

An Alphabetical Analysis

Part 6

Terms and texts used in the study of

'Doctrinal Truth'

A to K

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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CONTENTS

Main articles are printed in full capitals thus: **DEPART**. Subsidiary articles are printed in small capitals thus: **Absent**.

Please ignore the article 'the' when using the Index, i.e. 'The Days of His Flesh' appears simply as 'Days of His Flesh' and so throughout.

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

	Page
Subject Index	i
Preface	v
To the Reader	vii

SUBJECT INDEX

A	
Absent	1
Accepted, see Accepted	1
Access, see Access	1
Account	2
Adversary	4
Age, see Age	1
Alienation	9
Assurance	10
ATONEMENT	29
B	
Begotten, see Deity of Christ	157
Believe, see Faith	200
Blood	48
Blot Out	50
Born Again	52
B continued	Page
Bought with a Price	54
Brimstone	55
Buried	56
C	
Calling	58
Chastening, see Judgment Seat	2
CLEAN	60
Clothing	71
Coming, see Second Coming	4
Common	74
CONDEMNATION	75
Conscience	84

Counted, see Reckoning	7
Creation	87
Creation, New	88
Cross	91
Crucify	97
D	
Damnation	101
Darkness	102
DAYS OF HIS FLESH	104
Death	150
Death, Second	153
DEITY OF CHRIST	157
DEPART	171
Destruction, see Wages of Sin	7
E	
Earnest and Seal	183
Election	188
Eternal, Everlasting, see Age	1
Evil, see Wages of Sin	7
F	
Face	194
Fail	198
FAITH	200
Family	206
Figures of Speech	207
Flesh	210
FORGIVENESS	213
Found	224
Foundation	227
Freedom	232
G	
Garrison	237
Genealogy	237
Gift	247
GOD	250
H	
Heavenly Places	272
Hell	277
Heresy	303
HOLINESS	306
I	
Image	311
Immortality	316

Imputation, see Account	2
INSPIRATION	318
Intercession	324
INTERPRETATION	332

J

Jacob	374
Jehovah	374
Jig -Saw Puzzle	378
Jubilee	380
JUDE	385
Judgment Seat, see Judgment Seat	2
JUSTIFICATION BY FAITH	410

K

Kinsman -Redeemer, see Redemption	7
-----------------------------------	---

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

Preface

The normal procedure in a work of this kind, and one which the apostle Paul himself followed, would be to lay the foundation before attempting to build. But 'circumstances alter cases', and we write primarily for those who believe the Scriptures and acknowledge the Saviour as Lord, but who need particular help in the Dispensational aspects of truth. This phase and emphasis has been the essential and peculiar character of The Berean Expositor and its publications since 1909. An Alphabetical Analysis of terms used in the study of Dispensational Truth is now a finished publication, but it was felt that an additional series was called for that would deal with essential fundamental doctrines.

To attempt a Doctrinal Analysis as wide in scope as the one dealing with Dispensational Truth is not our intention. In the first place, many items overlap, and for the instructed reader, what has already been written concerning The Ages, Adoption, etc., under the Dispensational heading, will give all that an analysis of this nature can provide. We were, however, somewhat concerned to exclude such fundamentals as the Inspiration of Scripture, Justification by Faith, Sacrifice, Offering and the Deity of Christ from the analysis, consequently we have prepared two volumes, necessarily excluding many a subject that pressed for insertion, yet comprehensive enough to ensure that the outstanding items of the faith should not be altogether passed over. We trust the reader will keep these self-imposed limitations clearly in mind as he notices either subjects that are omitted or, if included, that are treated with great brevity. The first outline which we prepared for this new analysis, demanded a greater number of volumes than did the Dispensational series, but for obvious reasons, this has not been followed. We nevertheless hope that what has been included, and what has been said, may round off the witness and enhance the value of this attempt to present the teaching of the Word in such a form that it may continually become:

'Seed to the sower, and bread to the eater' (Isa. 55:10).

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:

ATONEMENT

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

Family

Cross References

Cross references to articles in Parts 1 to 5 and 7 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.

Resurrection^{4,7} refers to the articles with that heading in Parts 4 and 7, 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:

Faith (p. 200) refers to the article with that heading on page 200 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.

References to the Septuagint Versions (LXX)

When verifying Charles H. Welch's references to Greek words in the LXX and to the English translation given, we have sometimes been unable to find the Greek or the translation provided.

Examples:

- (1) Page 151, line 6; Mr. Welch quotes ekleipo.

We can find enapethanen in the Greek that accompanies Sir Lancelot Charles Lee Benton's English translation, and apathanen in the Concordance to the LXX by Abrahami Trommi, published in 1718.

- (2) Page 323, lines 13 and 14; Mr. Welch states that a verbal form of epilusis occurs in the LXX of Genesis 41:12.

We can only find the verbal form of epilusis, namely epiluein, in Genesis 41:12, in Aquila's version of the LXX. Epiluein also occurs in Aquila's version of Genesis 40:8 and 41:8, and Theodotion's version of Hosea 3:4.

If any reader knows of other English translations that Mr. Welch may have used, the publishers will be pleased to be informed of them.

It should be remembered that there are several versions of the Greek Old Testament, for instance:

Codex Sinaiticus
Codex Alexandrinus
Codex Vaticanus
Codex Ephraemi

For further study, see Volume of the Book7, and the book entitled The Volume of the Book written by Charles H. Welch.

Absent

'Absent from the body' (2 Cor. 5:8)

In Matthew 15:9 the Lord is recorded to have said to some of His hearers, 'In vain they do worship Me, teaching for doctrines the commandments of men'. In Mark 7:9,13 He said, 'Full well ye reject the commandment of God, that ye may keep your own tradition ... making the word of God of none effect through your tradition'.

Whenever we hear a portion of Scripture persistently misquoted, we can be sure that traditional belief is obscuring the vision, and distorting the

Scriptures. The passage before us is a case in point. Over and over again it is quoted as though it read:

'Absent from the body is to be present with the Lord'; whereas, instead of making an assertion, the apostle expressed a choice between two alternatives, saying:

'We are confident, I say, and willing Rather to be absent from the body, and to be present with the Lord' (2 Cor. 5:8).

His ground of confidence was in God Who hath wrought us for the self - same thing, Who also hath given unto us the earnest of the Spirit. Nowhere in Scripture do we learn that we have been thus 'wrought' in order to attain unto an intermediate or unclothed state; nowhere in Scripture do we learn that we have received the earnest of the Spirit for an intermediate state, but always for resurrection glory. This is the background of all that the apostle has said in 2 Corinthians 5. The tent or earthly house in which we now pass our pilgrimage will one day be dissolved or taken down, but the blessed alternative is not some 'unclothed' condition, but a building of God, an house not made with hands, eternal in the heavens. The goal of the apostle's desire was 'that mortality might be swallowed up of life'. This figure is a repeat of 1 Corinthians 15:54 where we read:

'So When this corruptible shall have put on incorruption (which refers to those who have died), and this mortal shall have put on immortality (which refers to those still living at the time), Then (and not till then) shall be brought to pass the saying that is written, Death is swallowed up in victory'.

Whether there be an intermediate state or not is not discussed in 2 Corinthians 5. All we know from that chapter is that an 'unclothed' condition was something which the apostle did not desire, and it satisfies our intentions in this Analysis, if the positive teaching of any word or doctrine examined shall be demonstrated and accepted. A parallel passage is found in Philippians 1:23 and is discussed under the heading Depart . Further light can be received by pondering the meaning of the Saviour's words, 'This day shalt thou be with Me in paradise' (see Paradise7), which quotation we purposely leave here, unpunctuated. Three other articles should be considered where a greater range of teaching is possible, namely Immortality (p. 316); Resurrection4,7; and Soul7. Sidelights will also be found in pondering Sleep7 and the articles entitled Immortality of the soul in The Berean Expositor Vol. 1. May 'the blessed hope' in all its Scriptural splendour be ever before our renewed minds. Let us set our affection on things above where Christ sitteth on the right hand of God.

Accepted. See Accepted1.

Access. See Access1.

Account. Logizomai which is translated 'account' is also rendered 'reckon' and 'impute'. This aspect of the term is considered under the heading, Reckoning7, which see. There are eight occurrences of the word, 'account' in which the Greek word so rendered is logos where it is used of 'giving account' as of a stewardship, which must here be given a place. The passages are as follows:

Matthew 12:36. 'Every idle word that men shall speak, they shall give account thereof in the day of judgment'.

Matthew 18:23. 'Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants'.

Luke 16:2. 'Give an account of thy stewardship'.

Acts 19:40. 'There being no cause whereby we may give an account of this concourse'.

Romans 14:12. 'So then every one of us shall give account of himself to God'.

Philippians 4:17. 'I desire fruit that may abound to your account'.

Hebrews 13:17. 'They watch for your souls, as they that must give account, that they may do it with joy, and not with grief'.

1 Peter 4:5. 'Who shall give account to Him that is ready to judge the quick and the dead'.

The reference in Acts, while it illustrates the meaning of the term, can be omitted from the present study, but all of the remaining references clearly indicate the responsibility of stewardship, which demands a consideration of the teaching of Scripture concerning 'The Judgment Seat of Christ' and for this aspect of the doctrine, the reader is directed to the article, Judgment Seat². One reference, however, namely 1 Peter 4:5, calls for a closer study for the following reason. In every other passage the believer is in view; the accountability of the ungodly is not the subject of these references. But 1 Peter 4:5 does not fall so readily under that heading. Who are the ones that shall give account? On the surface, not the believer, but those who think it strange that the believer does not run to the same excess of riot, and who think evil of them as a consequence. The following translations should be weighed however, before coming to a decision.

'They abuse you, but they will have to answer for that to Him Who is prepared to judge the living and the dead' (Moffatt).

Here, if this translation be accepted, there is no doubt as to who are the ones that will give an account.

'... they speak abusively of you. But they will have to give account to Him Who stands ...' (Weymouth 1909).

'Speaking injuriously (of you); who shall render account to Him Who is ready to judge (the) living and (the) dead' (J.N. Darby).

It seems evident that the ungodly shall also give an account in the day of judgment, and at the close of the same chapter, Peter says:

'For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?'

To some readers, the question may not have arisen, but some earnest seekers after truth have expressed the opinion that the ungodly are not raised from the dead at all, resurrection being the fruit of redemption, and so all accountability is reserved for the believer alone. We cannot subscribe to this teaching with such passages as 1 Peter 4:5,17,18 and others before us that will come to mind. Nevertheless, there is a precious truth in the teaching that Resurrection in its full sense is reserved for the redeemed alone. For a fuller examination of this weighty theme, see Resurrection7.

Adversary. The Scriptures, true to life as they are, speak of adversaries of various kinds, but one in particular is the subject of our present consideration. The Hebrew word so translated is the noun or verb Satan, by which it is translated in the A.V.: 'be an adversary' five times; 'resist' once; 'adversary' seven times; 'Satan' seventeen times and once 'to withstand'. Zechariah 3:1 contains both noun and verb, 'Satan standing at his right hand to resist him (or, in the Hebrew "to satan him")'. This place at the right hand finds an echo in Psalm 109:6; 'Set thou a wicked man over him, and let Satan stand at his right hand'. This must not be misinterpreted. It is not that David is wishing this evil to overtake his enemies, but rather, this is what they wish will overtake him. The ellipsis (see Figures of Speech, p. 207) or 'omission' to be supplied is the word 'saying'. Notice how this ellipsis has been supplied in the A.V. of Genesis 26:7, 1 Kings 20:34, Psalm 2:2 and the other examples given in the margin of The Companion Bible of Psalm 109:5. The right hand in the court of law was the place of the accuser, a subject of importance, and examined under the heading, Right Hand7. Because the Hebrew word satan can refer to David (1 Sam. 29:4), to the sons of Zeruah (2 Sam. 19:22), or Rezon, who reigned over Syria (1 Kings 11:23,25) some have denied the existence of a personal spirit named Satan. When we read the Apocalypse however and come to Revelation 12:9 or 20:2,3 which read, 'And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him', and, 'And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit ...', it is evident that John was establishing the identity of the serpent of Genesis 3; Satan of the Old Testament Scriptures and the Devil of the New.

One inescapable consequence of denying the personality of Satan is that in interpreting the temptation of the Saviour in the wilderness (Matt. 4:1 - 11), seeing that apart from the tempter the Lord was absolutely alone, there is nothing for it but to boldly (yet blasphemously) affirm that the temptations there described originated in the heart of Christ Himself! This is no imagination on the part of the present writer, but we do not intend to advertise the sects that teach this awful doctrine. In the New Testament it is necessary to distinguish between the Devil (Greek, diabolos), and devils (in the Greek, daimon), or demons. The activities of the Devil together with his chief characteristics, occupy no small place in the teaching both of the Saviour and of the apostles. The reason why proclamation of the kingdom of heaven changes to a revelation to a favoured few of 'the mysteries' of the kingdom of heaven, is largely to do with the antagonism of the Devil, for in the interpretation of the parable of the tares the Lord said, 'The enemy that sowed them is the Devil' (Matt. 13:39). The lake of fire of Matthew 25:41 was prepared for the Devil and his angels. The murderous attitude of many of the Jews toward the Son of God, brought forth a very clear revelation of the Devil's character:

'Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it' (John 8:44).

Hebrews 2:14 declares that the Devil is he who has the power of death, and Jude reveals the attitude of Michael the archangel, saying, 'Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee' (Jude 9).

Satan is called 'the wicked one' (Matt. 13:19), and the threefold record of Matthew 13:19, Mark 4:15 and Luke 8:12 links the three titles, 'the wicked one', 'Satan' and 'the Devil' as the titles of one person. The whole world is depicted as lying in or under the dominion of en to ponero, 'the wicked one' (1 John 5:19), and this spirit now works in the children of disobedience (Eph. 2:2). We read in one passage that the Devil was a 'murderer from the beginning' and in another that 'Cain was of that wicked one, and slew his brother' (1 John 3:12). When the Devil is intended under the title Satan, both the Hebrew and the Greek employ the article 'the', indicating his personality and pre-eminence. Other titles that indicate his character are Abaddon or Apollyon, 'destruction' and 'death' (Rev. 9:11); and he is not simply a murderer, but anthropoktonos, 'a man-slayer' (John 8:44). He is called both 'the god of this age' and 'the prince of this world' (2 Cor. 4:4; John 12:31) and for a fuller examination of 2 Corinthians 4:4 the reader is referred to the article under the heading Hid, Hide, Hidden2.

While it must be admitted that the origin of evil is a mystery, yet when we read, 'the devil sinneth from the beginning' (1 John 3:8), we are certainly led to the fountain head. Pride is associated with this sin (1 Tim. 3:6).

How Sin Itself Originated

'We have seen that sin originated with Satan, and that the thought of pride in the breast of that mighty angel, was the cause, which led to the first overt act, which ultimately proved to be his ruin. But what was the occasion that first provoked the exercise of this evil? Do the Scriptures reveal anything on the subject which might lead us to infer what it was? I cannot but think that they do: and I will now, therefore, proceed to give my reasons for so thinking.

'It seems to me from a careful perusal of the Scriptures, that there are grounds for inferring (although one would not venture to affirm it as an absolute fact, because there is no positive statement in the Word to that effect) that the occasion which provoked the exercise of this evil in Satan, was the revelation that the Second Person in the Divine Trinity should take into His Godhead a nature 'a little lower than the angels', and that 'all the angels of God' should 'worship Him' as such: as they were afterwards expressly commanded to do, and that Satan's pride revolted at the thought of having to bow down to Him in this form. But whether it were this particular revelation which was the occasion of this evil or not, it seems to me almost to amount to a moral certainty, that it must have arisen from some dissatisfaction occasioned by some act or utterance of, or with reference to, the Christ of God, which provoked that dark thought of pride, which at

length issued in a slanderous accusation against Him, and led to that overt act of rebellion, that was the cause of his ruin' (Robert Brown).

Satan as the Serpent of Genesis 3 is the subject of the first great prophecy of the Bible and this is considered under the heading, Seed4 (see also, The Two Seeds in The Berean Expositor Vol. 13, page 13.

A study of the plan of the ages reveals two great powers, the one heading up in the mystery of godliness (1 Tim. 3:16), the other the mystery of iniquity (2 Thess. 2:7), all other mysteries belonging to one or other of these all -embracing systems. L. S. Chafer changes the word 'world' in many passages to the words 'satanic system' and refers to this system under seven headings:

- (1) Satan is its governing head (John 12:31; 14:30; 16:11). In addition we can place here the titles, 'the prince of the power of the air', 'the god of this age' and 'the rulers of the darkness of this world'.
- (2) This Satanic system is wholly evil.
Friendship with this system is enmity with God (Jas. 4:4).
- (3) Satan has great authority in this realm.
He has the power of death (Heb. 2:14); he oppressed many with physical ills (Acts 10:38; Luke 13:16).
- (4) The methods employed by Satan are defined.
'The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world' (1 John 2:16).
- (5) Earthly possessions can be used by Satan for his own ends.
'The cares of this age, and the deceitfulness of riches, and the lust of other things entering in, choke the word' (Mark 4:19).
- (6) The same Satanic system that crucified Christ will hate His people (1 John 3:13).
- (7) The impotency and limitations are nevertheless evident.
'Greater is He that is in you, than he that is in the world' or in the Satanic system (1 John 4:4). 'The world passeth away and the lust thereof: but he that doeth the will of God abideth for ever' (1 John 2:17).

Whether we endorse this sevenfold presentation or not, it is clear that the word kosmos, 'world', represents more than one aspect of things in the Scriptures*. It will have been observed that there are many references to the 'system' in 1 John and many more remain to be examined, but this we can only suggest and leave to the individual inquirer. Under the headings, Satan4; Satan and Redemption4; and Satan, and War on the Saints4, Satan's method of attack will be discussed and should be considered with prayer, for it is vital. Much more would be required if the subject of the Adversary were the only theme before us, but this is but an analysis, and the reader is expected to be able to take the hint given and pursue to greater lengths each truth thus presented.

* This is more fully studied in The Berean Expositor Vol. 32, under the heading, The Gospel of John, No. 20 (p. 163) and No. 22 (p. 229). (See also Life Through His Name, chapter 4).

Age. See Age1.

Alienation. This word has a twofold application. The dispensational aspect is found in Ephesians 2:12 where the Gentile is revealed as an alien from the commonwealth of Israel. For this alienation he has no responsibility; no Gentile can be held responsible for not having been born an Israelite. The enmity here that had to be slain, was the enmity produced by the decrees (ordinances) and refers back to the temporary distinction made between Jewish and Gentile believers in Acts 15. The barrier between 'the both' being likened to the middle wall of partition. This dispensational aspect has been considered at some length in Acts of the Apostles¹; and Middle Wall³. There is, however, a doctrinal alienation, and to this aspect of truth we must now devote our attention:

'This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness' (Eph. 4:17 -19).

'And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled' (Col. 1:21).

It is a blessed thing to recognize in this sad description of human depravity the one and only remedy, especially when seen in the original. The Greek word for 'alienate' is *apallotrioo*, the Greek word for 'reconcile' is *apokatalasso*, both words being compounds of the same root, *allos*. The alienation here is not from the sphere of high favour, as in Ephesians 2:12 (dispensational), but from 'the Life of God' (basic or doctrinal). This is a sphere of death. It is resident in 'the mind', the 'understanding' is darkened, 'ignorance' and 'blindness of heart' is seen issuing in insensibility and 'with a lust for the business of impurity in every shape and form' (Moffatt). This alienation of mind issues in 'wicked works'.

Does the 'life of God' refer to the source and origin of all life? or does the phrase mean the life that should have been lived by man on earth? Commentators are divided on the subject. Bloomfield considers the original to stand for *tes kata Theon zoes*, 'such a life as is according to the will of God'. Alford dismisses this interpretation, saying, 'for *zoe* in the New Testament never has this meaning, see the two clearly distinguished in Galatians 5:25'. While it becomes us to observe with attention the expressions of such men of God, such do not bind us, we must still 'search and see'. Man has been cut off from the life of God since Adam sinned and brought death into the world. The apostle is not going so far back in the history of alienation as when he spoke of the darkened condition of the Gentiles. He is definitely dealing with 'walk' (Eph. 4:17), and with the evil consequences of this alienation of man from the source of all life; therefore it appears a sounder exegesis that takes both the root cause and the fruit of such consequences into account, and to recognize with true humility, the desperate alienation of the Gentile world, first

dispensationally as set out in Ephesians 2:12 and here doctrinally and practically, as set forth in the verse before us. Nothing but grace can operate here, and blessed be God, that is the title both of the dispensation (Eph. 3:2) and the gospel (Acts 20:24) of this period.

Assurance. Self-assurance or presumption is an unholy and ungodly attitude of mind, and finds few friends whether in the social, moral or spiritual realm, but the alternative is surely not a spirit of fear, of uncertainty, of false humility; it is a simple trust in the utter faithfulness of the Lord, in His word and in His work on our behalf. The words 'assurance', 'assuredly' and 'to be assured' are used to translate a number of Hebrew and Greek terms.

Betach (Isa. 32:17). This Hebrew word primarily means, 'to cling' as a babe to its mother's breast (Psa. 22:9), and so 'to trust'. As a noun it is used of fruits of the melon type, which support themselves by tendrils (Num. 11:5).

Emeth (Jer. 14:13). This word is translated 'truth' ninety times, and indicates stability and firmness, and is allied with the Hebrew word Amen, which has come into our own language.

Qum (Lev. 27:17 'to stand firm'). It is the word used for rising from the dead. See the Aramaic words of Mark 5:41, Talitha cumi. In some passages where the word 'assuredly' occurs, it is simply a duplication of the verb, as 'drinking he shall drink', 'going forth he shall go forth' which do not come within the scope of our theme.

Coming to the New Testament, the following Greek words are used.

Pistis.	Faith, a conviction, Acts 17:31.
Pistoo.	Be assured of, 2 Timothy 3:14.
Peitho.	To persuade, 1 John 3:19.

Plerophoria.	To be fully carried along. Full conviction 1 Thessalonians 1:5; Colossian 2:2; Hebrews 10:22.
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Asphalos.	Acts 2:36. Safely, surely, certainly.
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Sumbibazo.	Acts 16:10. To put firmly together, to gather assuredly.
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The doctrine of Assurance extends beyond the confines of this analysis and takes into its embrace the believer's relationship with the Purpose of God, the Person and Work of Christ, and the utter faithfulness of God regarding His promises and His acceptance of the believer.

Although the Redemptive work of Christ arises out of the Purpose of God, and is only rendered effective by the faithfulness of God, we nevertheless open our study, not before the foundation of the world, and not with a preview of eternal bliss, but here and now, and consider the Suretyship of Christ.

We find the title, 'A surety of a better covenant', in the Epistle to the Hebrews, and while we recognize the distinctive calling that governs that

Epistle, we shall find ground for confidence and assurance as we consider the meaning and bearing of this great office. The 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 priesthood' (Heb. 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). The Epistle goes on to speak immediately 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 on the right hand of God' (Heb. 10:7-12). In both references to priest and sacrifice 'this Man' excels by reason of resurrection life.

A sinner, should he even pay 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 was in the fact that they pointed on to a better sacrifice. The penalty was inflicted, death endured, the blood shed, but where after that was the possibility of a new 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 *arrhabon* 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 appears 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 obligation 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 same 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 feature of suretyship enters into practically 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, 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 read a word 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 ye 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 younger 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 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' (Gen. 42:14,15).

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' (Gen. 42:21). 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 his 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 of 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, and set him before thee, then let me bear the blame for ever'.

Let us consider these three suggestions.

- (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 the loss of Benjamin.

To Reuben's offer might be answered:

'None of them 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), I will be surety for him; of my hands shalt thou require him. If I bring him not unto thee, and set him before 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 I shall bear the blame to my father for ever' (verse 32), is the word translated 'sin' 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 for ever 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 as a type, 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 with 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?' (see 'ascend' in Gen. 28:12 and Psa. 68:18).

'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 go up (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 these sacrifices and offerings failed, 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 our Substitute and Sacrifice, but Surety, and this identification with Himself is our great pledge of life; 'Because I live, ye shall live also'.

Even if Reuben had fulfilled his promise to slay his two sons, this would not have brought Benjamin back, nor 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 does so in this particular -- He was raised again from the dead. That feature belongs to His position as Surety: 'He was raised again because of (not "for") our justifying' (Rom. 4:25). As the Risen One, He became 'the firstfruits of them that slept'. The thought of 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.

One of the reasons why some hesitate to believe that once they are saved, they are saved for ever, is because salvation, justification, forgiveness and eternal life, all depend upon 'faith' and so the argument proceeds, 'if faith should or can fail, certainty is thereby put in jeopardy'. This, however, is because we allow ourselves to be too fully occupied with our end of the matter and forget the Lord's. Perhaps an illustration will help. A man who was rescued from drowning could say, 'I was saved by a rope', but while that may express a truth it would not express the whole truth. That rope, if it had not been held by the man on the bank, would probably have hastened his death. While, therefore, we must never minimize our faith, for it is vital, we must most certainly not minimize His.

Several passages of the New Testament speak of 'The faith of Christ' and unless we are careful we shall assume this simply refers to our faith in Christ, and so miss a blessed ground of assurance. The following extract from The Berean Expositor, Vol. 12, pages 91 -94, contains the initials W.H.G. -T. These initials stand for Dr. W.H. Griffith -Thomas, a Prebendary of the Church of England and later of Philadelphia, U.S.A.

W.H.G. -T. writes:

'I notice on page 58 of The Berean Expositor for April, 1917, that you distinguish between faith in Christ, and the faith of Christ. I wish you would some time or other elaborate this and justify it from Scripture, because the matter is a very vital one. The word "faith" is followed several times by the genitive case, and in several passages I have hitherto found it impossible to take the word as meaning Christ's own faith. Thus, in Romans 3:22, I do not see how it is possible to render the words other than by "faith in Jesus Christ". There are other passages equally impressive and one of them as you know, Mark 11:22, where the context seems to demand the thought of "faith in God". I have sometimes felt tempted to render "faith" as "faithfulness" in these passages, because, as we know, the two renderings of the Greek word are possible, and when we look at the distinct references to faith in Romans 3:22 it certainly yields a vital truth to translate "the righteousness of God, which is by the faithfulness of Jesus Christ unto all those who believe", but of course it seems impossible to render the same word in two different ways in one text ...'.

We are thankful for this reminder to 'search and see', to 'prove all things and to hold fast that which is good', and as we desire the truth and have no reputation at stake except that of those who seek the truth of God, we set out upon a further and fuller examination of the theme mentioned in our correspondent's letter.

We have continually found help and light upon vexed questions by following a simple self-made motto, 'When in doubt, consult the Septuagint'. The usage of pistis in the New Testament is somewhat difficult to define, but seeing that the apostle Paul has practically founded the whole of his teaching concerning justification by faith (in its threefold aspect, Rom. 1; Gal. 3 and Heb. 10) upon one verse in the prophet, Habakkuk, we feel compelled to cross the bridge provided by the LXX in order to discover the underlying meaning of 'faith' in the Hebrew of the Old Testament.

Pistis

This word occurs about thirty times in the LXX; let us look at its usage. We will not only give the English rendering, but the Hebrew word also, so that we may be more fully qualified to arrive at a Scriptural conception of the word:

'Children in whom is no faith' (Heb. eh -moon*) (Deut. 32:20).

'The just shall live by his faith' (Heb. emoo -nah) (Hab. 2:4).

These are the only places where the A.V. renders the word 'faith'. As one of the passages (Hab. 2:4) is practically the one awaiting proof, we must search further before we can feel that we are on sure ground:

* All transliterations given as in the Englishman's Hebrew and Chal. Concordance.

'His righteousness and his faithfulness' (Heb. emoo -nah) (1 Sam. 26:23).

'Did ordain in their set office' (margin trust, so in four other places) (1 Chron. 9:22).

'The men did the work faithfully' (2 Chron. 34:12).

'All His works (are done) in truth' (Psa. 33:4).

'He that speaketh truth ...' (false witness, in antithesis) (Prov. 12:17).

'They that deal truly' (Prov. 12:22).

'Seeketh the truth' (Sym. reads aletheian) (Jer. 5:1).

'Great is Thy faithfulness' (Lam. 3:23).

'Betroth thee unto Me in faithfulness' (Hos. 2:20).

'We make a sure covenant' (Heb. amah -nah) (Neh. 9:38).

'They dealt faithfully' (Heb. emoo -nah) (2 Kings 12:15).

'Let not mercy and truth forsake thee' (Heb. emeth) (Prov. 3:3).

'As a liar, and as waters that fail?' (margin 'be not sure?') (Heb. ah-man) (Jer. 15:18).

'The heart of the righteous studieth to answer' (Heb. gah -nah) (Prov. 15:28).

We have given above a sample of the usage of the word *pistis*, with all the Hebrew words which it translates in the LXX. The meaning of the Hebrew words, except *gah -nah*, is summed up in the words *truth*, or *faithfulness*. The Hebrew words here quoted give us the familiar *amen*, which is translated in the Gospels, 'Verily'. It will serve no useful purpose to set out the way in which *pistis* can translate *gah -nah* 'to answer', as the proof demands a wider digression than space or time permit. We feel that sufficient has been cited to show the meaning of the word.

In the LXX of Habakkuk 2:4, instead of reading 'The just shall live by his faith', it reads, *ho de dikaios ek pisteos mou zusetai*, 'the just shall live by my (mou) faith'. This word 'my' does not occur in all the MSS. but its presence is suggestive. Those who thus translated the passage evidently understood it to mean God's faithfulness, not merely the prophet's faith in God. The three quotations of Habakkuk 2:4 in the New Testament omit the words 'his' of the Hebrew and 'my' of the LXX, and so do not decide the reading either way. The apostle uses the verse in two distinct ways, (1) doctrinal, in Romans and Galatians where the righteousness spoken of is in contrast to law and doing, and (2) in Hebrews, where the same verse is brought forward to enforce the truth of 'living' by faith after being justified. This broad use of the passage therefore still leaves the primary meaning and wording untouched.

Let us now turn to the New Testament. Romans 3:22 is one of the verses under consideration, but before we turn to that verse, we shall find earlier

in the chapter an undoubted use of pistis after the manner of the Old Testament:

'For what if some did not believe? shall their unbelief make the Faith of God of none effect? Let it not be so; yea, let God be True, but every man a liar ... If the Truth of God hath more abounded through my lie unto His glory ...' (Rom. 3:3-7 author's translation).

Here we have the expression, ten pistin tou Theou. This cannot mean our faith in God, it means here His faithfulness (the 'truth' of verses 4 and 7). In Romans 4:16 we have another expression that may help us:

'To the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham' (to ek pisteos Abraam).

It is perfectly clear that this cannot mean our faith in Abraham, but refers to Abraham's own faith. This expression finds a parallel in Romans 3:26:

'The Justifier of him which believeth in Jesus' (ton ek pisteos Iesou).

When we compare this passage with the one cited above from 4:16 we shall agree that something is wrong with the A.V. rendering. Galatians 3:22 uses the expression in an exactly similar context to that of Romans 4:16:

In order 'that the promise by faith of Jesus Christ (ek pisteos Iesou Christou) might be given to them that believe'.

