio volume of about 500 pages. He was martyred under Severus.

Clement of Alexandria (a.d. 150-215). Became master of the Catechetical School at Alexandria in 190.

Tertullian (a.d. 155-230). A Roman, born at Carthage. His writings fill a large folio. Vincentius said, 'What Origen was for the Greeks, that is to say first of all, Tertullian has been for the Latins, that is to say incontestably the first among us'.

These three men, representing three great areas, Greek, Coptic and Latin, are witnesses that cannot be denied.

The testimony of Irenaeus. Irenaeus is the most voluminous of all ancient writers who quote the New Testament Scriptures. The New Testament could almost be reconstructed from his works, so full are his citations. He was born only seventeen years after the death of the apostle John. No amount of extracts or lists of quotations can give the same effect as the perusal of a few pages of this man's writings. Many of his citations are without reference, as, for example, the following:

'For in that blessed dwelling place, heaven, there will be that distance placed by God Himself between those who have borne fruit, some a hundredfold, some sixty and others thirtyfold, and this is the reason why our Saviour said, that in His Father's house there are many mansions'.

We cannot, of course, fully quote Irenaeus, but must be satisfied with a summary. He speaks of the Gospels of Matthew, Mark, Luke and John as 'the gospel with the four faces', from which it is evident that there were four, and no more, at the time. He quotes the Acts of the Apostles over sixty times, and shows the harmony of the Acts with Paul's epistles. He cites 1 Corinthians over a hundred times, Romans over eighty times, Ephesians over thirty times, Galatians nearly thirty times, Colossians twenty times, 2 Corinthians eighteen times, Philippians eleven times, 1 Peter eleven times, 2 Thessalonians ten times, 1 Timothy five times, 2 Timothy four times, Titus three times, 1 John three times, and 1 Thessalonians twice.

Clement of Alexandria. Clement himself says in the first book of his Stromata that he 'approached very near the days of the apostles'. Kirchooper says:

'Clement, almost in every page, cites passages taken from the New Testament, from all the Gospels, the Acts of the Apostles, each of Paul's epistles, the 1st and 2nd epistles of John, that of Jude, that of Hebrews, and the Apocalypse'.

Tertullian. Although Tertullian is the latest of these three, he is the most ancient of the Latins whose writings have been preserved. Lardner says of Tertullian:

'The quotations made by this father alone, from the little volumes of the New Testament, are more extensive and more abundant than those from the works of Cicero by all the writers of all kinds and all ages'.

While the testimony of these three men is sufficient to prove that at a very early date the canon of the New Testament was recognized and accepted, it is but a tithe of the witness available. Others of the many more who attest the canonicity of the books of the New Testament are:

Clement of Rome, died a.d. 99.
Ignatius, Bishop of Antioch, died a martyr, a.d. 115.
Theophilus, Bishop of Antioch, converted a.d. 150.
Dionysius, Bishop of Corinth about a.d. 170.
Athenagoras, a philosopher of Athens, flourishing
a.d. 177.

Asterius Urbanus, Bishop of Galatia, about a.d. 188,

and it is only right to say that every book of the New Testament is not quoted by every writer, nor perhaps by all together. It is easily understandable, for instance, that such an epistle as Philemon or 3 John should escape, and that not because it was doubtful, but because it may not have served the purpose of the writer, for the strength and beauty of these testimonies is in the unconscious confirmation they give of the canon, the writers having a variety of objects in view, but never the mere presentation of catalogues of books set out for the purpose of proving canonicity. There are such catalogues, and we must include their testimony, but for the present we have seen sufficient.

The importance of the fact that the Hebrew canon numbers twenty-two may now be seen. The number of books in the New Testament is twenty-seven, and thus 22 + 27 gives us 49, the perfect number, for the complete canon Old and New. Moreover, of this forty-nine there are seven catholic epistles, seven Pauline epistles written before Acts 28, seven Pauline epistles written after Acts 28, and the book of the Revelation is composed of epistles sent to the seven churches in Asia. We have, therefore, the great basis of Law, Prophets, Psalms, Gospels and Acts, supporting the seven columns of Epistles, crowned with the sevenfold cornice of the Apocalypse. A temple of truth, complete, perfect, and all of God.

The transmission of the Text

We have briefly considered the claims of the Scriptures to inspiration, and have also indicated the grounds we have for accepting as truly canonical all and only those books which are now contained in the collection known as the Bible. Here we might leave the matter, but such a treasure as the very Word of God is an abiding source of delight, and teems with points of interest that cannot but be attractive to every believer. Consequently we

hope to pursue some profitable bypaths in Bible knowledge; and so we take up the question of the way in which the text of the original has been preserved, and of the means we have of arriving at a conclusion upon the matter.

When the student of Scripture takes up his Bible, he will not read far before he comes across a marginal note to the effect that, 'Some ancient authorities read ...'. It is natural to ask who these ancient authorities are, and how it comes about that there are alternative readings. These questions we will endeavour to answer.

Before the invention of printing, every book of necessity was written by hand. This manuscript work, however faithfully undertaken, becomes in time partly automatic, and slight errors are bound to occur. When we remember that, in some cases, the scribe was a poor, badly educated believer, making his copy in secret, under the shadow of possible apprehension and martyrdom, we can understand how the possibilities of error in transcription were multiplied. Yet, if the reader will but think for a moment, none of these errors need prevent him from understanding what was the original text. Suppose this present article were given to twenty different persons of all grades of education and appreciation of the subject matter to copy, it is possible that not one copy would be absolutely free from some typographical fault; yet, though every copy should contain errors, a careful examination of them all would enable any judicious reader to discover the original text, for it is certain that where, say, five would make the same mistake, the other fifteen would be correct.

We shall find that the mistakes of transcriptions fall into several clearly defined groups. Sometimes it is but a matter of spelling that leaves the sense unimpaired. Often it is the result of two lines of the manuscript ending with the same word. The eye of the copyist falls upon the second line instead of the first, so that the whole line is omitted; or the process may be reversed, and the whole line repeated. Again, this is not a serious matter, and is easily corrected by comparison with other manuscripts.

Errors that are more difficult to deal with are those which are not mechanical, as are the above instances, but mental. Something goes on in the copyist's mind which we cannot know, and in a momentary lapse a wrong word is inserted. A very common form of this error is the alteration of a passage to one that is remembered in another part of the book. For example, the words of Luke 6:48 in the A.V. are identical with those of the parallel passage in Matthew 7:25: 'For it was founded upon a rock'. The reader of any critical Greek testament, however, will observe that Tischendorf and Tregelles found sufficient evidence to warrant the reading, 'Because it had been well builded', which is the reading adopted by the R.V. There is every likelihood that those mss of Luke 6:48 that agree with Matthew 7:25 were written by a scribe whose mind retained the earlier readings although his eye read what the R.V. has in the text.

The most serious of all modifications, of course, is intentional alteration, but the fact that copies of the Scriptures were multiplied all over the earth and were connected with differing schools of thought, provides an effective check in nearly all cases. These remarks may at first appear rather disconcerting, but we hasten to assure the reader that they are not so. Dr. Hort, whose learning and labours give him a high place in matters of textual criticism, says of the various readings of the New Testament, that by far the greatest part of these are concerned merely with differences in order and other unimportant variations, and that 'the amount of what can in any

sense be called substantial variation ... can hardly form more than a thousandth part of the entire text'.

It has been said that if an avowed enemy of the truth should have access to all the mss of the Scriptures in existence, and should from them compile the most contradictory version possible, the ordinary uncritical reader would not know that he was not still reading the A.V. Dr. Kenyon says:

'It cannot be too strongly asserted, that in substance the text of the Bible is certain'.

Hebrew and Greek manuscripts are scattered all over the world in libraries, private collections and museums; and these have all, or nearly all, been examined. Whenever a manuscript is found to disagree with another or with the majority of readings, an application of the following principles will usually lead in the direction of the true text:

- (1) The reading may be obviously wrong. It may come under one of the heads mentioned above; an omission, an insertion, a transposition, or a mis-spelling.
- (2) The reading may not belong to the first class. If this is so, the examiner must weigh over the trustworthiness of the differing manuscripts. Some will have already been found to be very liable to certain types of error; and manuscripts emanating from particular sources are very likely to perpetuate certain errors peculiar to their source.
- (3) As a general rule, though not of course as an absolute rule, the older the manuscript is, the nearer it is to the original, and the more likely it is to contain the true reading.

These and many other rules, only to be appreciated when the work is actually in hand, give some idea of the check and countercheck we have in this field of research. This, however, is but one avenue of approach. The Scriptures have been translated into other languages, and some of the translations are very ancient. The Samaritan Pentateuch, the Septuagint Greek Version, the Syriac and the Latin Versions, were all written at a much earlier date than any of the corresponding original Greek or Hebrew manuscripts which we now possess. For instance, the oldest Hebrew manuscript dates back to the eighth century, whereas the Septuagint was written centuries before Christ. The oldest Greek manuscript of the New Testament that we now have dates back to a.d. 350, whereas the Syriac and Latin translations go back as far as a.d. 150. Their testimony, therefore, is most valuable.

There is yet one more check upon the text of the differing manuscripts -- the testimony of the so-called 'Fathers'. The Bibles used by Irenaeus, Origen, or Jerome, have long ago perished; they were more ancient than any now existing. When these early writers are preaching or expounding the Scriptures, the words they quote, the important features they bring out, are all evidences of the text they were using. This testimony is useful, but it is used with caution and moderation, for the early Fathers had no idea that we should in later days search their writings to check the copies of the text of Scripture; many of the quotations are given from memory, with consequent inaccuracy. However, they have their place, and, together with the Versions and existing manuscripts, enable the study of the text to be very nearly an exact science.

We are now ready to consider some further points in connection with our subject -- the history of the Hebrew text, the question of the Hebrew characters, the bearing of the Targums, the Talmud, the work of the Sopherim and the Massorites, the methods adopted by the Hebrew scribe to ensure accuracy, and other considerations of interest and importance.

The preservation of the Hebrew Text

We have now to consider the history of the Hebrew text of the Old Testament

With the exception of the Dead Sea scroll of Isaiah, which is dated about the second century a.d., there are no Hebrew Manuscripts of a date earlier than the eighth century. The reason is that the Jews took the precaution of destroying a scroll when ever it showed signs of wear lest it should lead to mistakes in reading. Dr. Davidson has given a fairly clear account of the scrupulous care that the Hebrew copyist exercised in the transcribing of the Sacred Text. When the reader has read the extract below, he will cease to wonder how it is that the Hebrew manuscripts have remained so accurate up to the present time. The precautions taken may seem trivial, or even superstitious, but they were effective in hedging about the Holy Books:

'A synagogue roll must be written on the skins of clean animals, prepared for the particular use of the synagogue by a Jew. These must be fastened together with strings taken from clean animals. Every skin must contain a certain number of columns, equal through the entire codex. The length of each column must not extend over less than forty-eight, or more than sixty lines; and the breadth must consist of thirty letters. The whole copy must be first lined; and if three words be written in it without a line, it is worthless. The ink should be black, neither red, green nor any other colour, and be prepared according to a definite recipe. An authentic copy must be the exemplar, from which the transcriber ought not in the least to deviate. No word or letter, not even a yod, must be written from memory, the scribe not having looked at the codex before him ... Between every consonant the space of a hair or thread must intervene; between every word the breadth of a narrow consonant, between every new parshiah, or section, the breadth of nine consonants, between every book three lines. The fifth book of Moses must terminate exactly with a line: but the rest need not do so. Besides this, the copyist must sit in full Jewish dress, wash his whole body, not begin to write the name of God with a pen not newly dipped in ink, and should a King address him he must take no notice of him ... The rolls on which these regulations are not observed are condemned to be buried in the ground or burned; or they are banished to the schools to be used as reading books' (Dr. Davidson).

'The Hebrew language, probably one of seven branches of the old Semitic stock which was probably the primeval speech of mankind, has been subject, like all others, to a series of changes ... In its earliest written state it exhibits, in the writing of Moses, a perfection of structure which was never surpassed ... The great crisis of the language occurs at the time of the captivity in Babylon. There, as a spoken tongue, it became deeply tinged with the Aramaic ... But while these changes were taking place in the vernacular speech, the Hebrew

language itself still maintained its existence. It is a great mistake to call Hebrew a dead language. It has never died. It never will die' (Etheridge).

Modern Hebrew manuscripts are written in what are called square characters, but these are not the characters of the original. The Samaritan Pentateuch is written in the earlier Hebrew letters, similar to those used on the Moabite Stone and the Siloam inscription. The Moabite Stone dates from 890 b.c., and the Siloam inscription about 700 b.c. The modern square characters are supposed to have been brought back from Babylon by Ezra, but this explanation is merely a traditional attempt to account for the fact that a change actually occurred about Ezra's time.

One of the peculiar features of ancient Hebrew is that it contains no vowels, only the consonants being written. It may help to make this point clear if we give an example in English by way of illustration. If the reader had before him the letters Bll, he would not know whether the word was Ball, Bill, Bell or Bull. But if the sentence containing the word declared that the Bll had been paid, it would not require much learning to realize that Bll stood for Bill. Similarly, the Bll might be tolled, or led out to grass. Some momentary hesitation might occur if the manuscript stated that the Bll was Rng. A bell may be rung, and also a bull, the latter by the insertion of a ring in the nose, but the context would immediately settle the matter. We have resorted to these homespun illustrations in order to avoid using Hebrew type and loading our pages with matter requiring considerable translation to make the point clear. In the Variorum Bible will be found several instances of the way in which vowels were at times wrongly supplied, and cases where a division of opinion still exists. For example, in Deuteronomy 28:22, either 'sword' or 'drought' may be intended; the same consonants occur in both words, sword being chereb and drought choreb, and the context leaves the question undecided.

The fact that no manuscripts exist of a date earlier than the eighth century, compels us to seek light upon the sacred text from other sources, and the furthest point we can reach as to the state of the text is that provided by the Targums. The latter are paraphrases written in Aramaic, or, as it is called in the A.V. Chaldee, and the scene described in Nehemiah 8:1-8 shows how these paraphrases became necessary. Dr. Kitto's Cyclopaedia mentions eleven Targums, of which the most important are those of Onkelos, of Jonathan Ben Uzziel and the Jerusalem Targum.

The Targum of Onkelos is described by Kenyon as 'a very simple and literal translation of the Pentateuch, and ... for that reason the more useful as evidence for the Hebrew text from which it was taken'. Onkelos was a disciple of Hillel. Hillel was the grandfather of Gamaliel, at whose feet Paul was brought up as a Pharisee. The style of this Targum approaches to that of Daniel or Ezra. It follows the original, word for word, except where it deals with figures of speech, and where the Deity is spoken of under the figure of a man (anthropomorphism). Wherever Onkelos departs from what is called the Massoretic text (a term to be explained later), he is almost invariably supported by ancient versions. The reader will readily appreciate the value of such a paraphrase to a scholar seeking the text of the Hebrew original.

The Targum of Jonathan Ben Uzziel is of value in deciding the text of the Prophets. The Jerusalem Targum agrees generally with the Pseudo

Jonathan, and is in the dialect of Palestine. The other Targums are not, from the critical point of view, of such importance.

The Targums are followed by the Talmud, both in time and purpose. The word Talmud is equivalent to our word 'doctrine', and the object of the book was to embody all that had previously been written in a series of rules, laws and institutions governing the civil and religious life of Israel.