If we translate this as meaning that the promise by faith in Jesus Christ is given to them that believe, we feel conscious that something is amiss, one word, either 'faith' or 'believe', is an unnecessary repetition. The promise is not ek nomou = out of law (verse 21), but ek pisteos Iesou Christou = the faith of Jesus Christ. This parallelism indicates the two possible sources or origins of the inheritance. They arise either (1) out of the law, or (2) out of the promise made 430 years before the law to Abraham. The context decides that it is not out of law, but out of the promise made to Abraham (Gal. 3:16 -18). The promise to Abraham looked forward to one seed, Christ. Christ came in relation to that covenant previously made by God (verse 17), and His faithfulness in every phase of His work and office is the great ground of justification. So in Romans 3:22 we have two great presentations to faith.

- (1) The Righteousness of God.
- (2) Through the Faithfulness of Jesus Christ, to all who believe.

There is no difficulty in translating pistis as 'faithfulness', and pisteuo as 'believe', for this is in line with the LXX and the Hebrew rendering of the two words. We quote here from Glynne, on Galatians, on this use of the genitive:

'When a writer would describe a person as the author or owner of a thing, the proper and obvious course is to write the name in the genitive case; if he desires to present him as the object of reference, a variety of forms suggest themselves (which are freely employed by New

Testament writers, such as eis, epi, pros, and sometimes en, with their respective cases), by which his purpose can be effected, without exposing himself to the charge of ambiguity, or the risk of misapprehension. Should he, however, passing over all these forms, select the genitive which is the natural expression of cause or proprietorship, it is to be presumed that it was his intention so to do, and the genitive is to be understood subjectively'.

Mark 11:22 we believe can be best explained by the figure of speech known as Antimeria, a figure involving exchange, and in this phrase called 'The Sacred Superlative'.

'Great wrestlings' are literally 'Wrestlings of God' (Gen. 30:8).
'Cedars of God' (Psa. 80:10).
'A city great to God' (Jonah 3:3).
Moses was 'fair to God' (Acts 7:20).

Mark 11:22 and the parallels in Matthew and Luke, demand the meaning 'great faith', and this verse need not interfere with the usage of the other expressions which we have noted above.

Readers of The Berean Expositor may sometimes find statements that are not matured and reasoned out, scattered through the articles. We make an observation of a fact; sometimes we are able to pursue it at once, sometimes it lies dormant, and sometimes it stimulates others. In the passage cited from Vol. 7, page 58 (see p. 20), we made a statement as to fact and desired that the peculiar expression, 'The faith of Jesus Christ' should be allowed to stand, even though we may not have been clear as to its full meaning. Since then others have corresponded and the results are given in this brief investigation. The subject is by no means exhausted. Some reader may be inclined to tabulate all the various ways in which faith is used, and so bring out fuller light upon a vital theme. We are grateful to Dr. W.H. Griffith -Thomas for suggesting the fuller investigation.

Here then are two related grounds for the believer's assurance:

- (1) His Suretyship.
- (2) His Faithfulness.

If we conceive of the believer as engaged in building for eternity, then it must be evident that the foundation upon which he builds is of the first importance. Isaiah speaks of 'a precious corner stone, a Sure foundation' (Isa. 28:16) and as a consequence he adds, 'He that believeth shall not make haste'. (Moffatt 'will never flinch').

'The foundation of God standeth Sure', wrote Paul to Timothy (2 Tim. 2:19). And to the Corinthians he wrote:

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

At first sight, 1 Corinthians 3:12 -15 with the trial by fire, and the possible burning up of a lifetime's service, would appear to be the last passage to turn to for 'assurance' yet we read:

'If any man's work shall be burned,
He shall suffer loss: but

He himself shall be saved;
Yet so as by fire'.

The same two elements are seen in 2 Timothy 2:11 -13:	
'If we died with Him we shall also live with Him.	} Life assured.
If we suffer We shall also reign with Him If we deny He also will deny us.	} Reigning or being denied.
If we believe not Yet He abideth faithful He cannot deny Himself'.	} Life assured.

From these two passages, it will be seen that looseness of living is by no means encouraged by the blessed assurance of life indefectible and unconditional by faith in the finished work of the Redeemer.

If the present article was intended to stand by itself, it would be necessary to extend our examination of the grounds for assurance, but as it forms part of an analysis of doctrinal truth, we need only direct the reader to those articles which speak of Salvation and its results, of Redemption, and Atonement, of Acceptance and the like to present a multi-sided argument. We therefore conclude this article by assembling without extended comment other aspects of truth that make their contribution to the great subject of Assurance.

(1) The faithfulness of God to keep His word of promise is expressed in many ways.

(a) His unchangeableness.

'I am the Lord, I change not; Therefore ye sons of Jacob are not consumed' (Mal. 3:6).

'Jesus ... having loved His own which were in the world, He loved them Unto The End' (John 13:1).

'And so all Israel shall be saved ... For the gifts and calling of God are Without Repentance' (Rom. 11:26 -29).

(b) His Sovereignty.

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

'Ye have not chosen Me, but I have chosen you' (John 15:16).

'The Lord ... shall choose Jerusalem again. Be silent, O all flesh, before the Lord' (Zech. 2:12,13).

(c) His Oath.

'Wherein God, willing more abundantly to shew unto the heirs of promise the Immutability of His counsel, confirmed it by an Oath' (Heb. 6:17).

(2) Specific assurances have been given.

'Because I Live, ye shall Live also' (John 14:19).

'I give unto them eternal life; and they shall Never perish, neither shall any man pluck them out of My hand' (John 10:28).

Full assurance is associated with faith and hope.

(a) Faith. 'Having ... boldness, ... having an high priest, ... let us draw near ... in full assurance of faith' (Heb. 10:19 -22).

(b) Hope. 'The full assurance of hope ... which hope we have as an Anchor of the soul, both sure and stedfast, and which entereth into That within the veil' (Heb. 6:11,19).

(3) Full assurance arises out of some things that God cannot do.

(a) He 'cannot lie', 'It was impossible for God to lie' (Tit. 1:2; Heb. 6:18).

(b) 'He cannot deny Himself' (2 Tim. 2:13).

(c) 'God is not a man, that He should lie; neither the son of man, that He should repent: hath He Said, and shall He not Do It? or hath He Spoken, and shall He not Make It Good' (Num. 23:19),

and, as we have already seen, He changes not. The whole scheme of salvation has been so arranged, that it should be 'of faith' and 'by grace' to the end the promise might be Sure (Rom. 4:16).

We observed that one of the Hebrew words employed to give the idea of assurance was the same that gives us our word 'amen'. The apostle Paul, who was a Hebrew, would not fail to associate this Old Testament term with assurance in the New Testament sense, when he wrote:

'For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us' (2 Cor. 1:20).

The R.V. reads:

'For how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us'.

This R.V. rendering based upon the critical text is more searching in its implications, but the analysis and applications of these we leave to the reader.

Among the words translated 'assure' we found the word peitho, 'to persuade'. Let us end this survey of texts that point the way to a full

assurance by quoting from the conclusion of Romans 8, Paul's great Persuasion:

'Nay, in all these things we are more than conquerors through Him that loved us. 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' (37 -39).

ATONEMENT

There are two main aspects of the one Sacrifice offered by our Saviour, the first being Redemption, and finding its type in the Passover (Exod. 12), the second awaiting the erection of the Tabernacle and the propitiatory offerings that gave access into the presence of God.

Redemption and Atonement Distinguished

Our Saviour 'offered one sacrifice for sins for ever' (Heb. 10:12), 'He died unto sin once' (Rom. 6:10), and it is the glory of the gospel that this one Offering is all -sufficient. Yet for the purposes of preaching, teaching and spiritual understanding, it is necessary that the many facets of this great Work of Christ should be perceived and appreciated, in other words be 'rightly divided'. By His one Offering He was at the same time the great Antitype of the Passover Lamb, offered without priest or altar in Egypt, and the Goat of the Day of Atonement, whose blood was taken by the High Priest within the veil. The Scriptural doctrine of Sacrifice for Sin falls under two heads:

- (1) Redemption, 'deliverance from' being the uppermost thought.
- (2) Atonement, 'access to' being the uppermost thought.

Two words in the New Testament will help us to see this distinction, namely exodus, meaning 'a way out' and eisodus, meaning, 'a way in'. The word exodus is found in Luke 9:31 where Moses (Law) and Elijah (The Prophets) speak of the 'decease' which the Lord should accomplish at Jerusalem. The word eisodus is found in Hebrews 10:19, where the results of the atoning Work of Christ, as both Offering and High Priest, are expressed by the words 'boldness to enter'.

We meet this twofold aspect of the Saviour's Sacrifice in several parts of the New Testament.

Redemption, or exodus aspect. Ephesians 1:7 -- Here the word translated 'forgiveness' is aphesis, which means 'set at liberty' (Luke 4:18).

Atonement, or eisodus aspect. Ephesians 2:13 -- 'Made nigh'. Other examples of this twofold aspect can be seen by comparing 1 Peter 1:18,19 with 1 Peter 3:18; or by observing the 'redeem from' and the 'purify unto' of Titus 2:14.

Redemption without atonement would be as though Moses had led the children of Israel out of Egypt and then abandoned them in the wilderness. Atonement put before Redemption in the preaching of the gospel would be as though Moses had ignored the Passover and erected a tabernacle in Egypt. He Who led Israel out from bondage, led them in to His presence, a redeemed and reconciled people. Let us consider this great and most wonderful subject under the following heads.

- (1) An examination of the translation 'atonement' in the A.V. of Romans 5:11.
- (2) An examination of the idea expressed by the 'covering' of sin.
- (3) An examination of the Septuagint translation of the Hebrew word kophar.
- (4) The bearing upon the subject of 'type', 'shadow', 'figure' and 'pattern'.

Adopting this sequence, let us consider Romans 5:11: 'By Whom we have now received the atonement'. The marginal note indicates that the word could be rendered 'reconciliation' and refers to verse 10. It is therefore evident that the A.V. translators were perfectly familiar with the word 'reconciliation', and yet deliberately used the word 'atonement'. It would be easy to sweep this rendering aside, but such an attitude would hardly do justice to the fact that the A.V. is the crown of many earlier translations, nor would it exhibit that becoming modesty, that would attribute to these translators at least as much common sense and understanding as we ourselves possess! The fact is that the word 'atonement' means 'reconciliation' and was in common use at the time of the A.V. translation. It was selected with deliberate intent, and shows that these translators, rightly or wrongly, intended the reader to link this one great 'reconciling' sacrifice of Romans 5 with the 'atoning' sacrifices of the Levitical law. To the translators of the A.V. the word 'atonement' meant no mere 'covering', it meant the basis of 'reconciliation' -- a fact that even a superficial acquaintance with Elizabethan English makes clear. Surely then we must not set aside the considered testimony of these translators because they used the language of their own day, or blame them because that language has changed during the three hundred years since. Shall we not rather regret that we cannot today use so homely a word as 'atone' (written at one) to represent concord, friendship, reconciliation and harmony?

The verb 'to atone', meaning 'to reconcile' or 'to make one' is used by Shakespeare as follows:

'He desires to make atonement
Between the Duke of Gloster and your brothers'
(Richard III, i. 3).

'He and Aufidus can no more atone
Than violentest contrariety' (Coriolanus iv. 6).

'Since we cannot atone you, we shall see
Justice design the victor's chivalry' (Richard II, i. 1).

'I was glad I did atone my countrymen and you'

(Cymbeline i. v),

and by Philpot: 'What atonement is there between light and darkness?'

The word 'onement' has now dropped out of use, but is found in Wycliffe's writings, and was employed, according to the Oxford Dictionary in the year 1598, for 'atonement'.

In 1611, the A.V. translators were perfectly right to render the word katallage by the then common word 'atonement', as they were also right to render the same word in Romans 11:15 'reconciling' and in 2 Corinthians 5:18,19, 'reconciliation'. In the same way we find Shakespeare using the word 'reconcile' on occasion, whereas in other plays he uses the word 'atone':

'Let it be mine honour ... that I have reconciled your friends and you'.

The translators of the A.V. would have been perfectly within their rights and have been fully understood by their own generation if they had written:

'For if the casting away of them be the atoning of the world' (Rom. 11:15).

'And all things are of God, Who hath atoned us to Himself ... and hath given to us the ministry of atonement; to wit, that God was in Christ, atoning the world to Himself' (2 Cor. 5:18,19).

Such a rendering only sounds strange to our ears because we have lost the word that was in common use at that time, but if the A.V. translators had proceeded in this way, the apparent intrusion of the word in Romans 5:11 would never have been questioned. It is we, and not the A.V. translators, who need to be adjusted and rectified.

When the Revisers in 1881 undertook to produce a new version, they substituted for the archaic word a modern one 'in equally good use at the time the A.V. was made, and expressing all that the archaism was intended to convey, but more familiar to the modern reader'. They therefore adopted 'reconciliation' in Romans 5:11, but left the sense unaltered. 'Atonement' and 'reconciliation' are synonymous, the only difference being that 'atonement' is English in origin, and 'reconcile' Latin.

As things stand, therefore, we incline to the belief that the word 'atonement', so consistently employed in the A.V. to translate the Hebrew word kaphar, is used with intention, as meaning 'to make one', 'to reconcile' and that instead of condemning the A.V. translators for introducing the word into Romans 5:11, we should rather be grateful for the link that they have established between the Old Testament types of atonement and the New Testament consequence of the anti-typical sacrifice, the reconciliation. See Reconciliation4.

We now turn our attention to the concept, 'a covering for sin', and an examination of the Hebrew word kaphar, the word rendered, 'make anatonement'. In the background of this investigation is the suggestion put forward by some expositors that the Old Testament merely 'covered' sin, whereas in the New

Testament Christ 'put it away'. First, let us be factual. Putting aside all theories let us seek an answer to the question, is there a single example in the whole of the Old Testament where kaphar is translated 'cover'? For it is maintained that this is the primary significance of the word, and that this significance must be read into every subsequent use of the term in the Levitical law. The answer is, that there is not a single passage where the translation 'to cover' is found, and to take the matter further, neither kaphar the verb, kopher the noun, or the derived words, kippurim or kapporeth, are ever translated by the word 'cover'. This of itself should give us pause, lest a hasty conclusion rob us of valuable truth.

But we will take the matter still further by setting out every Greek word that has been employed in the Septuagint to translate these same Hebrew words and we shall find that the combined results of the inquiry are overwhelming in their weight. We must not, however, anticipate, but proceed to proof. First, let us face a possible, though improbable objection that the word kaphar does not happen to be translated 'cover' simply because no Hebrew writer ever needed to use such an expression, but that he would have so used kaphar had he needed the idea of covering. Yet, somehow, throughout the whole range of the Old Testament Scriptures, the idea of 'covering' anything never occurs. Every reader will know that this hypothetical statement is entirely false. So varied is the idea of 'covering' in the Old Testament that in the A.V. no less than twenty -three different words, beside their variants and derivations, are translated 'cover'! It may nevertheless be objected, that the idea of covering dishes, or heads, or nakedness, or by outstretched wings, or by ashes, or by robes or with gold, etc., would not necessitate the use of kaphar; that only such an idea as 'covering sin' would meet the case. This is untrue. The first occurrence of kaphar and kopher mean nothing else than coating planks of wood with pitch (Gen. 6:14), and if the principle be true that this first occurrence in Genesis settles the sense in all other occurrences, we should naturally assume that the second and only other occurrence of kaphar in this same book of Genesis (and consequently before the giving of the law), would be employed in strict accord with this initial meaning.

Let us consider what such a principle of interpretation would lead to. Could we translate Genesis 32:20 the only other occurrence of kaphar in the book -- by, 'I will cover his face', in the same sense in which it was used where covering with pitch was concerned? Surely it is patent to all that between the days of Noah, when kaphar was used in its primitive meaning, and the days of Jacob, the word had dropped its initial idea of a mere 'covering' and taken upon itself the new meaning, 'to appease', as with a gift. At any rate to this modified meaning the whole of the subsequent books of the Old Testament canon conform. The slightest acquaintance with the behaviour of language and the changes that come in the course of time, should have prevented so crude an idea as that a word must always rigidly retain its primary meaning. Many instances of this change in language will occur to every reader. One that has come before our notice at the time of writing will illustrate our meaning. A Dutch correspondent referred to Paul as the one who gave us 'the mere doctrine of the sacrifice of Christ'. For the moment, this puzzled us, for it was evident from the context that our correspondent intended to convey the idea, that of all the writers in the Bible, Paul was the one who gave us the most complete statement of this doctrine. We use the word 'mere' in a deprecatory sense, and say 'a mere trifle' or a 'mere covering'. Yet the fact is that the Dutch correspondent was using the word in its dictionary and etymological sense, whereas, today that is obsolete; its meaning, by usage, being the very reverse.

The Oxford Dictionary gives the meaning of 'mere' as 'pure, unmixed, undiluted', and 'absolute, entire, sheer, perfect', and only in the last definition does it give 'barely' or 'only'. Shakespeare uses the word in the primitive sense when he makes the herald announce that, upon the arrival of the tidings of 'the mere perdition of the Turkish fleet', bonfires, sports and revels should mark the welcome news. Today the news of 'the mere' perdition of an enemy fleet would lead to no such confidence. Thus it will be seen that the attempt to compel the word kaphar never to grow as other words grow; to confine its meaning to its primitive, etymological root, instead of allowing it the expansion of its usage and fruit, is just as unscientific and bad as to compel every modern Englishman to use the word 'mere' as did the Dutchman, whose acquaintance with the language was after all at second-hand. In the next place, we must be aware of the fact that there is no aversion in the Old Testament or New Testament Scriptures to using, with good intent, the expression 'to cover sin'. The phrase does occur, and kaphar is avoided, an entirely different word, from an entirely different root, being used. In Leviticus 17:11 the words, 'to make atonement' occur twice, and twice they are the rendering of the Hebrew kaphar. Now if 'covering' be actually the meaning of this word, what an opportunity was missed in the thirteenth verse of the same chapter, to demonstrate the fact once and for ever:

'He shall even pour out the blood thereof, and Cover it with dust. For it is the life of all flesh' (Lev. 17:13,14).

Moses could have so interlinked this 'covering' with the 'atonement' of verse 11, as to establish, beyond dispute, the idea that 'atonement' means a mere covering -- yet he did not do so. We have said 'Moses' did not do this; we have said, 'What an opportunity was lost', but the reader will readily understand that we speak after the manner of men. What we really affirm is, that the Holy Ghost, Who inspired Moses, avoided such a usage of set purpose. And so must we. If the very idea of 'covering' sin is to be reckoned as an intrusion into Christian doctrine, how can we account for David's pronouncement of blessing on such a fact and its endorsement by Paul? In the 32nd Psalm, David is not limiting his remarks to the sacrifices of the Levitical law, he looks forward, as the companion Psalm (Psa. 51) reveals, to a cleansing that washes 'whiter than snow', yet he does not hesitate to speak of that greater Sacrifice as providing a covering for sin, and as there is no other sacrifice that is conceivably greater than the Levitical sacrifices, except the One Offering of the Lord Himself, then David must be credited with ascribing to the Sacrifice of Christ this effect, the covering of sin:

'Blessed is he whose transgression is forgiven,
Whose sin is covered.
Blessed is the man unto whom the Lord imputeth not iniquity,
And in whose spirit there is no guile' (Psa. 32:1,2).

The genius of Hebrew poetry places 'the forgiveness of transgressions' over against 'the covering of sin', and pronounces a blessing on both. It has been maintained that the Old Testament word 'atonement' means 'to cover' as over against the New Testament word, 'take away'. Unfortunately for this theory, but blessedly for us all, the very word 'forgiven' in Psalm 32:1 is the Hebrew nasa, which is translated 'take (away or up)' 116 times in the A.V. of the Old Testament. Here, therefore, in the estimate of David, 'lifted up' or 'taken away' transgression, was synonymous with 'covered' sin, and this is what we maintain is the teaching of Scripture. If we continue in

Psalm 32 we shall discover that he who could rejoice in the blessedness of 'covered' sin, nevertheless declared, 'mine iniquity have I Not Hid' (Psa. 32:5), although, before the Psalm is finished, he says of the Lord, 'Thou art my hiding place'. This apparent contradiction is found in the Proverbs:

'He that covereth a transgression seeketh love' (Prov. 17:9).

'He that covereth his sins shall not prosper' (Prov. 28:13).

The difference between Proverbs 17:9 and 28:13 is the difference between sins righteously dealt with by God, and the covering by the sinner of his own sins. So in Psalm 32 it was a blessed thing to have sins covered by God, but a wrong thing to attempt to hide them from God. All this, however, is still within the limits of the Old Testament. We must take the matter one stage further, and show that the apostle Paul, knowingly and of purpose, introduced this passage into the New Testament. Paul quotes Psalm 32:1,2 in Romans 4. Now if Paul knew that the Old Testament sacrifices simply atoned for and 'covered' sin, in contrast with the Offering of Christ, which 'put away' sin, why did he introduce so disturbing a verse as Psalm 32:1? Romans 4 deals with the doctrine of imputation, and Paul could easily have passed over Psalm 32:1 and quoted verse 2, 'Blessed is the man unto whom the Lord imputeth not iniquity'. Yet it will soon be evident, that this verse, as it stands, would not have served Paul's purpose. He wrote:

'But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted (imputed) for righteousness. Even As David also describeth the blessedness of the man, unto whom God imputeth righteousness without works' (Rom. 4:5,6).

To quote Psalm 32:2, saying, 'Blessed is the man unto whom the Lord Imputeth Not iniquity', would not be sufficient proof of expiation. Paul therefore includes the reference to the 'covering of sin' and in that 'covering' he finds the equivalent of the positive imputation of righteousness. From what we have seen, it is evident that, except in Genesis 6:14, kaphar, 'to atone', is never used in its primitive sense. It is also evident that the idea of 'covering' sin is abhorrent neither to the doctrine of the Old Testament nor the New. Since the confusion of tongues, kaphar has no other meaning than 'to propitiate'.

We have seen that the word atonement is a synonym for reconciliation and that the Hebrew word kaphar is never translated 'cover' in any of its forms. We have, however, seen that, instead of rejecting the idea of 'covering' sin, both the Old Testament and the New acknowledge the blessedness of the man whose transgressions are forgiven, or taken away, and whose sins are 'covered'. The truth therefore needs both statements. Sins are both taken away and covered. 'By one man sin entered into the world', and the record of that fall is found in Genesis 3. While the word kaphar is not used in that chapter, and while the word 'cover' is not found in the English translation, the idea is there in a double sense. In the first, and wrong sense, Adam and his wife sought to 'cover' their transgressions by the aprons which they made of leaves, and by hiding from the presence of the Lord. We have Scripture for it that the idea of 'covering' is intended, for Job said, 'If I covered my transgressions as Adam' (Job 31:33). This was the covering condemned in Proverbs 28:13. That the word 'cover' used by Job, aptly applies to the attempt made by Adam, the use of the word in Genesis 9:23 will show, for there, as in Genesis 3, the thought is the covering of 'nakedness'. Just as in Proverbs the covering by the sinner of his own sin is condemned, while the covering of sin by God is praised, so in Genesis, for

while the action of Adam there is rebuked, the principle that sin must be covered is maintained:

'Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them' (Gen. 3:21).

The sense of need expressed by the making of aprons was right, but the attempt to provide a covering of their own devising was wrong. Aprons made of leaves omitted the essential element, namely the shed blood. Coats made of skins cannot be provided apart from the death of animals, and so in the Garden of Eden the question of the right and wrong covering of sin was worked out in symbol and type. There is an allusion to this use of the skin in the law of the burnt offering, for the offering must be 'flayed' i.e. skinned (Lev. 1:6). The Tabernacle, too, with its cherubim and furniture, was 'covered' with skins (Exod. 25:5). When Isaiah uses the figure of 'clothing', saying, 'He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness' (Isa. 61:10), he was but amplifying the significance of the act of the Lord in the Garden of Eden.

We have already indicated that the two words kaphar and kopher occur together in connection with the Ark (Gen. 6:14); and that when we next meet with the Hebrew kaphar it has acquired the meaning that is consistently adopted throughout the remainder of the Old Testament. Now this is too important a fact to pass by without further attention and we shall therefore observe this critical passage more closely. Jacob said, 'I will appease him with the present' (Gen. 32:20). Esau had been wronged by his brother, and felt it so deeply that he comforted himself 'purposing to kill' Jacob upon Isaac's death (Gen. 27:41,42). We must remember Esau's 'great and exceeding bitter cry' when he learned that Jacob's subtilty had deprived him of blessing (Gen. 27:34). Therefore he hated Jacob, and said in his heart, 'The days of mourning for my father are at hand; then will I slay my brother Jacob' (Gen. 27:41).

Many years passed before Jacob again met his brother, and although, so far as we can gather, the early hatred had died down, Jacob may not have been aware of it, and, being apprehensive, arranged the circumstances of the reunion so that his brother's hatred might be turned away, and reconciliation effected. Let us notice his procedure.

First he sent messengers before him and, through them, addressed his brother as 'My lord Esau', calling himself 'thy servant Jacob' (Gen. 32:4). We learn next the purpose of this embassy: 'I have sent to tell my lord, that I may find grace in thy sight' (Gen. 32:5). Upon their return the messengers report that 'he cometh to meet thee, and four hundred men with him' (Gen. 32:6). Greatly afraid and distressed, Jacob at once proceeded to make provision for the safety of his family and possessions, and, at the same time if possible, to avert the threatened wrath of Esau. First he divided his people, his flocks and his herds into two bands, saying, 'If Esau come to the one company, and smite it, then the other company which is left shall escape' (Gen. 32:8). He then turned to God in prayer, confessing his unworthiness and praying for deliverance from the hand of his brother Esau. Following this he took from his flocks and herds, two hundred she goats, and twenty he goats, two hundred ewes and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses and ten foals. These he divided into separate droves, instructing each servant to say to Esau, 'They be thy servant Jacob's; it is a present sent unto my lord Esau; and behold, also he is behind us' (Gen. 32:18).

When at last Esau saw his brother Jacob, he 'ran to meet him, and embraced him, and fell on his neck, and kissed him; and they wept', and Jacob said, 'If now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face as though I had seen the face of God, and thou wast pleased with me' (Gen. 33:8 -11).

Here is the Scriptural basis for interpreting the meaning of kaphar in the Levitical law.

Would any reader tolerate the argument that, because in the days of King Alfred the Great a certain word had a certain meaning, that the meaning must adhere to the word today? Could we ignore the revolution in language caused by the Norman Conquest, to say nothing of the changes that must naturally come with the passage of time?

The use of the word kaphar in the record of the Flood is separated from the record of Genesis 32 by an interval of seven hundred years. Besides this, we have a revolution in language that puts that of the Norman Conquest into the shade,

'Because the Lord did there confound the language of all the earth' (Gen. 11:9).

The Semitic -speaking people adopted the word kaphar, but evidently dropped its primitive meaning of 'covering' as with pitch, for Moses was under no obligation to append a note of explanation to the record of the use of the word by Jacob, and his subsequent adherence to one meaning and, this meaning only, throughout the whole of the books of the law, is sufficient proof of the established meaning of the word. Apart from the preservation of the book of the generations of Noah by Moses, no one either in Israel's day or in our own would ever have had the slightest reason to speak of atonement as other than propitiation. It is strange that we should use Moses (Gen. 6) to confound Moses (Gen. 32)!

When dealing with the related subject of reconciliation, we have said that unless God were reconcilable, salvation in any form would never have been suggested. We must be on our guard lest by stressing the satisfaction necessary to the claims of righteousness we forget that it is the God of righteousness Who is at the same time the God of love. What His righteousness demanded, His love provided. Dr. J. Scott Lidgett has a comment in his work on the Atonement that contains the germ of this same precious truth. Speaking of 2 Corinthians 5:19, 'not imputing their trespasses unto them', he asks,

'Does the apostle intend to treat the death of Christ as bringing about the determination not to impute them? or does he intend that the determination not to impute trespasses brought about by the death of Christ, was in order to make such an act of clemency possible? It would seem that the latter is the case, that the apostle is describing an atoning act in the mind of God, which needs the death of Christ to justify it, and therefore brings that death to pass'.

Let us now examine the testimony of type, pattern and shadow that is so abundant in the Scriptures written for our learning. It is an axiom that 'the greater includes the less', and consequently if the Sacrifice offered by Christ is seen to be 'greater', it will include all that is essential in the

lesser typical sacrifice of the law. If the Sacrifice of Christ be 'different', in that the Old Testament sacrifices merely 'covered' sin, whereas Christ's Offering 'took it away', then the Sacrifice of Christ would be different in kind rather than in degree. The point at issue is, did the Levitical sacrifices 'cover' sin, or did they foreshadow the only true covering for sin provided by the offering of Christ? We have seen the following important facts:

- (1) There is not a single passage in the Old Testament where kaphar is translated 'cover'.
- (2) The reference to 'pitching the ark with pitch' is separated from Jacob's use of kaphar by seven hundred years, the confusion of tongues at Babel, the call of Abraham, and the change of meaning that is established by usage and special selection.
- (3) The conception of 'ransom' is found in a book that antedates the time of Moses, namely the book of Job, which shows that even as early as a few generations after Abraham the word had already a fixed propitiatory meaning.

One further study seems necessary to round the matter off and that is a consideration of the relation which the Scriptures have established between the Old Testament sacrifices and the One Offering of Christ. First of all let us note what is common to both.

Sacrifice. There is no need to quote chapter and verse for this word. In the New Testament Christ is said to have appeared to put away sin by the Sacrifice of Himself (Heb. 9:26). His Sacrifice is declared to be 'better' (Heb. 9:23) but not different in kind. 'Christ our Passover is sacrificed for us' (1 Cor. 5:7) not only brings out the term 'sacrifice', but the specific offering of the Passover. Moreover, Christ is said to have given Himself 'for an offering and a sacrifice to God for a sweet-smelling savour' (Eph. 5:2). In these references, Passover, Sin Offering and Burnt Offering are found to be fulfilled by the One Offering of the Saviour, together with a fulfilment of such typical accompaniments as 'unleavened bread' and 'sweet smell'. The Lord Jesus is yet again set forth as 'a Lamb without blemish and without spot' (1 Pet. 1:19), thereby recognizing that the physical perfection of the Levitical offerings foreshadowed the moral perfection of the Saviour's Sacrifice. The essential element in the Atonement is 'the shedding of blood'. This is explained in Leviticus 17:11 to be because 'the blood makes an atonement by reason (R.V.) of the soul'. Of Christ it is said that He 'poured out His soul unto death', that His blood was shed for the remission of sins (Matt. 26:28), and by it we today have 'redemption' (Eph. 1:7). If it was the body of Jesus Christ that was offered for our sins (Heb. 10), so also 'the bodies' of those beasts, burned without the camp, whose blood was taken into the sanctuary, became a type of Him Who suffered 'without the gate'. While the Epistle to the Hebrews stresses at every turn the superiority of the Priesthood and Offering of Christ above all types and shadows, there is equal stress that those priests and offerings were 'types and shadows' and not something quite different. After having spoken of the priesthood of Aaron, Hebrews 5:5 says, 'So also Christ'. Where the types came short, is not in their character but in their natural incapacity. Christ had no need, blessed be God, to offer any sacrifice for Himself. He entered into heaven's holiest of all not with the blood of others, but with 'His Own blood'. He did not offer sacrifices 'continually', He offered 'one Sacrifice for sins for ever'.

These Old Testament sacrifices are called 'shadows', 'patterns' and 'types'. They are said to 'signify' something. The name of Christ is said to be 'more excellent', the Tabernacle in which He ministers is 'a greater and more perfect tabernacle', and the sanctifying and cleansing power of His offering is 'much more' than that accomplished by the typical offerings. Those offerings were 'figures of the true'; they failed because they never touched the conscience. Let us examine some of these expressions a little more closely.