The Talmud consists of the Mishna and the Gemara. These divisions are explained by the fact that the Jews believed that, in addition to the written law, Moses received an oral or spoken law, which they venerate as of equal authority. In the time of Christ, this tradition of the elders had taken a place higher than the law itself. Dr. Lightfoot writes:

'Whoso nameth the Talmud nameth all Judaism, and whoso nameth Mishna and Gemara, he nameth all the Talmud ... The Talmud is divided into two parts ... this is the Jews' Council of Trent, the foundation and groundwork of their religion ... The Son of Hamlai saith, "Let a man always part this life in three parts: a third part for the Scriptures, a third part for Mishna, and a third part for Gemara". The Mishna is the "text", the Gemara the "completion", and together they are considered final'.

It is not our present purpose to enlarge upon this work or to show its bearing upon the doctrine of the New Testament. For the moment we are only passing in review those works of antiquity that provide means for checking the text of the Hebrew Bible, and in spite of all the fables and complicated reasonings that make the reading of the Talmud a weariness to the flesh, we must gratefully include this monumental work among our valued witnesses.

We must now go back to an earlier time and review the labours of the Sopherim, whose work dates back to the days of Nehemiah and Ezra. The Talmudic interpretation of Nehemiah 8:8 clearly explains the nature of their labours. The Sopherim were 'the Scribes', a name given to Ezra in Nehemiah 8:4. The reader should read the whole of Nehemiah 8; space will only permit a short quotation here:

'And Ezra opened the book ... so they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading' (Neh. 8:5-8).

The Gemarists in the Jerusalem Talmud, referring to Nehemiah 8:8, write: 'Whence came the custom of having an interpreter? Rabbi Zeora, in the name of Rabbi Hananeel, saith':

'From that place "They read in the book of the law" -- that meaneth the reading (in the original tongue); "distinctly" -- that meaneth the interpreting (the Chaldee paraphrase); "and gave the sense" -- that meaneth the exposition (and the division of words, &c.); "and caused them to understand the reading" -- that meaneth the Massoreth, or points and accents (originally Hebrew was without vowel points)'.

The Sopherim in effect produced an Authorized Version, which it was the business of the Massorites to preserve for all time. The student who uses The Companion Bible will be familiar with Appendices Nos. 31, 32 and 33, where some of the labours of the Sopherim are recorded.

With the labours of the Massorites the final stage in the history of the Hebrew text is reached. The word 'Massorah' is derived from masar, 'to deliver something into the hand of another'. The labours of the Massorites had a twofold object -- the exhibition of a perfect orthoepic* standard for the Hebrew language, and the recording of a correct and inviolable text of the Hebrew Scriptures.

* Orthoepic -- Pertaining to correct pronunciation.

To accomplish their task the Massorites first collected all that could be found in the Talmud concerning the traditional vowel points and punctuation, and produced a text provided with a series of points indicating vowel sounds. The Hebrew Bible at that time had neither chapter nor verse, and the Massorites divided the several books into:

parashiotts,	greater sections;
sedarim,	orders;
perakim,	chapters; and
pesikim,	verses.

When the division was completed, the number of verses in each book was notified by a technical word. The middle verse, or clause, and the middle letter were registered, and the number of letters in each book counted. Notes were made of places where words or letters appeared to have been altered, omitted or added, and a whole mass of intricate detail recorded that still leaves the mind overwhelmed by its sheer mass. The results of this prodigious labour were placed in the margin of scrolls, and those who know anything of the labours of Dr. Ginsburg will have some idea of the range and distribution of these notes. The Massorites, moreover, introduced a series of accents that were intended to answer four purposes:

- (1) To certify the meanings of words.
- (2) To indicate the true syllables.
- (3) To regulate the cantillations# of synagogue reading.
- (4) To show the emphasis of an expression.

Cantillation -- A chanting; recitation with musical modulation.

The Massorah is truly called 'a fence to the Scriptures'. It does not contain comments; but registers only facts. However trivial some of the calculations of the Massorites may appear to modern eyes, for example, the counting of the number of occurrences of each letter in a given book, they had the effect of fixing the text, so that in literal truth, not one jot or tittle could pass away or be lost. If we consider the Massoretic labours, together with the minutely detailed instructions to the copyist, we shall realize how very certain we may be today that we have the text of the Hebrew Scriptures unaltered as it left the hands of the Sopherim who, under Ezra, began the great work of standardization.

The witness of the Versions

We have seen how the text of the Hebrew Scriptures as authorized by the Sopherim was fixed beyond the possibility of alteration by the labours of the Massorites. We now look further afield for evidence

concerning the actual text with which the labours of the Sopherim were occupied; and for this we must turn to the various ancient versions.

The Samaritan Pentateuch. Within the strict meaning of the word, this is not a version at all, for it is written in ancient Hebrew, being the oldest manuscript containing the Hebrew text in existence. It is mentioned by Eusebius, Cyril and Jerome, and a considerable range of opinion has from time to time been expressed as to its age and authority. This is not the place to bring forward the arguments involved in so technical a subject, and we can only state the result. In spite of the arguments of Gesenius, the most reasonable hypothesis dates the Samaritan Pentateuch some time after the schism of the tribes under Rehoboam. When the various characteristics of the Samaritan Pentateuch are considered, they appear to fit the circumstances indicated in 2 Kings 17:24-41 very closely. After the division of Israel, the ten tribes were taken away captive into Assyria, and instead of the children of Israel, men of other nations were placed by the Assyrian king in the cities of Samaria. These people feared not the Lord, and were moved to petition the king by reason of lions that slew some of them. Their petition was as follows:

'The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore He hath sent lions among them' (2 Kings 17:26).

In answer to this petition the king of Assyria sent back one of Israel's priests that he should teach the people the fear of the Lord. It is almost certain that this priest took back with him the law of Moses, so that the Samaritans should be taught, as they put it, 'the manner of the God of the land'.

The grammatical revision is of about the same stage as the Hebrew of the time of Hezekiah, and some adjustments to the Samaritan dialect occur in the narratives of Elijah and Elisha. But these changes are too highly technical to consider in detail. The introduction of square Hebrew letters into the Hebrew mss probably originated in the Jewish revulsion against anything Samaritan. The Samaritan Pentateuch is in the older form of Hebrew such as is found in the Siloam inscription, and for this reason was set aside.

The importance, too, of the Samaritan Pentateuch is considerably lessened by the fact that the part of the Old Testament which is in the best state of preservation is the Pentateuch, so that the manuscript gives most light where it is not so urgently needed. We leave, therefore, this ancient witness for one that is more valuable -- the version of the Old Testament known as the Septuagint, often indicated by the letters LXX.

The Septuagint. Most readers are acquainted with the traditional origin of the Septuagint, and the story of the seventy-two translators and their miraculous agreement. For our present purpose it will be sufficient to say that the LXX version was made in Egypt by Alexandrian Jews, and that it was in use a century before Christ. It became the Bible of the Greek-speaking Jews, and was used in Palestine as well as in the countries of the dispersion. At the time of Christ, Greek was the literary language of Palestine, Aramaic the spoken language, Hebrew being known only to the Rabbis and their students. A very large proportion of the Old Testament quotations that are given in the New Testament are from the LXX, and particularly is

this true of the quotations made by the Lord Jesus Himself, as reported in the Gospels.

As Christianity spread, the Greek Bible went with it. When, however, the Jews realized what a powerful instrument the church possessed in the Septuagint version, in the controversy concerning the Messiah, the Jews repudiated it, and another Greek version was made by a certain Aquila. This version is an exceedingly literal rendering of the Hebrew, so much so that at times it almost ceases to be intelligible. Its value lies in its slavish adherence to the Hebrew original. The date of this version is about a.d. 150, and towards the close of the same century another Greek translation of the Old Testament Scriptures was produced by Theodotion, a Christian of Ephesus. This version was a set-off against the version of Aquila, and though based upon the authorized Hebrew text, is very free in its rendering. Theodotion's version of Daniel, however, was so much better than the translation contained in the LXX itself that it took its place, and only one copy of the LXX has come down to us containing the original version. About a.d. 200 a further version was prepared by Symmachus, who seems to have profited by the work of both Aquila and Theodotion. 'The special feature of this translation is the literary skill and taste with which the Hebrew phrases of the original are rendered into good and idiomatic Greek' (Kenyon).

The Hexapla of Origen. It will be seen that by the beginning of the third century, there were three Greek versions of the Old Testament in use, in addition to the Septuagint. This led the great Alexandrian scholar Origen (a.d. 186-253) to produce the monumental work known as the Hexapla. As the word indicates, this was a 'sixfold' version of the Old Testament Scriptures, as follows:

1	2	3	4	5	6
The Hebrew Text	The Hebrew in Greek letters	Aquila's translation	Symmachus translation	The Septuagint	Theodotion's translation

Origen's object was to bring the LXX into line with the existing Hebrew text, and while his methods may be disappointing to students of the Greek version, his work is a valuable contribution to the knowledge of the Hebrew versions.

As a result of Origen's labours, increased interest in the Septuagint version produced three more important editions, those of Eusebius, Lucian and Hesychius. These editors were practically contemporary (about a.d. 300), but each version was circulated in a different region.

No further revision of the Septuagint is known to us, but we still have to consider how it has reached us in this present century, for there is not one original of any of the versions or editions now in existence. The oldest known copy of the Hebrew mss does not go back earlier than to the eighth or ninth century. The oldest copies of the Greek Bible are of far greater age, and take rank with the most venerable of textual authorities.

A further account of some of these Manuscripts is given (on page 400 et seq.) when dealing with the New Testament. We give the names of some of them below:

Codex Sinaiticus (4th Century). This manuscript is indicated by the Hebrew letter Aleph.

Codex Alexandrinus (5th Century). This is preserved in the British Museum*. It is indicated by the letter A.

* Both the Sinaiticus and Alexandrinus codices were preserved in the British Museum, but have recently been transferred to the British Library.

Codex Vaticanus (4th Century). Indicated by the letter B.

Codex ephraemi (5th Century). Indicated by the letter C.

The Cotton Genesis (5th Century). Indicated by the letter D.

The Bodleian Genesis (8th Century). Indicated by the letter E.

The list might be continued, but we do not propose to go into detail here. We pass on now to one or two other important versions.

The Samaritan recension and the Septuagint version were made before Christ; all other remaining versions of the Old Testament, were produced under the influence of Christianity. The first of these to call for notice is the Syriac version. The nearest country to Palestine is Syria, and as the gospel spread from Jerusalem as centre, the demand for the Scriptures spread also, so that very early in the history of the church came the Syriac version. The translation of the Old Testament is known as the Peshitto, or 'simple' version, and was made about the second or third century after Christ. The British Museum contains a copy* of this, which has the distinction of being the oldest copy of the Bible of which the exact date is known. It was written in a.d. 464.

* Recently transferred to the British Library.

The Coptic Versions were produced for use in Egypt. They are more important as evidences for the New Testament than for the Old, as the Old Testament portion was translated from the Septuagint and not from the Hebrew. They are, however, of considerable help to the student of the LXX. The two most important Coptic versions are the Memphitic, used in Northern Egypt, and the Thebaic, used in Southern Egypt. Both of these versions appear to have been made in the third century.

Ethiopic, Armenian, Arabic, Georgian, and Slavonic versions are of interest, but not of any great value as all appear to have been translated from the LXX.

The Latin Versions. The necessity for a Latin version of the Scriptures did not arise in Rome, but in the Roman provinces of Africa. There were a number of copies in use, and these exhibited considerable differences. In order to correct the provincialisms and other defects of the African translation, an edition was published in Rome, to which Augustine refers as the Itala, which can be traced back as far as the second century.

To eliminate the differences and imperfections of the Latin copies, Jerome commenced a revision of the text, as Origen had previously done for the Greek. Realizing, however, the need for some more drastic change, he prepared a translation of the Old Testament in Latin direct from the original Hebrew, a work which occupied nearly twenty years. This version of Jerome's became known afterwards as the Vulgate (or current version), and was the Bible of Europe until the Reformation.

What light do these versions throw upon the text of the Old Testament Scriptures?

We observe that the Coptic, Ethiopic and Old Latin versions were made from the LXX, and while helping us to ascertain the true text of that version, do not throw any light upon the Hebrew original. The Syriac and Vulgate, though translated from the Hebrew, can only give us the Massoretic text, a text which we already possess.

The Septuagint is much the most important of all the versions. Together with the existing Massoretic text it provides us with sufficient material for arriving at a fairly clear understanding of the true meaning of the original Scriptures. The believer may take comfort in the fact that with all the mass of textual material available, the divergences are so slight, and their effect upon the doctrine so negligible, that for all practical purposes we may say that we possess today the Scriptures as originally given by inspiration of God. We should be thankful for the great crowd of witnesses that gather around the sacred text and testify that we still have in our hands God's Word written.

The mss. and versions of the New Testament

With a brief survey of the history of the English Bible

We have presented in as concise a form as possible the story of the manuscripts of the New Testament, together with a survey of some of the most important versions. Into the question of textual criticism we do not enter. The conflicting theories and methods espoused by such critics as Scrivener, Greisbach, Lachmann, Tischendorf, Tregelles, Westcott and Hort, will not submit to a condensed presentation; the whole subject lies outside the scope of this book. The interested reader who is already sufficiently advanced to profit by any remarks that we could make here, is already adequately equipped to go on alone. Textual criticism calls for the highest scholarship, acumen and spiritual insight, and we should be sad indeed if what we have written should cause any to lay unprepared hands upon so sacred a subject, with issues so far-reaching. We therefore leave this sacred science, for such it is, and turn to the survey of some of the chief manuscripts and versions by which the Greek text is ascertained.

The mss of the Greek New Testament are divided into two classes, the uncials and the cursives. The uncials are written in capital letters, each letter being formed separately, while the cursives are written in a running hand, the letters being joined together. The uncials are the more ancient, the cursives not appearing until the ninth century. The chief uncial mss are the Sinaiticus, the Vaticanus, the Alexandrinus; the cursives are too numerous to mention here. In 1896 the number of cursive mss known was 2,429, besides 1,273 lectionaries, containing the lessons for the year.

The chief versions are the Syriac, the Egyptian and the Latin. Of the Fathers whose writings furnish evidence for the text, we must include Justin Martyr, Tatian, Irenaeus, Clement of Alexandria, Hippolytus of Rome, Origen of Alexandria, Tertullian, Eusebius and Jerome. Into this evidence we shall not be able to enter, the sheer amount of material making it impossible. We have mentioned the names so that the fact of their evidence shall be included in our survey, leaving the readers to pursue this line of study if it should seem necessary and profitable. We now return to the three great uncial mss.

Codex Vaticanus (fourth century). This is perhaps the most ancient and most valuable of all the manuscripts of the Greek Bible. It is indicated by the letter B, and the reader should weigh over any reading that has this manuscript as its authority. Originally this codex contained the complete Scriptures, but time has taken its toll. The beginning has been lost, the ms commencing at Genesis 46:28. In addition, Psalms 106 to 138 are missing. The New Testament has also suffered; the whole of the Apocalypse, and the catholic epistles are missing, together with the latter part of the epistle to the Hebrews -- from 9:4 to the end. We rejoice, however, that Paul's epistles to the churches have been preserved, together with the Gospels and the Acts.