Figure. -- The word used in Hebrew 9:9 is parabole, 'parable'. This word as a figure of speech signifies that items of teaching are placed side by side (para) for the purpose of comparison. Now it is essential that two subjects should have some element in common before they can be compared. In Hebrews 9:9 the apostle evidently intended us to see that each article of the Tabernacle furniture had its corresponding fulfilment in heavenly realities; likeness, however, is an essential factor in these matters. The lampstand in the Tabernacle had a light however dim it may have been. The altar of incense foreshadowed a richer fragrance. Difference in degree is necessarily implied, but not in kind. What the Old Testament sacrifices failed to do, the One Offering of Christ gloriously accomplished; nevertheless type and shadow did set forth His glorious accomplishment.

Pattern. -- Two words are translated 'pattern' in Hebrews, tupos 'type' and hupodeigma, 'a delineation or example'. The word 'type' calls for an antitype, the word tupos being derived from tupto 'to strike a blow', thereby leaving a mark or impression, a mould or a stamp, from which a coin, a seal, a medal, or the type used in printing this book could be cast or made. It would, however, be misleading to speak of an Old Testament sacrifice that was essentially different, as a type of the great Sacrifice of Christ. It may fall short of the ideal, but it must foreshadow it. In the same way Adam was a type of Him that was to come (Rom. 5:14), and both Romans 5 and 1 Corinthians 15 set forth many points of comparison between the two heads of mankind. The typical Tabernacle erected by Moses, was made according to the 'pattern' shown him on the mount. In Hebrews 9:23 the word 'pattern' is hupodeigma. This word occurs in John 13:15, where the lowly service of the Son of God is set forth as an 'example'. The priests of Israel are said to have served 'unto the example and shadow of heavenly things' and they served in a Tabernacle that had been made according to pattern (Heb. 8:5):

'It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices' (Heb. 9:23).

The Old Testament sacrifices purified, even though their work of purifying extended only to the flesh and did not touch the conscience. The Scripture does not say that the offering of Christ purified, but that His sacrifice did 'something else', the difference between type and antitype being the deeper and richer purifying that was accomplished once for all.

Shadow. -- In Hebrews 10:1 type, pattern and example are gathered up in one, and the law is said to have 'a shadow of good things to come'.

The sacrifices offered year by year did not touch the conscience; had they done so, they would have 'ceased to be offered'. In the very nature of things it is impossible that the blood of bulls and of goats should take away sins and therefore, in the wisdom and love of God, Christ came in the

likeness of sinful flesh, and 'we are sanctified through the offering of the body of Jesus Christ, once for all'.

The great difference between all typical offerings and the once - offered Sacrifice of Christ is that they failed to purge the conscience, and so were offered 'year by year', whereas His Offering 'perfecteth for ever' those who are sanctified. This feature is emphasized in the contrast between the Levitical priest standing daily offering oftentimes the same sacrifices that can never take away sins, and the Lord Jesus Christ Whose Offering was so effective that 'after He had offered One Sacrifice for sins for ever, sat down'.

The worshippers who offered the typical sacrifices were 'purged' or 'purified' so far as the flesh is concerned, but not as to the conscience. The argument of Hebrews 9:13,14 is 'how much more' shall the blood of Christ accomplish that which was only set forth in type and shadow, not that the typical sacrifices did one thing temporarily, but that He did another thing permanently. Not only did Christ gather up all types and shadows in His once -offered Sacrifice, He fulfilled their varied and peculiar intentions. He fulfilled the great type of the Passover (1 Cor. 5:7), and was the Lamb without blemish and without spot (1 Pet. 1:19). He fulfilled the type of the Burnt Offering and its sweet savour (Eph. 5:2); as also the Sin Offering (2 Cor. 5:21) and the Peace Offering (Eph. 2:13,14; Col. 1:20).

A type or shadow must obviously fall short of the antitype, but anything that foreshadows must possess an essential likeness to it; a shadow cast by a cube, will not lead to the discovery of a globe. We rejoice to see how infinitely greater the Offering of Christ was, and must be, above all typical offerings by whomsoever offered, but we also rejoice to realize how clearly and fully His One Offering was foreshadowed and anticipated. So much so, that long before Christ came, David could speak of a washing that should be 'whiter than snow'.

We return to our original question, and to the answer which the subsequent pages of this study have supplied. We believe that the word atonement should be allowed to stand in Romans 5:11, for it links the propitiation and reconciliation accomplished by Christ, with the Old Testament atonement foreshadowed by the type. We have seen that the idea of a 'mere' covering is never found in the Old Testament; that the consistent usage of kaphar from the days of Job and of Jacob to the end of the New Testament is 'appeasement' or 'propitiation', and that the full idea of kaphar is expressed by the words 'to cover by cancellation', a blessing set forth in type and shadow by the sum of money taken as an equivalent for life forfeited or the ransom paid, which looked forward to the greater Ransom, the greater price paid, with its equally greater deliverance.

The definition of the Atonement offered by Morison, while suffering as all such attempts must from the immensity of the subject, is nevertheless a definition that has much to commend it:

'The Atonement is an expedient introduced into the Divine moral government, consisting of the obedience unto death of Jesus Christ, which has completely removed all legal obstacles standing between man and the attainability of salvation'.

Robert Paterson of Blantyre commenting on this definition, re - drafted it and presented it in the following form:

'The propitiatory obedience until death of the God -man is a Divine expedient, constituting an equivalent, and more in penal suffering and loss, for the suffering and loss to which the world stood exposed, on account of criminal rebellion, and is thus, to the Moral Administration of the universe an infinitely meritorious ground of the remission of penalty, while it is also, as satisfying man and peculiarly manifesting God, especially the Divine love of compassion, a morally omnipotent power for holiness'.

We conclude with a word from Chalmers: 'The love that prompted it, the wisdom that devised it, the admirable fitness of it to preserve unbroken the authority of the Law -giver, while it provides an amnesty, a wide and welcome amnesty, for the most heinous transgressors of His law, the union, the blessed harmony of the benevolence that is there, with august and inviolable sacredness, the lustre it pours over the high and holy attributes of God, while it rears a firm pathway between earth and heaven for the unholy of us all, the charm that resides in this single truth at once to pacify the conscience and to purify the heart, to give unbounded security in the friendship of God, while it quickens into activity and life all the springs of new obedience, these are what elevate this great doctrine into the capital truth of the Christian system, the dearest of our sentiments upon earth, the song of our eternity' (Chalmers).

See articles on Ransom⁷; Redemption⁷; and Sacrifice⁷; and in The Berean Expositor Vol 17, Redemption, article No. 12, The five offerings of Leviticus.

Begotten. See Deity of Christ (p. 157).

Believe. See Faith (p. 200).

Blood.

'Without shedding of blood is no remission' (Heb. 9:22).

'Whom God hath set forth to be a propitiation through faith in His blood' (Rom. 3:25).

'In Whom we have redemption through His blood' (Eph. 1:7).

Whatever our reaction may be to the insistence upon a sacrifice involving the shedding of blood, there can be no two thoughts regarding its place in the Scriptures as a whole.

The shedding of blood in association with sin and its forgiveness is as old as mankind. It is implied in the coats of skin provided in the Garden of Eden and in the discrimination made between the offerings of Cain and Abel. It cannot be relegated to coarser and less enlightened times, for it is embedded in such epistles as those to the Romans, Ephesians, Colossians and Hebrews, and is as insistent in the closing book of the canon, namely the book of the Revelation, as in the Law.

When recording the will of God for Israel in the matter of food and the abstinence from eating 'any manner of blood', Moses adds a word of explanation:

'For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul' (Lev. 17:11).

It comes as a surprise to anyone who holds the traditional idea of the immortality of the soul, to discover that the word 'life' in Leviticus 17:11 and 14 is the Hebrew nephesh, translated 'soul' twice in verse 11. (The reader who consults Young's Analytical Concordance will need to correct an error, Leviticus 17:14 should read Leviticus 17:11 in the first occurrence, and Leviticus 17:11 should read Leviticus 17:14 in the second, under the heading, Life, breath nephesh). We will not turn aside here to examine the teaching of the Scriptures on the soul; this will be reserved for a study under that heading. All that we seek to show here is that the shedding of blood sets forth as no other way can, that Life has been taken, offered or laid down.

There are thirty -six direct references to the blood of Christ in the New Testament; these references, by six writers, are distributed through the four Gospels, the Acts, Romans, 1 Corinthians, Ephesians, Colossians, Hebrews, 1 Peter, 1 John, and the Apocalypse. The blood of Christ is specifically associated with the New Covenant, with the provision of life, with the purchase of the Church, with propitiation, redemption, forgiveness of sins, justification, nearness, peace, access and victory. It is called 'precious', is said to have been 'shed' and 'sprinkled', to speak better things than that of Abel, and to be infinitely more valuable than the blood of bulls and goats. It is not too much to say, therefore, that a denial of the necessity and provision of this sacrificial feature in the purpose of God in Christ, vitiates the whole revelation of God, not only the New Testament with its gospel, but the Old Testament with its typical teaching.

These thirty -six references to the blood of Christ in the New Testament deal with twelve great features in the purpose of grace, each one a theme in itself.

The twelve elements in the purpose of grace that involve the blood of Christ are the following:

- (1) The New Covenant and the aionion covenant (Matt. 26:27,28; Heb. 8:8; 9:20,21).
- (2) The blood is the life (John 6:53).
- (3) Purchase and Redemption (Acts 20:28; Eph. 1:7; 1 Pet. 1:18,19).
- (4) Propitiation, the Atonement of the Old Testament (Rom. 3:25).
- (5) Justification (Rom. 5:9).
- (6) Sanctification (Heb. 13:12).
- (7) Cleansing (Heb. 9:14; 1 John 1:7; Rev. 7:14).
- (8) Victory (Rev. 12:11).
- (9) The blood of sprinkling (1 Pet. 1:2; Heb. 10:22).

- (10) Made Nigh (Eph. 2:13).
- (11) Made Peace (Col. 1:20).
- (12) Boldness to enter (Heb. 10:19).

Such is the summary of the way in which the blood of Christ is used in the New Testament. It cannot be set aside. Life, forgiveness and peace are vitally linked with this evidence of precious life laid down, the Scriptural evidence that righteousness has not been flouted, that Love has had its way, and that the Saviour's death was neither by accident nor disease, but was a voluntary offering, vicarious and substitutionary. May the Spirit of truth make these 'dry bones' (the mere list given above) live to every reader.

Blot Out. This term is used in both Old and New Testaments either for the blotting out of a name, a remembrance, transgression, sin and ordinances. The word used in the Old Testament is the Hebrew machah whose first occurrences are in Genesis 6:7 and 7:4, where the latter reads, 'Every living substance that I have made will I destroy (margin, Heb. blot out) from off the face of the earth'. This word is used of wiping away tears, of wiping a dish or a mouth (Isa. 25:8; 2 Kings 21:13 and Prov. 30:20). Where David uses it in Psalm 51:1,9, he seems to differentiate between blotting out the record of his transgressions, from the cleansing of his sin. Isaiah 43:25 employs the figure in a similar way, but Isaiah 44:22 needs a little attention:

'I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins'.

It is not that God employs a thick cloud to blot out the sins of His people, it is the cloud itself that is blotted out. Jenour's translation has much in its favour:

'I have dispelled thy transgressions as a mist, and thy sins as a cloud'.

The use of the word in Colossians 2:14, 'Blotting out the handwriting of ordinances' refers to the completeness of the believer in Christ, who is no longer under the necessity to observe holy days, new moons or sabbaths, who, having died with Christ from the elements of the world, is no longer subject to ordinances, either Divine or human (Col. 2:20 -22). All such are shadows and have no place in the dispensation of the Mystery, where every believer is complete in Christ. The one other occurrence of this term is found in Revelation 3:5, 'I will not blot out his name out of the book of life'. This seems to be an echo of the earlier promise, 'He that overcometh shall not be hurt of the second death' (Rev. 2:11). It is contrary to the intention, as it is contrary to the universal testimony of the Scriptures, to suggest that anyone's name will ever be blotted out of the book of life. As Revelation 2:11, with its promise that the overcomer shall not be hurt of the second death, looks back to verse 10, where there is the prospect of suffering a martyr's death for the truth's sake, so here in Revelation 3:5, this reference to the book of life is set over against the statements of verses 1 and 2, where the church in Sardis had a name that it lived, and yet was dead, and in which much that remained was 'ready to die'. For fuller examination of these passages, see Millennial Studies⁹. Wiped out, blotted out, put out of remembrance are our sins; blotted out, cancelled, abolished (see use of word in Ezek. 6:6) are all ordinances, observances, rites, ceremonies, whether found earlier in the pages of Scripture, or imposed by

tradition by man. The sins that hid us from the face of God are likened to clouds, which are dispelled and vanish away leaving 'not a wrack behind'.

Born Again. Attention has been drawn in the Dispensational section of this analysis to the distinction which the Scriptures make between 'children and sons' (see article, Children v. Sons1). John, in his Gospel and Epistles, never uses the Greek word *huios*, 'son' to designate the believer's relationship with God by grace, but the broader term, *teknon*, 'child'. The A.V. has confused these two words, and care must be exercised before building a doctrine on any one passage. This usage is in complete harmony with the distinctive character of these two ministries. John is concerned mainly with life, and that the believer shall become one of the family of faith. Such is a child and nothing further is added. Paul freely uses *teknon*, 'child' but goes on to speak of 'sonship' and 'adoption'; which convey the idea of dignity, priority, inheritance and the like. (See the article entitled Adoption1). Entry into the family of faith is by birth and with this aspect of truth John is concerned. Paul uses the Greek word *gennao*, 'to be born' or 'begotten' in 1 Corinthians 4:15 and Philemon 10 where he uses it figuratively, saying, 'I have begotten' you through the Gospel, or in my bonds. *Gennao* when used actively is translated 'beget', but where it is passive it is translated 'born'. The word used in John 3:4 is passive and refers not to the act of begetting but of birth. Nicodemus's immediate reference to the mother confirms this (John 3:4). This fact settles the question as to the translation of *anothen*. This adverb can be, and is, translated 'from above' in verse 31, but this is because it is associated with the active verb 'to come'.

Peter supplies us with the two usages of the word in his first epistle. The act of begetting, 'Blessed be the God and Father which ... hath begotten us' (1 Pet. 1:3). Here the verb is *anagennesas*, active; and the act of birth, 'being born again not of corruptible seed' (1 Pet. 1:23). Here the verb is *anagegennemenoi*, passive. Those thus 'begotten' or thus 'born' are called 'new born babes' (1 Pet. 2:2). James uses the Greek word *apokueo* in 1:15 and 18, 'Sin... bringeth forth death', 'Of His own will begat He us with the word of truth'. The instrumental causes of this new birth are severally recorded as 'His own will', 'with the word of truth', 'not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth for ever', 'by the resurrection of Jesus Christ from the dead', 'of water and of the Spirit'. The only passage that is controversial is this quotation from John 3:5. How are we to interpret 'water and spirit'? Standard commentaries, like those of Alford and Bloomfield say that there can be no doubt, on any honest interpretation of the words that they refer to the token or outward sign of baptism and to the inward grace of the Holy Spirit. The Companion Bible says of the words, 'water and spirit' that it is the figure of hendiadys; that not two things but one are intended, 'of water -- yea, spiritual water'.

The intrusion of water baptism into the Epistles of the Mystery is to be deplored, but so also is the attempt to interpret John 3:5 as though it were on all fours with Ephesians 4:5 or Colossians 2:12. The Saviour's words as recorded by John were spoken to Nicodemus, a Ruler of the Jews, about entry into the kingdom of God, and that aspect of the kingdom of God, which he, a Jew even though unregenerate, should have known (John 3:10). John the Baptist had baptized in water, and spoke of One who should baptize with the Holy Ghost (Mark 1:8) and John 3:5 can be left where it belongs, and accepted at its face value.

A word must be given before closing this article on the passage in Titus which speaks of 'the washing of regeneration' (Titus 3:5). We cannot believe that Paul would have been less explicit than Peter (Acts 2:38), had he intended to say 'the baptism of regeneration' here. He does not use the word 'baptism' but 'laver', Greek *loutron*, a word already used by him in Ephesians 5:26, 'the washing (*loutron*) of water by the Word'. This involves more than one figure of speech. Washing by water is a plain statement, but washing by the water by the Word is figurative. Further *loutron* does not mean 'washing', it refers to the 'laver' used in the Tabernacle (Exod. 30:18). When speaking of it and its ordinances, which would include this laver, the apostle refers to 'divers washings and carnal ordinances imposed on them until the time of reformation' (Heb. 9:9,10). Again he had revealed that in the unity of the Spirit, there is 'One Baptism'. What Paul intended us to understand in Titus 3:5, was the cleansing that accompanies regeneration, and makes no reference to baptism in water at all. If readers today were in the place and predicament of Nicodemus, we should have to go into this matter much more thoroughly, but those for whom we write will have arrived at such an understanding of their high calling as to leave Nicodemus where the Scripture places him, and not allow any teaching from other dispensations to lower the standard of their own high calling.

Bought with a Price. These words of 1 Corinthians 6:20 would awaken a chord in the breast of many of the believers in the early church, for a number either were, or had been slaves. Deissmann has the following translation of an inscription from Delphi which deals with the manumission of a slave. 'Apollo the Pythian Bought from Sosibus of Amphissa ... a female slave ... With a Price'. This solemn rite of the fictitious purchase of a slave by some divinity, has been actually accomplished by the Redeemer, and the words of 1 Corinthians 6:20 are a part of a number of texts which reveal that redemption has released those who were in bondage to both sin and death. In the same inscription we read that this female slave was bought 'for freedom', which is the literal translation of Galatians 5:1 -13, 'For freedom did Christ set us free ... ye were called for freedom'. For a fuller dealing with this wondrous theme, see *Redemption*7; *Ransom*7; and *Liberty*7.

Brimstone. This word which enters into the description of Divine judgment both in the Old and in the New Testament, was originally spelled *brumstone* or *brymstoon*, and means burnt stone or sulphur, which is a non-metallic element, and is both inflammable and asphyxiating. The word 'sulphur' does not occur in the A.V. Brimstone occurs seven times in the Old Testament and seven in the New Testament. The Hebrew word thus translated is *gophereth*. This word is allied with *gopher*, the wood used in the building of the Ark (Gen. 6:14) and Dr. Young renders it, 'bitumen or pitch'. The LXX consistently renders the seven occurrences of *gophereth* by the Greek word *theion*. The occurrences are as follows:

Old Testament	New Testament
LXX. O.T. Theion Gk.	Theion Gk.
Gen. 19:24	Luke 17:29
Deut. 29:23	Rev. 9:17 (<i>theiodes</i>), 18
Job 18:15	Rev. 14:10
Psalm 11:6	Rev. 19:20

Isaiah 30:33
Isaiah 34:9
Ezekiel 38:22

Rev. 20:10
Rev. 21:8

The New Testament references are limited (1) To the destruction of Sodom in the past, and (2) to the judgments of the Day of the Lord, culminating with the lake of fire, which is the second death. Theion means divine, but as this word was in common use by the idolatrous Greeks long before the LXX or the New Testament was written, we must refrain from building any doctrine upon the association of Deity with brimstone. It was used, particularly for ceremonial purifications, as Juvenal writes:

'Had they the implements, as bay branch dipped in holy water with torch and sulphur, they would be lustrated (purified).'

Purification is by blood, oil or water in the Scriptures, and any who were subjected to the ordeal of 'fire and brimstone' perished, a fate which is consistent with its effect in common use. An infected room may be 'purified' by fire and brimstone, but we must remember the infecting cause, be it germ or insect pest must be utterly and irrevocably destroyed in the process. It is vain to talk of the purifying effect of such a judgment, as it pertains to those subjected to it. No more final medium could have been selected to show that there can be no emergence from the second death. (See articles on Death, p. 150; and Hell, p. 277).

Buried. The Greek word thapto refers to the rites accompanying the disposal of the dead, but was not primarily limited to interment: it was used also for the burning of the body too. Biblical usage is limited to interment, leaving the burning of the body to pagans. We must remember, however, that the Hebrew word translated 'dust', aphar (Gen. 3:19) is also translated 'ashes' twice (Num. 19:17; 2 Kings 23:4). Whether the process of dissolution be rapid by burning, or slow by burial, it comes to the same thing in the end, but for other reasons burial not burning is the method sanctioned by Scripture. It is a definite item of the Christian faith, that Christ not only died and rose again, but that He was 'buried' (1 Cor. 15:4). There is something terribly final about the words 'dead and buried'. Unless God be the God of resurrection, it is only too clear that any who are both dead and buried, will remain so for ever.

Not only is the actual burial of the Saviour an integral part of our faith, in two passages of great doctrinal importance, we have the word sunthapto, 'bury together' (Rom. 6:4; Col. 2:12). This is one of a series of associations made by the Scriptures of the believer with the work of the Lord. He is by imputation or reckoning (see Reckoning7) looked upon as having been crucified with Christ, having died with Christ and having been buried with Him, and in this marvellous association he is manifested with Him in glory. The statements of Romans 6:3 -5 are statements of fact, not merely of experience. When Christ died we died with Him, when He was buried we were buried with Him, when He rose from the dead, never again to submit to its dominion we rose with Him. All this is fact. The believer is 'in Christ' and this union is by baptism, not indeed the baptism of water (see Baptism1), but the true and effectual baptism of the Spirit, which unites the believer once and for ever to Christ, and identifies him with all that He, as a Saviour and Head, accomplished. Romans 6 is not dealing with our sins but with our Sin, 'the old man', the 'dominion' of sin, and the release of the

believer from its demands. The fact that burial is not omitted in this series of most blessed associations, emphasizes the utter and complete end of the flesh so far as God and His salvation are concerned.

From henceforth all is new -- newness of life, newness of spirit -- and this sphere lies beyond the grave. In a sense that Abraham did not intend, we can take his words recorded in Genesis 23:4 and reinterpret them as of ourselves: 'I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight'.

Calling. For the different 'callings' of Scripture the article Calling¹, should be considered. Calling enters into the doctrinal teaching of Scripture as well as into the dispensational, and the former aspect falls to be considered here. The verb kaleo is found in combination with epi, meta, pros, para, eis and sun, but these words do not enter into the discussion before us, namely, the character and adjuncts of the call of God. Kaleo, kletos and klesis will supply all the material necessary for this investigation.

'The called' appears as a title or designation of the redeemed (Rom. 1:6). Where Romans 1:7 reads, 'called to be saints', the verb to be is unwanted and misleading. The teaching of the apostle is not that the believer will one day in the future attain unto the status and rank of a saint, but that he is 'a called saint', a saint by calling, quite independent of his subsequent growth in grace or standard of saintliness. 'The word called denotes not merely an external invitation to a privilege, but it also denotes the internal and effectual call which secures conformity to the will of Him Who calls' (Barnes). That some such peculiar and internal character pertains to this call of God, 1 Corinthians 1:23,24 makes clear. In contrast with the Jews and the Greeks, to whom the preaching of Christ crucified was a stumbling block and foolishness, the apostle places 'Them which are called, both Jews and Greeks' and to such Christ is the Power of God and the Wisdom of God. He proceeds:

'For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called' (1 Cor. 1:26),

and then aligns 'calling' with election, saying, 'But God hath chosen the foolish ... the weak ... the base ... the despised ... things that are not ... that no flesh should glory in His presence' (1 Cor. 1:27 -29). This intimate association of calling with the Divine purpose is seen in Romans 8:

'Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified' (Rom. 8:30).

It will be observed that the calling, the justification and the glorification of the believer are all spoken of in the aorist tense, which is usually translated by the past. While due regard must be paid to Greek grammar, we must never forget that behind the Greek of the New Testament is the Hebrew of the Old Testament, and that through the LXX version, the Hebrew has influenced the usage of the Greek in a thousand ways. It may be of service to give a few examples of the way in which the past tense of the verb is used in the Hebrew Old Testament to denote the certainty that something will take place in the future:

'Unto thy seed have I given this land' (Gen. 15:18).

'Thou hast become a father of a multitude of nations' (Gen. 17:4).

'Lo, I have sent unto thee Naaman, my servant, and thou hast recovered him of his leprosy' (2 Kings 5:6).

In the last example given the king was mistaken, but his meaning is clear.

The four words used in Romans 8:30 may be likened to links in a chain, the first and the last belonging to the remote past and the eternal future, while the second and third, calling and justification are apparent in time.

While calling takes place in time, it is according to purpose; it is a holy calling ... 'which was given us in Christ Jesus before age times' (2 Tim. 1:9).

Haldane commenting on Romans 8:30 says,

'Here the apostle connects our calling which is known, with God's decree which is concealed, to teach us that we may judge of our election by our calling (2 Pet. 1:10) ... Effectual calling, then, is the proper and necessary consequence and effect of election, and the means to glorification ... The Author of this calling is holy, and it is a call unto holiness (1 Pet. 1:15). It is a calling unto the grace of Christ (Gal. 1:6). In this effectual calling the final perseverance of the saints is also secured, since it stands connected on the one hand with election and predestination, and on the other hand with sanctification and glorification. "The gifts and calling of God are without repentance". Calling as the effect of predestination must be irresistible, or rather invincible, and also irreversible'.

The reader will recognize in this extract the heartfelt faith of one who would be called a Calvinist, and while it is not possible to subscribe to all that John Calvin taught concerning the Divine decrees, no one that believes what Paul has written in Romans 8:30 can refuse to follow him here.

Chastening. See Judgment Seat2.

CLEAN

This subject has been touched upon in the article entitled Accepted1,6, but must be given a fuller consideration here. Whereas Justification is associated with the law, with a court of law, with accusers, with condemnation or acquittal, being summed up in the word Righteous, cleansing has rather to do with sanctification, its atmosphere being that of the Temple, with worship, with service, being summed up in the word Holy. In the synoptic Gospels, cleansing is associated with the cleansing of lepers (Matt. 8:2, etc.); the purifying of Mary (Luke 2:22); the ceremonial cleansing of cup and platter of the Pharisees (Matt. 23:25); the purifying of meats (Mark 7:19).

The word translated, 'to cleanse', is katharizo, from which we derive our own word 'cathartic' a purgative medicine. The occurrences of katharizo in the New Testament fall into two groups -- those that occur in the Gospels and the Acts, and those that occur in the Epistles. In the first group we have:

- (1) The cleansing of lepers (Matt. 8:2,3; 10:8; 11:5; Mark 1:40,41,42; Luke 4:27; 5:12,13; 7:22 and 17:17).
- (2) The cleansing of 'meats' (Mark 7:19; Acts 10:15; 11:9).
- (3) The ceremonial cleansing of the Pharisees (Matt. 23:25,26; Luke 11:39).
- (4) Peter's application of the spiritual lesson of the sheet, with its clean and unclean animals, to the believing Gentiles -- 'purifying their hearts by faith' (Acts 15:9).

It will be seen that the word is based upon the same Old Testament ritual, associated with priest and sacrifice, that we find underlying the words 'without blemish'.

When we come to the Epistles, the truth of this katharsis, whether in connection with lepers, meats or utensils, is applied to the believer.

Katharizo in the epistles

'Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God' (2 Cor. 7:1).

'That He might sanctify and cleanse it' (Eph. 5:26).

'And purify unto Himself a peculiar people' (Tit. 2:14).

'How much more shall the blood of Christ ... purge your conscience from dead works' (Heb. 9:14).

'Almost all things are by the law purged with blood' (Heb. 9:22).

'It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these' (Heb. 9:23).

'Cleanse your hands, ye sinners' (Jas. 4:8).

'The blood of Jesus Christ His Son cleanseth us from all sin' (1 John 1:7).

'... And to cleanse us from all unrighteousness' (1 John 1:9).

It will be seen that the three references in the Epistle to the Hebrews make it clear that in this cleansing, purging or purifying, we have the application of the finished Work of Christ to our uncleanness. As Hebrews 9:23 puts it, the Old Testament cleansings were 'patterns' and were accomplished by the blood of bulls and goats that could never take away sins, but in the Offering of Christ we have that complete provision for sin and uncleanness, that will one day enable Him to present us as 'holy and without

blemish'. When we come to the cleansing of 1 John 1:7 we are in the realm of 'manifest' truth; not 'in the beginning' as in the Gospel (John 1:1), but 'from the beginning' (1 John 1:1); not the Word before time began, but during a period when He could be 'seen, looked upon and handled'. Not 'life', but 'life manifested'; not what we are in Christ, but the condition of 'fellowship' with Him; not our standing in grace, but our 'walk in the light':

'If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth (is cleansing) us from all sin' (1 John 1:7).

Then, in verses 8 and 9, in contrast to mere lip profession ('if we say') the apostle puts genuine heart profession ('if we confess'). It would be easy to dwell on this condition of confession, and to contrast it with the standing of the believer in Ephesians and Colossians. The true comparison, however, is rather with 1 John 2:1,2, where the apostle, after explaining that he is writing in order that the believer shall not sin, adds:

'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins' (1 John 2:1,2).

He supplements this by saying later on in the Epistle that 'as He is, so are we in this world' (4:17), a passage that is comparable with those that speak of the standing of the believer in Ephesians and Colossians.

The cleansing and the forgiving of 1 John 1 are experimental. They deal with the conditions visualized in John 13:10 in connection with the washing of the disciples' feet. They do not contradict the concept of eternal security, but belong to another realm of grace.

The ceremonial cleansing of the Israelite was accomplished by 'the water of separation', a cleansing medium composed of the ashes of an unblemished red heifer together with running water. So, in Ephesians 5:26, 'the cleansing' is followed by a reference to 'washing by water' (loutron). This word only occurs twice in the New Testament, here in Ephesians 5:26 and in Titus 3:5, where the apostle speaks of 'the washing of regeneration'. In the LXX the word only occurs in the Song of Songs (4:2 and 6:6), where it is translated 'washing'. Josephus speaks of the hot and cold springs near the castle of Macherus, which, being mixed together, made a most pleasant bath (loutron). Aquilla also in his translation of the Old Testament, uses the word on the two occasions when David speaks of Moab as his 'washpot'. In spite of the fact that most nouns ending in tron in the Greek denote Greek instruments, the LXX translators chose louter, instead of loutron, to translate the Hebrew word for 'laver' (Exod. 30:18, etc.). Presumably, therefore, the apostle's use of loutron was intended to remove the idea a little from the laver itself to the washing associated with it. There is certainly no reference here in Ephesians 5:26 to baptism. The word used in the phrase 'by the word' is not logos, but rhema, 'the spoken word', 'the saying'. Rhema is also used in Ephesians 6:17, where the apostle speaks of the 'word of God' as the 'Sword of the Spirit'. Logos refers to the expressed 'thought', whereas rhema indicates the expressed 'will'.

The 'washing of water by the word' is referred to several times in John's Gospel. In John 15:3 the Lord says:

'Now ye are clean through the word (logos) which I have spoken'.

Then in John 17 we read:

'I have given unto them the words (rhema) which Thou gavest Me' (8).

'I have given them Thy word (logos)' (14).

'Sanctify them through Thy Truth: Thy Word (logos) is truth' (17).

En rhemati, 'by the Word' (Eph. 5:26), indicates the instrument whereby the washing is accomplished, that is, by the Word that lays hold of and applies the sacrificial Work of Christ. Had baptism been in the apostle's mind, he could easily have used the word en hudati, 'in water', as in Mark 1:8.

We cannot read the Scriptures prayerfully without their sanctifying and cleansing effect taking place. They are given not only for doctrine, but for reproof and correction, so that the man of God, already blessedly saved, shall be made 'perfect' (2 Tim. 3:16,17). We shall have to return to this figure of 'washing' later, but our better plan at the moment is to complete the examination of Ephesians 5:26,27. We trust that the reader is already experiencing something of the deep joy that comes with the realization that we are indeed 'accepted in the Beloved'.

Two passages demand a more detailed examination, namely Hebrews 9:14 and John 13:10. Hebrews 9:14 is the outcome of the teaching of earlier verses, which may be exhibited thus:

Hebrews 9:7 -12		
A	9:7,8. once every year 'not without blood'.	hapax
B	9:9. The present season.	kairos
C	9:9. a Gifts and Sacrifices.	
	b No perfection.	Conscience untouched.
C	9:10. a Meats. Drinks. Baptisms.	
	b Carnal ordinances.	
B	9:10. The season of reformation.	kairos
A	9:11,12. once, holy place, with 'His own blood'	ephapax.

A Blessed Change

The new section is introduced with verse 11, opening with the words, 'But Christ'. Dispensational and doctrinal changes are introduced by some such expression in other places. For example, in Acts 17:30:

'And the times of this ignorance God winked at; But Now commandeth all men every where to repent'.

So, in Romans 3:21, when the apostle had brought in the whole world guilty before God with no hope of righteousness in themselves, he then introduces the wondrous provision of grace with the words:

'But Now the righteousness of God without the law is manifested'.

Both the doctrinal and dispensational portions of Ephesians 2 are marked in the same way:

'But God, Who is rich in mercy ... made us alive' (4,5).

'But Now in Christ Jesus ... made nigh' (13).

When the apostle had clearly shown both the weakness and unprofitableness of the dispensation of type and shadow, he swings the door of the new dispensation upon the same small hinges, 'But Christ':

'But Christ being come an High Priest of good things to come' (Heb. 9:11).

The good things to come must not be interpreted only of the new life and the glory yet to be, they include, and perhaps principally refer to, the dispensational change which set aside the types and shadows and provided the antitype, Christ. This may be seen by consulting Hebrews 10:1:

'For the law having a shadow of good things to come, and not the very image of the things'.

We remember the opening words of chapter 8 and that the 'principal thing' is a seated Priest in a heavenly sanctuary. This important fact is again prominent. We have such an High Priest of good things to come, in contrast with those priests whose ministry was confined to shadows. At 9:11 we have the subject of 9:1 -5 resumed in the words, 'by a greater and more perfect Tabernacle'. Not only is this Tabernacle 'greater and more perfect', it is 'not of this creation', for so the word rendered 'building' should be translated. The use of this word 'creation' is noteworthy, for in 2 Corinthians 3 to 5 the New Covenant is linked with the new creation, and both with the reconciliation. Israel are a typical people, and in this they foreshadow the purpose of the ages.

The Blood of Christ. We noted, in Hebrews 9:6 and 7, that the high priest entered into the holiest of all once every year, 'not without blood'. This, therefore, is the next item to be developed in the argument. Verse 12 continues:

'Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained aionian redemption for us'.

Negatively, Christ entered 'Not with the blood of goats and calves'. Positively, Christ entered 'by His own blood'. As to time Christ entered 'once' in contrast with the type of verse 7, 'once every year'.

It now becomes necessary to the argument of the apostle that he should establish the superiority of the Offering of Christ, and this he does by a series of comparisons. The first comparison is drawn between the offerings that were provided by the law to sanctify those who had become unclean, and the cleansing power of the blood of Christ.

Hebrews 9:13,14

A	13 -.	For if.	The fact assumed.
B	-13 -.	The blood,	and ashes of heifer.

	C	-13.	Sanctifieth to the purifying of the flesh.
A	14 -.		How much more. Superiority assumed.
	B	-14 -.	The blood of Christ.
	C	-14.	Purge conscience from dead works.

The argument cannot be appreciated fully without a knowledge of Numbers 19. There the Lord commands Israel to bring:

- (1) A red heifer without spot, wherein is no blemish and upon which never yoke came.
- (2) The heifer was slain, and the blood sprinkled before the Tabernacle.
- (3) The remaining carcass, together with cedar wood, hyssop and scarlet, was burned, and the ashes gathered and laid up without the camp, with which the water of separation was made.
- (4) The defilement which necessitated the application of this water of separation is particularly connected with death.
- (5) A person was rendered unclean by touching a dead body, being in a tent wherein a man died, touching a bone or a grave.

It will be seen that some defilement was unavoidable. God would not have been pleased with that man who, for the avoidance of ceremonial defilement, withdrew himself from ministering to the dead or the dying. Yet this presses upon us the absolute necessity for the provision for uncleanness, for at times our very duties carry with them defilement, and though 'not of the world', we are nevertheless still 'in the world', and though we are cleansed completely in one sense, we shall, till our pilgrimage is over, be under the necessity to 'wash the feet' continually (John 13:10). The emphasis upon death and the dead in Numbers 19 provides the argument of Hebrews 9:14.

In concluding this section of our subject we append a revised translation of Hebrews 9:15 -17 with which the apostle clinches his testimony.

'And because of this, He is the Mediator of a new covenant, so that death having taken place for a redemption of the transgressions against the first covenant, those having been called might receive the promise of aionian inheritance. For where a covenant exists, it is necessary to bring in the death of the covenant victim, because a covenant is confirmed over dead victims, since it is never valid when the covenant victim is living' (Heb. 9:15 -17, author's translation).

Bathing,* Rinsing, Washing

* No such word as 'bath(e)ing' is found in the English dictionary, but it is time that someone was bold enough to distinguish between 'bathing' with soap and water and 'bathing' at the seaside. At present one can only be sure by the context. We expected letters of reproof for thus adding to the

English tongue when we perpetrated this outrage in Accepted in the Beloved but the long silence suggests that it meets a need.

+ A word of explanation to any who may be puzzled at the difference between louo and louein. It is all a matter of custom. Some grammarians always use the infinitive 'to wash' louein, others adopt the first person singular present indicative, 'I wash', louo. There is little to choose between them, but for consistency's sake, we adhere to one presentation and use in our publications the first person.

Three Phases of Cleansing that have Doctrinal Equivalents

Three words conclude our survey of the references to the act of washing in the New Testament that have any bearing upon the believer's acceptance, and these three are louo, pluno and nipto. 'The grammarians remark a difference between louein, and plunein and niptein that louein is spoken of the whole body, plunein of garments and clothes, and niptein of the hands' (Duport).

Louo+ is considered by some to be from luo, 'to loosen', and the washing which this word represents, generally contains the idea of loosening any unclean element that may adhere. In Acts 16:33 the Authorized Version translation, 'and washed their stripes', does not recognize the presence of the preposition apo. It should be read, 'washed (the blood) from their stripes'. This verb, louo, is frequently used by the LXX to translate the Hebrew rachats, the word employed in speaking of the ceremonial washings of the law. This is referred to in Hebrews:

'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water' (10:22).

Should any be inclined to urge a literal interpretation from the reference to the washing of the body, let him first of all consider what he must do with 'hearts' that are 'sprinkled' from an evil conscience. The Hebrews would find no difficulty in the apparent mixture of metaphors but would immediately associate Old Testament typical washings with their New Testament spiritual equivalents. We cannot introduce Revelation 1:5 here, as the best texts read, lusanti, 'loosed', instead of lousanti, 'washed'. Washing in blood would defile, not cleanse. Sprinkling with blood and washing in water are alone known to the Old Testament (save in Psa. 58:10).

The question of Revelation 7:14 will come up when we deal with the Greek verb pluno. A very solemn thought is suggested by Peter's use of louo:

'But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire' (2 Pet. 2:22).

The sow that is washed ever so clean is a sow still. Sheep that have strayed return to the Shepherd and Bishop of their souls (1 Pet. 2:25); but sows, be they ever so clean externally, return to the mire. Unless the washing be intimately associated with regeneration (Tit. 3:5) it is of no avail. Before we turn to John 13:10 for the first reference to louo we must acquaint ourselves with nipto which occurs in the same verse. There are seventeen occurrences in the New Testament, but not one refers to the bathing

of the whole body. 'The face' (Matt. 6:17), 'the hands' (Matt. 15:2; Mark 7:3), 'the eyes' (John 9:7,11,15) and 'the feet' (John 13:5,6,8,10,12,14; 1 Tim. 5:10) exhaust its usage. Nipter is a 'bason' (John 13:5) not a bath. There is a verse in Leviticus that uses the three words louo, nipto and pluno with precision. We give the LXX version:

'And whomsoever he toucheth that hath the issue, and hath not rinsed (nipto) his hands in water, he shall wash (pluno) his clothes, and bathe (louo) himself in water, and shall be unclean until evening' (15:11).

Let us now turn to the thirteenth of John. There is wondrous humility; the Lord of glory took a towel and girded himself, and began to wash the disciples' feet. Apparently everyone was held speechless at the wonder of it, until the Lord reached Peter, and this impetuous man giving voice, no doubt, to what was passing through the minds of all, said, 'Lord, dost Thou wash my feet?' After hearing the Lord's reply, but without stopping to consider that the act was evidently symbolic, Peter continued, 'Thou shalt never wash my feet'. To this the Lord patiently replied: 'If I wash thee not, thou hast no part with Me'. We can forgive the sudden rush of feeling; we can sympathise with the impetuous soul and with his complete volte face, as he contemplates with shrinking and horror, life having no part with the Saviour. Away went every scruple, as he said: 'Lord, not my feet only, but also my hands and my head'.

Again the patient reply, correcting the doctrine but apprising at its true worth the love that prompted even the mistake,

'He that is washed needeth not save to wash his feet, but is clean every whit' (John 13:10).

Let us translate this verse again a little more carefully, paying attention both to the tense of the verb and of the actual words used for washing:

'He who hath been bathed, has no need except to wash his feet, but is altogether clean'.

Here we have the important distinction which the Scripture always makes, but which some teaching concerning holiness appears to confuse, namely, the complete sanctification of the believing sinner -- holy, unblameable, unproveable in the sight of God -- the consequence of the Offering of the Lord Jesus Christ, and having no reference to merit or demerit on the part of the sanctified; and progressive sanctification, the practical outworking of this acceptance in the daily cleansing that goes on while the believer 'walks in the light', even though walking here below. He needs the washing of the feet continually, that is, cleansing from the defilement of daily contact, but so far as his standing in Christ is concerned, 'he hath been bathed' and a repetition of that is unthinkable.

Clothing. The sage of Chelsea, Thomas Carlyle, is not quoted much today, but some readers may remember his book, Sartor Resartus. We remember a village policeman, who would never have been able to tackle Carlyle's book, nevertheless giving an exposition of Carlyle's philosophy of clothes, saying:

'When I'm out of uniform, I'm simply "Jarge", but when I stand in the High Street with my uniform on, why bless me, I can hold up the lord of the manor by just putting out my hand'.

There is a significance about clothing which is expressed in many parts of the Scriptures. To enumerate a few passages:

'He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness' (Isa. 61:10).

'Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!' (Rev. 18:16).

The first reference to clothing of any description occurs in Genesis 3, where the sense of guilt brought an end to innocence, and our first parents 'sewed fig leaves together, and made themselves aprons' which were taken from them by the Lord Who provided at the cost of life -laid -down, 'coats of skins and clothed them' (Gen. 3:21). White robes are significant (Eccles. 9:8; Matt. 17:2; Rev. 3:4,5 and 7:9,13). Purple robes symbolize royalty (John 19:5), Joseph's coat of many colours marked him out as the true 'firstborn' (Gen. 37:3). Black sackcloth is a token of mourning (Isa. 50:3 and Rev. 6:12). Owing to the symbolic meaning of wool and flax, the Hebrews were not allowed to wear garments of linen and woollen mingled together, the 'lindsey -woolsey garment' of the Puritan hymn writer (Lev. 19:19).

The austere character of John the Baptist was set forth by the 'raiment of camel's hair' which he wore, and contrasted by Christ, with 'the man clothed in soft raiment' (Matt. 11:8). We read of garments of widowhood, prison garments, bridal attire, wedding garments, swaddling clothes and linen clothes used at the sepulchre of the dead (Gen. 38:19; 2 Kings 25:27,29; Jer. 2:32; Matt. 22:11,12; Luke 2:7; 24:12). In order to keep continually before them the fact that Israel were a nation separated unto the Lord, they were commanded to make 'fringes on the borders of their garments' and to put upon the fringes 'a ribbon of blue' (Num. 15:38 -40). What precious condescending significance there is in the words of John 13:4, 'He riseth from supper, and laid aside His garments; and took a towel, and girded Himself'. How human was the great apostle of the Gentiles, who did not hesitate to include in his last epistle, his desire for the cloak which he had left at Troas (2 Tim. 4:13). 'The lap' into which the lot could be cast, or which could be shaken, or into which 'good measure' could be poured (Prov. 16:33; Neh. 5:13; Luke 6:38) supplies further suggestive references to the significance of clothing.

At the ordination of the priesthood, Moses commanded that there should be made for Aaron and his sons, coats, girdles and bonnets 'for glory and for beauty' (Exod. 28:40). The girdle for the priest was made 'of fine twined linen, and blue, and purple, and scarlet, of needlework' (Exod. 39:29). 'To gird up the loins' an ancient variant of the modern 'buckle to', meant to tuck the flowing robe into the girdle as a preparation for working and running, even as 'to make bare the arm' referred to the voluminous sleeves that would otherwise hinder rapid movement (1 Pet. 1:13; Isa. 52:10). To emphasize the pilgrim character of the redeemed, Israel were bidden to eat the Passover 'with loins girded' (Exod. 12:11). When the father would set forth the welcome and the restoration that awaited the returned prodigal, he said, 'Bring forth the best robe, and put it on him' (Luke 15:22). When Belshazzar would indicate the high position to which he had promoted Daniel

we read, 'They clothed Daniel with scarlet' (Dan. 5:29). With all this external clothing, we should remember what the Psalmist says of the king's daughter:

'The king's daughter is all glorious within, her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework' (Psa. 45:13,14).

There must be some parallel between what is 'without' and what is 'within'. Such is a sample of the way in which the symbolism of clothing enters into the Scriptures. The reader will have already enriched the list by passages we have omitted.

We cannot conclude this survey, however, without giving a few references to the use of the Greek word, *enduo*, translated mostly 'to put on' but occasionally 'to be clothed'. Not only does Romans 13:12 tell us to 'put on' the armour of light, but verse 14 expands and expounds the figure by saying, 'put ye on the Lord Jesus Christ'. At the resurrection 'this mortal must put on immortality' (1 Cor. 15:53), a condition contrasted with being 'unclothed' and compared to being 'clothed upon with our house which is from heaven' (2 Cor. 5:2,3). The apostle exhorted the Ephesians to put on the new man, and to put on the whole armour of God (Eph. 4:24 and 6:11). It is, we trust, very evident that clothing has a spiritual significance from its earlier references in Genesis 3 to its latest references in Revelation 19:8. Some mss. read instead of 'do his commandment' in Revelation 22:14, 'wash their robes', but this is not the place to discuss the question of the different texts and readings of ancient manuscripts. It is included in order that the reader may have it before him in case it should call for fuller examination at any time.

Coming. See Second Coming⁴.

Common. In English usage the word common is something opposed to the rare and refined; to that which pertains or relates to all; and sometimes that which is mean and low. In the Scriptures the word *koinos*, 'common', indicates:

(1) Something common to all, of which several are partakers. So we read, 'And all that believed were together, and had all things common' (Acts 2:44).

It is in this sense that the Scriptures speak of a common salvation, and a common faith.

(2) Arising out of the Levitical law, and the need to distinguish between the clean and the unclean, the word 'common' came to mean anything that caused ceremonial defilement. In Mark 7 the word is translated 'defile' (Mark 7:2,15,18,20,23); the first occurrence being explained 'defiled, that is to say, with unwashed hands' which does not refer to the ordinary act of cleanliness, but the ceremonial and traditional washings that were superimposed upon the law by the teaching of Pharisees (Mark 7:1-9). There are six references in the Acts where this ceremonial defilement is intended (Acts 10:14,15,28; 11:8,9 and 21:28), Peter expressing his horror at being commanded to eat the flesh of animals considered by every Jew under the law as unclean, and by the Jews of Asia, who charged the apostle with bringing Greeks into the Temple, and polluting the holy place.

When writing the Epistle to the Romans, Paul could take a wider view of this term saying, 'There is nothing unclean (common) of itself' (Rom. 14:14).

While it is not to be thought that the common faith and the common salvation had anything about them which could be classified as defiling or unclean, we must not forget that Peter, long after Pentecost, told a Gentile like Cornelius to his face that, apart from the vision given to him, a Gentile who could be called 'devout', who 'feared God', who 'gave alms' and 'prayed to God alway' (Acts 10:2) would have been called by Peter 'common or unclean' (Acts 10:28). From all this painful discrimination, the Gospel entrusted to Paul and shared by Titus was blessedly free. The faith of God's elect was no longer the preserve of one people, it was now the possible possession of all men and particularly the Gentile. The fact that Titus was associated with the 'common' faith is an indication that faith was now open to the Gentile as well as to the elect Jew, even as it was the glory of Paul's ministry to be the steward of the Mystery 'for you Gentiles'. 'The elect of God' is a title given to the saints at Colosse, who were mainly Gentiles (Col. 3:12). In this sense the ministry of Paul and the ministry of Titus were the same. It would have been just as true to have said that Paul was an apostle for the common faith, and that Titus was a minister for the faith of God's elect.

CONDEMNATION

From Deuteronomy 25:1 we learn from the great law-giver that justifying the righteous is the opposite of condemning the wicked. Condemnation translates either krima (Luke 23:40), krisis (John 3:19), katakrima (Rom. 8:1) or katakrisis (2 Cor. 3:9). An understanding of Romans 8:1-4 supplies all that the believer and the student needs to open up to him the teaching of the Scriptures on this subject. Let us therefore consider this passage.

First let us note that the words, 'who walk not after the flesh but after the spirit' in Romans 8:1 are an interpolation introduced into the text from verse 4.

It may be that some felt that the statement of Romans 8:1 needed some modifying, that freedom from condemnation, if proclaimed without some limits and qualifications would be harmful. This is exactly the opposition to free grace that the apostle anticipated and met in Romans 6:1 and 15. Bloomfield expresses this uneasiness by rendering the words 'who walk' by 'if they do walk'; and he quotes other writers who suggest 'so that they do but walk', 'showing that justification through Christ's death can only be made effectual by sanctification through His Spirit'. With all due regard to this wholesome association of 'doctrine' and 'manner of life', the introduction of conditions and qualifying terms here is unscriptural and subversive. Freedom from condemnation is not conditional upon the walk of the believer; it is entirely conditional upon the Work of God's Son. We must be free, before we can think of walking according to the spirit. While we were in slavery, we were in the flesh, and could not please God.

A	8:1.	no condemnation	In Christ Jesus.
B	a	8:2.	the two laws The law of the spirit of life.

				The law of sin and death.
	b	8:3.	what the law could not do	The law ... weak through the flesh, God sending His Son in the likeness of sinful flesh.
A	8:3.	condemnation	In the flesh.	
	B	b	8:4. what has been done	The righteousness of the law fulfilled in us.
		a	8:4. the two walks	Who walk not after the flesh but after the spirit.

Now

We are saved by hope (8:24), we are waiting for the adoption (8:23), we groan within ourselves together with the whole creation (8:23), but we do not have to await the day of glory to be sure that condemnation is for ever past. 'There is, therefore, now no condemnation'. Let us not miss this blessed fact:

'But Now the righteousness of God without the law is manifested' (Rom. 3:21).

'Being Now justified by His blood, we shall be saved from wrath' (Rom. 5:9).

'By Whom we have Now received the atonement (reconciliation)' (Rom. 5:11).

'But Now being made free from sin ... ye have your fruit unto holiness' (Rom. 6:22).

'The life which I Now live in the flesh I live by the faith of the Son of God' (Gal. 2:20).

We are acquitted now, we are free from condemnation now. Without the assurance of a present position of acceptance before God, sanctification, growth in grace, service, and walk would be impossible. We should still be 'in the flesh', and so unable to please God. The passage in Romans 6:22 quoted above gives us the true sequence:

- (1) Now made free from sin.
- (2) Become servants to God.
- (3) Fruit unto holiness.
- (4) The end, everlasting life.

The words, 'In Christ Jesus', belong not only to the statement of verse 1; they are equally necessary when revealing the power that accomplishes this deliverance, as revealed in verse 2: 'For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death' (Rom. 8:2). What is this 'law of the spirit of life'? Many understand it as referring to the sanctifying influence of the Holy Spirit on the believer.

'The dictate of or inclination imparted by the Spirit, Who quickens those that once were dead in trespasses and sins, and gives them the predominant inclination to live in Christ' (Moses Stuart).

But surely this interpretation is seriously at fault. In what way can it possibly be taught that our subsequent growth in grace or 'inclination imparted by the Spirit' is the effectual cause of our freedom from condemnation? We are not freed from condemnation because we are sanctified. We are freed because of the finished Work of Christ, accomplished on our behalf while we were 'yet sinners', and in order that we might be sanctified. Let us not intrude anything of ourselves, not even the new life given by God, into this solemn transaction, in which Christ alone must be the one great Worker.

The whole of this glorious chapter of Romans may be likened to a flight of seven steps leading ever upwards, from the doctrinal statement that 'there is no condemnation' to the answering challenge, 'Who is he that condemneth?' In order that none of our readers may miss the essential relationship between the close of the chapter and its opening, we set out the structure of the chapter as a whole:

Romans 8:1 -39

A	1 -4.	No condemnation.	God sent His own son (huios).	
	B	5 -15.	Led by the Spirit of God. sons now (huios).	
		C	15 -17. Spirit Himself bears witness. sonship (huiiothesia).	
			D	17 -21. Suffering and Glory. Manifestation of sons (huios).
		C	22 -28. Spirit Himself intercedes. sonship (huiiothesia).	
	B	29,30.	Conformed to the image of His son then (huios).	
A	31 -39.	Who condemns?	He spared not His own son (huios).	

It will be observed, we trust with joy, that God's answer throughout the varied experiences of this chapter is to be found in 'His Son' and in 'sonship' in Him.

The opening member (8:1 -4) deals with the subject of 'no condemnation' stated doctrinally, in its Godward aspect. The law of the spirit of life in Christ Jesus sets us free from the law of sin and death; and the utter failure of the flesh in respect to obedience and righteousness is met by the gift of God's Son, Who 'by a sacrifice for sin, condemned sin in the flesh' (margin 8:3). The closing member likewise deals with the subject of 'no condemnation', but approaches it from the experimental standpoint, viewing it not so much from the angle of the law, as in relation to suffering and trial. And just as 'His Son' proved an all-sufficient answer to the failure of the flesh, so again He provides an all-sufficient answer to the conscious weakness of the flesh. In the opening section we are 'free from the law of sin and death'; in the closing section we are 'more than conquerors' in the midst of tribulation.

The theme of this last section (Rom. 8:31 -39) is developed by a series of questions and answers, which can be seen best in the form of a structure:

Romans 8:31 -39

A	31.	question	What shall we then say to these things?
B	31.	answer	If God be for us, who can be against us?
C	32.	argument	How? He spared not His own Son.
A	33.	question	Who shall lay anything to the charge of God's elect?
B	33.	answer	It is God that justifieth.
A	34.	question	Who is he that condemneth?
B	34.	answer	It is Christ that died.
C	34.	argument	Yea, rather. Risen, Right Hand, Intercedes.
A	35.	question	Who shall separate us from the love of Christ?
B	37.	answer	We are more than conquerors in all these things.
C	35-39.	argument	
		I am persuaded	
		a	Seven phases of earthly trials.
		b	Old Testament anticipation.
		a	Nine phases of unseen trials.
		b	Any other creature.

Let us rejoice in the triumph of the believer in this passage, as he goes from strength to strength. He begins with the great fundamental fact that 'God is for us', and asks, 'who can be against us?' The question is unanswerable. It goes echoing down the vaults of time to lose itself in infinity, without finding anyone able to take up the challenge.

And then -- 'God has justified us'. Here the believer presses forward into the light of holiness. Though a sinner, he can dare all in the consciousness of his acceptance in the Beloved. Who can lay anything to his charge? 'We are more than conquerors through Him that loved us'. His death, His resurrection, His present place at the right hand of God (the place of the Accuser -- see Zech. 3:1), His intercession, are all 'for us'. With such a Saviour, what can tribulation, or distress, or persecution accomplish? They cannot separate us from the love of Christ. In the teeth of all opposition, and in the very midst of the trials themselves, we are more than conquerors.

And what of foes that are unseen and unknown? The apostle scales the heights, and plumbs the depths, not only of present human experience, as in verse 35, but of all possible experience, present and future, visible and invisible, known and unknown, belonging to this creation, or to any other creation, and with magnificent confidence utters the triumphant, 'I am persuaded' with which the chapter closes.

The Challenge

It must now be our delightful task to descend from this mountain top, in order that we may the more clearly understand the language of the apostle, and so more truly enter into these riches of grace. Let us first look at the opening challenge:

'If God be For us, who can be Against us?' (Rom. 8:31).

The word 'for' here is hyper and 'against' is kata. The two prepositions are used in a similar way in 2 Corinthians 13:8: 'For we can do nothing against the truth, but for the truth'. So also in Luke 9:50: 'He that is not against us is for us'.

If anyone should ask, 'In what way has it been demonstrated that God is for us?' the apostle refers back, in the words, 'these things', to the whole chapter, and particularly to verses 29 and 30. In His foreknowledge, His predestination, His call, and His justification, He is most certainly 'for us'. To clinch the matter, however, Paul adds one all-powerful argument:

'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' (Rom. 8:32).

The word translated 'to spare' (pheidomai) is used in the LXX in connection with Abraham: 'Thou hast not withheld thy son, thine only son' (Gen. 22:16). The Hebrew word chasak, here translated 'withhold', is rendered 'spare' in eight passages in the A.V. One of these references is solemnly suggestive of what it meant for God not to 'spare' His own Son:

'He made a way to His anger; He spared not their soul from death, but gave their life over to the pestilence' (Psa. 78:50).

When we remember that these words were spoken of the Egyptians at the time of the Exodus, the sufferings of Christ on our behalf stand out in even greater fulness. If Christ was spared nothing, if He bore all our sins, with all their consequences, can there be any argument better able to give the believer assurance before God?

'His own Son'. With these words the initial argument of 8:1-4 is resumed. In the first section, the utter inability of the flesh is answered completely and for ever by 'God sending His own Son in the likeness of sinful flesh', no condemnation to us being the inevitable result. So in the closing section, the fact that 'God spared not His own Son' is the apostle's answer to all doubts, fears and accusations. 'With Him', therefore, we may confidently believe that God will freely and graciously (charizomai, cf. charisma, the 'free gift' in Rom. 5:16) give us all things.

No condemnation -- No separation

We have drawn attention to the difference between 'all things' (panta) which the Lord makes to work together for good, and 'the all things' (ta panta) which He freely gives us with the gift of His beloved Son (see All and All Things¹). The apostle now proceeds to unfold some of 'the all things' that are ours, and concentrates upon two chief points:

- (1) No Condemnation -- in relation to the possibility of laying of a charge against us.
- (2) No Separation -- in relation to overwhelming trials.

The first problem is solved by a reference to Christ's finished Work, and the second by a reference to the everlasting association of the believer with Christ. Let us consider this in more detail.

The apostle's answer to the question: 'Who shall lay anything to the charge of God's elect?' is simple, direct and conclusive: 'It is God that

justifieth'. The word engkaleo, 'lay to the charge', occurs seven times in the New Testament, six references occurring in the Acts in connection with Paul, and the seventh in the passage under consideration in Romans. The references in the Acts are as follows: 19:38,40; 23:28,29; 26:2,7. The word has a reference to a court of law, and is rendered 'accuse', 'call in question' and 'implead'.

The apostle next approaches the subject of the believer's security from another angle: 'Who is he that condemneth?' (Rom. 8:34). Again, his answer is complete and conclusive. Our attention is turned from 'God that justifies' to the ground of that justification which He Himself has laid. 'Christ that died' -- it is this that puts away our sins; we are justified by His blood, and reconciled by His death (Rom. 5:9,10). 'Yea, rather', the apostle continues (or 'still more', an echo of the 'much more' of Rom. 5:9,15 and 17), 'that is risen again, Who is even at the right hand of God, Who also maketh intercession for us'. Here it will be observed that Paul brings forward the finished Work of Christ. Not His death only, but also His resurrection; not His resurrection only, but also His ascension to the right hand of God; not His ascension only, but also His present intercession. To understand the importance of this last fact, we must remember the words of Romans 5:10, 'saved by His life'.

'Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them' (Heb. 7:25).

What strong consolation is ministered by these gracious words!

Experimental Proof

The apostle now leaves the court of law, having settled once and for all the perfect standing of the believer before the Lord, and turns to the present circumstances of life. With these circumstances in view he asks: 'Who shall separate us from the love of Christ?' (Rom. 8:35). It is evident from Scripture, the experience of the apostles themselves, and the universal experience of all the children of God in all dispensations, that perfect acceptance with God does not bring with it immunity from suffering in this life. Indeed, Romans 5:1-5 has already assured us that the justified may boast in tribulations because of their perfecting work. In Romans 8:35 the apostle enumerates seven items: 'tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword'. And to enforce his argument, he appeals to the recorded experience of the Old Testament saints:

'As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter' (Rom. 8:36).

Could any quotation from the Old Testament appear less likely to afford comfort and strength? Yet Paul does not hesitate to use it. It is not an act of faith to shut one's eyes to trouble and suffering. The apostle has written lists of his perils and sufferings, but he was never in danger of being separated from the love of Christ. That is the issue, not exemption from trial:

'Nay, In All These Things (not exempt from them) we are super-conquerors (hupernikomen) through Him that loved us' (Rom. 8:37).

In justification of the thought that we are not only 'conquerors' but 'super-conquerors', the apostle takes a further step -- into the unknown and unseen. He first refers to the two extremes of human consciousness, 'death and life', and then turns his attention to the invisible powers of the spirit world, 'angels, principalities and powers'. He then surveys both time and space, 'present' and 'to come', 'height' and 'depth' and in all creation, high or low, visible or invisible, he fails to find anything that can by any possible means separate us from the love of Christ. He now takes one more step and includes 'any other creature', any other possible creation; for, however different and unexpected it might be, it would still come from the same Creator, Who has already manifested Himself to be absolutely on our behalf.

The love of Christ of verse 35 is seen to be 'the love of God, which is in Christ Jesus our Lord'. What a 'persuasion'! What a call to stand fast, to manifest that we belong to such a Saviour, that we are loved by such a God, that we are saved with such a salvation; no condemnation, no separation. Safe here, and safe for ever hereafter:

'Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's' (1 Cor. 3:21 -23).

The reader will find a fuller exposition of the glorious theme set out in the volume *The Just and the Justifier*, extracts from which have provided the bulk of the present study. While Romans 8 is the classic on the subject, this portion is part of an epistle, and the teaching already given in the preceding chapters is most vitally linked with the theme of Romans 8 as one logical and organic whole. In an analysis like this we can at best but point the way.