Codex Sinaiticus (fourth century). The discovery of this important manuscript is of unusual interest. In 1844, Constantine Tischendorf visited the Monastery of St. Catherine at Mount Sinai. He found that the monks there, were using as fuel sheets of vellum bearing the oldest Greek writing he had ever seen. He succeeded in rescuing forty-three leaves, but learned to his deep regret that two basket-loads had already been used for lighting the monastery fires. He paid two more visits to the monastery, and in 1859 under the patronage of Alexander II, made one more attempt to gain possession of the rest of the manuscript which he knew had been preserved. At first he met with a flat refusal, but upon showing his own copy of the LXX, the steward showed him a bundle of loose leaves wrapped in a cloth. He realized this time the necessity to conceal his feelings, and asked if he might be allowed to take the manuscript to his bedroom. 'That night', he said, 'it seemed sacrilege to sleep'. The manuscripts eventually passed into the possession of the Czar, and are now on view in the British Museum*. It has been most carefully corrected, and the corrections so often agree with the text of the Vatican ms that their testimony is regarded as of extreme value.

Codex Alexandrinus (fifth century). Like the Codex Sinaiticus, it originally contained the complete Scriptures, but has suffered some losses in the course of time. It is the glory of the British Museum Manuscript Section*, and for a long time was the only ancient manuscript accessible to scholars. In 1707-20 was published the Old Testament, and in 1786 the New Testament. A photographic reproduction was made in 1879-83.

* Now on view in the British Library.

We now turn our attention to the next set of evidences, the ancient versions, in which all the tongues spoken at Pentecost have contributed their quota. While the Vatican and Sinaitic manuscripts take us back as far as about a.d. 350, we possess translations of the New Testament that go back before a.d. 150 and so give most valuable evidence of the text then in use. First and foremost come the Syriac versions.

The old or Curetonian Syriac. Dr. Cureton, an officer of the British Museum, translated this manuscript. In his preface he contends that this

version gives us the actual words of the Lord's discourses in the language in which they were originally spoken. We cannot discuss this question further here.

The Peshitto Syriac. This standard version of the ancient Syriac Church was made not later than the third century (some scholars suggest the second). Peshitto means 'simple' or 'common'. 'It is a smooth, scholarly, accurate version, free and idiomatic, without being loose, and it is evidently taken from the Greek text of the Syrian family' (Kenyon).

The Philoxenian Syriac. In 508, Philoxenus, Bishop of Mabug in Eastern Syria, revised the Peshitto throughout, and the latter was again revised by Thomas of Harkel in a.d. 616.

The Palestinian Syriac. This is in a different dialect from that of the Syriac of the other versions. It is generally reckoned to be the result of a fresh translation from the Greek, although Dr. Hort considered that part of it rested upon the Peshitto.

From the Syriac versions, we turn to the Coptic.

The Memphitic or Bohairic Version. This was current in Northern Egypt. The oldest ms known at present is dated a.d. 1173-74.

The Thebic or Sahidic Version was current in Southern Egypt. It exists only in fragments, but these are very numerous, and if put together would form an almost complete New Testament and a large portion of the Old Testament. Many fragments date back to the fifth and fourth centuries.

There are other Egyptian versions, which we do not mention here. And we can only give the titles of the remaining Eastern versions. They are the Armenian (5th century), the Gothic (4th century), the Ethiopic (about the year 600), several Arabic versions, Georgian, Slavonic, and Persian. We must now consider the Western versions.

The Old Latin was made long before any of the manuscripts which we now possess, and takes us back to within a generation of the time when the original Scriptures of the New Testament were penned. Three groups of Old Latin can be traced and have been named: the African, the European and the Italian. Thirty-eight manuscripts of this version exist today. As a certain amount of confusion was caused by the existence of these three families of the Old Latin, Pope Damascus commissioned Jerome to produce a revision of this version.

The Vulgate. This is the name given to the new Latin version produced by Jerome. The New Testament was completed first. The Old Testament which was translated from the Hebrew, a further step forward, was not finished until twenty years later. There are countless copies of the Vulgate in existence, and for centuries it was the Bible of Western Christendom. To attempt to trace the history of the Latin Vulgate would be to give the history of the Church during the Middle Ages; this we cannot do. Though access to the Greek and Hebrew Scriptures is our prized privilege, no one who has any sense of proportion can look upon Jerome's great work without respect and thankfulness.

Our task is not finished. With all the evidence available of all ages and countries, in many languages and dialects, we have abundant means of

checking and counter-checking the manuscripts and of arriving so near to the original as to approach almost to complete certainty.

In conclusion, we will briefly give the history of the English versions and so bring our story up to date. It may be said that for twelve hundred years, the English people have not been entirely without an English Bible. Let us watch the growth of this version in the English tongue.

The Paraphrase of Caedmon, written in the dialect called Anglo-Saxon, about a.d. 670.

The Psalter of Aldhelm (about a.d. 700). This is the first true translation of any part of the Bible into the English language.

Bede (a.d. 674-735). At the time of his death he was engaged in the translation of the Gospel of John. Cuthbert, his disciple, tells the never-dying story of the conclusion of the Gospel.

On the eve of Ascension Day 735, the great scholar lay dying. The closing chapters of the Gospel translation were dictated by his dying lips. On the Ascension morning one chapter remained unfinished. At evening the youth who was taking down the translation said, 'There is yet one sentence unwritten, dear Master'. 'Write it quickly', was the answer. 'It is written now', said the boy. 'You speak truth', answered the dying man. 'It is finished now'. And so he died.

No trace of this translation has come down to us, but its influence was felt at the time, and its existence shows an early attempt to give the common people the Scriptures in their own tongue.

The Gospels of the Tenth Century. The oldest manuscript was written by one Aelfric at Bath about the year a.d. 1000, the Old Testament of Aelfric about a.d. 990.

Verse translations of the thirteenth century, the Psalters of William of Shoreland and Richard Rolle, bring us to the days of Wycliffe.

Wycliffe's Translation represents the first complete Bible in the English language. About 170 copies of Wycliffe's Bible are known to be in existence, including two versions. Some of the expressions in Wycliffe's Bible remain in the A.V., although, of course, the spelling has changed, e.g. 'compass sea and land'; 'first fruits'; 'strait gate'; 'make whole'; 'son of perdition'; 'enter thou into the joy of thy Lord'. Wycliffe's version, however, was written while the English tongue was still in the making, and many words became obsolete in the next century. It set the example, however, and prepared the way.

After the days of Wycliffe there was a revival of the study of Greek and Hebrew, and in 1484 was born William Tyndale, whose translation underlies every succeeding version to the present day.

Tyndale's Bible (1525). The presence of Erasmus at Cambridge drew Tyndale from Oxford; and it was at Cambridge that Tyndale made the resolve which he so resolutely carried out, with a faithfulness that was literally 'unto death'. 'If God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scriptures than thou dost'. Tyndale completed his translation of the New Testament in 1525. It was solemnly

burned in London at St. Paul's Cross, and the bishops subscribed money to buy up all obtainable copies; but it transpired that they were merely providing funds for proceeding with the work. Tyndale's New Testament differed from all that preceded it, in that it was translated direct from the Greek. Tyndale's words as he stood at the stake at Vilvorde in Belgium were: 'Lord, open the King of England's eyes'.

'Tyndale was burnt, but he, with even greater right than Latimer, might say he had lighted a candle by God's grace in England, as should never be put out' (Kenyon).

Coverdale's Bible (1535). Miles Coverdale, in 1535, produced a translation that laid no claim to greatness, as its author made no profession of Greek or Hebrew learning, and translated mainly from the German and Latin. His English, however, was dignified and chaste, and appears in the A.V. His version was not authorized, but it was circulated freely, and was the first translation of a complete Bible to be printed in English. Coverdale departed from Tyndale, by bringing back into the English translation the ecclesiastical terms which Tyndale had excluded.

Matthew's Bible (1537). The publisher of this version was John Rogers, chaplain to the English merchants at Antwerp. It is really a completion of Tyndale's work. It was dedicated to Henry VIII, and sold by his permission; so that Tyndale's translation, which the same king had proscribed in 1525, was sold by his permission in 1537. The Bible, however, was not yet 'authorized'.

Coverdale was again employed to revise Matthew's Bible, and in 1539-41 produced --

The Great Bible. In accordance with Cromwell's* orders, copies of this Bible were set up in all churches and were eagerly read.

* Thomas Cromwell, Earl of Essex, first Chancellor and afterwards vicar-general to Henry VIII.

The Geneva Bible (1557-60). Fugitives from England gathered at Geneva, attracted there by the great personality of John Calvin and of the great Biblical scholar Beza. Here the Geneva Bible was produced, and it soon became the English Bible, not to be displaced from its position until the arrival of the Authorized Version. It is of interest to some to find that Shakespeare's quotations are generally from the Geneva Bible.

The Bishops' Bible (1568). With the accession of Elizabeth I to the throne, came a fresh demand for the free reading of the Scriptures, and a revision was made by several Bishops. On the whole it was not a success, and the Geneva Bible more than held its own with the people. In 1607 the work on a new version commenced, and in 1611 the Authorized Version was published.

The Authorized Version (1611). The A.V. is so closely associated with the religious life of England, and with the very language that we speak, that it would be impertinent to attempt a judgment upon it at the close of an article. With its publication the history of the English Bible practically closes.

The Revised Version (1885). After holding a dominant position for nearly three hundred years, and wielding an influence beyond computation, a

revision of the A.V. was called for, and in 1885 The Revised Version was published. The Revisers had access to manuscripts unknown in the year 1611. It must be remembered that the A.V. translators were less proficient in Hebrew than in Greek, so that the R.V. is probably superior in the matter of Old Testament translation. The reception of the R.V. was not enthusiastic, and while it may be used with considerable profit, it is doubtful whether it will ever occupy the place held for so long by the A.V.

Most readers know that other translations have appeared from time to time, each having a distinct place in the student's equipment, but we will not pursue our subject further.

In this book we have purposely avoided the technicalities of the subject, and have kept the simpler reader in view. May we all rejoice in that watchful Providence that has so preserved the sacred Scriptures up to this day, and has surrounded us with so great a cloud of witnesses that we may, without reserve and with a full heart, take up the Scriptures which we now possess, and accept them as the Word of God. (See next page).

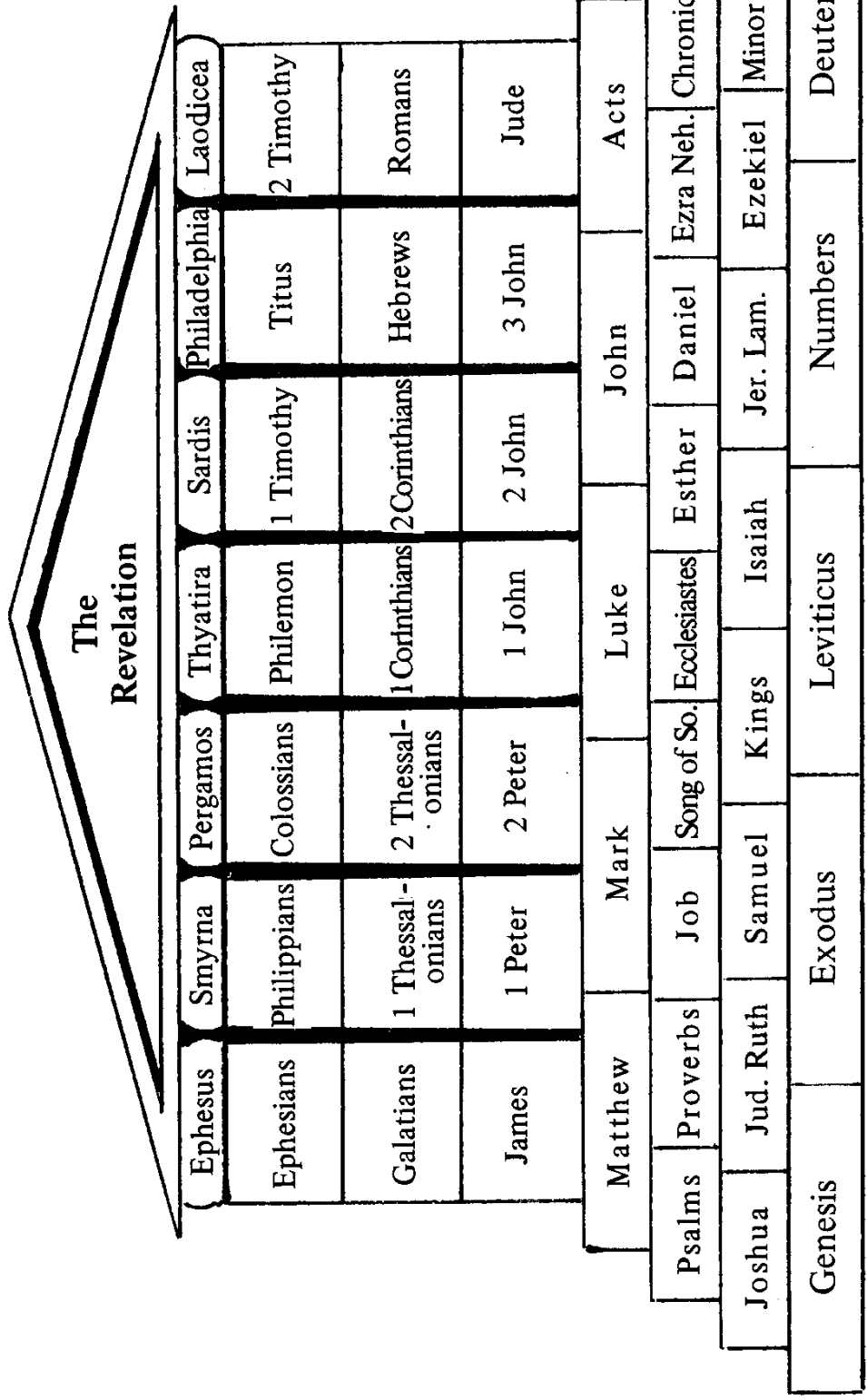
Further Reading:

The Volume of the Book, Charles H. Welch. In preparation for publication. ISBN 0 85156 190 X

The Book and the Parchments, Dr. F.F. Bruce, Revised Edition 1991. ISBN 0 551 02278 7.

The Canon of Scripture, Dr. F.F. Bruce, 1988. ISBN 0 948643 05 6.

The Text of the Greek Bible, Sir F.G. Kenyon (revised by A.W. Adams D.D.), 1975. ISBN 0 7156 0641 7.



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WAGES OF SIN

One aspect of this most important subject has been presented in the article entitled Hell6, but a more positive approach is in mind now.

As we are all aware, the Bible was written in Hebrew and Greek, from which the various translations have been made. It is utter folly to bolster up arguments and doctrines by words occurring in a translation; our only appeal and absolute authority must be the words of the original Scriptures. We therefore propose to bring under review the various words used in the Scriptures, seeking to explain their meaning not merely from dictionaries or lexicons, but from the usage of the words themselves within the bounds of the written Word.

Abad. For the sake of clearness we shall use English letters as equivalents for the Hebrew and Greek, believing that those who desire a fuller acquaintance with the originals will be able to discover the words quite easily. The first word which we will consider is the word abad. It is translated 'perish' 79 times in the Old Testament (A.V.); other renderings are as follows, 'be perished' 12 times; 'be ready to perish' 4 times; 'cause to perish' 3 times; 'make to perish' twice; 'destroy, be destroyed, destruction' 63 times; 'be lost' 8 times. Other translations of only one or two occurrences are 'be broken'; 'be undone'; 'be void of'; 'fail'; 'lose' and 'spend'.

Let us now consider some of the passages wherein this word occurs. 'Ye shall perish among the heathen' (Lev. 26:38). The context speaks of 'they that are left'. The word may not mean utter extinction here, but for the purposes for which Israel were chosen and placed in their land, they are as good as dead, perished. The next reference, however, is quite clear in its usage of the word. 'They ... went down alive into the pit, and the earth closed upon them, and they perished from among the congregation' (Num. 16:33). This doom is spoken of by Moses in verse 29, 'If these die the common death of all men'. They went down alive into the pit, but not to live therein, for they died an uncommon death, and thereby perished from among the congregation.

Again in Numbers 17:12,13 the word 'perish' is used synonymously with dying, 'Behold we die, we perish ... shall we be consumed with dying?' The words are used with full unequivocal meaning by Esther, before she dared, unbidden, to enter the presence of the king, 'If I perish, I perish' (Esther 4:16). The perishing here is again explained by the words of verse 11, 'All the king's servants ... do know that whosoever ... shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live'. Esther dared the death penalty, and expressed her feelings by the words quoted, 'If I perish, I perish'. The multiplication of terms in Esther 7:4 is striking, 'For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue'. Here it is evident that perishing is much more than the horrors of eastern slavery; it is used in connection with destruction and death, not life in misery.

Shamad. Another Hebrew word which we must consider is shamad. This word is translated 'destroy', 66 times; 'be destroyed' 19 times; once only by the following, 'destruction', 'be overthrown', 'perish', 'bring to nought', 'pluck down', and twice 'utterly'. It will be seen that just as the word abad was translated the greater number of times by the word 'perish', so shamad is translated in the majority of cases (86 out of a possible 92 occurrences) by the word 'destroy'. It occurs in Deuteronomy 9:3, and is the result of a consuming fire. Again in Deuteronomy 9:14 it is threatened against Israel, and explained as being the words of God, 'Let Me alone, that I may destroy them, and blot out their name from under heaven'. This reference will show the awfulness of the word shamad. It is this word which comes first in the decree of the Jews' enemy, 'to destroy, to kill, and to cause to perish' (Esther 3:13).

When the Lord spoke concerning Israel and its punishment, He said 'I will destroy it from off the face of the earth: saving that I will not utterly destroy the house of Jacob, saith the Lord' (Amos 9:8). Here the Lord makes a provision, an exception, a clause which does not allow the threatened destruction of the sinner. Jacob used the word 'destroy' in Genesis 34:30 to mean the effect of being killed (see for further reference such passages as Lev. 26:30; Deut. 1:27 and Judges 21:16). To destroy, abolish, or demolish is the meaning of the word. This is the fate of the wicked, e.g.:

'The transgressors shall be destroyed together' (Psa. 37:38).
'When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever' (Psa. 92:7).
'All the wicked will He destroy' (Psa. 145:20).

Again we submit that the cumulative witness of the use of these two words confirms the Scriptural statement that 'the wages of sin is death', and that the idea of eternal conscious suffering is as foreign to the meaning and usage of shamad as it is to the meaning and usage of abad.

Tsamath. There is another word which is translated 'to destroy', and that is the Hebrew word tsamath. The following is a list of the renderings in the A.V., with the number of occurrences: 'cut off' 8 times; 'consume' once; 'destroy' 5 times; 'vanish' once.

In Psalm 101:8 we read, 'Morning by morning will I destroy all the wicked of the land' (R.V.). The Psalm has for its theme, 'The coming King and His rule'. In that day sin will be summarily dealt with, even as we have a foreshadowing of the kingdom in the judgment which fell upon Ananias and Sapphira, as recorded in the Acts of the apostles. The Scriptures enlarge upon this meaning in no uncertain way in 2 Samuel 22:41,43:

'Thou hast also given me the necks of mine enemies, that I might destroy them that hate me ... then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, and did spread them abroad'.

Karath. We will now turn our attention to another Hebrew word, namely, karath. In its various forms it is translated in the A.V. 'cut off' 88 times; 'be cut off' 59 times; 'cut down' 19 times; and 'cut', 'destroy', 'hewn down' and 'perish'. It is further rendered 'covenant' twice, and 'make a covenant' 84 times. Its primary meaning is 'to cut off' as a branch (Num.

13:23), 'to cut down' as a tree (Isa. 37:24). The word kerithuth, a feminine noun from karath, is translated 'divorce' and 'divorcement' in Deuteronomy 24:1,3; Isaiah 50:1; Jeremiah 3:8.

Karath is used continually with reference to the cutting up of the bodies of the animals slain for sacrificial purposes (Jer. 34:18). Psalm 50:5 literally rendered is, 'those who have cut in pieces My victim in sacrifice'. Genesis 15:9-17 is an illustration of the practice of cutting or dividing the bodies of the victims, but in this passage another word is used instead of karath. This word karath is used in that solemn prophecy of Daniel 9:26, 'Messiah shall be cut off and shall have nothing'. This cutting off was the death on the Cross. 'He was cut off (gazar) out of the land of the living' (Isa. 53:8).

The repeated threat found in the law against offenders is, 'that soul shall be cut off from among the people' (Exod. 12:15; Lev. 19:8; Num. 15:30, etc.). The words of Jeremiah 48:2, 'Come let us cut it off from being a nation', give us some idea of the force of the word, but when we read it in Genesis 9:11 in reference to the Flood, we realize how tremendous this cutting off really is. There in Genesis 9 the words 'cut off' correspond to the words 'die' and 'destroy' of 6:17 and 9:11, and 'curse' and 'smite' of Genesis 8:21.

Turning from these historical references we find that this severe judgment is held over the head of impenitent sinners:

'Evil doers shall be cut off' (Psa. 37:9).

'The end of the wicked shall be cut off' (Psa. 37:38).

We have already said that the primary meaning of the word karath had reference to the cutting down of a tree. This is clearly substantiated by reading the closing verses of Psalm 37. The words 'cut off' occur five times in this Psalm (verses 9,22,28,34,38). If in verse 9 we read that the evil-doers shall be cut off, we read in verse 10, 'For yet a little while, and the wicked shall not be', and lest the reader should object to this strong term indicative of extinction, the Scripture continues, 'Yea, thou shalt diligently consider his place, and it shall not be'.

Verse 28, 'the seed of the wicked shall be cut off'; the antithesis is given in the sentence before concerning the saints, 'they are preserved for ever'. Verse 34 says, 'when the wicked are cut off, thou shalt see it'. We are not left to our own speculations as to what the saints shall see, for verses 35 and 36 continue, and give us the figure of the wicked 'like a green bay tree, yet he passed away, and, lo, he was not, yea, I sought him, but he could not be found'. The 'end' of the righteous is 'peace', but 'the transgressors shall be destroyed together and the end of the wicked shall be cut off'.

Again we pause to consider the testimony of this word to the doctrine before us. What are the wages of sin? Abad, 'to perish'; shamad, 'to be destroyed'; tsamath, 'to be cut off'. Every figure used concerning the three words just considered enforces the meaning. The divorcement of man and wife; the complete loss of the unredeemed dwelling house; the vanishing of the stream; the extinction of the tree whose very place could not be found, all alike testify to the truth of the Scriptures, that the wages of sin is death, and give the lie to the vain deceitful philosophy which says, 'There is no death, what seems so is transition', and which tells us that death is but

life in another place. Oh to believe God! let man call us what he will. It is required in stewards that a man be found faithful.

We have now considered four of the most important Hebrew words used by God in connection with the wages of sin, abad, shamad, tsamath and karath. One or two more words of less frequent usage will complete our studies in this section, and then we must turn to the Greek words used in the New Testament.

Kalah. This word is translated by a great many different English words. We give a few of the most important: 'to consume, be consumed, consume away' 60 times. Other renderings include, 'be accomplished', 'be finished', 'cease', 'destroy utterly', 'utter end'.

Let us look at the way the word is used, apart from the question of future punishment. 'On the seventh day God ended His work which He had made' (Gen. 2:2). Comment is unnecessary here. Totality and completion are clearly expressed by the context in this passage. 'And He left off talking with him, and God went up from Abraham' (Gen. 17:22). 'The famine shall consume the land' (Gen. 41:30). 'The water was spent in the bottle' (Gen. 21:15). 'My soul fainteth for Thy salvation ... mine eyes fail for Thy Word' (Psa. 119:81,82). 'I will not make a full end with you' (Jer. 5:18; 30:11). 'The Lord God of hosts shall make a consumption ...' (Isa. 10:23).

The underlying idea of the word kalah may be seen in the fact that kol is the Hebrew word for 'all' and 'every'. It signifies, as we have observed, totality and the utter end. It is the word used by the Lord when He said to Moses, 'Let Me alone, that I may consume them' (Exod. 32:10), or as in Numbers 16:21,26 'that I may consume them in a moment'. The Psalmist uses this word when speaking of the ungodly. 'Consume them in wrath, consume them that they may not be' (Psa. 59:13). The added words, 'that they may not be' amplify the inherent meaning of the word 'consume'. Again, in Psalm 37 we read, 'But the wicked shall perish (abad) and the enemies of the Lord shall be as the fat of lambs; they shall consume (kalah), into smoke shall they consume away (kalah)'. Here we have not only the figure of the utter consumption of fat by fire, but also the parallel word 'perish', which we have considered together earlier.

Perhaps the passage in the A.V. which gives a complete idea of the nature of the word is Zephaniah 1:18. 'Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured (akal) by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land'.

Evil is not to be forever; God's universe is to be cleansed; He shall gather out of His kingdom all things that offend; He will make a speedy riddance of evil. Again we pause to consider yet another word used by the Lord in relation to the wages of sin, and again the unfailing testimony is borne by the Scriptures to the fact, that to perish, to destroy, and to consume, in their primary meanings are everywhere the words used by God to describe the penalty of sin.

Nathats. This word is translated 'beat down' 3 times; 'break down' 22 times; and once or twice 'cast down'; 'pull down'; 'throw down'; etc., and 'destroy' 5 times. The primary meaning is, 'to break down', 'to demolish'. It is applied to altars (Exod. 34:13; Deut. 12:3), to houses, towns, cities, walls (Lev. 14:45; Judges 8:9; 9:45; 2 Kings 10:27, etc.). In Psalm 52:5 we

find the word translated 'destroy'. The words of the context are suggestive, 'destroy' ... 'take away' ... 'pluck out' ... 'root out'. The Psalm, originally written with reference to Doeg the Edomite, has prophetic reference to the Antichrist, 'the man who made not God his strength' (verse 7). It is interesting to note that the gematria (the numerical value) of this sentence is 2,197 or 13 x 13 x 13, the number of Satan and rebellion.

Muth. Let us now examine the word which is translated 'death'. Scripture declares in both Testaments that the wages of sin is death. Much has been written to show that death means everything else except death. The current conception seems to be that death, as a punishment for sin, is endless life in misery. Presumably if tradition had its way it would alter the Scriptures, and would declare that 'he that believeth hath everlasting life in happiness, but the wages of sin is everlasting life in misery'. The Bible, however, knows no such doctrine.

We have already examined several words, and find that the wages of sin is destruction, perishing, a full end, consumption, riddance, death. The oft quoted John 3:16 declares unmistakably that the alternative to everlasting life is perishing. However, our present studies are devoted to the consideration of the Hebrew words themselves. How is the Hebrew word muth rendered in the A.V.? It is translated 'to die' 420 times; 'be dead' 60 times; 'be put to death' 57 times; 'put to death' 19 times; 'dead' 62 times; 'kill' 32 times; 'slay' 81 times; and 'dead body'; 'worthy of death'; 'destroy'; 'destroyer'; 'death'. We have enough in such a number of occurrences to provide a demonstration of the meaning and usage of the word muth. Let us examine a few passages.

'And all the days that Adam lived were nine hundred and thirty years, and he died' (Gen. 5:5). The word is used throughout Genesis to record the deaths of Abraham, Isaac, Jacob, Joseph etc. It is used of the death of animals (Exod. 7:18; 8:13; Lev. 11:39). It is this selfsame word that is used in Ezekiel 18:4, 'The soul that sinneth, it shall die'. Moses used this word in Deuteronomy 4:22, 'I must die in this land'. The word muth is used to describe a corpse. 'Abraham stood up from before his dead' (Gen. 23:3). 'Bury therefore thy dead' (Gen. 23:15). Maveth (from muth) is translated 'death' in both Genesis 21:16 and Ezekiel 18:32.

Death, physical and inflicted death, was continually presented to the mind of the Jew under the law. 'He that smiteth a man ... shall be ... put to death' (Exod. 21:12), so he that smiteth his father, stealeth, or curseth (Exod. 21:15,16,17). Murder, adultery, witchcraft (Num. 35:16; Lev. 20:10 and Exod. 22:18, respectively) were similarly punished. Nowhere throughout the whole range of inspiration, is man ever told to torture, torment, or in anyway foreshadow the horrors of the traditional penalty of sin; the extreme penalty is always death. Thus was it so in the beginning. In Genesis 2:17 the penalty for disobedience was, 'in the day thou eatest thereof thou shalt surely die'. We are fully aware that this passage has been made to mean death, spiritual and eternal, which in orthodox teaching comes to mean life in conscious torment.

What was the penalty threatened in Genesis 2:17? 'Dying thou shalt die'. This is the same idiomatic construction as is translated 'freely eat', viz., 'eating thou mayest eat' (Gen. 2:16). It is of frequent occurrence in the Old Testament (cf. marginal notes at Gen. 26:28; 27:30; 43:3,7,20), and it is false to seek to make the Hebrew idiom (Gen. 2:17) speak of a process of 'dying' or of 'spiritual' death. Adam, who was of the earth, earthy, who

was not a spiritual being as is so often taught (cf. 1 Cor. 15:45-47), was treated by God upon a plane suitable to his nature. His obedience would have meant a continuance in the state of innocence and the temporal blessings of Eden, while his disobedience involved himself and his descendants in the forfeiture of these blessings. What is true concerning the first death is true of the second death also. If the second death means eternal conscious agony, it cannot be justly named the second death, for it differs in its every character. Into the second death God will cast Hades (i.e. gravedom), and death, the last enemy to be destroyed, not to be tormented or perpetuated.

The lake of fire is God's great destructor. All things that offend are gathered out of God's kingdom, not to be perpetuated by constant miracle, but to be destroyed, root and branch. We hope to prove this definitely when we have considered the New Testament words. Muth, 'death', is the expression of abad, 'perish', shamad, 'destroy', tsamath, 'cut off', karath, 'cut off', and kalah, 'to make an utter end'.

The witness of every passage in the Old Testament is unanimous; it says with one voice that,
 'The candle of the wicked shall be put out' (Prov. 24:20).
 'The wicked is reserved to the day of destruction' (Job 21:30).
 'As wax melteth before the fire, so let the wicked perish at the presence of God' (Psa. 68:2).
 'For yet a little while, and the wicked shall not be' (Psa. 37:10).
 'He is like the beasts that perish' (Psa. 49:12).
 'Let the sinners be consumed out of the earth, and let the wicked be no more' (Psa. 104:35).
 'They shall be as though they had not been' (Obad. 16).
 'They shall be as nothing' (Isa. 41:11).
 'To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them' (Isa. 8:20).