Conscience. While in common usage conscience is limited to the realm of morals, in early English it was not far removed from the idea of consciousness. Milton uses the word in *Paradise Lost*, 'conscience of her worth', where modern usage would demand 'conscious'. In *Othello*, Shakespeare uses the word to indicate the inmost thought or feeling, the real sentiment, when he writes, 'Doest thou in conscience think?', or again in *Timon of Athens* he uses the word 'conscience' for common sense. 'Doest thou the conscience lack, to think I shall lack friends'. The following definition is taken from Lloyd's *Encyclopaedic Dictionary*. 'Mental philosophy and ethics: The moral sense, the internal monitor which signifies approval when we do well, and afflicts more or less acute and lasting pain when we act sinfully. It is generally held to be the Vicegerent of God ... letting us know what the Divine judgment on our conduct is; but here the difficulty arises, that the indications of conscience are often wrong. Saul was conscientious when he took part in the cruel martyrdom of Stephen'.

Conscience is no substitute for revealed Truth. Because a pagan idolater is conscientious in his worship, that does not mean that idolatry is not an abomination in the sight of God. Conscience is like the index finger on a pair of scales. If the weights are just, the index will be a true and safe guide, but, if the weights employed are false, the index finger will appear to justify the deceit. Conscience cannot decide what is Truth. It can only urge one to act in conformity with what one believes the Truth to be.

The following definition is given in Dr. Bullinger's Greek Lexicon.

'Conscience, *suneidesis*, a knowing with one's self, consciousness; the being one's own witness; the testimony to one's own conduct borne by consciousness, esp. the consciousness man has of himself in his relation to God, manifesting itself in the form of a self-testimony. Consequently it is the effect and result of faith, for a man's conscience will never condemn that which he believes to be right, and vice versa: hence the only conscience worth having is that which springs from "A Faith Unfeigned"' (1 Tim. 1:5).

It must be remembered that we can have a 'good conscience' or we may have an 'evil conscience'. We may have a 'pure conscience', or we may have a 'conscience seared with a hot iron'. A conscience may be 'weak' or it can be 'defiled'. One of the evidences of the failure of the law as an instrument of salvation is that it did not touch the conscience (Heb. 9:9; 10:1,2). Where no ray of light from the revealed will of God in the Scriptures has penetrated, there remains the testimony of creation (Rom. 1:19 -25) and conscience (Rom. 2:15). In the argument of Romans 2 the apostle appears to charge the Jew with the same sins that are laid to the charge of the Gentile. The Jew was strong in his judgment of those who practised the evils detailed in chapter 1. He vitiated his judgment, however, by doing the very same things. One might be justified in raising the question here. Did the Jew actually repeat the shocking crimes and immoralities of the heathen world? and the answer would be, the language of the apostle does not necessarily mean that. He purposely uses two words in Romans 2:3. The Gentile 'practised' certain sins. The Jew 'did' the same when he broke the law given to him by God, even though in actual details there was no likeness between the acts. The Gentile transgressed against the law of conscience and the evidence of creation; the Jew transgressed against the law of Sinai and the evidence of God's goodness, forbearance, and long -suffering. The whole matter resolved itself into a question of proportion or relativity. For this the Jew was not prepared. His method of comparison gave him a false security. God's method levelled all mankind in the dust.

If we dismiss Romans 2:7 as impossible because of the teaching of Romans 3, it is possible we shall be perpetuating the false judgment of the Jew, who could see nothing outside the circle of 'the law'. We read the staid dictum of a Rabbi that 'God Himself is bound by the law, that the law is eternal, that the Holy One Himself wears phylacteries in its honour', etc., with a certain patronizing smile, yet we do precisely the same with the gospel, and as violently condemn as heresy anything that says otherwise. Two features of judgment are here pressed upon the Jew:

- (1) 'There is no respect of persons with God' (Rom. 2:11).
- (2) 'God shall judge the "secrets" of men by Jesus Christ according to my gospel' (Rom. 2:16).

An important 'if'. The first feature robbed the Jew of any idea of favour. The second opened up possibilities that were revolutionary. Tyre and Sidon did not repent. This is an historic fact. Tyre and Sidon would have repented if ... ! (see Matt. 11:21). That is the judgment of One Who knows the 'thoughts and intents of the heart', Who 'tries the heart and the reins', Who can absolutely adjust inner desire to outer performance, Who may see triumph where others see disaster, and failure where others see success. If we would but take the Scriptural advice of Ecclesiastes, supplemented by

these other features, we should do what the Father Himself has done, commit all judgment into the hands of Christ. This judgment demands more than any mortal can bring, to be according to truth:

'For when the Gentiles which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another' (Rom. 2:14,15).

Nothing of all this that is written in the Scriptures permits this knowledge to alter the presentation of the Gospel to those who have the privilege of hearing, nor the heavy responsibility resting upon those who, having heard, do not believe. We cannot take shelter behind the mercy of God to those indicated in Romans 2, for we range rather with Israel, who have heard, 'Have they not heard? Yea verily' (Rom. 10:18):

'The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?' (Matt. 6:22,23).

In other words to revert to our figure of a pair of scales. If we cheat by manipulating the balances and substitute fifteen ounces for a pound, the index on our scales will endorse the deception and cheat the customer. Conscience cannot take the place of the revealed will of God as made known in the Scriptures.

Counted. See article Reckoning7.

Creation. At first, when thinking of a doctrinal analysis, the question of creation, as set forth in Genesis 1, may appear to be a subject a little outside its scope, and indeed into the question of evolution and the modern scientific attitude we do not purpose to enter. It is evident, however, that if we have no Creator, or Maker as Job so often calls Him, we are responsible to no higher power than to man. If we are not responsible to any power other than that of man, we may transgress man-made laws, and be subjected to man-made penalties, but we cannot Sin, for sin is the transgression of the law (of God) (1 John 3:4). Any system of teaching, therefore, that eliminates the Creator, robs the creature of the moral law, with all its hideous consequences. Romans 1:19-25 shows the place this creation occupies in its witness to the uncorruptible God and the dire consequences that follow the worshipping of the creature more than the Creator. Further, if there be no original creation of heaven and earth, then the creation of a new heaven and new earth ceases to be a possible or rational goal. In addition, the doctrine of Colossians 3:10, 'The new man which is renewed in knowledge after the image of Him that created Him' is emptied of its meaning. He who sets aside the man Adam in Genesis 3, sets aside the Second Man, the last Adam of 1 Corinthians 15, and in so doing leaves the world with the pessimistic and fatalistic slogan, 'Let us eat and drink for tomorrow we die'. Contrary to frequent misquotation, such cannot add the words 'and be merry!' Without a Creator, there is nothing left but an unrelieved and unilluminated conclusion, 'Vanity of vanities, all is vanity'. (See booklet, Ecclesiastes).

Creation, The New. As a spiritual extension of the creation of a new heaven and a new earth, the apostle speaks of a new creature, a new creation, as a

spiritual condition here and now. The passage that speaks most clearly on this is 2 Corinthians 5:17,18:

'Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God'.

'If'. The apostle uses three different Greek words translated 'if' in this chapter. In verse 1 he uses *ean*, 'If our earthly house of this tabernacle were dissolved', where 'if' means 'if haply', 'if it be so that'. In verse 3 he uses *ei ge*, 'if at least', spoken of that which is taken for granted, but in the seventeenth verse he uses *ei tis*; here, no doubt is thrown on the supposition (see 1 Cor. 15:16), and Paul puts the essential condition. Only 'in Christ' and nowhere else can this new creation be found. A most important principle in the interpretation of any passage in a second epistle is to align it with what has already been said in the first. For example the use of the term 'swallowed up of life' in 2 Corinthians 5:4 cannot be considered apart from 1 Corinthians 15:54, 'Death is swallowed up in victory'. So, 'in Christ' must be placed over against 'in Adam' (1 Cor. 15:22), death must give place to life. 'In Christ' is also over against 'in the flesh' and 'in the world' (Eph. 2:11,12). Yet another and most wonderful truth is seen when we bring together the words 'in Christ' that are found in this context (2 Cor. 5:17 and 19).

Man. 'If any man be in Christ, he is a new creature'.

God. 'God was in Christ, reconciling the world unto Himself'.

God is by His own gracious plan as much limited to Christ as is man himself. Neither God (apart from the one Mediator) nor man, can move in this matter. If ever there was an essential unalterable condition, here it is, and all preaching and teaching is vain that fails here. It is the testimony for the present time (1 Tim. 2:6,7). This new creation is a many faceted truth. It can be seen as a passing from death unto life (John 5:24), from darkness to light (Col. 1:13), from bondage to liberty (Gal. 2:4), from enmity to peace (Eph. 2:13 -15). In other words as 2 Corinthians 5:18 goes on to teach, the new creation is in the realm of Reconciliation. (See Reconciliation4). If the essential condition for this new creation be 'in Christ', the essential consequence is twofold.

(1) Old things must pass away.

(2) New things must come into being.

This is true when the physical creation is in view.

'Behold I create new heavens and a new earth' (Isa. 65:17). This pronouncement is preceded and followed by the words:

'The former troubles are forgotten'.

'The former shall not be remembered'.

Old things must pass away.

When the apostle speaks of the 'new man' in Ephesians 2:15 he uses the word *ktizo*, 'create', wrongly translated here in the A.V. 'make'. Once again

the old things, the former things that obtained during the Acts, pass away at the breaking down of the middle wall. And once again another phase of reconciliation follows (Eph. 2:16). So also is it in Revelation 21:5, 'Behold I make all things new'. This is preceded by the words, 'no more death', 'for the former things are passed away'. Nothing merits the title 'new' in the sight of God that does not conform to this essential consequence. Old things must pass away. Creation is no mere reformation; a re-form-ation, is but a reshuffle of old things, bearing new names, but retaining old evils.

'Behold, all things are become new' (2 Cor. 5:17).

The language of the apostle is more decisive or explicit than this translation of the A.V.

Idou 'Behold', gegone 'there has come into being',

kaina 'new things', ta panta 'the all things'.

'Behold' should not be ignored. It is the sign that something of extraordinary importance is being considered as, 'Behold, now is the accepted time'; 'Behold, I come quickly'. The verb, ginomai, 'to become', of which gegone is the perfect tense, is used in John 1:3 of creation where it is translated 'made'. An important echo of this word is found in the succeeding passage to 2 Corinthians 5:17 where we read, 'He hath made Him to be sin for us' (2 Cor. 5:21) again linking the new creation with Reconciliation and Redemption.

Ta panta, 'the all things', ends verse 17 and is repeated at the opening of verse 18. And these 'all things', i.e. the all things of the new creation, not all things universally, 'these all things' are of God. Ta panta means 'all these things', i.e. the things under discussion, and is never used of all things in general. (See All and All Things¹). We have used the words, 'a new creation' where the A.V. uses the words, 'a new creature', and we would translate Galatians 6:15 in the same way. No essential difference is intended, but as the word 'creature' has a wider connotation than 'creation', it is not so good a rendering. 'Creature' can mean the lower order of being, animal, not human, 'In killing creatures vile, as cats and dogs' (Shakespeare). It can be an epithet of mingled pity and contempt. 'The creature may do well enough' (Cowper), and such expressions as 'creature comforts' and 'the creature' indicate a dependant, or one who owes his rise or fortune to another.

Let us remember that we belong to a new creation, and let us pray for grace to 'walk according to this rule' (Gal. 6:16).

Cross. The death of Christ covers all who have died in Adam; the blood of Christ was shed, either to confirm or cleanse in relation to a covenant, to effect a redemption and make forgiveness possible, but the cross of Christ has other connotations. It is a fact that calls for careful attention that the first references to a cross in the New Testament are made by the Lord to His disciples, before He told them that He Himself was to be put to death by crucifixion. This indicates that the cross had some definite association, and it will be well for us to allow the Lord's own lesson to take its place before we attempt to discover the deeper meaning of the cross of Christ.

Matthew 10:38; 16:24; Mark 8:34; 10:21; Luke 9:23 and 14:27 are the references to those passages which we quote in order that their combined testimony may be unmistakable:

'He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his soul (psuche) shall lose it: and he that loseth his soul for My sake shall find it' (Matt. 10:37 -39).

The cross of Christ is not referred to in the Epistle to the Romans, except in the words of Romans 6:6, 'crucified with'. That such a basic epistle, dealing with such fundamentals as justification by faith, should be under no necessity to refer directly to the cross of Christ, is a fact that needs to be kept in mind. 1 Corinthians opposes the cross of Christ to the wisdom of men and the boasting in the flesh. Galatians opposes the cross of Christ to the attempt to avoid persecution, to avoid the offence of the cross, to make a fair show in the flesh, and to boast in the flesh. Ephesians, Philippians and Colossians are epistles of the dispensation of the Mystery, so we will examine the one other reference first, namely that of Hebrews 12:2. If we limit the terms, to translations of stauros and stauroo it is striking to observe that in no epistles, except those of the apostle Paul, do we find the words, 'the cross', and 'crucify', neither James, John nor Jude use either word. The word in Acts 2:23 is not derived from stauros, 'cross', it is prospegnumi. Peter consistently speaks of 'The Tree', being the apostle of the Circumcision (Acts 5:30; 10:39; 1 Pet. 2:24). Paul uses the word 'tree' in Galatians 3:13, when speaking of the curse of the law, as well as the word 'cross', thereby linking the need of the Jew, under the law, with the Gentile in the one offering of Christ.

The one and only occurrence of stauroo, 'to crucify', in the LXX is in Esther 7:9, 'hang', and this is in the mouth of the Gentile king. In the other occurrences of the Hebrew talah, 'to hang', even in the very next sentence, 'So they hanged Haman on the gallows' (Esther 7:10), the LXX uses the Greek word kremao. There is, therefore, a dispensational reason for the choice, even of these basic terms. (See Crucify, p. 97). Hebrews 12:2 brings the references in the Gospels and Epistles to a completion. Hebrews 12:2 reads as follows:

'Looking off unto Jesus, the captain (archegos) and perfecter (teleiotes) of faith Who for the joy set before Him, endured a cross, despising the shame, and hath sat down at the right hand of the throne of God' (Author's translation).

The full bearing of this passage is more easily seen when the structure is discovered. We give it, therefore, as follows:

Hebrews 12:1 -4

A		Lay aside entangling sin.
	B	a The agony (agon, contest, struggle) set before us (prokeimai).
		b c Looking off unto Jesus.
		d Captain and Perfecter of faith.
	B	a The joy set before Him (prokeimai).
		b d Cross, shame, right hand.
		c Consider Him Who endured.

A Striving against sin.

The race set before is echoed by the joy set before Him. Those who are 'good and faithful servants' enter into the 'joy' of their Lord. The 'race' and 'the joy' set before the believer and the Lord have been already referred to in a similar context of overcoming and patiently enduring, namely Hebrews 6:15,18, 'the hope set before us'. Hebrews 6:1 says, 'Let us go on unto perfection'. Hebrews 13:13,14 says, 'Let us go forth therefore unto Him without the camp, bearing His reproach. For here we have no continuing city, but we seek one to come'. The reference to the reproach and the city will establish the link with Hebrews 11. The whole epistle is taken up with the pursuit of this theme. The perfecting of the believer, and the example of the perfecting of the Lord Jesus Christ (Heb. 2:10; 5:8,9; 7:28 margin), the Captain and Perfecter of faith. The culminating suffering and reproach in which 'He learned obedience and was perfected' was the death of the cross. Evangelical preaching has always maintained a foremost place in its message for the cross of Christ. Readers must weigh the Scriptures over, and, of course, come to their own conclusions. So far as we see the teaching of the Word, the message of the cross, with the related doctrine of 'crucifixion', is a message more for the saint than for the sinner. The Gospel needs emphasis on the death of Christ. 'Christ died for our sins' (1 Cor. 15:3), the subsequent deliverance from the world and the flesh is related to the kind of death, the death of the cross.

Turning now to the Prison Epistles we find that there are five occurrences of the word.

The Cross In the Prison Epistles

A Eph. 2:16,17. Reconciliation by the cross.	Enmity slain.
B Phil. 2:8. The death of the cross.	The humiliation.
C Phil. 3:18. Enemies of the cross.	'Earthly things'.
A Col. 1:20. Peace by the cross.	Enemies reconciled.
B Col. 2:14. Ordinances removed by the cross.	The triumph.

Members A, A deal with the reconciliation. We would draw attention to the dispensational character of this reconciliation between (1) Jew and Gentile in the One Body, and (2) between the One Body and the heavenly powers. The wider reconciliation of the earlier epistles (Romans and 2 Corinthians) rests upon the death of Christ. The narrower, elective and fuller reconciliation of the Epistles of the Mystery is by virtue of the cross of Christ, and the blood of the cross. The remaining passages, Philippians 2:8; 3:18 and Colossians 2:14 must be considered in more detail. The structure of the passage where the first occurrence comes in Philippians is eloquent, and to see it will obviate the necessity of writing much explanation.

Philippians 2:1 -21

A 1,2.	Sumpsuchos One accord (A.V.).
B 4.	Look not on own things.
C 5 -11.	Example of Christ. The great self emptying.
D 12 -16.	Work out your own salvation.
C 17,18.	Example of Paul. The drink offering.
A 19,20.	Isopsuchos. Like minded (A.V.).
B 21.	All seek their own things.

It will be readily seen that we are not listening to the Gospel to the unconverted in its initial sense in these verses. The whole is addressed to those who are capable of following, at least in some measure, the great Example of Christ. Members C C deal with examples of self -denying and suffering, and we give the structure here of the first and greatest.

The Example of Christ (Phil. 2:5 -11)

The great kenosis (self emptying)

A 5,6.	Equality originally (huparchon).	
B 7,8.	The Humiliation (seven -fold)	<ul style="list-style-type: none"> a He emptied Himself. b A bond -servant. c Likeness of men. d Fashioned as a man.
A 9-.	Wherefore highly exalted.	As inherited (Heb. 1:4).
B -9 -11.	The Glory (seven -fold)	<ul style="list-style-type: none"> a The Name given. b Every knee to bow. c In heaven on earth under earth. b Every tongue to confess. a Jesus Christ is Lord.

It is not possible in this series to attempt an exposition of such a passage as this, we can but point out one or two items that bear most closely upon our immediate subject, remembering, however, that the whole passage in all its details really deals with the doctrine of the cross, as to its significance, its reward, and its bearing upon the present and future of the believer. The climax of the great renunciation (the word rendered 'no reputation' is derived from that which means 'to empty') is found in the death of the cross. It was the last manifestation of 'the mind that was in Christ Jesus' and is the final word to the believer. The more we study the subject, the more we are convinced that the cross of Christ is not to be the first reference to the Offering of Christ in the presentation of the Gospel. The death of Christ, as we have seen, is the broad basis upon which the Gospel rests. The cross is connected with deeper lessons that only believers can learn. The utter worthlessness of the flesh, the necessity for self -denial, the perfecting work of suffering with its future glory, the folly and weakness of the wisdom and power of man, these are some of the lessons learned at the cross of Christ. Further, the cross is something that may be experimentally entered into, only as a disciple following his Lord. Immediately 'the death, even the death of the cross' is reached, then come the words, 'Wherefore God also hath highly exalted Him', and He Who stooped to the bond -servant's place, walked and lived and died as a man, Who suffered the most awful and shameful death, He is to receive universal homage and adoration. The sequel, rather, the very reason for the introduction of this marvellous theme at all, follows in verse 12, 'So that, my beloved ... work out your own salvation'. The salvation is already certain. The 'working out' of it is the question that is now before them.

In Philippians we read of those who, by their walk, constitute themselves 'the enemies of the cross of Christ' and Colossians 2:11 speaks of the 'putting off of the body of the flesh' (not 'the sins of the flesh' as in

the A.V.), and leads on to the cross where ordinances were nailed and so completely delivered the believer from all attempts on the part of self or of others to subject them to any religious system of observances in any sense whatsoever. If every reference to the cross is considered with its context it will be observed that believers are in mind, and the flesh of the believer, not the sin of the unbeliever is prominent. In addition the use of the cross in Hebrews 12:2 justifies the well-worn slogan, 'No cross, no crown'.

The place of the cross in the deliverance of the believer may be seen if set out thus:

Christ's Death cancels the entail brought in by Adam.

Christ's Blood deals, not with the sin of Adam, but with our sins.

Christ's Cross deals with the flesh in the believer.

These wondrous headings, of course, need the most scrupulous care in their enlargement, but for the present purpose, they indicate where the message of the cross is directed in the main.

Crucify. The association of the believer with the work of the cross, is a wondrous theme. The word *sustauroo* is used thrice of the thieves who were 'crucified with' the Son of God (Matt. 27:44; Mark 15:32; John 19:32) and in a spiritual sense used of the believer in Galatians 2:20 and Romans 6:6. Let us take the reference in Galatians first, as that epistle was written earlier than Romans (see Galatians2).

'I am (or have been) crucified with Christ; nevertheless I live' (Gal. 2:20).

These words are the conclusion of an argument in which the apostle sought to show that the law was entirely set aside as an instrument of justification.

Galatians 2:19,20

A	2:19. I through the law am dead to the law.	Dead.
B	2:19. That I might live unto God.	Live.
A	2:20. I am crucified with Christ.	Crucified.
B	2:20. Nevertheless I live.	Live.

Crucifixion, therefore, is here looked upon as the instrument whereby the believer 'through law, to law dies'. In pursuit of this theme the apostle asks the Galatians 'who hath bewitched you ... before whose eyes Jesus Christ hath been evidently set forth (literally "placarded") crucified among you?' and proceeds at once to meet any attempt to teach or believe that by the works of the law can the flesh be justified (Gal. 3:1 -12). When next Paul refers to the cross in connection with this great deliverance from the law, he speaks of it from the Hebrew point of view, saying:

'Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree' (Gal. 3:13).

It appears fairly clear, although the matter is still debated by some, that literal crucifixion was not known among the Hebrews, the term used in the Old Testament Scriptures and in Rabbinical literature being the Hebrew word talah, 'Pharaoh ... shall hang thee on a tree' (Gen. 40:19). 'He that is hanged is accursed of God' (Deut. 21:23). It is of great significance that the LXX uses the Greek word for crucifixion but once. This reference is in Esther 7:9 where the king says of Haman, 'Let him be hanged thereon', every other reference to this 'hanging' employs the Greek equivalent to the Hebrew talah, this one passage uses the verb, stauroo, because this one passage is spoken by a Gentile, the king. It also links the New Testament cross with the Old Testament tree. In their epistles, neither Peter, James, John, nor Jude ever use the word 'cross' and Peter only uses the Greek stauroo, 'crucify' twice (Acts 2:36; 4:10). He employs a different word, prospegnumi, in Acts 2:23, a word meaning to pitch or fasten a tent, or arrange a trap (Matt. 22:15). For the doctrinal significance of the cross and crucifixion we are shut up to the testimony of Paul the apostle of the Gentiles. The doctrinal significance of the cross and crucifixion can be summarized thus:

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|-----|--|-------------------------|
| (1) | Weakness. | 2 Cor. 13:4. |
| (2) | Foolishness. | 1 Cor. 1:23. |
| (3) | Crucifixion transfixes and renders inoperative | |
| | (a) the flesh in the believer | Gal. 5:24 (heredity). |
| | (b) the world outside the believer | Gal. 6:14(environment). |

When used with the preposition, sun, 'together with', it signifies:

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|--------|--|
| (4)(a) | the release of the believer from the 'dominion' of sin, spoken of as 'the old man' (Rom. 6:6). |
| (b) | the release from the 'dominion' of the law (Gal. 2:19,20). |
| (5) | The disannulling of every obligation under the law of ceremonial and rite (Col. 2:14). |
| (6) | The shame which precedes the crown (Heb. 12:2). 'No cross, no crown' (Phil. 2:8). |
| (7) | An inconsistent walk 'crucifies afresh' the Son of God (Heb. 6:6; Phil. 3:18). |

Peter, the apostle of the Circumcision, employs the Hebrew equivalent, 'the Tree':

- 'Whom ye slew and hanged on a tree' (Acts 5:30).
- 'Whom they slew and hanged on a tree' (Acts 10:39).
- 'Who His own self bare our sins ... on the tree' (1 Pet. 2:24).

Paul in Galatians 3, purposely used the Hebrew symbol when he spoke of dying to the law, by the law, and uses the Gentile symbol of the cross in the same epistle when he speaks of the flesh and of the world. The reference in Romans 6, goes deeper. It touches 'the old man':

'Knowing this, that our old man is (was) crucified with Him, that the body of sin might be destroyed (rendered inoperative), that henceforth we should not serve sin' (Rom. 6:6).

Nothing short of this can effectually deal with the old man, or with the law of sin in our members; the believer can only deal with 'the former conversation' or 'the deeds' of the old man (Eph. 4:22; Col. 3:9). This

crucifixion of the old man, like the association with the death and resurrection of Christ, is by 'reckoning':

'Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord' (Rom. 6:11).

The following exhibits the essence of the apostle's teaching.

'I ... am dead to Law ... I am (have been) crucified with Christ' (Gal. 2:19,20).

'We ... are dead to Sin ... our old man was crucified with Him' (Rom. 6:2,6).

'That I might live unto God ... I live: yet not I' (Gal. 2:19,20).

'Reckon ye also yourselves to be dead indeed unto sin, but alive unto God in (en) Jesus Christ' (Rom. 6:11).

Damnation. In one passage, the word so translated is the Greek *apoleia*, 'destruction' (2 Pet. 2:3), in all other references in the New Testament it is the translation of either *krima* or *krisis*, while the verb, 'to damn' is either *katakrimo* (Mark 16:16; Rom. 14:23) or *krino* (2 Thess. 2:12). In the word condemnation, the syllable damn changes to demn but it is the same in meaning. In usage, however, to damn is much more severe than to condemn. A person could hardly be 'damned' for stealing a loaf of bread, but he could be 'condemned' to pay a fine. *Krino* is translated 'judge' eighty-seven times; *krisis* is translated 'judgment' forty-one times; *katakrima*, 'condemnation', three times; *katakrimo*, 'condemn', seventeen times; *katakrisis*, 'condemnation' once.

Krino, means basically, to separate, distinguish or choose. It should never be translated 'condemn', for that means that one has come to a conclusion before the case has been heard. The addition of *kata* in *katakrimo* and *katakrisis* suggests that the case has gone against the person and so is rightly translated, 'condemn'. In the majority of cases, the use of the word 'damnation' should be avoided, it is too awful a word for many of the contexts in which it appears. Modern usage associates eternal punishment with the term, but this is by no means a necessary implication. The translation, 'He that doubteth is damned if he eat' (Rom. 14:23) is quite unjustified. 'He that discerneth or putteth a difference between meats is condemned, because he eateth not of faith' is better and Moffatt's version even better still, 'If anyone doubts about eating and then eats, that condemns him at once; it was not faith that induced him to eat, and any action not based on faith is a sin'. We shall not lose, but rather gain, if the passages which contain the words 'damn' or 'damnation', were all made to read 'judge', 'judgment' or 'condemn', leaving the ultimate issues to God, the Judge of all. The R.V. omits Matthew 23:14 and reads 'condemnation' in Mark 12:40 and Luke 20:47. The same is true of Romans 3:8 and 1 Timothy 5:12. In Romans 13:2 and 1 Corinthians 11:29 the word is changed to 'judgment'. Lack of discrimination in the observance of the Lord's Supper, could and did bring judgment that sometimes resulted in actual death (1 Cor. 11:30), but to use damnation of an erring believer is to use a word that conveys more than can be legitimately intended.

Darkness. The Scriptures contain a series of antitheses under which all the doctrinal and dispensational teaching is ranged. Good and evil; life and death; truth and lie; flesh and spirit; law and grace; faith and works; and darkness and light, to instance those that come readily to the mind.

Darkness meets us in Genesis 1:2 in connection with the overthrow of the world (see Overthrow^{3,7}). Its first occurrence associates it with Judgment. In the same chapter darkness is separated from light (Gen. 1:4,5,18). The only other occurrence of darkness in Genesis, is in the fifteenth chapter, where a horror of great darkness descended upon Abraham, as God spoke of the condition of Israel while in Egypt (Gen. 15:12,17). The next book, Exodus, uses darkness in a typical sense (Exod. 10:15,21,22; 14:20), and always with a sense of evil. The ways of the wicked (Prov. 4:19), the end of the wicked (Isa. 8:22) is darkness. Darkness is likened to the shadow of death (Psa. 107:10), and the extremes of punishment find their expression in 'chains of darkness' or 'everlasting chains under darkness' (2 Pet. 2:4; Jude 6). The doctrinal usage of darkness in the New Testament is a consistent reference to evil. Paul's gospel was intended to turn his hearers from darkness to light (Acts 26:18), and the Redeemer's sacrificial work delivered such from 'the power of darkness' (Col. 1:13). The principalities and powers that antagonize the church, are described as 'the rulers of the darkness of this world' (Eph. 6:12).

The fact that not one of the thirty -one occurrences in the New Testament means anything other than evil, provides a strong argument for seeing in Genesis 1:2 the overthrow of the world, not its creation. If 'For God Who commanded the light to shine out of darkness' (2 Cor. 4:6) is a reference back to Genesis 1:2 and is used as a picture of our unregenerate days, then Genesis 1:2 cannot be a mode of creation, it must be a condition that speaks of a lapse or a fall.

A word or two may be acceptable on Isaiah 45:7 where we read:

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

The parallelism is apparent.

A	I form light,
	B And create darkness.
A	I make peace,
	B And create evil.

When we examine the word 'evil' (see Wages of Sin⁷) we shall find that it refers as many times to the thought of calamity as an infliction, as it does to moral evil, the context alone deciding. Had the word 'evil' meant here moral evil or sin, the contrasting word would have been 'good', and we have actually heard those who teach from Isaiah 45:7 that God is the Author of moral evil and sin, misquote the word and say, 'I make good and I create evil' which but reveals their bias and condemns their awful teaching. The contrasting word is 'peace', and the teaching is that reward (peace) and punishment (evil) alike are meted out by the same Lord.

Skotos (darkness) occurs four times in the Prison Epistles (Eph. 5:8,11; 6:12; Col. 1:13). In Ephesians 4:18 it is skotizomai. There are eight occurrences of skotos in the earlier epistles (Rom. 2:19; 13:12; 1 Cor. 4:5; 2 Cor. 4:6; 6:14; 1 Thess. 5:4,5; and Heb. 12:18 in the Received Text). Let us keep steadily before the mind the fact that 'God is light and in Him is no darkness at all' (1 John 1:5). Observe, too, the double negative here ouk ... oudemia, or as Moffatt puts it: 'In Him there is no darkness, none'. Let us see to it that in all our attempts to interpret Him, there shall be 'no darkness, none'.

THE DAYS OF HIS FLESH

'Himself Man' (1 Tim. 2:5 R.V.)

The earnest student of Scripture needs nothing more than the testimony of the Book itself that the centre and focus of revelation is the Person and Work of the Son of God. It is, therefore, not a surprising thing, seeing the nature of man, the character of the enemy and the acknowledged immensity of the subject, that endless controversy has raged around the Person as well as the Work of Christ. There is always the tendency in debate, to over - emphasis, and the truth suffers at the hands of its friends as well as at the hands of its foes. In other published articles and books, The Berean Expositor has given its testimony to the basic doctrine of the Deity of Christ, Who is called 'God' in the most explicit terms in the New Testament. Although this is so, it is also true that for us men and for our salvation a 'Kinsman -Redeemer' is of absolute necessity -- no other way of restoration is known or permitted in the Word of God, and a Kinsman -Redeemer necessitates that Christ should be 'man', and in the most explicit way, He is so called in the New Testament. Take, for example, the great doctrine which Paul calls 'the testimony for its own peculiar seasons' (1 Tim. 2:6); there the manhood of Christ is stressed, as the R.V. indicates, reading:

'For there is one God, one mediator also between God and men, Himself Man, Christ Jesus'.