We would now direct the reader to the New Testament, and the examination of the words used therein in the teaching, warning, or demonstration of the wages of sin.

Apollumi. This word is translated in the A.V. as follows:

destroy	23	times	be marred	once
lose	28	times	die	once
be destroyed	3	times	perish	33 times
be lost	3	times		

In examining 'the words which the Holy Ghost teacheth' we must ever remember that the literal sense of the words is prima facie their true sense. It is this literal sense which is the common, ordinary, fundamental basis of all language, and accurate communication of thought. 'Labour not for the meat which perisheth, but for that meat which endureth to age-abiding life' (John 6:27). 'They shall perish, but Thou remainest' (Heb. 1:11). None can fail to see that the word perish in these passages is the opposite of enduring or remaining. By what system of contrarities do men seek to explain the Bible when the object of perishing is the sinner? Why should perishing in this special case mean remaining or enduring in conscious suffering? Dean Alford is responsible for the following statement:

'A canon of interpretation which should be constantly borne in mind is that a figurative sense of words is never admissible except when required by the context'.

To this all will heartily agree who believe that God's Word is His revelation, and to this we seek to adhere. When we read in Hebrews 11:31, 'By faith, the harlot Rahab perished not with them that believed not', we do not understand the word 'perish' to signify living in agony or remorse, but that Rahab was saved from the fate which awaited the inhabitants of the city of Jericho. Let Scripture tell us what 'perishing' in Hebrews 11:31 means:

'And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword ... and they burnt the city with fire, and all that was therein ... and Joshua saved Rahab the harlot alive' (Josh. 6:21-25).

Here inspired comment is absolutely opposite to the orthodox teaching concerning this word 'perish'.

In Luke 6:9 the Lord Jesus, speaking with reference to healing on the Sabbath Day, says, 'Is it lawful ... to save life or to destroy it?' Here the word 'destroy' (apollumi) is used in its simple primary meaning, and is contrasted with 'save'. A reference to Matthew 12:11 will show, further, that the Lord used as an illustration, the case of saving the life of an animal. In Luke 17:27 the same word is used of the Flood which 'destroyed them all', and in verse 29 of the effect of the fire and brimstone which fell upon Sodom and 'destroyed them all'. When we read Luke 9:56, 'For the Son of man is not come to destroy men's lives, but to save them', why should we distort the meaning of the word? Why not believe that the Lord used a fit and proper word, indeed the most suitable word which the language provided?

It is the same word translated 'perish' that occurs in that oft-quoted passage John 3:16, 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life'. Here the subject is lifted to the highest level. Here is no ambiguous phraseology, neither figure, nor parable, but the plain gospel spoken in solemn earnestness by the Lord Jesus Himself. He stated that there are two alternatives before men, the one -- life everlasting, the other -- perishing, utter destruction (Heb. 11:31; Josh. 6:21), and from this doom, He came to save those that believed in Him. Hence we read in Luke 19:10, 'The Son of man is come to seek and to save that which was lost (apollumi)'. Man by nature was on the road which leadeth to destruction.

The primary meaning, 'perish' or 'destroy', becomes changed in the transition of language to the derived and secondary meaning 'lost'. Thus we read of the 'lost' sheep, and the 'lost' son in the parables of Luke 15, and in the 'lost' sheep of the house of Israel in Matthew 10. The fragments left over from the miraculous feeding of the five thousand were gathered so that nothing should be lost (John 6:12). It is pitiable to hear those who should know better, arguing that because we read of a 'lost' sheep, which could not mean a 'destroyed' sheep, therefore the plain, primary meaning of the word must be ignored and the secondary derived meaning understood in such clear, solemn passages as John 3:16 etc.

Notice the way in which the Lord uses the word in Matthew 10:28, 'Fear not them which kill the body, but are not able to kill the soul, but rather fear Him Which is able to destroy both soul and body in hell (gehenna)'.

Here we have an argument which proceeds from the lesser to the greater. Man can only kill the body. God can destroy body and soul. Man may kill, but he cannot prevent resurrection. The murdered man will as surely rise in the resurrection as the one who dies of natural causes. It is different, however, with God. He can cast men into the lake of fire, from which there is no resurrection. Those who are thus cast in are destroyed body and soul, as being no more fit to live.

The parallel passage to this, Luke 12:4,5 shows that to 'cast into gehenna' is to be taken as synonymous with 'to destroy' or 'to perish'. This is further evidenced by Matthew 5:29, 'It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into gehenna'. Here the plain meaning is that it is better that a limb should perish than that the whole body should perish. There is no thought of agony and torment, for the Lord would have used the word in Matthew 10:28, 'Fear Him who is able to torment both body and soul in hell', had He meant to convey such teaching.

The fact that men are 'perishing' and need salvation is emphasized again and again. We have noticed the word in John 3:16. In 1 Corinthians 1:18 we read, 'For the preaching of the cross is to them who are perishing foolishness, but unto us who are being saved, it is the power of God'. It is the same word (translated 'lost' in A.V.) in 2 Corinthians 4:3, 'If our gospel is veiled, to them who are perishing it is veiled'.

Yet again in 1 Corinthians 15:17,18 we read, 'If Christ hath not been raised, to no purpose is your faith, ye are yet in your sins, hence also they who are fallen asleep in Christ have perished. What does this mean? Does it mean that believers, apart from the resurrection of Christ, would at this moment be suffering the agonies of hell fire? Certainly not. It means exactly what it says. Without resurrection the believer, like the unbeliever, will have perished, will have passed out of being, will have been destroyed. The idea of a conscious intermediate state, with departments in some mythological hades, is foreign to the Scriptures and antagonistic to this passage. Death ends life, and apart from resurrection death means utter destruction. Resurrection, which is everywhere the one theme of hope in the Scriptures, is set aside by orthodoxy, and death instead is eulogized as the gate to life.

We have yet further evidence as to the meaning of this word *apollumi* by considering the inspired interpretation of the word *Apollyon* (Rev. 9:11), which is a derivative of *apollumi*. The passage gives us the Hebrew equivalent of *Apollyon*, it is the word *Abaddon*, from *abad*, which we considered on page 409. The unmistakable meaning of *abad* is 'to destroy', and thus we are given, to confirm our faith, the divine warrant that the word under consideration means to 'destroy'. In the context of Revelation 9:11 the scorpions, whose king is *Apollyon*, are definitely withheld from destroying or killing (their normal work), and are only permitted to torment men for five months, after which other horsemen receive power to kill those who had not the seal of God in their foreheads. Before passing on to the consideration of the next word, we would like to quote the primary meaning of *apollumi* as given by Liddell and Scott:

'*Apollumi*. To destroy utterly, to kill, slay: of things, to demolish, to lay waste, to lose utterly'.

Apoleia. This word is a noun derived from the word *apollumi*, and means 'destruction'. It is rendered by the A.V. as follows: 'damnation' once;

'damnable' once; 'destruction' 5 times; 'to die' once; 'perdition' 8 times; 'pernicious ways' once; and with eimi eis and accusative, 'perish' once; 'waste' twice. The words 'damnation' and 'damnable' both occur in 2 Peter 2:1,3, 'damnable heresies' and 'their damnation'. The same word is rendered 'pernicious ways' in verse 2, and 'destruction' in verse 1. Here the one word apoleia is rendered by four words in those verses. The R.V. renders the word 'destruction' and 'destructive' consistently (the word 'pernicious' in verse 2 is not apoleia in the best Greek mss and is rendered 'lascivious doings' in R.V.). In 2 Peter 3:7 the word occurs again, translated 'perdition', and finally in verse 16, it is translated 'destruction' which passage the R.V. renders as in the second chapter -- 'destruction'.

Once again we shall find that this word, like apollumi, is contrasted with life, 'Broad is the way that leadeth to destruction ... narrow is the way that leadeth unto life' (Matt. 7:13,14). The context immediately continues, 'Beware of false prophets', which connects this passage with its inspired exposition in 2 Peter 2:3. In John 17:12 we have a solemn passage wherein the Lord uses both apollumi and apoleia. 'None of them is lost, but the son of perdition'. This is also the title of Antichrist in 2 Thessalonians 2:3. Again the word occurs in Acts 8:20, 'Thy money go with thee to destruction'. In Romans 9:22 we read of 'vessels of wrath fitted to destruction'. The apostle uses the word twice in Philippians, 'token of perdition' (1:28), and 'whose end is destruction' (3:19). In 1 Timothy 6:9 we have a collection of words, of which the Greek language does not possess any stronger, to express literal death and extinction of being. Hurtful lusts which drown men in destruction (olethros) and perdition (apoleia). Does it not appear utterly unreasonable to say continually that men will perish or be destroyed if they are, in fact, to be kept alive in suffering, and they are to be miraculously preserved from perishing or from being destroyed?

There is one more point which we must bring forward before closing this study. The subject of the soul, its nature and immortality, is discussed at great length by Plato in the Phaedon, a dialogue on immortality, and therein is discussed the question of the literal destruction and extinction of the soul. Plato wrote in Greek, his native tongue, and the Phaedon became the great classic treatise on the subject of immortality, read, studied and debated throughout the Greek-speaking world during the four hundred years between its writing and the ministry of Christ. Plato's words practically stereotyped the philosophical phraseology of the time. The purpose of the dialogue is to show that in death the soul does not become extinct, that it cannot die, perish, or be destroyed. Modern orthodoxy, therefore, is found ranged with Plato against the Word of God. These words of Plato were known and of fixed meaning in the days of Christ and the apostles. Christ came to reveal the truth. Shall we say that, knowing as He did the meaning of the words used on the subject of the soul, He wilfully, and without explanation, took those very words concerning the very same subject, and used them in an altogether contradictory sense! The idea is impossible. With reference to the philosophic usage of apollumi, we give the following extract from Phaedon:

'Socrates, having said these things, Cebes answered: I agree Socrates, in the greater part of what you say. But in what relates to the soul men are apt to be incredulous, they fear ... that on the very day of death she may be destroyed and perish ... blown away and perishes immediately on quitting the body, as the many say? That can never be ... the soul may utterly perish ... the soul might perish ... if the

immortal be also perishable. The soul when attacked by death cannot perish'.

To those who knew these words, who taught them, and argued about them, was sent a 'Teacher from God', and standing in their midst, He reiterated the fact that Plato was wrong, that the soul could be destroyed, that it would perish. What would any of that day have thought of the suggestion to make such words convey the sense of endless misery so diametrically opposed to their meaning? Would he not have been justified in replying in the language of a well-known Greek scholar, Dr. Weymouth:

'My mind fails to conceive a grosser misinterpretation of language than when the five or six strongest words which the Greek tongue possesses, signifying "destroy", or "destruction", are explained to mean maintaining an everlasting but wretched existence. To translate black as white is nothing to this'.

We believe sufficient has been shown to establish the fact that, in the usage and meaning of apollumi and apoleia, destruction, utter and real, is the true meaning, and that this is the wages of sin.

It will be remembered that certain words have been considered with regard to their primary etymological meaning, their secondary or figurative meaning, and their usage. We now provide a concordance to the subject, giving as full particulars as is possible in the limited space.

Hebrew word	No. of occurrences, and how translated in A.V.	References for its usage	Meaning as discovered by these considerations
Nephesh	754 some 450 times -- soul; 119 times -- life; the remainder by at least 25 other renderings.	Gen. 1:20,21,24,30; 2:7,19; 12:5,13.	Soul.-- Possessed by every living creature every living thing that breatheth. Adam the living soul was of the earth, earthy. Not an equivalent to spirit or spiritual. 1 Cor. 15:44-47.
Olam	434 267 times -- ever; 64 times -- everlasting; and old time, etc.	Used of God -- Psa. 41:13; 103:17. Used of man -- Gen. 6:4; Exod. 21:5,6; Josh. 24:2; 1 Sam. 1:22; Psa. 92:8; Eccles. 3:14; Isa. 32:14; 44:7.	Something hidden or secret. A period of undefined limits, having a beginning and an end, but not necessarily within the knowledge of man.
Abad	185 79 times -- perish; 63 times -- destroy, destruction.	Num. 16:33; Deut. 12:2,3; Esther 4:16; Psa. 37:20; Rev. 9:11 (Heb. Abaddon).	To perish.
Shamad	92 66 times -- destroy; 19 times -- be destroyed.	Deut. 9:3,14; Amos 9:8.	To destroy.
Tsamath	15 8 times -- cut off; 5 times -- destroy.	Lev. 25:23,30 (margin); 2 Sam. 22:41; Psa. 94:23.	To be deprived of being, existence, identity, or relationship.
Karath	286 88 times -- cut off; 59 times -- to be cut off; 84 times -- to make a covenant.	Gen. 9:11; Exod. 12:15; Psa. 37:38; Dan. 9:26.	To cut off, as in demise, or as in felling a tree.
Kalah	188 60 times -- to consume, be consumed,	Gen. 2:2; 17:22; Psa. 59:13; Zeph. 1:18.	To consume, to bring to a complete end.

		consume away.		
Nathats	42	22 times -- break down; 5 times -- destroy.	Exod. 34:13; Lev. 14:45; Psa. 52:5.	Destroy, demolish, break down.
Muth	826	420 times -- to die; 19 times -- to put to death; 57 times -- be put to death.	Gen. 2:17; 5:5; Exod. 21:12; Ezek. 18:4.	Death, used of man and animals.
Sheol	65	31 times -- grave; 31 times -- hell; 3 times -- pit.	Gen. 37:35; Job 14:13; Psa. 9:17; 16:10; Hos. 13:14.	The grave (not so much a grave).

These numbers are as nearly accurate as possible -- one or two occurrences, however, may have been overlooked.

Greek word	No. of occurrences, and how translated in A.V.	References for its usage	Meaning as discovered by these considerations
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Apollumi	92	23 times -- destroy; 33 times -- perish; 3 times -- be lost.	Matt. 10:28; Luke 6:9; John 3:16; 1 Cor. 15:18; Heb. 1:11; 11:31; Rev. 9:11.	To destroy utterly.
Apoleia	20	5 times -- destruction; 8 times -- perdition.	Matt. 7:13,14; John 17:12; Phil. 1:28; 3:19; 1 Tim. 6:9; 2 Pet. 2:1-3.	Destruction.
Olethros	4	4 times -- destruction.	1 Cor. 5:5; 1 Thess. 5:3; 2 Thess. 1:9; 1 Tim. 6:9.	Destruction.
Olothreuo	1	Once -- to destroy.	Heb. 11:28.	To destroy.
Olothreutes	1	Once -- destroyer.	1 Cor. 10:10.	Destroyer.
Kolasis	2	Once -- punishment; Once -- torment.	Matt. 25:46; 1 John 4:18.	To cut off.
Kakouch- oumenos	2	Once -- tormented; Once -- suffer adversity.	Heb. 11:37. Heb. 13:3.	To suffer ill-usage.
Odunaomai	4	Twice -- be tormented; Twice -- sorrow.	Luke 2:48; 16:24,25; Acts 20:38.	Deep sorrow.
Basanizo	12	8 times -- torment.	Mark 5:7.	} To try and then test, examine by torture.
Basanistes	1	Once -- tormentor.	Matt. 18:34.	
Basanos	3	Thrice -- torment.	Luke 16:23.	
Basanismos	5	5 times -- torment.	Rev. 14:11.	

Such are the terms, 'the words which the Holy Ghost teacheth' that define the wages of sin.

WHO and WHAT?

Some out of the way terms and names explained

The reader of Biblical literature, even though making no pretensions to being a theologian, will nevertheless encounter references to persons, societies and terms that have to be taken 'as read' because no facilities are at hand to elucidate or explain. We therefore felt it would be a useful feature in this Doctrinal Analysis if we gave, however briefly, a word of guidance and ready reference to some terms that may otherwise remain obscure.

(1) Some outstanding Philosophers (pre -- New Testament)

Herodotus.

'The father of history' (484 b.c.). He was born one hundred years after the death of Isaiah, and twelve years before the first year of Nebuchadnezzar's dominion.

Socrates.

Philosopher (469 b.c.). He held that 'the proper study of mankind is man'.

Hippocrates.

'The father of medicine' (460 b.c.).

Plato.

Philosopher (429 b.c.). He sought to solve the riddle of the universe by the discovery of the ultimate Good. His doctrine of the immortality of the soul percolated into the teaching of the church and stultified in some degree the glorious doctrine of the resurrection.

Aristotle.

'The father of learning' (384 b.c.). Turning from the Platonic unity of being, Aristotle directed his attention to the variety that is in the world, and as an instrument in this investigation he brought logic to a very high pitch of completeness.

Zeno.

'The founder of Stoicism' (342 b.c.). At his death a monument was erected to his memory, with the words: 'His life corresponded with his precepts'.

Epicurus.

'The founder of Epicureanism' (340 b.c.). His motto was: 'The greatest good for the entire life'. As it was, 'the entire life' held no certain hope, and without resurrection, Epicureanism degenerated into: 'Eat, drink and be merry'.

Euclid.

'The father of mathematics' (300 b.c.).

Cleanthes.

Philosopher (300 b.c.). We know him best by a hymn to Zeus, from which the apostle quotes in Acts 17:28.

Archimedes.

'The father of mechanics' (287 b.c.). He said: 'Give me a lever long enough, and I will move the earth', but alas, like so many other claims by these philosophers and thinkers, he did not reveal what he would do without the essential fulcrum.

Hipparchus.

'The father of astronomy' (150 b.c.). He made a catalogue of 1,080 stars, and invented trigonometry.

Such are a few of the outstanding names of men who contributed to the wisdom of the world during the silent years that followed the close of the Old Testament canon. We regard that 'feeling after God' with keen sympathy, and we turn afresh to the Word, Living and written, and say with even deeper meaning:

'To Whom shall we go? Thou hast the words of eternal life'.

(2) Some Systems of Doctrine and / or Practice

Calvinism.

This word is sometimes incorrectly spelt 'Calvanism', but the system of doctrine thus indicated takes its name from John Calvin, a Reformer, born at Noyon in Picardy, July 10th a.d. 1509. The 'Five points of Calvinism' are the following:

- (1) Particular election.
- (2) Particular redemption.
- (3) Moral inability in a fallen state, called also 'universal depravity'.
- (4) Irresistible grace.
- (5) Final perseverance.

Many Calvinists were 'Necessitarian', and the doctrine of Predestination became to all intents inexorable fate.

Arminianism.

This must not be confused with the word Armenian. The doctrine known as Arminianism is named after Arminius, the Latinized form of the surname of Jakob Harmenszoon, a Dutch theologian born a.d. 1560. Arminianism opposes the five points of Calvinism, by five points of its own.

- (1) Foreknowledge enters into God's predestinating and electing Grace.
- (2) Christ died for all the world, although only believers can benefit from it.
- (3) Man must be born again by the operation of the Holy Spirit.
- (4) God does not compel a man to be saved against his own will.
- (5) Sufficient spiritual strength to continue is found in Christ, but whether any can fall away is not a question we can answer. Whitfield became the father of Calvinistic Methodists and Wesley the father of Arminian Methodists.

Baptists.

Anabaptists, a mediaeval sect, who rejected infant baptism and were re-baptized as adult believers. General Baptists differ from Strict and Particular Baptists in that the latter restrict communion to believers who walk orderly, and who hold Particular redemption as Calvinists as opposed to Arminians.

Methodists.

This name was given originally in a taunting spirit to the followers of Wesley, because of the precise and methodic nature of their religious duties. 'The first rise of Methodism' says John Wesley, 'was in November 1729, when, four of us met together at Oxford'.

Non-Conformists.

This term, as now used, includes all who absent themselves from the worship of the Church of England on the ground of conscience, and in that sense is synonymous with the word Dissenters. In the strictest sense it is applied to those ministers who were ejected from their livings on their refusal to submit to the Acts of Uniformity passed by Charles II in 1662.

Universalists.

This is the name given to the doctrine held by numbers of Christians to the effect that all men, and also the devil and fallen angels, will be forgiven and will ultimately share eternal bliss. Most, if not all Universalists are also Unitarians, denying the orthodox teaching of the Trinity, and denying the Deity of Christ. The word 'all' is taken to mean 'all without exception', over against the more limited view which is expressed by the words 'all without distinction'.

Catholic.

This word is looked upon by a keen Protestant sometimes with suspicion, as though it necessarily indicates the Roman Catholic Church. The Greek word *katholikos* is found in classical Greek and means 'universal'. The word seems to have been applied to the Christian Church to contrast it with the Jewish, which was national, and is traceable to an epithet used of the Church up to the time of the apostle's Creed.

Supralapsarians.

This name comes from the Latin *supra lapsum* 'before the fall', and was given to those Calvinists who held that God, independently of the good or evil works of man, preordained the fall by absolute decree. It is excluded from all Reformed confessions, as implying that God is the Author of sin. Dr. J. Gill in his *A Body of Doctrinal and Practical Divinity* Vol. 1, page 299, gives a fair examination of this terrible doctrine. Infralapsarians indicates that section of Calvinists, who hold that God created the world for His own glory, and chose a certain number for salvation, but foreseeing the sinfulness of others, doomed them from the beginning to eternal punishment. Articles dealing with Election^{1,6}; Predestination³ etc., should be consulted by the interested reader. The terms are not much in use today, but as they are met in the works of earlier divines, a word of explanation may be of service.

Creed. These are formal confessions of faith, so called from the word *credo* 'I believe'. The apostles' Creed a.d. 390. Rufinus, a priest of Aquileia a.d. 390, tells us that the creed used in the church of Aquileia, added after the words 'The Father Almighty', 'Invisible and Impassible' (*impassible* meaning 'not able to suffer'), by inserting the clause 'He descended into hell', and by ending with the phrase 'the resurrection of this body'. A copy of the Roman Creed, almost identical with this, has been found written in Greek, but in Saxon characters, about the year 703. The Nicene creed is so called from the fact that the General Council met at Nicaea, a.d. 325. Owing to the teaching of Arius, the clause 'of one substance with the Father' was added. A similar necessity led the General Council of Constantinople (a.d. 381) to supplement the Nicene creed with the words 'and in the Holy Ghost'. The Athanasian Creed, although designated by this name in the proceedings of the Council of Antioch (a.d. 670), is probably by a Latin writer. This creed was formulated in the atmosphere of fierce controversy, where some features are more likely to be stressed than they would if compiled in a cooler frame of mind. (See the article *Person*, p. 139, for the comments on this particular item of the creed).

Dogma. 'The history of the present application of this word is curious. It is derived from the Greek *dokein* "to seem", and therefore signifies that which seems true to any one -- an opinion. It thus becomes applied to philosophic opinions; and as the opinions of philosophers were held in respect, it came to signify opinions delivered with authority,

something like "counsel's opinion" now. Hence it passed to the sense of authoritative decrees (Plato), and is applied both in the LXX and New Testament to decrees issued by the state (Dan. 2:13; 3:10; Luke 2:1); and in Acts 16:4 to the decrees issued by the Christian Church' (Blunt and Benham).

A dogma is not a doxa, not a subjective human opinion, not an indefinite, vague notion, nor is it a mere truth of reason, whose validity can be made clear with mathematical or logical certainty; it is a truth of faith, derived from the authority of the Word and Revelation of God, a positive truth, therefore, positive not merely by virtue of the positiveness with which it is laid down (e.g. 'I dogmatically affirm ... '), but also by virtue of the authority by which it is sealed. 'Dogmatics is the science which presents and proves the Christian doctrines, regarded as forming a connected system' (Bishop Martensen). If dogmatics stayed here, all would be well, but at this point we enter into the region of controversy, and into the subject has come the question of tradition, the question whether the Church gave us the Bible, or whether the Bible comes first? Roman Catholic and Protestant positions are opposed on many such items, but into these we do not intend to enter. The citation of Bishop Martensen given above will receive the hearty approval of all true Bereans, who will be satisfied to 'search and see whether these things be so', not in the traditions or creeds, or the Fathers, but in the Holy Scriptures (Acts 17:11).

Theology. (Theos God and logos word or doctrine). Theology is the doctrine which God has given concerning Himself, the science which treats of the existence and character of God, and the relations in which we stand to Him. The source of theology is regarded as twofold, natural and supernatural. Theology is further subdivided as exegetical, a system that aims at 'bringing out' (exegesis) the meaning, and dogmatic, which gathers up and exhibits in systematic form the results of exegetical theology.

Polemic theology defends the doctrines of systematic theology; practical theology leads to a walk that is worthy.

Symbolics has no reference to symbols, such as candles, pictures, images etc., it is a portion of historical theology that deals with the origin, nature and contents of all the public confessions, and summaries of the articles of the faith. The 'symbol' is a common shibboleth, an ecclesiastical standard, and symbolics is concerned with creeds, articles, canons and confessions, of which the thirty-nine articles of the Church of England and the Westminster Confession are perhaps the most widely known today.

Apologetics. This word does not suggest an 'apology' in the more modern sense of the word, but rather a 'defence' of the faith as apologia is used in the New Testament (Phil. 1:7,17).

'Dogmatics is Christian doctrine as adapted to Christian thinkers, implying friendliness on their part. Apologetics is Christian doctrine in a form adapted to heathen thinkers, and presumes hostility on their part' (Sack, Polemik).

Apologetics include 'the evidences of Christianity', 'the credibility of the Gospel History', 'proofs of the Resurrection' etc.

Eschatology. This is the theology of 'the last things' and deals with Immortality, Resurrection, Future Reward and Punishment, The Millennium and kindred themes.

Works v. Faith. 'Ye see then how that by works a man is justified, and not by faith only' (Jas. 2:24).

Is the testimony of James a contradiction of the teaching of Paul? Some say that it is, and sweep it aside. 'No', say others, 'James was not ministering the gospel of grace; his readers were the 'Circumcision; they were justified by works!' This is equally disastrous, for the Scriptures have declared that 'by the deeds of the law shall no flesh be justified in His sight'.

The key to the problem is found in two facts:

(1) Justification by faith, as taught in Romans, finds its basic Scripture in Genesis 15. Justification by works, as taught in James, finds its basic Scripture in Genesis 22. Between these two passages Abraham has been exhorted to 'walk before God, and be perfect', and in Genesis 22, in the offering of Isaac, his faith was 'tried' and found true.

(2) The second fact is found in the statement of James 2:22: 'Seest thou how faith wrought with his works, and by works was faith made perfect' ('perfect' is the keyword of James' epistle).

Justification as taught by Paul. Gen. 15:6 and Rom. 4:4-25

- (1) The Negative. How Abraham Was Not justified.
 - (a) Not by works (Rom. 4:4-8).
 - (b) Not by circumcision (Rom. 4:9-12).
 - (c) Not by law (Rom. 4:13-16).
- (2) The Positive. Abraham Was justified.
 - (a) Faith, related to resurrection power (Rom. 4:17).
 - (b) Faith, facing human inability (Rom. 4:19).
 - (c) Faith related to promise and the Word (Rom. 4:17,18, 20).
- (3) The Personal. -- How may I be justified?
 - (a) Not 'for his sake alone'. The analogy of Scripture (Rom. 4:23).
 - (b) If we believe (Rom. 4:24).
 - (c) Raised again because of our justification (Rom. 4:25).

Justification as taught by James.

(1) His basis is Genesis 22. Abraham's existing faith was tried and proved to be genuine by the 'work of faith'. 'Now I know' (Gen. 22:12).

(2) 'Perfect' is in the Greek teleioo. This word is cognate with telos, which means 'end', in the sense of 'goal' (Rom. 6:21; 1 Cor. 15:24; 1 Tim. 1:5; Jas. 5:11).

To go on unto perfection was to reach one's goal or aim, and is explained by the language of Philippians 3:12: 'That I may apprehend that for which also I am apprehended of Christ Jesus'.

In Galatians 3:3 'perfected' is placed in antithesis with 'begin'. Faith is 'perfected' by the works that accompany it; they bring faith to its legitimate 'end'. So the love of God can be 'perfected' (1 John 2:5; 4:12,17,18). His strength can be 'perfected' (2 Cor. 12:9), and even holiness can be 'perfected' or brought to its logical and practical conclusion (2 Cor. 7:1; see 2 Cor. 6:14-18). So Paul desired that he might 'finish' (same word) his course (Acts 20:24). In chapter 1, James speaks much of this 'perfecting',

'Let patience have her perfect work, that ye may be perfect and entire, wanting nothing' (Jas. 1:4).

In chapter 2:14 of his epistle, James asks, 'Can that faith save him?' and follows by the illustration of verses 15 and 16. Three times James says 'faith without works is dead', and with this Paul would agree. The initial act of justification is 'by faith, without works'. God justifies the 'ungodly' (Rom. 4:5) whose 'works' would but the more condemn him. But after the ungodly has been 'declared righteous', continuance in sin, unfruitful living, mere lip service, is no more tolerated by Paul than James. These good works, however, are the 'fruits' of faith; they make it manifest that faith is living. If we distinguish between 'the ground' of our justification as taught by Paul, and the 'perfecting' of faith by our subsequent works as taught by James, we have a balanced presentation of a blessed truth. (See the article Justification by Faith6).

WORSHIP

The first occurrence of the word 'worship' in the A.V. is in Genesis 22:5, the significance of which will be appreciated by all who realize how near to the heart of all doctrine is the great offering therein set forth in type. While the word 'worship' does not appear earlier, the student of Scripture is very conscious as he reads Genesis 3 that the words of the Serpent, 'Ye shall be as God', would have been no lure to our first parents had true worship and its central significance been understood by them. Moreover, had Cain entered into the meaning of worship, as did his brother Abel, he might have enjoyed like acceptance with him, and have avoided the murderer's curse.

Those who see in Ezekiel 28 something more than a reference to an ordinary king of Tyre, may perceive that an attack upon true worship, and a usurpation of Divine prerogative, lie behind the judgment that caused the chaos of Genesis 1:2.

Coming to the end of the sacred Volume and viewing the crisis and conflict there depicted, it can be truthfully asserted that it is mainly a conflict between true and false worship. Worship lies in the forefront of the ten commandments and is found in every section of the inspired Scriptures. The heart of the redeemed responds to the call:

'O come, let us worship and bow down: let us kneel before the Lord our Maker' (Psa. 95:6).