There are fifteen passages in which the true humanity of Christ is affirmed by the use of the word 'flesh' (sarx), and it is our intention in this study to review some of these passages in the light of their contexts, and to endeavour as grace shall be given, to arrive at a clearer understanding of this great theme. This theme is not only fundamental to Redemption, it is evidently of such importance as to be the centre of Satanic attack, and therefore, while avoiding as we would the plague any complicity with the Prince of darkness, we may learn from this fact how important our study must be. John in his first and second Epistles writes as follows:

'Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come: and even now already is it in the world' (1 John 4:1 -3).

'For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist' (2 John 7).

The controversies that arose in the early church were centred mainly around the mystery of the Person of Christ, and those who sought to defend the faith, too often put out their hand to stay the ark of God, and by undue emphasis opened the door for further error. 'The Arians denying the Deity of Christ: the Apollinarians maiming and misrepresenting that which belongs to His human nature; Nestorians, by rending asunder and dividing Him into two persons; and the followers of Eutychus, who confounded in His person those natures which should be distinguished. Four things concur to make complete the whole state of our Lord Jesus Christ, His Deity, His Manhood,

the conjunction of both, and the distinction of one from the other, being joined in one' (John Stock).

Another very dangerous teaching was called the Docetic doctrine of the person of Christ, being derived from the Greek word dokeo, 'to seem', which taught that during His life on earth, the Saviour had not a real body, but only an apparent and assumed one. The bolder Docetai went further and affirmed that Christ was born without any participation of matter at all, which in its turn led them to deny the resurrection and ascent into heaven. In 1 John 4:2 the verb 'is come' is the perfect participle. In 2 John 7 the verb 'is come' is the present participle. Some think that in these two passages, there is a reference to the first and second Coming of Christ.

'Jesus Christ come in the flesh'. In this sentence we have two predicates. The primary predicate is 'Jesus Christ', the secondary predicate is 'come in the flesh'. This is not exactly the same as saying, 'Jesus Christ has come in the flesh'. Similar use of primary and secondary predicates may be seen in such statements as, 'We preach Christ (primary) crucified (secondary)', which is not exactly the same as making the statement, 'We preach that Christ was crucified'. The one is the simple announcement of a fact, the other announces a Person. One remarkable reading of 1 John 4:3 reveals the extremely serious view that was taken of this subject, for instead of reading, as the A.V., 'And every spirit that confesseth not', it reads, 'and every one that annulleth (ho luei) Jesus', as much as to say, whoever denies the true humanity of the Saviour has destroyed the Person of the Lord altogether. In the fifth chapter of his first Epistle, John returns to this subject, but the passage has been so tampered with by those who were desirous of securing its testimony to the doctrine of the Trinity, that we must first of all endeavour to get back to the original text. Of the words of verse 7 and 8,

'in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth'.

The Companion Bible says:

'The words are not found in any Greek manuscript before the sixteenth century. They were first seen in the margin of some Latin copies. Thence they have crept into the text'.

Alford says, 'There is not the shadow of a reason for supposing them genuine'. The Revised Version omits the words, and does not even make a comment in the margin. The passage before us therefore reads in the R.V.:

'This is He that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that He hath borne witness concerning His Son' (1 John 5:6 -9).

The denial of the true humanity by those possessed by 'spirits', was of the spirit of Antichrist (1 John 4:1 -3), and is refuted in this passage now before us. The Gnostic heresy, which came into prominence in the early centuries of the church, had been devised, as many another erroneous teaching, to solve the question of the origin of evil and its associate

ideas. Without embarking upon an analysis of this Gnosticism it will be of service if we remember that they used the word pleroma, 'fulness', in which they taught dwelt the Supreme Who brought into existence spiritual beings of the two sexes called Aeons, who gave birth to others, until a whole family of these beings occupied the pleroma, the chief of these Aeons was Jesus Christ. It was against these idle speculators that Paul warned Timothy and Titus:

'Neither give heed to fables and endless genealogies' (1 Tim. 1:4).

'Avoid foolish questions, and genealogies' (Tit 3.9).

The Lord Jesus Christ and the Holy Spirit were looked upon as the last pair of this 'endless' generation of Aeons. To the Gnostic, all matter was evil, and was the work of the Demiurgus, the author of all evil. Consequently they faced a problem when they considered the teaching of the Scripture that the Saviour became Man. Some held that 'Jesus' and 'Christ' were two persons, and that upon 'Jesus' who was flesh and blood, descended the 'Christ' who was the celestial Aeon. This descent took place at the baptism at Jordan, and 'the Christ' left the Saviour at the crucifixion. So, when John wrote the words quoted above, he maintained that Jesus Christ was One before baptism and after the Crucifixion. 'This is He that came by water and blood, even Jesus Christ' and these three, 'The spirit, the water and the blood' agree in one, literally, 'and the three unto the one are' i.e., they agreed that Jesus the Christ is one. When John wrote his Gospel, the Gnostic heresy was fast becoming a menace, and consequently there is much in his Gospel and Epistles that is written to counter this error, such as 'The Word was made flesh', 'The only begotten of the Father', 'That which our eyes have looked upon and our hands have handled', 'Who is a liar but he that denieth that Jesus is the Christ?' 'Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God'.

Another heretical opinion of the Gnostics was that the body of Jesus Christ was a 'phantom' having no real existence. This the Saviour appears to have anticipated when in resurrection He said, 'Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have' (Luke 24:39). This, and other passages that have a bearing upon the aspect of so great a theme we must now consider.

Many infallible proofs

When Luke wrote the book of the Acts, he summed up the twenty-fourth chapter of his Gospel in the first fifteen verses of the Acts, and gathered up the demonstration which the Lord gave to the disciples, that He, the risen Christ was not 'a spirit', by saying that He had 'shewed Himself alive after His passion by many infallible proofs'. The word 'show' taken by itself might just as well indicate 'a mere show' as indicate a reality, but the word employed by Luke, *paristemi*, is repeated in verse 10, 'Two men stood by' and in 9:41 is used of one raised from the dead, where we read, 'He gave her His hand ... and presented her alive', and so is a word that most aptly suits the purpose. The one thing that Luke 24:36-43 was intended to teach, according to Luke's own summary, was that what the Lord said and did was accomplished in order to 'show Himself alive after His passion'; but the way in which this passage is treated by some, would lead one to believe that the Lord had turned aside from the most imperative need to 'show Himself alive after His passion', to explaining that the resurrection body has flesh and bones, but has no blood. Why some enthusiast has not extracted from the same incident, that the Lord sought to show that when we all get to heaven we shall be on a

diet of 'broiled fish and honey-comb' is after all a testimony that human credulity has its limits. The phrase, 'flesh and blood' is the accepted figure with us today, when we refer to our common humanity, and is found in five passages in the New Testament, but so far as our search has taken us, the phrase is never used in the Old Testament! We are, therefore, quite mistaken when we think that when the Lord said, 'a spirit hath not flesh and bones as ye see Me have' He was departing from any accepted phraseology for theological purposes. The reverse is the fact, for the consistent language of the Old Testament is 'flesh and bones' and 'bone and flesh' with no actual mention of blood at all. When Adam looked upon his wife he said, 'this is now bone of my bones, and flesh of my flesh' (Gen. 2:23); when Laban said to Jacob, 'Surely thou art my bone and my flesh' (Gen. 29:14); when David sent to the elders of Judah and said, 'Ye are my brethren, ye are my bones and my flesh' (2 Sam. 19:12), did they purposely exclude blood? When the order was reversed by Abimelech in Judges 9:2, and he reminded his mother's brethren that he was their 'bone and their flesh', did he mean anything different from David or those who said 'flesh and bone'? Or again, when the brethren of Joseph said, 'He is our brother and our flesh' (Gen. 37:27), did they imply that Joseph had neither blood nor bones? The disciples had gathered themselves together after the dreadful days of betrayal, crucifixion and burial, and the sudden appearance of the Risen Christ in their midst caused great fear:

'And as they thus spake, Jesus Himself stood in the midst ... but they were terrified and affrighted, and supposed that they had seen a spirit' (Luke 24:36,37).

It was to counter this erroneous belief that the Lord said what He said, and did what He did in their presence:

'Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have' (Luke 24:39).

To men who were Jews and acquainted with the idiom of the Hebrew Bible, the expression, 'flesh and bones' would be the most natural one for them to hear. The infallible proofs of His living identity include (1) ocular demonstration and (2) palpable demonstration, to which was added as a further confirmation the eating of a piece of broiled fish and a piece of honey-comb. The ocular demonstration is indicated by the words 'behold' and 'see' and the showing of His hands and feet. Eidon, 'behold' (Behold My hands and My feet) implies not the mere act of seeing, but the actual perception of the object. Theoreo, 'see' (as ye see Me have) means, to be a spectator of, to view with attention (denoting the intention of the mind with which one regards or contemplates an object) to studiously and attentively consider. Theoreo is used of bodily sight, and assumes that the object is actually present. It is used, moreover, for a continued and lengthened looking. This explanation is taken from Dr. Bullinger's Greek and English Lexicon, and shows how real was the demonstration of the Lord's real identity and risen humanity before the eyes of the disciples. To this ocular demonstration was added the palpable, the appeal to the sense of touch. The disciples were invited to 'handle', and the Lord drew attention to His hands and His feet. From the parallel passage in John 20 we gather that the print of the nails could be both seen and felt, and the word 'handle' is used in 1 John 1:1 where the apostle says, 'our hands have handled' the Word of life. The word translated 'handle' is the Greek *pselaphao*, and its first occurrence in the Bible shows how wisely the word was chosen. In Genesis 27 we read of the deception practised upon Isaac by Rebekah and Jacob, Jacob saying:

'My father peradventure will feel me, and I shall seem to him as a deceiver' (Gen. 27:12).

The word is repeated in verses 21 and 22. While the disciples believed not for very joy, the Lord in gracious condescension added to the 'proofs' already given by asking whether they had by them any meat. Producing a piece of broiled fish and a piece of honey -comb, the remnants presumably of a meal already finished, the Saviour took these viands 'and He did eat before them'. As we have before remarked, this does not prove that broiled fish and honey -comb are the staple diet of the risen believer, or that in the resurrection the believer will eat food at all. All that the Saviour did was to show Himself alive after His passion by many infallible proofs, and to disprove once and for all that in the resurrection the Lord was 'a spirit'. That the body of the risen Christ had powers that transcend those possessed by mortal man is evident, but that is not the question before us. His identity was proved, He could say with all the meaning with which the words are capable of bearing, 'It is I Myself'. In Luke 24:39 the words translated, 'It is I Myself' are *autos ego eimi* (in the Received Text). In Mark 6:49,50 we read that when the disciples saw the Lord walking on the sea 'they supposed it had been a spirit, and cried out'. Here the word translated 'spirit' is *phantasma*, the English phantom, which is evidently what was uppermost in the minds of the disciples when they were terrified and thought the risen Christ was 'a spirit'. He reassured the disciples who were equally troubled and said, 'It is I', *ego eimi*. If the risen Christ was a man, if the resurrection body bore the marks of the crucifixion, if that risen body was 'flesh and bones', then, it is a most perfect proof that the humanity of the Saviour before His death on the cross must have been 'like unto His brethren' -- but with one great and precious reservation 'yet without sin'. This will come to be discussed as other references to the humanity of the Son of God come before us. Let us meanwhile glorify God for His unspeakable gift.

The sinless humanity of the Saviour

Three passages in the Epistle to the Romans speak of Christ according to the flesh, namely Romans 1:3; 8:3 and 9:5. Two of these references associate Christ with the covenant people of Israel; one disassociates Him from the sin of Adam.

A Rom. 1:3,4.	According to the flesh.	Seed of David.
	Declared to be the Son of God.	
B Rom. 8:3.	Weak through the flesh.	
	His own son in the likeness of sinful flesh.	
A Rom. 9:5.	Concerning the flesh.	Came of Israel.
	Himself God over all.	

Kata sarka, 'according to the flesh', the words used of Christ in Romans 1:3, are found in Romans 9:3 in a context that permits no alternative meaning, and allows no ambiguity.

'My kinsmen according to the flesh, kata sarka, who are Israelites'. We can no more doubt that Jesus Christ according to the flesh was a real man, than we can doubt that Paul's kinsmen according to the flesh were real men. They were of 'the fathers', He was made of the seed of David. Moreover, Romans 9 not only says that the kinsmen of Paul were according to the flesh, but adds, that of whom, that is of Israel 'as concerning the flesh Christ

came' (Rom. 9:5). Where, however, Israel and the Saviour differ is in this, that while it is written that the one descended from 'the fathers' and the Other from 'David', there the parallel ends. In Romans 1:4 the apostle goes on to speak of the resurrection, saying:

'And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead',

and in Romans 9, he adds:

'Who is over all, God blessed for ever. Amen' (Rom. 9:5).

With reference to this passage, Wardlaw writes in his book *The Socinian Controversy*:

'This seems abundantly plain, so plain, and so decisive, that if there were not another text in the Bible directly affirming this great truth, I know not how I should satisfy myself in rejecting its explicit testimony. It has accordingly been put upon the rack, to make it speak by dint of torture a different language. It might, perhaps, be enough to say, respecting this passage, that, according to the order of the original words, the received translation is the most direct and natural rendering. This, so far as I know, no one has ventured to deny. All that has been affirmed is that it is capable of bearing a different sense. And this has accordingly been attempted in no fewer than five different ways:

"Of whom, by natural descent, the Christ came. God, Who is over all, be blessed for ever".

"Whose are the fathers, and of whom the Christ came, Who is above them all (viz., the fathers). God be blessed for ever".

"Of whom the Christ came, Who is over all things. God be blessed for ever".

"Of whom the Christ came, Who is as God, over all, blessed for ever".

"Of whom the Christ came (and) whose, or of whom, is the supreme God, blessed for ever".

Sadly enough, the R.V. has brought these untenable views to the notice of all its readers. The note in the R.V. reads as follows:

'Some modern interpreters place a full stop after flesh, and translate, He Who is God over all be (is) blessed for ever: or, He Who is over all is God, blessed for ever. Others punctuate, flesh, who is over all. God be (is) blessed for ever'.

No wonder Dean Burgon wrote of this marginal note:

'Now this is a matter -- let it be clearly observed -- which (as Dr. Hort is aware) belongs to interpretation, and not to textual criticism. What business then has it in these pages at all? Is it then the function of Divines appointed to revise the Authorized Version, to give information to the 90 millions of English -speaking Christians scattered throughout the world as to the unfaithfulness of "some modern

interpreters"? We refer to Manuscripts, Versions, Fathers; and what do we find?

- (1) It is demonstrable that the oldest Codices, besides the whole body of the Cursives, know nothing about the method of "some modern interpreters".
- (2) There is absolutely not a shadow, not a tittle of evidence in any of the ancient Versions, to warrant that they do.
- (3) How then about the old Fathers? We find that the expression, "Who is over all (things), God blessed for ever"! is expressly acknowledged to refer to our Saviour by the following 60 illustrious names'.

The Dean then gives the sixty names, with chapter and verse, which the interested reader can find fully set out in his Revision Revised (pp. 212, 213).

Long ago it was noted by Bengel that in all classes of doxology barak (blessed) in Hebrew and eulogetos (blessed) in Greek precede the name of God. There are thirty places where the LXX following the Hebrew order, adheres to this rule, and if Paul had intended a separate doxology, he would certainly have followed the same practice.

In the earlier part of this same Epistle to the Romans we find a passage which is in some respects parallel with Romans 9:5:

'Who ... worshipped and served the creature more than the Creator, Who is blessed for ever. Amen' (Rom. 1:25).

There is consequently no justification for departing from the plain meaning of the A.V. in Romans 9:5. The remaining reference, Romans 8:3, does not speak of the Deity of the Saviour, but deals with a particular aspect of His incarnation that bears upon His sacrificial Work:

'For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh' (Rom. 8:3).

Marcus Dods opens his book, On the Incarnation of the Eternal Word, with these words:

'That the "Word was made flesh" and that He was not made sinful flesh, are propositions which lie at the very foundation of Christianity'.

In these words he is but saying what Paul has said in the Epistle to the Romans:

The Word was made flesh (Rom. 1:3; 9:5).

He was not made sinful flesh (Rom. 8:3).

Hamartia, occurs in the New Testament 174 times, but is only once translated 'sinful' namely in the reference before us. The actual words used by the apostle in Romans 8:3 are en homoiomati sarkos hamartias, 'In likeness of flesh of sin'. Somewhat comparable is the expression used in Romans 6:6, 'the body of sin', or that found in Romans 7:24, 'the body of this death'. The Son of God knew no sin, did no sin, and though He became flesh, He did not take upon Him a body composed of the flesh of sin, although He suffered

the consequence of its sin, even before the cross, for He was often weary, and was acquainted with grief. The intention of Romans 8:3 is more clearly seen when we restore the order of the words used:

'God sending His own Son in the likeness of the flesh of sin, condemned sin in the flesh',

for had there been sin in the flesh of the Saviour, He could never have offered Himself without spot to God.

'The Word was made flesh' (John 1:14)

Of the four Gospels, it is to the Gospel of John that we turn for the most explicit doctrine of the Saviour's Deity. 'The Word was God', 'Before Abraham was, I am', 'My Lord and my God' are texts that come immediately to mind. Yet there is but one reference in the three Synoptic Gospels to the 'flesh' of Christ, as over against seven references in John. Of these references in John, six are found in chapter 6 in the discourse that arose out of the reference to the manna. The remaining reference is in John 1:14, 'and the Word was made flesh'. The prologue of John's Gospel occupies the first eighteen verses, and opens and closes with the title and function of the 'Word':

A	John 1:1.a	the word
		b with
		c god
A	John 1:18.	c god
		b bosom, father
		a declared.

Verse 1 reveals the nature of Him Who is called 'The Word', but not until 'The Word was made flesh' could such a revelation be made of 'The Father' or of 'The Son'. There is need to exercise the most scrupulous care in speaking of this most wonderful doctrine. John 1:1 does Not say, 'In the beginning was the only begotten of the Father', those titles are reserved until we read, 'The Word was made flesh'. Some in their anxiety to defend and uphold the Lord's Deity have taken upon themselves to add to the Scriptures, and would impose upon the believer as a part of his creed, 'The eternal generation of the Son'. At first sight this seems not only innocuous, but praiseworthy, for it asserts most clearly that the Saviour was no mere man, no creature of time, but was 'in the beginning' and 'was God'. Upon closer examination, however, some disconcerting results of the acceptance of this doctrine make themselves manifest. If Christ was 'the begotten Son' from eternity, then the most vital and essential title, 'the only begotten of the Father' is rendered meaningless, for by no stretch of imagination can a Son be the same age as his father even though we borrow the expedient of the evolutionist, and push the 'beginning' back into infinity. If the Father begat the Son, as Scripture affirms, then of necessity there must have been a time when the Son did not exist, and consequently all unwittingly those who have put out their hand to stay the ark of God, have robbed Christ of His essential Deity. Both the title, 'Father' and 'Son' are relative terms. Even God Himself could not be a Father until He had a Son, and consequently those who insist on the doctrine, 'The eternal sonship of Christ' are practically saying, that in their estimation, it is a pity that John did not put verse 14 of his prologue where he actually put verse 1.

Whenever our creed compels us to wish that Scripture says other than it does, that item of our creed is immediately suspect and should be renounced. According to John 1:14 the Sonship of Christ begins in time, and according to 1 Corinthians 15:28 the Son Himself is to be made subject at the end of time, but here again care is called for. 1 Corinthians 15:28 does not say, 'That the Father may be all in all', for that would mean that the Saviour will have a subordinate place for all eternity. No, it says with intention 'that God may be all in all', and inasmuch as the title, 'God', is ascribed equally to 'the Son' as to 'the Father' we are taught that the voluntary limitation that Deity submitted to at the Incarnation, is at last exchanged for the glory which He had before the world was. Many of the titles and assumptions of God are for the ages and not eternal, and must not be projected either back into the eternity of the past, or into the eternity of the future. The great name Jehovah is explained for us in the Apocalypse, it is He Who 'is', 'was' and 'is to come' (Rev. 1:4). The last occurrence of this title shows that it, too, is a title of time and will pass away because its glorious purpose will have been accomplished, for the R.V. omits the last clause in the divine title, and reads:

'We give Thee thanks, O Lord God, the Almighty, which Art and which Wast',

and the reason for the omission of the clause, 'and which Art to Come' is given:

'Because Thou hast taken Thy great power, and didst reign' (Rev. 11:17 R.V.).

When the seventh angel sounds, the kingdoms of this world will have become the kingdom of our Lord and of His Christ, and the goal indicated by the name Jehovah will have been reached. In like manner, when God shall at last be 'all in all' the goal of the ages will likewise have been reached. The redemptive work of The Son will have been accomplished, and another assumption of Deity will have achieved its end. But neither the title, Jehovah, nor Son are spoken of God in the absolute and unconditional realm, and into that realm all who seek to enter, do so without the illumination of the inspired Word.

Returning to John 1:14 let us now see what the Scriptures actually say:

'And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth'.

Three terms used in this verse point to the relative and the time element rather than to the absolute and the eternal in the Divine nature of the Saviour.

(1) 'Was made', egeneto. The verb, ginomai, of which this is a part, means, 'to begin to be, to come into existence'. It has already occurred in John 1 where we read, 'all things were made by Him', panta di' autou egeneto (1:3), 'there was a man', egeneto anthropos (1:6), 'power to become the sons of God', exousian tekna theou genesthai (1:12). This last reference is important. The same word is used of the believer who 'becomes' a child of God, as is used of the Word Who 'became flesh' and is there called, 'the only Begotten of the Father'.

Had John desired to emphasize 'the eternal Sonship' of Christ, he would most surely have avoided such a term. This verb, ginomai, was one that was known among the Greeks as the keyword of the philosophy of Heraclitus, whose teaching was that all things are 'becoming' and so changing:

'Into the same river no man can enter twice'.
'The Logos existeth from all time'.

These words of Heraclitus were written over four hundred years before Christ, and inasmuch as John uses the very title 'Logos' in the opening of his Gospel and then affirms that the Logos became flesh, it is evident that, writing as he did to the descendants of the Philosophers, he used these words with discretion and intention.

(2) 'Dwelt', skenoo. This word is derived from skene, 'tabernacle' (Matt. 17:4), and the English 'scene' has come into our language from the word that meant a stage or part of a theatre, which was in early days a tent. A tabernacle was a temporary dwelling, as compared with a city (Heb. 11:9), it is the earthly house that will be dissolved (2 Cor. 5:1,4). It was but a temporary dwelling place for the Deity, for the outworking of the redemptive purpose.

(3) 'Glory'. The glory that the disciples beheld is defined as doxan hos monogenous para patros. The absence of the article 'the' must be noticed:

'We beheld His glory, such a glory as one would associate with One Who was an Only Begotten of such a Father'.

The glory that was beheld by the wondering disciples was not the glory which the Saviour had 'before the world was'; that glory was veiled while He walked the earth; it was the glory of the Only Begotten, monogenes. This word occurs nine times in the New Testament and four times in the LXX, and as the diction and vocabulary of the Greek Old Testament lies at the basis of the doctrinal language of the New Testament let us first of all acquaint ourselves with its usage in that version:

'She was his only child' (Judges 11:34).
'Deliver ... my darling from the power of the dog' (Psa. 22:20).
'Have mercy upon me; for I am desolate and afflicted' (Psa. 25:16).
'Rescue ... my darling from the lions' (Psa. 35:17).

It will be seen that one occurrence refers to 'an only begotten' child, namely Jephtha's daughter, and the remaining three use the word figuratively of something exceeding precious, 'my darling', or very much alone, 'desolate'. The Hebrew word thus translated is yacheed, employed in Genesis 22:2,12,16 of Isaac, 'thy son, thine only (son) Isaac' and, elsewhere, found in Proverbs 4:3; Jeremiah 6:26; Amos 8:10 and Zechariah 12:10, where it is translated 'only' and 'only son', and in Psalm 68:6, where it is rendered 'the solitary'. The LXX translate yacheed in Genesis 22:2, ton agapeton, 'beloved', and in verses 12 and 16, tou huiou sou tou agapetou, 'thy beloved son'. The same word agapetos is found in all the other passages except Psalm 68:6, which uses monotropos, 'one that lives alone'. It will be seen that the title, monogenes, which is given to Christ in John 1:14, includes both primogeniture and preciousness, or as it is extended in Genesis 22:2, 'Take now thy son, thine only son ... whom thou lovest'.

The New Testament occurrences of monogenes fall into three groups:

- (1) The son of a widow, 'the only son of his mother' (Luke 7:12).
The daughter of Jairus, 'For he had one only daughter' (Luke 8:42).
The son of a man in the company, 'he is mine only child' (Luke 9:38).
- (2) Isaac, the type of Christ, 'he ... offered up his only begotten son' (Heb. 11:17).
- (3) Christ 'The only begotten' (John 1:14,18; 3:16,18; 1 John 4:9).

The references to Christ sometimes stress the 'Father', sometimes 'God' and sometimes 'the Son', viewing the revelation of the Incarnation from different points of view:

- (1) The word 'Father' is added, but the word 'Son' is omitted.
'Glory as of the only begotten of the Father' (John 1:14).
- (2) The word 'Son' is added.
'The only begotten Son, which is in the bosom of the Father' (John 1:18).
'He gave His only begotten Son' (John 3:16).
'God sent His only begotten Son' (1 John 4:9).
- (3) The name 'God' is added.
'The name of the only begotten Son of God' (John 3:18).

From these passages we perceive that the Lord Jesus Christ was the Only Begotten Son of His Father -- God. We shall therefore be obliged to keep this fact in mind, when we read that Christ is 'the Son', in those passages where the writer does not use either the words 'only begotten', 'Father', or 'God', for it is the same blessed Person Who is spoken of in every passage.

The word 'son' is the translation of the Greek *huios*, and is used of Christ in a series of combinations with other terms. Dr. E.W. Bullinger has made a list of eight such combinations of which we give a summary:

- (1) Ho *huios*, 'The Son', where the article is used.
- (2) *Huios Theou*, without the article, 'Son of God'.
- (3) Ho *huios* (or *huios*) *tou Theou*, 'The Son of (the) God'.
- (4) Ho *huios tou anthropou*, 'The Son of (the) man'.
- (5) Ho *huios tou patros*, 'The Son of the Father'.
- (6) *Huios hupsistou*, 'Son of the Highest'.
- (7) Ho *huios tou eulogetou*, 'The Son of the blessed'.
- (8) *Huios Dabid*, 'Son of David'.

Number (2) is used of His birth (Luke 1:35), and sets forth the Saviour as the man, Christ Jesus.

Number (3) indicates Him as the Messiah, and is never used of His supernatural birth; it is a relation, in virtue of which the humanity of Jesus possesses its special significance.

Number (4). This title is never used by the disciples (and not until the Saviour is exalted in glory is it used by Stephen, Acts 7:56). Here He is set forth as 'the Seed of the woman' and as 'the Second Man' and 'the last Adam'.

'The glory of Gethsemane' (Heb. 5)

The three passages already considered from the Epistle to the Romans are matched for importance with the three we are now to consider from Hebrews:

'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same' (Heb. 2:14).

'Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared' (5:7).

'Through the veil, that is to say, His flesh' (10:20).

It would be pardonable for the English reader to assume that the two verbs, 'to be partaker', and, 'to take part', that are found in Hebrews 2:14, are one and the same in the original. This is not so however. Koinoneo, 'to be partaker', is primarily a word that means having something in common, but metecho, which is translated in five places, 'to be partaker', means to have something in association with another. Metochos, 'fellows' (Heb. 1:9) could be translated, 'associate'. The R.V. reads:

'Since then the children are sharers in flesh and blood (margin Gk. blood and flesh), He also Himself in like manner partook of the same' (2:14).

When dealing with the proof of the Lord's resurrection as given in Luke 24, we drew attention to the fact that the phrase, 'flesh and bones' was the common phrase of the Old Testament and that the phrase, 'flesh and blood' does not occur until we reach the New Testament. Even so, the order of the words, 'blood and flesh' in Hebrews 2:14 (Greek) which sounds somewhat odd to us, only emphasizes the more how careful we should be not to attempt to make Scriptural phraseology square with more modern usage. The word 'likewise' must not be passed by without comment. Paraplesios means literally 'to come alongside of'. Schrevelius says of this word, 'making a very near approach to a person, akin to, like, equal, near, contiguous'. Paraplesion is used by Paul in Philippians 2:27, 'He was sick nigh unto death'. Romans teaches that Christ came not only in literal flesh, but in the likeness of sinful flesh, so that natural children shared in common flesh and blood which He also partook of by 'coming alongside', or as the parable has it, 'He came where he was'; for in His case, the entry into the life of flesh and blood was voluntary; no ordinary son of Adam has ever said at the moment of his birth, 'A body hast Thou prepared Me... Lo I come ... to do Thy will'. While, therefore, He was very man and flesh and blood, He was at the same time, 'holy, harmless, undefiled, separate from sinners'. The rest of mankind were born of the will of the flesh; He was begotten of the Father, and given to the world. The second passage, Hebrews 5:7, takes us to Gethsemane and we do well to take off our shoes, for here we stand on holy ground. We will first record the passage as it is found in the A.V. Then we must consider one or two important revisions in the translation and observe the general trend of the epistle and the way in which the introduction of this most sacred experience furthers the purpose of the Epistle:

'Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and

being made perfect, He became the Author of eternal salvation unto all them that obey Him' (Heb. 5:7 -9).

The R.V. reads, 'and having been heard for His godly fear' and 'have been made perfect'. The R.V., by the use of the word 'perfect' in this translation, throws into prominence these two clauses, making it thereby very clear that the great theme of Hebrews, 'going on unto perfection' (Heb. 6:1) is uppermost in the apostle's mind, and secondly, the translation, 'godly fear', forbids the interpretation that the Saviour, even momentarily, drew back from natural fear, for 'drawing back' is the dreadful alternative to going on unto perfection (Heb. 10:39). If it could ever be shown that, under the pressure of Gethsemane, the Son of God even momentarily 'drew back', how would this help the apostle's argument in Hebrews 10:32 -39 where the suffering saints are exhorted to endure, and who are warned that drawing back is 'unto perdition', the very opposite of perfection?

The commonly accepted interpretation of this passage, alas, is that for the first time, the overwhelming character of the work of redemption with its suffering and shame, burst upon the consciousness of the Son of God, and as man, He naturally and rightly shrank from such an awful end. We will not and must not defile our exposition by vilifying the names of godly men, who may have erred in their understanding of this most sacred passage of the Scriptures; let us rather humbly and with much prayer for guidance, attempt afresh an examination of the words employed, their purpose in the light of the Epistle as a whole and other Scriptures that bear upon Gethsemane, and the attitude of the Son of God in view of the cross. Whatever the petition offered in Gethsemane may have been, we are assured by Hebrews 5:7 that He was heard. Whatever other motive there may have been behind both the petition and the answer, we are assured that He was heard for His godly fear. Let us get these two items straightened out before going further.

The primary idea of the English word 'fear' is dread, horror, painful apprehension of danger, and is derived from the same root as fare and refers to the perils and experiences of the wayfarer. In a secondary sense it is used for awe or reverence. The Greek words that give this sense are phobos and phobeomai and their derivatives. Hebrews 2:15 speaks of those for whom Christ died as those who through 'fear of death' were all their lifetime subject to bondage. In order that the reader may have all the facts before him, we give all the references to these words in Hebrews:

Phobeomai 'to fear' (Heb. 4:1; 11:23,27; 13:6).