Redemption, the gospel, prophecy, dispensational truth, are the outer court of the temple of Truth, but the inner shrine, the goal towards which the whole purpose of the ages leads, namely, 'that God may be all in all', is the summing up in word and in fact of all that acceptable worship means. A

theme that is so near the centre of all truth should, therefore, receive from all who love the Lord the most earnest and prayerful attention, for if we are right here, we have a corrective against all the other evils, doctrinal, dispensational and practical. On the other hand, if we are wrong here, we are exposed to all the assaults of the wicked one.

In every argument or study it is a necessity that terms be defined. We must arrive at a clear, Scriptural understanding of what the word 'worship' means and all that the term connotes. The inspired Scriptures were not given in our mother tongue, but in Hebrew, Chaldee and Greek, yet, upon examination, the English word 'worship' will yield its quota.

The meaning of the word 'worship'. Readers will not need a long explanation concerning the qualifying suffix, 'ship', which is used in such words as 'fellowship', 'discipleship', or in the less familiar form as in 'landscape'. The word worship comes from the Anglo-Saxon weorthscipe, 'worth', or 'worthy', with the added suffix, and primarily means acknowledgment of 'worth', wherever found. Formerly the word 'worship' was not so restricted as it is now, e.g. Wycliffe gives a startling rendering of John 12:26, 'If any man serve Me, My Father shall worship him!' a usage of the word that would not now be tolerated. In our A.V., however, we still read, 'Thou shalt have worship in the presence of them that sit at meat with thee' (Luke 14:10). The Church of England marriage service contains the words, to be uttered by the husband, 'With my body I thee worship', yet, not idolatry, but recognition of the high place of honour, in which the husband holds the woman who has given herself so wholly into his keeping, is intended. We still speak of a magistrate as 'your Worship', and of certain Guilds as 'worshipful' companies, without transgressing either Bible teaching or good taste. In all these usages, the primary meaning, 'worthy-ship', is retained. In every act of worship there is either expressed or implied the sentiment, 'Thou art worthy', and, commensurately with the advancing ranks in the scale of being and holiness of those to whom this recognition is addressed, will the worship offered grow richer, fuller and more exclusive.

All this however but skims the surface of meaning. The only words that can unfold the mind of God in this, and all other matters of truth, are the inspired words of Holy Writ. As we have commenced with the English, let us go back to the Hebrew by way of the Greek of the New Testament.

(1) Proskuneo. There is a superficial resemblance in this word to the Greek kuon, 'a dog', and some have given the primary meaning of the word as 'to crouch, crawl, or fawn, like a dog at his master's feet'. But there is a sense of degradation about this figure, and it is entirely contrary to any Scriptural conception of 'worship' that the Father seeks those who will crouch, crawl, or fawn to Him like a dog. There is another word, unused in the Scriptures but used in classical Greek, namely kuneo, 'to kiss', and it is from this root that Cremer, Thayer, H.J. Rose in his footnote in the later edition of Parkhurst, and other lexicographers derive this word for 'worship'. Proskuneo means properly, 'to kiss the hand (towards) one, in token of reverence', 'to make a salaam' (Thayer). Liddell and Scott give instances where kuneo, 'to kiss', is used in the sense of proskuneo, 'to worship'. The root kus has come through into many languages beside the Greek. The Anglo-Saxon coss, the Danish kys, the German kuss and the English kiss, being instances that come readily to the mind.

The Scriptures, moreover, associate kissing with worship. 'And Moses went out to meet his father-in-law, and did obeisance, and kissed him' (Exod.

18:7). The word translated 'do obeisance' is translated 'worship' ninety-nine times in the Old Testament. Again, there is no doubt about the close association of the kiss with worship in the following passages:

'Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him' (1 Kings 19:18).

'Let the men that sacrifice kiss the calves' (Hosea 13:2).

'If I beheld the sun ... moon ... and my heart hath been secretly enticed, or my mouth hath kissed my hand ... I should have denied the God above' (Job 31:26-28).

The marginal reading of Genesis 41:40, too, is suggestive. The A.V. reads, 'Thou shalt be over my house, and according unto thy word shall all my people be ruled'. The word translated 'word' here is 'mouth', the cause put for the effect, and 'be ruled' the verb nashaq 'kiss', as in chapter 48:10.

Omitting, therefore, the sense of the fawning of a dog, we can adopt the remainder of the definition given in Dr. Bullinger's Lexicon:

'To prostrate one's self, after the eastern custom, to do reverence or homage to any one, by kneeling or prostrating one's self before him (LXX everywhere for shachah, to bow down, to prostrate one's self in reverence). Used therefore of the act of worship'.

(2) Sebomai, sebazomai, eusebeo. The word just examined is used of the act of worship, whereas these three words are used rather for the feeling associated with it. The meaning of sebomai is 'to stand in awe'. It is never used in the epistles. Sebazomai occurs but once and that in connection with 'the worship of the creature' (Rom. 1:25). In the Acts, sebasma is used once, of the 'devotions' of the Athenians (Acts 17:23), and once in 'all that is called God or worshipped' (2 Thess. 2:4). While eusebeia, 'godliness', is used in the epistles, neither eusebeia nor eusebeo is there translated 'worship'. Their bearing upon the question of present-day worship must be examined later.

(3) Latreuo means 'to serve for hire', and when related to God means 'to worship'. It is used by Paul in Philippians 3:3.

(4) Therapeuo is generally associated with medical service, and is derived from therapeuein, 'to wait on'. It is from an old Sanskrit root meaning 'to maintain or support'. It occurs but once, namely, in Acts 17:25, 'neither is worshipped with men's hands', which the R.V. translates 'serve'.

(5) Threskeia. This word refers rather to ceremonial and ritual than the inner meaning of worship. It occurs in Colossians 2:18, where the word is used of 'the worshipping of angels' and, in combination with thelo, it is found in Colossians 2:23, where it is translated 'will worship'.

The Old Testament uses three words, two of which need not detain us long. Segad is Chaldee, and is used in Daniel 3 where it means 'to bow down, do obeisance', and abad, which is Hebrew, is found translated 'worshipper' five times and 'worship' only in 2 Kings 10, where it speaks of the worship of Baal. The third word, shachah, is the equivalent of proskuneo.

Just as tubes of oil paint do not produce on the mind the same effect as a picture, so these supply the material, but do not teach the true meaning of worship. It must be our delight as well as our duty to use these materials, and under the guidance of the Spirit, to learn something of what is meant by the worship of God.

The implications of posture have occupied the attention both of doctors of divinity and of medicine. A lazy posture is inimical both to serious study and reverence in worship, and as the close association of 'bowing the head' with worship meets us very early in the Scriptures, let us examine the passages in which this expression is found.

The word used is the Hebrew qadad, and occurs fifteen times. Of this number of references, nine deal with the worship of God, and six with various acts of reverence or fear in the presence of man or angel. We shall be following the Divine method of instruction if we begin with the three passages that refer to man, for, after all, the bowing of the head in the act of worshipping One who is Spirit, borrowed as it is from this evident token of human respect, can have no intrinsic meaning as related to God Himself, Who sees the thoughts and intents of the heart, whatever attitude or posture is adopted.

The first pair of references occurs in 1 Kings 1:15, 16,31. Between the two verses lie the asking of a request and the granting of it. The subject of Bath-sheba's request was the fulfilment of David's oath that her son Solomon should succeed to the throne, but that need not take our attention here. It is sufficient to see that in making the request of the king and in her acknowledgment of the answer given, Bath-sheba 'bowed and did obeisance' and 'bowed, and did reverence'.

'And Bath-sheba went in unto the king into the chamber: and the king was very old ... and Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?' (verses 15 and 16).

'Then Bath-sheba bowed with her face to the earth, and did reverence' (verse 31).

The reader will not be surprised to learn that both 'obeisance', and 'to do reverence', here, are translations of the Hebrew word shachah 'to worship'. It is a simple matter to translate the attitude of Bath-sheba, when making her requests and in thanksgiving before an earthly and aged king, into higher terms, and see their application to the worshipper who approaches the King Immortal with requests and thanksgiving:

'Blessed be Thou, Lord God of Israel our Father, for ever and ever. Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty: for all that is in the heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all. Both Riches and Honour come of Thee, and Thou Reignest over all; and in Thine hand is Power and Might; and in Thine hand it is to make Great, and to give Strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious name' (1 Chron. 29:10-13).

Worship contains more, but never less, than this great ascription of praise; a greatness that is intrinsic and His own, and a greatness that is solely at His disposal, a God Who is sovereign, and a God of sovereign grace.

Mingled with this glorious ascription is the recognition of human frailty: 'Our days on the earth are as a shadow, and there is none abiding', and the fact that all the service we can ever render to the Lord is but using the gifts which He has originally bestowed on us:

'O Lord our God, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is All Thine Own ... Of Thine own have we given Thee' (1 Chron. 29:16,14).

These passages contain abundant material out of which a very full conception could be reached of what true worship involves, and we therefore commend to our readers the desirability of a prayerful and careful re-reading of them.

Worship and Liberty

We have already learned something of the nature of worship by following the lead given by the use of the expression 'bow down'. There are, of course, other lines of thought that we may pursue, and one that comes readily to the mind is the connection between the word 'worship' and 'serve'.

The Hebrew words ebed, 'a servant', and abad, 'to serve', are familiar in such names as Obadiah ('servant of Jah'), and Obed ('serving') the son of Ruth, and the father of Jesse. The prophet Isaiah, also, has much to say of Israel, the servant of the Lord, and of the Coming One, Who is called 'My Servant, Whom I uphold' (Isa. 42:1). Ebed is the Hebrew equivalent of the Greek doulos, a 'bond slave', as in Romans 1:1.

The word shachah, 'worship', occurs upwards of one hundred and seventy-two times in the Old Testament, while abad occurs two hundred and eighty-six times. With numbers of this magnitude, the amount of labour involved in determining the number of references in which 'serve' and 'worship' come together can only be appreciated by those who have actually carried out investigation of this kind. We will not, therefore, be dogmatic, but so far as we have investigated, it would seem that there is not a single passage in the Old Testament where 'serve' and 'worship' come together when the context is concerned with the worship of God! On the other hand, there are nineteen references where the two words come together in connection with the worship of other gods. We will not quote these nineteen passages in full, but the readers may like to have the references:

Commands in the Law concerning serving and worshipping other gods: Exodus 20:5; 23:24; Deuteronomy 4:19; 5:9; 11:16; 17:3; 29:26; 30:17.

References in the Prophets to serving and worshipping other gods: 1 Kings 9:9; 16:31; 22:53; 2 Kings 21:3; 2 Chronicles 7:22; 33:3; Jeremiah 13:10; 22:9; 25:6. In one passage a discrimination is made between 'worshippers' of Baal, and 'servants' of the Lord (2 Kings 10:23).

The prophets Isaiah and Jeremiah have some searching things to say in connection with the service of the Temple. In Jeremiah 7 we read:

'Trust ye not in lying words, saying, The Temple of the Lord, The Temple of the Lord, The Temple of the Lord, are these' (Jer. 7:4).

And in the first chapter of Isaiah:

'Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them' (Isa. 1:13,14).

And yet every item mentioned -- temple, oblation, offering and feast -- was Divinely appointed. Why then this revulsion? The answer is found in the above mentioned chapters. Israel had departed from the truth, and so in the eyes of the Lord, their clinging to the externals of religion was but empty mummery. False gods did not demand purity and spirituality from their worshippers, and so their worship and their service could be named together; but with the true God, even a Divinely appointed ritual was all in vain apart from uprightness of heart.

Even when the apostle acknowledges that to Israel pertained 'the service of God', this is limited to things 'according to the flesh' (Rom. 9:3,4), and the epistle to the Hebrews, when speaking of 'ordinances of divine service' under the Old Covenant, adds the words 'and a worldly sanctuary' (Heb. 9:1). These things signified that the way into the holiest of all was not yet made manifest. They were figures, shadows of good things to come:

'That could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation' (Heb. 9:9,10).

The mere observance of 'days, months, weeks and years', even though offered to the true God, is not far removed from the 'weak and beggarly elements' of pagan worship (Gal. 4:8-10). And the epistle to the Colossians associates 'the worshipping of angels' and 'will worship' with ordinances that were cancelled at the Cross, such as 'meat, drink, holy days, new moons, and sabbath days' (2:16-23).

Returning to the Galatians, it is impossible to understand the apostle's teaching in this mighty epistle without a realization of the fact that the believer now is free. Jerusalem on earth with its children is in bondage, but Jerusalem which is above is free.

Perhaps we are at last drawing near to the solution of our problem. The word 'serve' (abad) gives us the word 'bondage' (Exod. 1:14), 'bondmen' (Gen. 43:18), 'bondservice' (1 Kings 9:21), 'servitude' (2 Chron. 10:4) and 'servile' (Lev. 23:7). The readers will remember that in the observing of the feasts of the Lord, and the sabbaths, it is reiterated that 'ye shall do no servile work therein' (Lev. 23:7,8,21,25,35,36). 'Servility' and 'worship' cannot be thought of together; servility is only fit service for the darkened heathen. So when the Lord demanded the release of His people that they might serve Him, He speaks of them as His 'son'. The service of a son was hidden under a mass of observances, in connection with a covenant with which the Lord Himself 'found fault' -- a covenant which was 'imposed' until the time of reformation, and destined to pass away for ever. 'Is Israel a servant? is he a homeborn slave?' asks Jeremiah (Jer. 2:14). Alas, he was, and is, and will be, until the veil is taken away. Worship therefore, as practised by such a people cannot be the real thing.

The secret of true worship is revealed in the words of Christ. It will be neither in Samaria, with its mixed motives, nor in Jerusalem, with its Divinely appointed ritual. The true worshipper worships the Father. He worships 'in spirit, and in truth', and the Father seeketh such to worship Him. It is entirely foreign to the thought of reverencing a Father that the sons be cumbered with ceremonials and ordinances. Tabernacles, temples, sacrifices, priests, vestments, holy days, and the like all indicate that the worshippers are at a distance. Those that have access to the Father can need none of these things.

We are grateful to have seen at least this amount of light upon the nature of true worship, even though much may still be hidden from our eyes.

It is extraordinary at first sight to think that the Saviour condescended to discuss the matter of worship with a poor sinful Samaritan woman, but said nothing about it to the master of Israel, Nicodemus, who apparently would have been so much better qualified to discuss the subject. When, however, we remember that the flesh profiteth nothing, that Nicodemus was no more able to appreciate the nature of true worship than the Samaritan woman, we recognize the workings of grace and with bowed hearts prepare to read once more concerning true worship in a truer frame of mind.

The revelation of the Samaritan woman's private life caused her to pause and to say, 'Sir, I perceive that Thou art a prophet', but whether the sudden introduction of the highly controversial subject of worship was made by her in an attempt to prevent any further reference to her private life, or, whether being convinced both of her own sinfulness and the fact that she stood in the presence of One Who could enlighten her on such a subject, we may never know; possibly the woman's motives, like so many of our own, were mixed.

Whatever be the truth of the matter, the Saviour most graciously allowed the new subject full scope, and the subsequent record made by John has provided us with, perhaps, the most comprehensive statement as to the nature of true worship that the New Testament contains. The thought uppermost in this woman's mind was the correct 'place' where worship should be offered,

'Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship' (John 4:20).

Before discussing the relative merits of Samaria and Jerusalem as the place where worship should be offered, the Saviour set both aside by saying:

'Ye worship ye know not what: we know what we worship: for salvation is of the Jews' (John 4:22).

In this utterance the Lord brings to light two essential elements in all true worship. First 'knowledge' which stands in severe contrast with blind tradition, superstition and unreasonable practices. Now knowledge in such matters as worship must come as a revelation, and while the Samaritans possessed the five books of Moses, they were denied the light and leading of the rest of the Old Testament. Here therefore emerges another essential principle. True worship must be based upon revealed truth. This we can see is expressed negatively in Matthew 15, 'In vain they do worship Me, teaching for doctrines the commandments of men' (Matt. 15:9).

Secondly, the Lord associated together 'worship' and 'salvation', implying that worship could not be understood, and would not be acceptable apart from salvation. This salvation said Christ, was 'of the Jews', because to them had been committed the oracles of God, to them pertained the promises and the covenants and the service of God, and most important of all, from them must come, as regards the flesh, the long promised Saviour. True worship therefore is regulated according to divine revelation, is at the heart, evangelical, and is intimately associated with the Person and Work of the Saviour. Judaism itself drew all its power from these sources. It was a divinely given religion of types and shadows to one people, Israel; it found its fulfilment in the Person and redemptive mission of the Lord Jesus Christ, Who alone made its rites, ceremonies, sacrifices and observances of any value:

'But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him' (John 4:23).

What are we to understand by 'true' worshippers? What are we to understand by worship that is 'in spirit and in truth'?

Alethes is used when truth as opposed to falsehood is in view. Thus in John 4:18 where it is translated 'truly'. Alethinos is truth when opposed not so much to a lie, but as substance is opposed to shadow. So we have such expressions as 'the true Tabernacle' (Heb. 8:2); 'the figure of the true' (Heb. 9:24), obviously in contrast with the typical Tabernacle and its furniture. So in John's Gospel we read of 'the true Light', 'the true Bread' and 'the true Vine' as fulfilments and contrasts with their respective types. So 'true' worshippers are not placed in contrast with idolators, worshippers of false gods, but they are contrasted with Old Covenant worshippers whose worship was typical and shadowy 'which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed until the time of reformation' (Heb. 9:10).

Two reasons are given for thus worshipping the Father:

(1) He seeks such worship. This is a unique passage. No other passage of Scripture uses the word 'seek' in this way. It is a common thing for worshippers to be bidden 'to seek' the Lord, but here, it is the Father that seeks! If He thus seeks, shall He not find? If He thus finds shall He not be pleased? If He thus finds, must not blessing be the result? Is not therefore true worship near the heart of all true acceptable and fruitful service?

(2) The second reason resides in the very nature of the God we would worship. 'God is Spirit'. Pneuma ho theos. It is no more necessary to insert the indefinite article here and read 'God is a spirit' than it would be to translate the similarly constructed passage of John 1:1 and read 'The Word was a God', or that the Word became 'a flesh'. To this Samaritan woman a statement concerning the essential Being of God is made that transcends every other revelation found in Holy Writ! All titles under which God is pleased to make Himself known in the Old Testament Scripture are really gracious accommodations to our finite capacity to understand. The God Who is spirit is beyond our powers of experience or comprehension. We do not know the mode of being of One Who is not conditioned by time and space, Who is invisible, inaudible and intangible (John 1:18; 5:37). Now if our Saviour had intended to teach this woman the essential nature and being of God, our

comments would constitute a criticism of His words, and we should stand condemned. He was teaching this woman, and all who will learn, not the nature of the absolute and unconditioned, but what the character of that worship must be that is offered to, and is acceptable to, a Being of such a nature. To obtain but a glimpse of the Divine Being, is to forego for ever all the trapping of ceremonialism, and to see that all rites and all observances are antagonistic to 'true' worship -- a God who is 'spirit' must be worshipped 'in spirit and in truth', i.e. as 'true' worshippers, in the 'true' Tabernacle (Heb. 9:24).

In the Old Testament, worship is offered to 'The Lord', Who is referred to as 'The Lord thy God'. In the New Testament (The Revelation), worship is offered to 'God', and to 'Him that made heaven and earth', but here in John 4 it is the 'Father' that is worshipped, it is the 'Father' that seeks worship -- and surely none but 'children' can worship the 'Father', none but children can offer to Him His due. And will children who seek thus to render homage to the Father feel under any necessity to pay such reverence in a temple made with hands? Need such adopt priestly vestments? Need such perform an elaborate ritual? No title of God is so intimate, so near the heart, so far removed from ritual and ordinance as the title 'Father', and worship that is offered to Him in that capacity must of necessity participate in the same essentials.

The service of a Son with the Father

If we rigorously restrict our New Testament studies in connection with worship to the occurrences and usage of *proskuneo*, our task is practically ended. The reader, however, naturally expects that such passages as that of Philippians 3:3 or of Colossians 2:18,23 will be included. We must give these passages a consideration, for they are the only references to 'worship' found in the epistles of Paul written after Acts 28, and so have distinct bearing upon the worship offered by the church of the Mystery. Before we consider these portions, let us pause and seek to realize what lesson is intended for us particularly in the fact that *proskuneo* is never once used in Ephesians, Philippians, Colossians and 2 Timothy.

In the first place, Paul, the writer of these epistles was fully acquainted with the use and occurrence of this word, for as he was a reader of the Septuagint, he would know of its presence throughout the Law, the Prophets and the Psalms. In that version of the Old Testament *proskuneo* occurs nearly two hundred times. The omission of this word therefore is deliberate and inspired, and consequently both the fact of its omission, and the change suggested by the words substituted challenge our deepest consideration.

First let us cite the passages that speak of worship in the Prison Epistles:

'We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh' (Phil. 3:3).

'Let no man beguile you of your reward in a voluntary humility and worshipping of angels' (Col. 2:18).

'Which things have indeed a shew of wisdom in will worship, and humility' (Col. 2:23).

Two out of three references to worship are seen to be negative, only one positive statement appears, namely at Philippians 3:3, and even that in a

context that is negative in intention and character. Having cited the passages, and knowing that proskuneo is not employed, we must now acquaint ourselves with the actual words in use. The word 'worship' in Philippians 3:3 is latreuo from a word that means in classical Greek to serve for hire, but no such word is employed in the New Testament where hired servants are referred to. Others derive latreuo from la 'very much' and treo 'to tremble', according to which see Malachi 1:6: 'If I be a master, where is My fear?' or in Ephesians 6:5: 'Servants, be obedient to them that are your masters according to the flesh, with fear and trembling'. It is bad theology, however, that attempts to build doctrine upon Greek mythology, for Greek was a language employed by the pagan world before it was adopted by the Spirit of God as a medium for the gospel. We are safe, however, if we use the LXX version to perceive what Hebrew words are translated by latreuo, and foremost among them we find the words abad and abodah.

This word is employed in Exodus 3:12; 4:23 and similar passages. The Hebrew word means 'to serve' as did Jacob (Gen. 30:26) and Israel (Exod. 1:14), 'to till' and 'to dress' the ground (Gen. 2:5,15), and the service connected with the Tabernacle (Num. 3:7). Moses is many times given the title 'Moses the servant of the Lord'. 'Is Israel a servant? Is he a homeborn slave?' Jeremiah 2:14 shows that service of a lowly and menial character can be intended, as is the case where the word is used of Israel under Pharaoh and Nebuchadnezzar.

With this insistence upon service, we turn once again to Philippians and notice that it opens with this very thought:

'Paul and Timotheus, the Servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons' (Phil. 1:1).

In this same epistle Paul uses the figure of service when he said of Timothy that 'as a son with a father, he hath served with me in the gospel' (Phil. 2:22). It is, moreover, revealed in this epistle that Christ Himself 'took upon Him the form of a servant' (Phil. 2:7); and Paul himself speaks of his willingness to be 'offered upon the sacrifice and service of your faith' (Phil. 2:17). Different words are used in these passages to speak of service, but whether it be douleuo, doulos, leitourgia, or latreuo they but emphasize various aspects of this common act. It is in Philippians that the exhortation comes to 'work out' salvation with 'fear and trembling', and it is in Philippians that the prize in connection with the high calling is in view.

When we turn to the passages in Colossians, we note at once that this reference to the prize is before us. In Philippians 3:14 the word translated 'prize' is brabeion and it occurs in combination in Colossians 2:18, where the words 'Let (no man) beguile you of your reward' translate the verb katabrabeuo. The Colossians were warned that their reward would be in jeopardy by voluntary humility and by worshipping angels, which thought recurs in verse 23, where the apostle speaks of will worship, humility, neglecting of the body, yet of satisfying, at the same time, the flesh. The word used here in both Colossians 2:18 and 23 for worship is threskeia. This is elsewhere translated 'religion', once by Paul when he referred to his past, saying that 'after the most straitest sect of our religion' he lived a Pharisee; and twice by James (Jas. 1:26,27). We do not intend spending time in pursuing the meaning of Colossians 2:18 and 23 here, simply because when all is said and done these passages tell us what to avoid.

Had the translators of the A.V. followed their usual practice they would have rendered Philippians 3:3 'We ... serve God in the spirit', which would have brought the passage into line with the emphasis upon service already noted. Likewise we should have the word 'religion' and 'religious observance' in the second chapter of Colossians instead of the word worship. The Prison Epistles, then, would not have contained the word 'worship' at all, any more than they contain one single reference to a 'priest'. This observation is a mere matter of fact, but such facts demand explanation. If we ask 'why is worship (proskuneo) entirely absent from the epistles of the Mystery?' we may hesitate to give an answer. If worship be 'worthy-ship', it is possible that to walk 'worthy' of our calling (Eph. 4:1), to have one's conversation 'worthy' of the gospel of Christ (Phil. 1:27) and to walk 'worthy of the Lord unto all pleasing' (Col. 1:10) may take the place of the worship prescribed for earlier dispensations. Worship, as presented in this epistle to the Philippians, seems to be summed up in the words found in that epistle, 'serving, as a son with a Father', and what higher aspect of worship is revealed anywhere?

Wherever a true evangelical spirit has been manifested during the history of Christianity, it has been associated with the 'pulpit' rather than with a 'priest', with the 'opened Book' rather than with 'altars', 'incense' and 'ceremonial', and such by the mercy of God must our worship of the Father be and remain.

With unveiled face

We have seen that proskuneo conveys the idea of obeisance, whereas latreuo (Phil. 3:3) does not of itself contain any idea of obeisance, but simply that of service. Latreia occurs five times in the Greek New Testament and each occurrence is translated 'service' in the A.V. These are John 16:2, 'think that he doeth God service'; Romans 9:4 and 12:1, 'the service of God'; 'your reasonable service'; and Hebrews 9:1 and 6, 'ordinances of divine service' and 'accomplishing the service of God'. Latreuo occurs twenty-one times, and is translated 'worship' four times, and 'serve' seventeen times. Threskeia, the word used in Colossians in the expression 'worshipping of angels' and 'will worship' is best expressed by 'religious ceremonial' and 'ritual'. Suidas derives the word from a Thracian, Orpheus, who introduced religious mysteries among the Greeks. If this is true it would be very apposite, seeing that it is used in antagonism to the true Mystery divinely revealed to Paul as the prisoner of Jesus Christ. This derivation, however, we cannot press; it may be but an ancient speculation. It is evident from the canon of the Council of Laodicea, held about a.d. 367, that some superstition regarding the 'naming of angels' had crept into the church, and Theodoret maintained that this superstition had infected the church at Colosse. Whether the Colossians actually 'worshipped angels' or whether the words of Colossians 2:18 mean that they 'adopted the religious attitude of angels' remains to be seen. While threskeia is used outside the New Testament with a genitive, it is never so construed in the New Testament to denote the object of worship. Consequently Colossians 2:18 may mean 'the worship of which angels offer', that is, the Colossians were affecting such humility that they did not approach to God with the boldness of access and confidence which was theirs through Christ (Eph. 3:12). This presupposes that angelic worship was not characterized by such holy boldness. We have, admittedly, little ground to work on here, but if we agree that the seraphim of Isaiah 6 are at least as high in the spirit world as angels, if not higher, we shall be struck with the fact that when these holy beings stood in

the presence of the Lord they used two of their six wings to cover their faces and two to cover their feet (Isa. 6:2).

In contrast with this, as also in contrast with the veiling of the face of Moses under the old covenant, we have:

'Where the spirit of the Lord is, there is liberty. But we all, with open face (Unveiled face) beholding as in a glass the glory of the Lord, are changed unto the same image from glory to glory, even as by the Spirit of the Lord' (2 Cor. 3:17,18).

Here, the words 'open face' of the A.V. are better translated 'unveiled face' in order that the very real connection with the 'veil' of verses 13-16 may be perceived (kalumma 'veil', anakalupto 'open'). The law of Moses was 'ordained by angels in the hand of a mediator' (Gal. 3:19); the law was received 'by the disposition of angels' (Acts 7:53); the word 'spoken by angels was stedfast' (Heb. 2:2). These passages are well known to every reader, but what may not be recognized is that these, and Colossians 2:18 are linked together by references to the transient character of the worship that is essentially associated with that law given by angels.

Stephen's speech. At the close of Stephen's speech come the words quoted above from Acts 7; the speech is introduced by the charge laid against him:

'This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel' (Acts 6:13-15).

Paul's statements to the Galatians.

'The law ... ordained by angels in the hand of a mediator' (Gal. 3:19).
'Ye ... received me as an angel of God' (Gal. 4:14).
'Though we, or an angel from heaven, preach any other gospel' (Gal. 1:8).
'Beggary elements ... Ye observe days, and months, and times, and years' (Gal. 4:9,10).

Here once more we observe something similar. We have the reference to angels and the giving of the law, yet, as in the case of Stephen, a reference to the reception of Paul as an angel of God. Moreover, just as in the case of Stephen there was the charge concerning 'this holy place' and the 'rites' that were passing, so here, the ritual observance of 'days' is described as 'weak and beggarly elements'.

In Hebrews we have the law given through angels (Heb. 2:2,4), the subservience of angels now that the dispensation has changed (Heb. 1:4,5), and the setting aside of the ritual of Old Testament religion, the law being but 'a shadow of good things to come', the Tabernacle service being largely composed of 'carnal ordinances' (Heb. 9:10; 10:1).

So, when we come to Colossians, which speaks so strongly against 'the worshipping of angels', we find that 'the handwriting of ordinances has been blotted out'; such observances as meat, drink, holy days, new moons and

sabbath days are described as 'shadows of things to come', and the believer has died with Christ from the rudiments (elements) of the world, and is no longer subject to ordinances.

For those who rejoice in the high calling of Ephesians, worship is the service of a 'son' with a 'Father', the only word for worship addressed to the believer in the Prison Epistles being latreuo (Phil. 3:3) 'to serve'.

SUBJECT INDEX TO ALL 10 PARTS OF THIS ALPHABETICAL ANALYSIS

Note: The book Numbers will be right but the page numbers will only be right in the books

Main articles are printed in bold type capitals thus: ADOPTION.
Subsidiary articles are printed in small capitals thus: Ascension.

Each article has been given its Part number in bold, followed by the page number. The Part number and the page number are separated by a colon. Thus:

Seated 4:218,
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