Phoberos 'fearful' (Heb. 10:27,31; 12:21).

Phobos 'fear' (Heb. 2:15).

If the reader will examine these eight references, he will find it impossible to imagine that Christ Himself could ever be moved by this kind of fear. The word employed in Hebrews 5:7 is eulabeia, and occurs but once more, namely in Hebrews 12:28, where it is translated, 'godly fear' and associated with 'reverence'. Eulabeomai is found in Hebrews 11:7 where it refers to Noah. 'By faith Noah ... moved with fear', which shows that 'godly fear' is again intended. Eulabes is translated 'devout' in Luke 2:25 and Acts 2:5; 8:2. The only occasion where this word is used to express ordinary 'fear' is in Acts 23:10 where the chief captain 'fearing' lest Paul should have been pulled in pieces of the mob, called out the soldiers. But even so, there is no thought here that the chief captain of the Roman guard was in any sense fearful on his own account, he was rather concerned for the safety of the apostle. We can, therefore, be fully assured that 'piety' not 'fear' was

the moving cause of the Saviour's prayer, and the Father's answer in Gethsemane.

Whatever the Saviour asked for in Gethsemane, Hebrews 5:7 affirms that He was heard. The word usually translated, 'to hear' is the Greek akouo from which the word 'acoustics' is derived. This word occurs eight times in Hebrews, but always in the sense of hearing the word or voice of the Lord. The word translated, 'heard' in Hebrews 5:7 is the compound, eisakouo, which means 'to hear favourably' and sometimes in the LXX it means 'to answer'. Four of the five occurrences refer to the hearing of prayer (Matt. 6:7; Luke 1:13; Acts 10:31 and Heb. 5:7). The one reference that means 'to hear' in the sense of obeying is 1 Corinthians 14:21. Whatever request, therefore, that the Saviour made in Gethsemane, we have the inspired warrant to believe that He was favourably heard and answered. Something of the nature of His request is found in the title given here to the hearer and answerer of this prayer 'Unto Him that was able to save Him from death'. Now, if this request be taken to mean that the Saviour, in view of the cross, and in view of the natural shrinking of His holy soul from such an ignominious end, asked the Father to spare Him this cup, then it is impossible to proceed with Scripture and say, 'And He was heard in that He feared', for the simple fact is that He was not spared the bitter cup of the cross.

We are therefore compelled to give the passage a reconsideration. If the Saviour did indeed 'draw back', the inclusion of this act in such an epistle is inexplicable, for the apostle's great object is to urge his readers to emulate the example of all those who, though they died in faith, nevertheless endured unto the end. To teach that the Saviour drew back in Gethsemane implies lack of knowledge on His part of the great Work He was sent to do -- but this is absolutely contradicted by the revelation of Hebrews 10:6 -9 where He said, 'a body hast Thou prepared Me ... Lo I come ... to do Thy will, O God' even as Hebrews 12:2, testifies to the fact that 'for the joy that was set before Him He endured the cross, despising the shame'. Let us go back to Gethsemane in chastened humility and view that agony afresh. In the record of the Gospel according to Matthew, the threefold agony of the garden is in structural correspondence with the threefold temptation in the wilderness. We know that there was nothing but victory in the threefold wilderness temptation. Shall we say that there was defeat in the threefold agony of the garden? Shall He triumph as King, and fail, even temporarily, as Priest?

Let us test the suggestion that the Lord began to realize the Work He came to do for the first time in all its horror in Gethsemane. Hebrews 10:5 gives us the words with which the Lord of heaven left the glory for Bethlehem's manger:

'Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me'.

In the light of the context the birth of Christ was a necessary prelude to His sacrificial death. Are we to understand that the clear knowledge of Hebrews 10:5 was lost to the Son of God after His birth? Listen to His rebuke of Peter in Matthew 16:21 -23. 'From that time forth began Jesus to show His disciples how He must (1) go unto Jerusalem, and (2) suffer many things of the elders and chief priests and scribes, and (3) be killed, and (4) be raised again the third day'. Here is intimate knowledge, to which further details are added in 20:18,19 where He reveals that (5) the Son of

Man shall be betrayed; (6) He should be delivered to the Gentiles, who (7) would mock, scourge and crucify Him. It will be seen that, as far as the physical side is concerned, the Saviour's knowledge was complete. Is it true that the spiritual side presented itself for the first time in Gethsemane? Did He not say in the selfsame twentieth chapter, 'The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many'? (verse 28). Did He not speak in this same chapter of 'the cup that I shall drink of'? (verse 22). Or coming nearer to Gethsemane, did He not say, 'Take, eat, this is My body ... this is My blood of the new covenant, which is shed for many for the remission of sins'? (Matt. 26:26 -28). Is there not full knowledge and acceptance here? Returning, therefore, to Matthew 16:22,23, we hear Peter saying, 'Be it far from thee, Lord: this shall not be unto thee'. What is the Saviour's reply to Peter? 'Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men'. Yet, if the traditional interpretation of the prayer of Gethsemane be accepted, then the Lord does, if only temporarily, echo Peter's wish, and so He (dare we pen the words) the spotless Son of God on the eve of His great offering 'savoured of the things of men, and not of God'! The mere statement of such a conclusion carries its own refutation with it. Let us seek afresh the teaching of the Word.

For what did the Saviour pray? Let us bring together the facts as given in the Scriptures. Immediately after the solemn supper, where the cup had been renamed as the New Covenant in His blood, the Lord retires to Gethsemane. Turning to Peter, James and John, the Lord said, 'My soul is exceeding sorrowful, even unto death', and going a little farther from them, the Lord fell on His face and prayed, saying, 'O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt'. To this record of Matthew 26:38,39 is added that of Mark 14:35, 'He ... prayed that, if it were possible, the hour might pass from Him'. We have learned already from Hebrews 5 that (1) whatever the prayer, 'He was heard', (2) He was heard 'for His piety' or 'godly fear' (Heb. 5:7; 12:28); (3) the prayer was addressed to Him that was able to save Him from death. Now if 'the cup' was the suffering and death as the Sin Offering, then the Lord was not heard; but Hebrews 5:7 declares that He was heard, and that piety, not fear, prompted the request.

The Physician's Testimony. The medical language of the Gospel of Luke and the Acts of the Apostles fills a volume, and a few samples from Hobart's work will be found in The Apostle of the Reconciliation (chap. 1, pp. 11 and 12), and it is the added observation of a physician that makes Luke's record of Gethsemane illuminating. Luke 22:43 tells us that 'there appeared an angel unto Him from heaven, strengthening Him'. Can any child of God believe that the weakness here implied was weakness of faith? Was Abraham stronger than his Lord? (Rom. 4:19). Does it imply infirmity of purpose? Was Paul more resolute than his Lord? (Acts 20:24). Does it imply a drawing back from shame and death? If so, what becomes of the exhortation of Hebrews 10:32 - 39, and were the worthies of faith, particularly those mentioned in Hebrews 11:35, of more spiritual nobility than 'the Author and Perfecter of faith'? Perish the thought -- it is a second betrayal to entertain the suspicion. The weakness was physical. The Lord Himself said, in that very garden, 'the spirit indeed is willing, but the flesh is weak'. His spirit never did draw back. The strengthening was for the body. He was ever and always willing. Was not the Lord 'crucified through weakness' (2 Cor. 13:4)? The physical condition of the Lord is further revealed by Luke's observation:

'And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground' (Luke 22:44).

Here the beloved physician records the symptoms of extreme exhaustion. The Saviour had reached the edge of death itself. The truth is that Christ realized that this extreme physical prostration might be fatal. Unless He received supernatural aid He knew that He would die before he reached the cross. For the passing of this cup He prayed. He prayed that He might be spared to finish His Work; and, blessed be God, He was heard for His piety. The fatal seizure was stayed, but weakness was His condition all the remaining hours of His sufferings. So weak was He that the rough soldiers transferred His cross to the back of Simon, a Cyrenian. So weak was His physical frame that those who knew best what to expect were surprised to find Him so soon dead (John 19:31 -37). Glory be to God. We rise from this study rid of an incubus*. There is no need to plead extenuating circumstances for the Son of God at any moment of His life, suffering or death. Never for a single instant did He, that spotless One, 'savour of the things that be of men'. Never did He make a petition that was not in full harmony with the Word of God. Immediately before Gethsemane the Lord had said to Peter:

* incubus = a person or thing that oppresses, like a nightmare.

'Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not' (Luke 22:31,32).

Are we to believe that within a few moments Peter would have had the opportunity to have said to the Son of God, 'physician heal Thyself'? Never! John's Gospel does not record the actual agony in the garden, but immediately following the betrayal that took place there, he tells us that the Lord said, 'the cup which My Father hath given Me, shall I not drink it?' (John 18:11). Let us read Gethsemane in the light of John 12:27,28:

'Now is My soul troubled; and what shall I say? (Shall I say), Father, save Me from this hour (from -- ek, the same as "from death" of Heb. 5:7). No! it is for this cause I am come to this hour. (I will say) Father, glorify Thy name'.

In an exhaustive treatise on the physical causes of the death of Christ, W. Stroud, M.D. writes:

'Excessive fear and grief debilitate and almost paralyse the body, whilst agony or conflict is attended with extraordinary strength. Under the former, the action of the heart is enfeebled, perspiration whenever it occurs is cold and scanty. Under the latter the heart acts with great violence, and forces a hot, copious, and in extreme cases, a blood sweat through the pores of the skin. In the Garden of Gethsemane, Christ endured mental agony so intense, that had it not been limited by Divine interposition, it would probably have destroyed His life without the aid of any other sufferings'.

In the temptation in the wilderness, Satan would have triumphed, had the Saviour taken the short way to the throne. Likewise, it would have been a triumph for Satan had the Saviour died in the Garden. He prayed that such a bitter disappointment may be removed from Him, so that He might accomplish

the sacrificial work which He came most willingly to do. Hallelujah, what a Saviour!

'The rent veil' (Heb. 10)

The examination of Hebrews 5:7 -9 has led us into sacred portions of the Saviour's experience and demanded a full examination. We now approach the third of the references to His flesh, found in the Epistle to the Hebrews:

'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh' (10:19,20).

We must not forget that the apostle has been emphasizing the superiority of the New Covenant with its one perfect Offering, as compared with the Old Covenant and its repeated offerings which, by reason of their very nature, could not touch the conscience. The passage before us is a logical consequence of this superiority, and so is introduced by the word 'therefore'. The subject is access into the holiest of all, which Hebrews 9:24 reveals to be 'heaven itself'. The special aspect of access which is before us is embodied in the Greek word eisodos, a word composed of eis, 'unto' and hodos, 'way', a word which is the complement of exodus, 'the way out'. In four of the five occurrences of eisodos the A.V. translates it, 'entering in', 'entrance' or 'enter into'. In one it is rendered 'coming' and this passage refers to Christ. 'When John had first preached before His coming, the baptism of repentance' (Acts 13:24). His 'coming' was His entrance into this world of sin and darkness, and as a consequence of what He suffered and accomplished, His believing people have both an exodus out of this dominion of sin and death, and an entrance, an eisodos, into the heavenly holiest of all. Peter urges the need for an experimental 'entrance' upon those who have by grace boldness of entering into the holiest (2 Pet. 1:11). There is in this a direct reference to the opposite state of things that was found under the law. The Tabernacle in the olden days was 'made with hands', being only a figure of the true Tabernacle which the Lord pitched and not man. This shadow of heavenly realities was never entered by any Israelite, except the high priest alone, and that but once every year, not without blood which he offered both for himself and for the people:

'The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing' (Heb. 9:8).

This 'way' we learn was not made manifest under the law, and was only made plain after the death of Christ. The feature, therefore, which now demands our attention is the reference to the veil. Three different kinds of veils are mentioned in the New Testament. Kalumma, the head veil, mentioned in 2 Corinthians 3:13,14,15,16 and in the LXX to the veil on Moses' face (Exod. 34:33). Peribolaion, something thrown around, a covering or a garment and used in 1 Corinthians 11:15. Katapetasma, the word used for the veil of the Tabernacle in the passage before us. This word is a compound of kata, an intensive with the idea of coming down, and a form of petao, 'to open, spread and expand'. This is the word used in the New Testament to speak of the veil that hung in Herod's temple (Matt. 27:51), and the two veils that hung in the Tabernacle (Heb. 6:19; 9:3). It must never be forgotten that the veil did not speak of entrance, but hung at the entrance to forbid access, except in the exceptional circumstances already mentioned. A door also, while giving

access, is also used to prevent access; it can be shut as well as be opened. Indeed, if nothing but access were needed, a door would be unnecessary. In the three passages where the veil of the Temple is mentioned (Matt. 27:51; Mark 15:38; Luke 23:45), it is recorded, that 'it was rent in twain from the top to the bottom', or 'rent in the midst' or as Moffatt renders the passage, 'torn in two'. Two facts of doctrinal importance arise from these considerations. Access was only possible for all believers, when the veil was 'rent', the veil representing 'His flesh'. Before the rending of the veil, entry into the holiest was barred. Now if this be a legitimate exposition, the sinless humanity of the Son of God, instead of being to our advantage, would have rather increased our condemnation. Had He not died for us, His spotless life would have but exposed our sinful condition the more. All so-called 'gospels' that urge the seeking sinner to follow the example of the Lord's earthly life, are snares and delusions. We are not to ask, 'What would Jesus do?' but 'Lord, what wilt Thou have me to do?' We cannot walk if we are dead; we cannot profit by a sinless example, while we ourselves are still under the dominion of sin. Something of this teaching appears to have been in the apostle's mind when he wrote to the Corinthians saying:

'Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more' (2 Cor. 5:16).

The word 'henceforth' occurs three times in 2 Corinthians 5:15,16, but translates three slightly different words in the Greek. In verse 15, 'And that He died for all, that they which live should not henceforth live unto themselves, but unto Him Which died for them and rose again'. Here 'henceforth' translates the Greek meketi. In verse 16, 'wherefore henceforth know we no man after the flesh'. Here 'henceforth' translates the Greek apo tou nun; and 'yet now henceforth know we Him no more', where 'henceforth' is the translation of the Greek ouketi. Meketi is an adverb made up of me, 'not' and eti, 'any more'; ouketi, an adverb made up of ou, 'not' and eti, 'any more'.

The difference between the two adverbs is that the negative me refers to a thought or a supposition, whereas ou refers to a matter of fact. As it was not universally true that all had died with Christ and so live in newness of life, the negative that refers to a 'supposition' is used, but there was no supposition in the apostle's mind concerning the historic fact of the death and resurrection of Christ, or that there could be any supposition entertained that anyone could, since that most wondrous event, ever know Him after the flesh again.

Apo tou nun simply means 'from now' from the time now present. This looks forward to the insistence on 'now' in 2 Corinthians 6:2: 'Behold, now is the acceptable time; behold, now is the day of salvation'. With the death of Christ, all types and shadows ceased to have a legitimate place. With His death, the veil that hung before the holiest of all was 'rent in twain', the stroke descending from above, for it was rent from 'top to bottom', not as some have taught that the veil was rent by the earthquake that took place at the same time. When the Saviour said, 'I am the door of the sheep' (John 10:7) He followed that figure with another, saying, 'I am the good Shepherd: the good Shepherd giveth His life for the sheep'. By this door, if any man 'enter in' he shall be saved (John 10:9). Again He said, 'I am the way, the truth and the life; no man cometh unto the Father, but by Me' (John 14:6). In Hebrews 10:20 this 'way' is spoken of as 'new' and 'living'. The true

meaning of John 14:6 is, 'I am the true and living way' even as Hebrews 10:20 reveals Him as 'the new and living way'. 'True' as contrasted with all the types and shadows of the law. 'New' as contrasted with all that pertains to the Old Covenant that waxing old must vanish away. The Companion Bible draws attention to the fact that *prospatos*, the word translated 'new', literally means 'newly slain', and the reader may be forgiven if he should consequently stress the reference to sacrifice. The word does not occur elsewhere in the New Testament except in the form of an adverb, where it reads of Aquila that he had 'lately' come from Italy (Acts 18:2). *Prospatos* occurs in the LXX four times:

Numbers 6:3, 'fresh grapes',
Deuteronomy 32:17, 'new and fresh gods',
Psalm 81:9 (in LXX Psa. 80), 'new god',
Eccles. 1:9, 'no new thing'.

The adverb occurs twice,

Deuteronomy 24:5 (LXX verse 7), 'recently taken a wife',
Ezekiel 11:3, 'houses newly built'.

This idea of something new is contained also in the word 'consecrate' which is found in Hebrews 10:20. The Greek word so translated is *engkainizo*, composed of *en*, 'in' and '*kainos*', 'new'. This word gives us *engkainia*, the name of a feast, 'the feast of dedication', a feast that commemorated the dedication of the Temple at Jerusalem at its renovation and purification, after being polluted by Antiochus Epiphanes, who had offered in sacrifice swine upon the altar (Joseph. Ant. 12, v. 4). 'Then said Judas and his brethren, Behold, our enemies are discomfited: Let us go up and cleanse and dedicate (*engkainizo*) the sanctuary ... then they took whole stones according to the law, and built a new (*kainon*) altar ... and new (*kainos*) holy vessels ... Now on the five and twentieth day of the ninth month, which is called the month of Casleu, in the hundred and forty and eighth year ... they offered sacrifices according to the law upon the new (*kainon*) ... the gates and the chambers they renewed (*engkainizo*) and hanged doors upon them' (1 Macc. 4:36-57).

Parkhurst says of *engkainizo*, 'to handsel, in a religious sense'. This term, 'to handsel' may not be readily understood by many today, it has dropped out of common use. The word means a gift, an earnest, the first act of a sale. 'The apostles term it the pledge of our inheritance, and the handsel or earnest of that which is to come' (Hooker: Eccles. Polity).

To 'handsel' any house is to open it for the first time for use (Deut. 20:5), so to handsel any road is to open it for access (see Bloomfield). We are now placed a little nearer to the position which any intelligent Hebrew would have occupied, and can read Hebrews 10:20, as it would have appeared in the eyes of those who knew the Maccabean history, kept the feast of dedication, and understood the ceremony of the handsel. The Old Covenant waxed old and was vanishing away. The offerings of the law never touched the conscience. The priests never sat down in the course of their ministry, even the high priest needed to offer for his own sins before he offered for the people. Christ was a High Priest of good things to come. Just as He fulfilled the Passover, the Firstfruits and the Day of Atonement, so He fulfilled the Feast of Dedication. The new tabernacle has been entered, and dedicated; old things give place to new. In direct antithesis to the Old Covenant, a covenant which waxed old (Heb. 8:13), is the heavenly reality of

the Priesthood, Sacrifice and True Tabernacle of the Mediation of the Son of God, Who has by virtue of His one Offering fulfilled and made it more glorious than the exploits of Judas Maccabeus, Whose dedication opens heaven itself, and an entrance is provided that was not made manifest while the first Tabernacle yet stood.

To return therefore after this long, explanatory digression, we rejoice to see that this boldness of access has been dedicated by a new and living way through the veil, that is to say His flesh. That veil was rent, and by the offering of the body of Jesus Christ, the believer is not only redeemed, but renewed, not only forgiven but sanctified, not only restored but translated to a better and more perfect order, where pollution can never defile, where the blood of Jesus Christ speaketh better things than that of Abel or of Aaron, or of the Levitical offerings. Such is the testimony of the reference to His flesh in the Epistle to the Hebrews.

The Middle Wall

The Epistle to the Hebrews, as we have seen, uses the figure of the 'rent veil'. The Epistle to the Ephesians uses the figure of the 'broken middle wall', the one setting aside the law of type and shadow, under which 'the way into the holiest of all was not yet made manifest' (Heb. 9:8), the other setting aside certain 'ordinances' which caused and perpetuated 'enmity'. Both figures have access in view, the one for the Hebrew, the other for the church of the One Body; the one setting aside the law of Moses, the other setting aside the decrees of Acts 15. The last statement, however, has to be proved:

'Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace' (Eph. 2:15).

This verse belongs necessarily to a larger context, which may be visualized if shorn of all detail as follows:

A	2:1 -3.	in time past	children of wrath.
B	2:4 -10.	but god	entirely new sphere.
			'made to sit together'.
A	2:11,12.	in time past	aliens and strangers.
B	2:13 -19.	but now	entirely new company.
			'one new man'.

It will be seen that in the first pair, doctrine predominates, and salvation by grace is the issue. In the second pair the alienation is not one of wicked works, but arises out of the fact that there was a dispensational disability in being born a Gentile, quite irrespective of individual merit or demerit. This was cancelled when the time came for the truth of the Mystery to be made known. In both sections the sequel brings the believer into an entirely new and unique position. 'Made us sit together in heavenly places' is a position of grace and glory never before revealed or enjoyed by any believer of any previous calling. 'To make in Himself of twain one new man' we shall see is nothing less than an entirely new creation, blotting out all pre-existing fellowship and bringing into existence a condition that is nothing less than a new creation. The word translated 'to make' in Ephesians 2:15 is the Greek word ktizo, 'to create'. This word occurs fourteen times in the New Testament and only once, namely in

the passage before us, is it translated 'to make'. The word is used of the Creator Himself (Rom. 1:25), the creation of the world (Mark 13:19) and of the creation of all things (Col. 1:16). Where the qualifying word 'new' is used of creation, old things (2 Cor. 5:17) and former things (Rev. 21:1) pass away, and come no more into mind (Isa. 65:17).

It has been taught by some that all that Ephesians 2:15 teaches is that, whereas, before Acts 28, the Gentile had a subordinate place in the blessings of Israel, now, the change had come, and the Gentiles had a place of equality. That is not, however, entirely true. It assumes that the only change that has been made is in the status of the Gentile, leaving the hope, the calling and the sphere of blessing already revealed in Romans, Corinthians, Thessalonians etc. unchanged. This, however, by no means represents the truth. This would be an Evolution, but what we are facing is a Creation. Let us notice the wording of the passage again, submitting now the word, 'create' for the word 'make':

'For to create in Himself of twain one new man'.

We will now examine the word 'twain', duo. This Greek word is translated 'two' over one hundred times in the New Testament. This is but a variation in the wording, for the word 'both' has been used twice in Ephesians 2:14,16 and reappears once more in verse 18. Further, both the word 'twain' and the word 'both' have the article. It is some specific company that is in view, which can be called 'the both' or 'the two'. The two companies have already been named, they are believing Gentiles and believers of Israel, called the circumcision and the uncircumcision, and these 'two' were never so united even during the dispensation that followed Pentecost, that they could be likened to 'One Body'. The figure which the apostle employs rather emphasizes the inequality that obtained, even when Romans was written, for he speaks of the Gentile believer, in Romans 11, as a wild olive grafted contrary to nature into the true olive tree of Israel. This figure continued to represent the subordinate position of the saved Gentile up to the end of Acts. The new creation of Ephesians 2, did not turn wild olives into cultivated ones, the truth being rather, that all that belonged particularly to Israel was suspended. The olive tree was cut down to the roots, the hope of Israel deferred, and a new dispensation hitherto unrevealed and unsuspected, called the dispensation of the Mystery was made known.

This is something entirely new. Israel as Israel have no place in it. A believing Israelite could, of course, become a member of this newly created company, but not as an Israelite. The Jew must leave his promises, his relation to the New Covenant, his descent from Abraham, and his circumcision, even as Paul had done. The Gentile must leave behind his alienation, his uncircumcision, his promiseless and hopeless state, and 'the both' be made one, 'the two' created one new man, in which all distinction of every shape ceases to exist, 'so making peace'. The peace here is not the peace which the saved sinner experiences when justified by faith nor that peace of God which passeth all understanding, it is a 'peace' that replaces previously existing 'enmity'. The enmity of Ephesians 2:15 which had been abolished, and which was symbolized by the middle wall of partition, was not a middle wall between the believer and his God, but a middle wall that separated believers of the Gentiles from believers who were Jews, the enmity being the fruit, not of sin, but of 'the law of commandments contained in ordinances'. First let us be sure that we appreciate the figure of the middle wall. Josephus says:

'When you go through the cloisters, into the second temple there was a Partition made of stone all round, whose height was three cubits; its construction was very elegant, upon it stood pillars, at equal distances from one another, declaring the law of purity, some in Greek and some in Roman letters, that "No foreigner should go within the sanctuary"' (Josephus Wars, V. 5.2).

This middle wall the apostle likens to the law of commandments contained in 'ordinances'. Here again we must exercise care. It has become common among Christians to refer to baptism and the Lord's Supper as 'ordinances'; the note in the Oxford Dictionary 1830 reads, 'applied especially to the sacrament of the Lord's Supper'. It is extremely unlikely that, when the translators of the A.V. used the word 'ordinance', such an application of the term would have entered their minds. The Greek word translated 'ordinance' is dogma, a word having nothing in common with the ordinances of baptism and the Lord's Supper, but meaning 'that which appears good or right to one' (Lloyds Encyclopaedic Dictionary). Dogma must not be confounded with doctrine. Crabb discriminates between dogma and doctrine thus:

'A doctrine rests upon the authority of the individual by whom it is framed; a dogma on the authority of the body by whom it is maintained'.

Dr. Bullinger in his Lexicon says:

Dogma, that which seems true to one, an opinion, especially of philosophic dogmas: a public resolution, decree (see Luke 2:1; Acts 16:4; 17:7).

We have this word employed for 'the decrees' of Caesar, for 'the decrees' delivered to the church, and this reference takes us to Acts 15, where we shall find a decree resting on the authority of a body by whom it was maintained, to quote Crabb, and 'that which appears good and right to one', as already quoted from Lloyds Encyclopaedic Dictionary. The council met at Jerusalem to decide what measures could be taken to solve the problems that arose out of the coming into the church of Gentiles, whose whole upbringing, feeding and habits rendered them obnoxious to their Jewish fellows. To quote this time from the ordinance itself given in Acts 15, 'It seemed good unto us, being assembled with one accord ... to lay upon you no greater burden than these necessary things' (Acts 15:25 -28), and with this the Holy Spirit concurred (verse 28). While there were four items of conduct prescribed for the Gentiles, the added comment, 'for Moses of old time hath in every city them that preach him' (Acts 15:21), suggests that the Jewish believer would continue to observe the full ceremonial law. This difference between the two companies of believers set up in effect a middle wall of partition, making membership of a joint -Body during the Acts impossible. It is this 'decree' which is the ordinance referred to in Ephesians 2:15. This has now been abolished.

This word 'abolished' translates the Greek katargeo which means rather 'to render inoperative', as can be seen in such passages as Romans 7:2, 'loosed from the law', 'done away' (2 Cor. 3:7,11,13,14) and 'to make of none effect' (Gal. 3:17; 5:4). The temporary measures introduced by the Council at Jerusalem were abrogated when the truth for the present dispensation was revealed, and this abrogation was seen to have been accomplished, even as access into the true Tabernacle had been accomplished,

by the death of Christ. Instead of this divided company of believers, where the Jew was first and the Gentile was but a wild olive grafted contrary to nature, we have the creation of the twain, in Himself, of one New Man. In this new company neither Jew nor Gentile as such can be discovered; the church of the One Body is not something carried over from earlier days, remodelled and reconstituted in order to give the Gentile a better place than he had before; it is a new creation, in which all previous privileges and disadvantages vanish, in which there are blessings enjoyed that were never before known, and a sphere of blessings hitherto unknown to any son of Adam.

To teach that all Ephesians 2:15 reveals is that the Gentile had been promoted to an equality with the Jew is such an understatement as to be virtually a contradiction of truth. The calling into which these hitherto divided Jews and Gentiles now found themselves is unrelated either to Abraham, the New Covenant, or the New Jerusalem. Neither Jew nor Gentile had hitherto been associated with a calling that went back to before the foundation of the world, and went up so high in sphere as to be 'far above all' where Christ sits. This calling is unique, and to attempt to see allusions to Old Testament types is to prevent its essential newness and uniqueness from being perceived. There is a superficial likeness in the wording of Ephesians 2:15 to the record of the creation of Adam and Eve, and some have been tempted to elaborate that likeness into a definite doctrine. There are one or two essential features that scripturally characterize the relationship of Adam and Eve which make it impossible that there should be any idea of fulfilment here in Ephesians 2:15. We are distinctly told by inspired comment, that:

'Adam was first formed, then Eve' (1 Tim. 2:13).

'The head of the woman is the man' (1 Cor. 11:3).

'He is the image and glory of God: but the woman is the glory of the man' (1 Cor. 11:7).

'Neither was the man created for the woman; but the woman for the man' (1 Cor. 11:9).

The same Paul who wrote these inspired comments on Genesis 1 and 2, wrote the second chapter of Ephesians, and what he wrote after Ephesians (i.e. 1 Tim. 2:13) differs nothing from his comment written before (i.e. 1 Cor. 11). If we import into Ephesians 2:15 the type of Genesis 1 and 2, then the Jew must stand for Adam, and the Gentile must stand in the place of Eve. In this new company the Jew will therefore of necessity be still 'head' even as was Adam, and the explicit teaching of the Mystery is thereby nullified. The whole church of the One Body, the church that includes within it both Jew and Gentile, is looked upon as a perfect Man (aner, 'husband'). The marriage of this perfect 'man' does not take place during this dispensation, but waits the Day of the Lord. At that time another company called 'The Bride' will be ready. Both the church which is the perfect Husband, and the church that is the perfect Wife will then fulfil the primeval type, but that is not in Ephesians.

In the church of the present calling, the Jew and the Gentile as such do not exist; neither one nor the other is 'head'. This church is 'a joint - body', something unique where perfect equality is seen for the first time in any ekklesia. Every type will find its anti -type, but like all the ways of God, the realization will be in its own special season. To take an event that is future and attempt to place it on the calendar of God centuries before its legitimate time is what so many have done who were ignorant of the great principle of interpretation,

'Rightly dividing the Word of truth' (2 Tim. 2:15).

These notes are but an appendix to a special subject. Fuller notes will be found in the study dealing with Ephesians itself.

Unblameable, unproveable in His sight

The references to 'His flesh' in Hebrews 10, Ephesians 2 and Colossians 1 have something in common, even though they refer to two very distinct callings. The idea of 'access' is common to them all. The actual words employed may differ, one saying 'entrance', another saying 'made nigh', and yet another saying 'presented', but access into the presence of God is uppermost in each case. One feature which Ephesians 2 has in common with Colossians 1, is that in both cases the word 'reconciliation' is employed. Now this feature was omitted from our consideration above, when we were examining the peculiar character of the newly created New Man in Ephesians 2:15, but it will be seen that if enmity had separated 'the both' and 'the two', and if that enmity arose out of some enactment that could be likened to the middle wall which prevented access to the Gentile, then, if that middle wall be broken down, the enmity abolished, the both made one, the sequel can be expressed as in verse 16:

'And that He might Reconcile The Both unto God in one body by the cross, having slain the enmity thereby'.

Creation is much more strongly stressed in Colossians 1 than it is in Ephesians 2, but the correspondence between the doctrinal and the practical portions is maintained, and creation figures in both:

- Doctrinal. 'For to create in Himself of the twain one new man, so making peace' (Eph. 2:15).
- Practical. 'Put on the new man, which after God is created in righteousness and true holiness' (Eph. 4:24).
- Doctrinal. 'Who is the Image of the invisible God, the Firstborn of every creature: for by Him were all things created' (Col. 1:15,16).
- Practical. 'And have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all' (Col. 3:10,11).

Not only are these features repeated, but we have in both passages an alienation. In Ephesians 2 the alienation is dispensational; it refers to privilege and attaches to the condition of uncircumcision or of being a Gentile. Sin does not come into the question. In Colossians alienation is again in view, but this is alienation brought about by wicked works, and the reconciliation which is uppermost here is the reconciling which takes place 'now', not so much the reconciliation that must be effected between the church of the Mystery and the heavenly powers, but the basic reconciliation without which no man shall see God:

'Yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in His sight' (Col. 1:21,22).

His flesh was rent as the veil; His body was offered as a Sacrifice (Heb. 10:5,10), and so intimate is the reconciliation of the church which is His mystical

Body linked with the literal body in which the great reconciliation was accomplished, that it is extremely difficult to decide, when reading Ephesians 2:16, 'that He might reconcile the both in one body by the cross', whether we should read, 'reconcile the both in one body', meaning in the newly created church, or 'in one body by the cross', meaning the once - offered Sacrifice. Perhaps the wording is intentionally arranged that the two related aspects of one great truth should stand for ever intertwined.

The enmity which is associated with the flesh (namely the decrees that specified abstinence from 'things strangled', etc., Acts 15:29), is dealt with by the cross or by the blood of Christ, the words 'death', 'dead' or 'die' never occurring in Ephesians 2:13 -18, whereas while the blood of His cross is still seen to be the procuring cause of peace (Col. 1:20). It is 'through death' (Col. 1:22) that the presentation of the believer is made possible. Most readers have at some time realized what a fulness there is in the doxology with which Jude closes his epistle:

'Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy' (Jude 24).

Yet the word translated 'present' in Colossians 1:22 is paristemi, 'to make to stand beside', whereas the word so translated in Jude 24 is histemi, 'to stand', although both Ephesians 1:4, 'before Him', Colossians 1:22, 'in His sight' and Jude 24 use the same word, katenopion, 'before the presence'. The presentation of Colossians 1:22,28 and Ephesians 5:27 is the richer by the added prefix para, 'beside'. The presentation of those once alienated by wicked works is truly wonderful to contemplate. It has a threefold character, or possibly it has one great character; it will be 'holy', but this holiness is subdivided into two main aspects (1) unblameable and (2) unproveable.

Unblameable. This word is especially associated with the condition that is essential to a sacrifice. It must be 'without blemish'.

Unproveable. This word has reference to the law court rather than the temple, and in another form is the great, challenging word of Romans 8, 'who shall lay anything to the charge of God's elect?'

These aspects of truth have already been developed in the booklet entitled, Accepted in the Beloved.

God was manifest in the flesh (1 Tim. 3:16)

The passage before us is one around which a great amount of controversy has arisen, and because of the extremely important nature of the truth which it reveals, we will first of all give the passage as it is found in the A.V.:

'And without controversy great is the mystery of godliness: God was manifest in the flesh' (1 Tim. 3:16).

We propose then an examination of this verse under the following headings:

- (1) The evidence of the structure of the Epistle as a whole.

- (2) The meaning of the actual passage itself.
- (3) The evidence that the A.V. gives the correct reading.

There are two passages in the R.V. in which the hand of the modernist is evident. They are 1 Timothy 3:16 and 2 Timothy 3:16. In the first there is an attack upon the Deity of Christ, and in the second there is an attack upon the Scriptures of God. We know not when the storm will break, but we are persuaded that the Enemy of Truth has singled out these two truths for special attack, and while time and opportunity remain, we desire, as unto the Lord, to make it plain where we stand on the vital issues involved. For the moment we concentrate our attention upon 1 Timothy 3:16.

The testimony of the structure

It is possible to give so much proof that the untrained mind may be bewildered rather than convinced. To avoid this, we first draw attention to the essential feature of the structure of the Epistle.

A	1:17. The King of the Ages, Incorruptible, Honour and glory, to the ages of the ages.	invisible.
	B 3:16. God was manifested in the Flesh	seen.
A	6:15,16. King of kings Immortal, Honour and might, age -lasting.	unseen.

These are the great focal points around which the remainder of the structure is grouped. We will not set out the complete literary structure of 1 Timothy, but the interested reader will find it in full in Vol. 32 of The Berean Expositor under the title The Mystery Manifested No. 11. For the moment we perceive that the Epistle opens and closes with a doxology that ascribes, among other things, Invisibility to God, but contains in its centre a revelation of the vital truth of the Saviour's Person and Office as the one Mediator, where instead of invisibility and unapproachable light, we have God Manifest and Seen.

The meaning of 1 Timothy 3:16

We now pass from the testimony of the structure to the text itself. Chapter 3 is largely devoted to the qualifications of bishops and deacons, and the apostle states that he has so written that Timothy may know how to behave himself in the house of God, which is the church of the living God. A question now arises from the last clause of verse 15. Is the church 'the pillar and ground of the truth'? If we use the word 'church' in its most spiritual meaning, we shall find no basis in Scripture for such an important doctrine. The case before us, however, is most certainly not 'the Church' but 'a church', a church wherein there are bishops and deacons; a church in which Timothy could 'behave' himself; in other words, a local assembly, and surely it is beyond all argument that the truth does not rest upon any such church as its pillar and ground! The reader will observe that in the complete structure, 3:15 is divided between D and E, and that the latter part of verse 15 belongs to verse 16. There is no definite article before the word 'pillar', and a consistent translation is as follows. Having finished what he had to say about the officers of the church and Timothy's behaviour, he turns to the great subject of the Mystery of godliness with the words:

'A pillar and ground of truth and confessedly great is the mystery of godliness'.

Here the teaching is that whatever or whoever the mystery of godliness shall prove to be, it or He is the pillar and ground of truth. The Mystery of godliness is then explained as 'God manifest in the flesh' and He, we know, is a sure and tried foundation.

The A.V. reads 'God', the R.V. reads 'He Who', some versions read 'which'. To the Greek student the origin of such apparently diverse readings will be on the surface. First, in every ancient Greek manuscript will be found abundant abbreviations, and when one remembers that every word was written by hand, such devices similar to our &, cd, wd, are to be expected. We find that most names are abbreviated, and even the word Theos, 'God', is written Ths. Now the letter theta in the Greek is like O with a bar across the middle. So far all is clear. It is not so evident on the surface to the English reader how Ths can be mistaken for 'who' or 'which'. The word 'who' is hos. The aspirate 'h' is not represented as a letter of the alphabet, so that the only difference between Theos 'God' and hos 'who', would be the presence or absence of the horizontal stroke across the centre of the O.

Before dealing with the reading of the Alexandrian manuscript, over which the controversy arises, we give the testimony of the manuscripts and of the Fathers. Theos is the reading of all the uncial copies extant but two, and of all the cursives but one. The universal consent of the Lectionaries proves that Theos has been read in all the assemblies of the faithful since the fourth or fifth century of our era. At what earlier period of her existence is it then supposed that the church availed herself of the privilege to substitute Theos for hos or ho, whether in error or in fraud? Nothing short of a conspiracy, to which every region of the Eastern Church must have been a party, would account for the phenomenon.

We inquire of the testimony of the Fathers, and discover that, (1) Gregory of Nyssa quoted Theos no less than twenty-two times. That Theos is also recognized by (2) his namesake of Nazianzen in two places; as well as by (3) Didymus of Alexandria; and (4) by Pseudo-Dionysius of Alexandria. It is also recognized (5) by Diodorus of Tarsus, and (6) Chrysostom quotes 1 Timothy 3:16 in conformity with the Received Text at least three times. In addition there are twelve others, bringing the number up to eighteen.

The Alexandrian Manuscript

A great deal of controversy has gathered around the Alexandrian manuscript which is to be seen in the British Museum. Since this came to England 300 years ago the writing has faded considerably and we are not therefore to find our warrant for substituting hos for Theos by what can be seen today, but by what competent observers saw at the time of arrival of the manuscript.

Dean Burgon writes:

'That Patrick Young, the first custodian and collator of the Codex (1628-52), read Theos, is certain. Young communicated the "various Readings" of A to Abp. Ussher: and the latter, prior to 1653, communicated them to Hammond, who clearly knew nothing of hos. It is plain that Theos was the reading seen by Huish -- when he sent his collation of the Codex (made, according to Bentley, with great

exactness,) to Brian Walton, who published the fifth volume of his Polyglott in 1657. Bp. Pearson, who was very curious in such matters, says, "we find not hos in any copy", a sufficient proof how he read the place in 1659. Bp. Fell, who published an edition of the New Testament in 1675, certainly considered Theos the reading of Codex A. Mill, who was at work on the text of the New Testament from 1677 to 1707, expressly declares that he saw the remains of Theos in this place. Bentley, who had himself (1716) collated the MS. with the utmost accuracy, knew nothing of any other reading. Emphatic testimony on the subject is borne by Wotton in 1718. "There can be no doubt" (he says) "that this MS. always exhibited Theos. Of this, any one may easily convince himself who will be at the pains to examine the place with attention".

'Two years earlier, (we have it on the testimony of Mr. John Creyk, of St. John's College, Cambridge,) "the old line in the letter theta was plainly to be seen". It was "much about the same time", also, (viz. about 1716), that Wetstein acknowledged to the Rev. John Kippax, "who took it down in writing from his own mouth, -- that though the middle stroke of the theta has been evidently retouched, yet the fine stroke which was originally in the body of the theta is discoverable at each end of the fuller stroke of the corrector". And Berriman himself, (who delivered a course of Lectures on the true reading of 1 Tim. 3:16 in 1737 -8), attests emphatically that he had seen it also. "If therefore" (he adds), "at any time hereafter the old line should become altogether undiscoverable, there will never be just cause to doubt but that the genuine, and original reading of the MS. was Theos: and that the new strokes, added at the top and in the middle by the corrector were not designed to corrupt or falsify, but to preserve and perpetuate the true reading, which was in danger of being lost by the decay of Time"' (Dean John W. Burgon The Revision Revised, Conservative Classics pp. 432,433).

To this testimony must now be added that of the camera. This has not only brought to light the faded bar from the Greek word Theos but has also restored the missing bar from two of the letters 'e' in EUSEBEIA (Godliness). Such is the testimony of antiquity supplemented by modern science.

ΘΕΟC. Theos. "God": ΟC.hos. "who".
 In Mss. ΘΕΟC is contracted - ΘC
 so if the bar fades it will read - OC
 ΕΥCΕΒΕΙΑ "godliness" in same
 verse appears as ΕΥCBCIA
 The camera reveals the now
 invisible bars in the epsilons Ε
 as it reveals the bar in the Θ.

The Alexandrian Manuscript

The reading of 1 Timothy 3:16, 'God was manifest in the flesh' is witnessed by 289 manuscripts, by three versions and by upwards of twenty Greek Fathers. Moreover the text of the R.V. does not make grammatical Greek. The relative pronoun hos should agree with its antecedent, but musterion is neuter. Bloomfield in his Synoptica says 'hos ephanerothe is not Greek'.

We have no hesitation, therefore, in believing that in the A.V. we have the sense of the original. God as spirit is invisible, but God incarnate, God manifest in the flesh, makes the Mediation of Christ gloriously possible. This Mediation is stressed in 1 Timothy 2:1 -6, where the R.V. rightly reads, 'Himself man', thereby emphasizing the fact that the Mediation and the Manifestation go together. It is untrue to teach as some have that the flesh of the Redeemer 'veiled' rather than 'manifested' God to man. This is mixing 'access' into the holiest, with the office of the Logos Who came 'to declare' God. We Do see the glory of God in the face of Jesus Christ. 'He that hath Seen Me', said Christ, 'hath Seen The Father'. To say, therefore, that He veiled the Father is a serious contradiction of Scripture.

We have now surveyed those passages which use the fact of the true humanity of the Saviour to teach us certain doctrines concerning His Mediatorial work. This study, however, while complete in itself is but the prelude to fuller investigation which must comprehend:

- (1) His birth and genealogies.
- (2) References to His Body.
- (3) References to Himself as a Man,

and related features. These matters we have dealt with elsewhere. Meanwhile we know enough of this 'Man' to emulate the belated worship of Thomas, and bowing at His feet, exclaim in adoring worship, 'My Lord and my God'.

Death. Three words are employed in the New Testament and one in the Old Testament for death. The Hebrew word *muth* and its variants, *maveth*, *moth* and *temuthah*, and the Greek *thanatos*, *anairesis* and *teleute*. Let us consider the words that are used but once or twice and so clear the way for a fuller examination of the remainder. *Anairesis*, literally means a taking away, as of bodies for burial or as of taking life, 'And Saul was consenting unto his death' (Acts 8:1); *teleute*, a derivative of *telos*, 'end', meaning the end of life 'the death of Herod' (Matt. 2:15). This leaves us with the Hebrew *muth* and the Greek *thanatos*. In one passage, the Hebrew, *muth*, is used figuratively, but with some measure of illumination:

'But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart Died within him, and he became as a stone' (1 Sam. 25:37).

The LXX here uses the word *ekleipo**, to fail or to faint. Nabal's heart so failed or fainted that he 'became a stone'. Death as interpreted in Genesis 3:19 is simple:

* See: To The Reader, on page (ix).

'In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return'.

This aspect, this dissolution and return is acknowledged by Job (Job 7:21; 10:9; 17:16; 20:11; 21:26; 34:14,15):

'If He set His heart upon man, if He gather unto Himself His spirit and His breath; all flesh shall perish together, and man shall turn again unto dust' (Job 34:14,15).

This testimony of Job is confirmed by other Scriptures:

'They die, and return to their dust' (Psa. 104:29).
'All are of the dust, and all turn to dust again' (Eccles. 3:20).
'Then shall the dust return to the earth as it was: and the spirit shall return unto God Who gave it' (Eccles. 12:7).
'Awake and sing, ye that dwell in the dust' (Isa. 26:19).
'Many ... that sleep in the dust of the earth shall awake' (Dan. 12:2).

It is not possible, without imperiling the inspiration of Scripture, to set these passages aside. It may be interposed, that the death of Adam was a spiritual death, a death that took place long before the mere death of his body. To this we reply, 'can a being who is not spiritual, die a spiritual death?' The answer must be 'no'. Now it is the categorical teaching of Scripture that Adam as created, was 'not spiritual'; he was created 'natural' or 'soul -ical' (1 Cor. 15:45 -49).

'By one man sin entered into the world, and death by sin; and so death passed upon all men ...' (Rom. 5:12).

'The wages of sin is death' (Rom. 6:23).

For the believer, this death that came in through Adam, has lost its sting for 'the sting of death is sin' (1 Cor. 15:56) and all the way through 1 Corinthians 15 physical death as set over against literal resurrection is intended, except in the figurative expression, 'I die daily' (1 Cor. 15:31).

Thanatos is translated 'death' 117 times and 'deadly' twice.
Maveth is translated 'death' 128 times.
Muth 'die' 421 times, besides the translation of other variants of the same word.

Ephesians 2:1 and 5, and Colossians 2:13 as these passages stand in the A.V. teach that mankind is 'dead in trespasses and in sins' i.e. a spiritual death. Whether this death comes upon man, when he attains an age of responsibility, what that age of responsibility is, or whether the death that came in through Adam produces this spiritual death is not explained. We believe, however, that Ephesians 2:1 reveals a state of grace, and not a state of nature. That it speaks of a blessed deadness to sin, not a deadness in sin. This, however, is so important that we must spare no pains to exhibit the teaching of the passage itself. We therefore set out the actual wording of the passage in question.

Kai humas ontas nekrous tois paraptomasin kai tais hamartiais.

There is no word en, 'in' here, that being supplied by the translators because of the dative case of the words trespasses and sins. Here are a few passages where the dative case is used:

Romans 6:2 We that are dead To sin.
Romans 6:10 He died Unto sin.
Romans 6:11 Dead indeed Unto sin.
1 Peter 2:24 Dead To sins.

Let us see what the result would be if the A.V. translators were consistent, and rendered these passages as they have done Ephesians 2:1.

'How shall we, that are dead In sin, live any longer therein?' (Rom. 6:2).

This is hopelessly wrong. Those who are dead in sin can do nothing else. We dare not treat Romans 6:10 in this fashion, the thought that Christ died In sin being blasphemous. The teaching of Ephesians 2:1 is not what these Ephesians were, the participle ontas, 'being', is in the present. Such is the blessed state in which the Ephesians then found themselves; dead To trespasses and sins, and so quickened, raised and seated together with Christ. The word translated 'dead' here is nekros (as in necromancy), and is found in Ephesians 1:20 and 5:14, as well as in 2:1 and 5. Nekros indicates a dead person, thanatos, the power that inflicts mankind with this awful end. It is the name of the 'last enemy' (1 Cor. 15:26). 'Thanks be to God, which giveth us the victory' (1 Cor. 15:57).

Death, The Second. One special extension of death as a penalty is 'the second death', and this is confined to the book of the Revelation. If this dreadful end awaited all unbelievers of all time, is it not strange, nay well-nigh inexplicable, that it is not even mooted in the Gospels or Epistles,

which speak so plainly concerning the wages of sin? If we take Hebrews 9:27, we can affirm that it is appointed unto men Once to die, but this would be an untrue statement if the second death were the inevitable goal of every unbeliever. Let us first record the passages where the second death is mentioned:

'He that overcometh shall not be hurt of the second death' (Rev. 2:11).

'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years' (Rev. 20:6).

'And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire' (Rev. 20:14,15).

'The fearful, and unbelieving ... and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death' (Rev. 21:8).

The first occurrence is addressed to the overcomer, and is in contrast with the martyrdom that is described in verse 10. They are exhorted to remain faithful unto death, and are promised a crown of life. Is it possible that a believer who progressed so far along the path of loyal and faithful service, could ever have been in danger of suffering the second death, if by the second death we mean the common fate of the ultimately unsaved? If we pass to the next reference, the context is similar, there we have martyrs, and instead of being awarded the Crown of life, they receive the equivalent, they sit on Thrones, and on these the second death has no power. If the second death be the penalty for those who at the long last prove to be unsaved what purpose does such a promise serve? Surely none who can be described as they are in Revelation 20:4, come within a million miles of the second death as it is usually interpreted! Passing for a moment the third reference, let us note Revelation 21:8, and compare it with verse 27 of the same chapter:

'And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life'.

And again, compare it with Revelation 22:15:

'For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie'.

There is nothing to choose between those described in Revelation 21:8 and those described in Revelation 21:27 or 22:15. Both sets are associated with the Book of Life, yet the fate of one company is the second death, the lake of fire, while the fate of an exactly similar company is exclusion from the Holy City. Once again we cannot be facing the common end of all men that are unsaved.

Let us turn to the references to the Book of Life before going further:

'He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels' (Rev. 3:5).

'And they that dwell upon the earth shall worship him, whose names are not written from the foundation of the world in the book of life of the Lamb slain' (Rev. 13:8).*

* See The Apocalypse by Dr. E.W. Bullinger. Now available with the new title, A Commentary on Revelation, published by Kregel.

'The beast ... shall ... go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world' (Rev. 17:8).

'And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life' (Rev. 20:12).

'And whosoever was not found written in the book of life was cast into the lake of fire' (Rev. 20:15).

'And there shall in no wise enter ... or maketh a lie: but they which are written in the Lamb's book of life' (Rev. 21:27).

'And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life (or as many texts read "the tree of life"), and out of the holy city, and from the things which are written in this book' (Rev. 22:19).

Again we have exclusion from the Holy City, and from the things written in the book of the Revelation. Inasmuch as the New Jerusalem is not the sphere of blessing for all the redeemed, this threat of exclusion must necessarily be limited. Inasmuch as the book of the Revelation deals with the day of the Lord and the Millennial Kingdom, only those who came within the province of that period could forfeit the things written therein. Exclusion from the Holy City will be a great deprivation, but can it be likened to an eternity of agony in fire and brimstone? Everything points to a special company, a special time, a special reward, and a special punishment. Everything points away from the period covered by the present dispensation of grace. (See Millennial Studies⁹, for a fuller examination).

One more feature needs adjustment. The average reader when he reads: 'And Whosoever was not found written in the book of life was cast into the lake of fire' pictures to himself a vast multitude whom no man can number suffering this dreadful fate, and to disarm any criticism, we quote unaltered, from the translation of J.N. Darby, whose views on eternal punishment were orthodox:

'And if any one was not found written in the book of life, he was cast into the lake of fire' (Rev. 20:15, J.N. Darby).

'Any one', 'he', are intensely singular. Instead of the mass of mankind ending here, the number likely to endure this penalty may be small. We come to no rigid conclusion. All we ask is that the reader should come to no conclusion that takes him outside of the limitations set by the references quoted. Where matters that belong to our own calling are inexplicable, that should call for heart-searching. If some passage in Ephesians is beyond our understanding, that should call for prayer. But

there are many passages pertaining to other times and other callings that present insuperable difficulties which we should be humble enough to admit, but at the same time such conditions should prevent us from applying all such passages indiscriminately to all sorts and conditions of men at the present, or in other differing times. It should be kept in mind that the lake of fire, the everlasting fire of Matthew 25:41 was 'prepared for the devil and his angels', even as we find that the Beast, the False Prophet and the Devil are there, before the setting up of the Great White Throne (Rev. 20:10,11). Only some of mankind, and in the most extreme circumstances, will share this terrible fate, let us, therefore, by all means, keep to Scriptural terms, and not hand over the bulk of mankind to that which is so evidently exceptional. When the devil comes down in great wrath, and the issues are sharpened as they will be in the day of the Lord, the prospect of the second death may be very salutary and save some from apostasy. (See Lake of Fire in Millennial Studies9).

DEITY OF CHRIST

Whenever we treat of the nature of God, we should remember that we are utterly unable to examine and investigate the nature of God Himself. We are necessarily limited to the examination and belief of just so much as He has been pleased to make known to us and no more. Of God, considered absolutely, we know nothing (1 Tim. 6:16). All that can be known is of God, considered relatively, i.e. God as related to Creation, to Redemption, to the Purpose of the Ages, etc. The teaching of the Scriptures deals with God Manifest. The subject before us, however, is the Deity of Christ, in other words God manifest in the flesh.

There can be no doubt that the Creator of heaven and earth is God:

'For every house is builded by some man; but He that built all things is God' (Heb. 3:4).

These words, written in Hebrews 3 follow what has already been written and read in Hebrews 1:

'And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest ... Thou art the same' (Heb. 1:10 -12),

a blessed theme that reappears at the close of the Epistle:

'Jesus Christ the same yesterday, and today, and for ever' (Heb. 13:8).

If He Who created all things is God, and if He Who created all things is the Lord Jesus Christ, then we have established the doctrine of His Deity. Another passage which teaches this same truth is that of Colossians 1. Verse 13 speaks of the Son, verse 15 the Image and the Firstborn of all creation, and then proceeds to explain:

'For by Him were all things created' (Col. 1:16).

Hebrews 1 spoke of the heavens and the foundation of the earth, Colossians 1 goes on to speak of 'All things ... that are in heaven, and that are in earth, visible and invisible', and not only so, but that all were created by Him and for Him.

Again, John opens his Gospel with the words:

'In the beginning was the Word'.

We draw particular attention here to the word 'was', which is part of the verb *eimi*, 'to be'. In contrast to this we read in verse 3, that 'all things were made by Him', the verb being *egeneto*, 'to come into being'. We must therefore repudiate the slightest suggestion that John 1:1 tells us that the Word came into being in the beginning. We are simply told that He 'was' in the beginning. We have here the basis of the stupendous claim made by the Lord in John 8:58: 'Before Abraham was (*genesthai*, "came into being"), I Am (*Ego eimi*)'. As 'the Word' He is the 'I Am', absolute and transcendent. As the Word made flesh, He can say, 'I am the Bread of Life', 'I am the Good Shepherd'. In all such cases, the absolute 'I Am' has become relative and immanent.

If we endeavour to think of God as He is, we are attempting the impossible. 'No man hath seen God at any time'. Both John and Paul reveal the fact that God in His essence is 'invisible'; He is 'Spirit' and no man has seen His 'shape' or heard His 'voice'. Yet this same God is revealed as essentially 'love' and we know that He 'created' heaven and earth, and finally man in His Own image. It is clear that He purposed to reveal Himself, and, being love, He must inevitably reveal this love in revealing Himself. He therefore takes the step which involves self-limitation. He, the invisible One, becomes visible; so that Paul can speak of the 'Image of the Invisible God'. He Whose voice no man has ever heard, becomes audible; and we further read that He Who cannot be approached (1 Tim. 6:16), has been 'handled' by men and women like ourselves (1 John 1:1,2). The Word was 'with God' (Greek *pros*), and the Word was God.

We are told by John that 'the Word was God'. If John himself had any problems or difficulties with regard to this statement, he has not spoken of them. No explanation is offered. We are expected to believe the revelation given, because the One Who speaks is true, and we are also expected to examine His words to discover all the meaning in them of which they are capable. We do not hesitate, therefore, to inquire:

- (1) Why the order of the words is the reversal of the usual one and
- (2) Why the word *Theos* is without the article.

(1) The order of the words. -- In the second sentence the original is as follows:

Ho logos en pros ton Theon ('The Word was toward the God').

In the third sentence, however, the order of the words is reversed:

Kai Theos en ho logos ('And God was the Word').

This change of order is an example of the figure called in Greek, *Hyperbaton* (to step over) and in English *Transposition*:

'Special attention is desired for some particular word. Placed in its ordinary and usual position, it may not be noticed. But, put out of its usual order and place at the beginning instead of at the end of a sentence, it is impossible for the reader not to be arrested by it' (Dr. Bullinger's *Figures of Speech*).

The particular word brought into prominence in this case is Theos. The figure therefore emphasizes the fact that the One Who is revealed under the title, Ho Logos is Himself truly and essentially God.

With a few exceptions, we may tell which is the subject or the predicate of a sentence by the presence or absence of the article. In all three clauses, it is 'The Word' that is the subject:

The Word -- He it is Who was in the beginning.

The Word -- He it is Who was with God.

The Word -- He it is Who was God.

Parallel with this last form of expression is that found in John 4:24: Pneuma ho Theos. Literally, this would be 'Spirit the God', but if we render it so that the English reader will get the same effect as the original would give to a Greek, we should have: 'God is (as to His essence) Spirit' (not, 'a spirit'). So in John 1:1: 'The Word was (as to His essence) God' (not 'a god').

(2) The absence of the article. -- There are some who would translate John 1:1: 'The Word was a God', because Theos is without the article. The following references, however, all of which occur in the prologue of John's Gospel, will be enough to show the incorrectness of such a translation:

'There was a man sent from a God' (verse 6).

'Power to become the children of a God' (verse 12).

'Which were born ... of a God' (verse 13).

'No man hath seen a God at any time' (verse 18).

The last reference, from verse 18, corresponds with that of verse 1:

'The Word was God' (as to His substance or essence).

'No man hath seen God' (as to His substance or essence).

A similar usage of the article, or rather of its absence, is found in verse 14: 'The Word was made flesh'. It would be manifestly absurd to translate this, 'The Word was made a flesh'.

The word Theos is used of God in the Scriptures in three different ways:

(1) Essentially, as in John 4:24: 'God is Spirit'.

(2) Personally, as of the Father: 'God the Father' (Gal. 1:1).

Personally, as of the Son: 'Unto the Son, He saith ... O God' (Heb. 1:8).

Personally, as of the Spirit: 'The Holy Ghost ... God' (Acts 5:3,4).

(3) Manifestly, as of the Word: 'The Word was God' (John 1:1).

In the narrative section of the Gospel, John seizes many opportunities to bring into prominence the controversy concerning the Deity of Christ. These passages would come before us in their order if we were giving an exposition of the Gospel; but as we are not, there are three that most readers will call to mind that seem to carry the theme forward from argument and hostility to adoration and worship which we should examine. What is our attitude -- stoning, or worshipping? There seems to be no middle course:

- (1) 'Therefore the Jews sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself equal with God' (John 5:18).
- (2) 'I and My Father are one. Then the Jews took up stones again to stone Him ... Thou, being a man, makest Thyself God' (John 10:30-33).
- (3) 'Thomas answered and said unto Him, My Lord and my God' (John 20:28).

The attributes of God are placed in severe contrast with those of man, as the following will be enough to demonstrate:

As To Man	As To God
'We are but of yesterday, and know nothing, because our days upon earth are a shadow' (Job 8:9).	'Thou art from everlasting' (Psa. 93:2). He ... 'inhabiteth eternity' (Isa.
'Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass' (Isa. 51:12).	'And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth' (Isa. 51:13).
'Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish' (Psa. 146:3,4).	'Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever' (Psa.146:5,6).
'The thoughts of man ... are vanity' (Psa. 94:11).	'The counsel of the Lord standeth for ever, the thoughts of His heart to all generations' (Psa. 33:11).
'How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth' (Job 4:19).	'The heaven and heaven of heavens cannot contain Thee' (1 Kings 8:27).
'All flesh is grass, and all the goodliness thereof is as the flower of the field' (Isa. 40:6).	'The Lord God Omnipotent' (Rev. 19:6). 'The glory of the Lord shall endure for ever' (Psa. 104:31).
'A man that shall die' (Isa. 51:12).	'Who only hath immortality' (1 Tim. 6:16).
He 'turneth the wise men backward, and maketh knowledge foolish' (Isa. 44:25).	'The immutability of His counsel' (Heb. 6:17).

'If ye then be not able to do that thing which is least' (Luke 12:26).

'With God all things are possible' (Matt. 19:26).

'There is none righteous, no, not one' (Rom. 3:10).

'There is none good but One, that is, God' (Matt. 19:17).

'All Men Should Honour The Son, even as they Honour The Father' (John 5:23).

We have drawn attention to the way in which the Scriptures sever God in His attributes, Person and ways from man. We now seek to set before the reader parallel passages of the Word of truth, wherein the attributes and titles of God which are positively denied to man as such, are freely and unreservedly given to the Lord Jesus Christ.

God	The Lord Jesus Christ
First and Last	
'I am the first, and I am the last; and beside Me there is no God ... Is there a God beside Me? yea, there is no God; I know not any' (Isa. 44:6 -8).	'I am Alpha and Omega, the beginning and the ending ... I am Alpha and Omega, the first and the last ... Fear not; I am the first and the last' (Rev. 1:8,11,17).
Eternal	
'From everlasting to everlasting, Thou art God' (Psa. 90:2).	'Whose goings forth have been from of old, from everlasting' (Micah 5:2).
'Thy throne is established of old: Thou art from everlasting' (Psa. 93:2).	'Unto the Son He saith, Thy throne, O God, is for ever and ever' (Heb. 1:8).
God	
The Lord Jesus Christ	
Omnipresent	
'... whither shall I flee from Thy Presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold,	'Where two or three are gathered together in My name, there am I in the midst of them' (Matt. 18:20).
Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me' (Psa. 139:7 -10).	'Lo. I am with you always, even unto the end of the world (age)' (Matt. 28:20).
	'He that descended is the same also that ascended up far above all heavens, that He might fill all things' (Eph. 4:10).
'Do not I fill heaven and earth? saith the Lord' (Jer. 23	'That He would grant you, according to the riches of His

<p>24). '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, to revive the spirit of the humble, and to revive the heart of the contrite ones' (Isa. 57:15).</p>	<p>glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith' (Eph. 3:16,17). 'If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him' (John 14:23).</p>
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Immutable	
<p>'I am Jehovah, I change not' (Mal. 3:6).</p>	<p>'Jesus Christ, the same yesterday, and today, and for ever' (Heb. 13:8).</p>

God	The Lord Jesus Christ
Almighty	
<p>'I am the Almighty God' (Gen. 17:1).</p>	<p>'I am ... the Almighty' (Rev. 1:8). 'All things were made by Him' (John 1:3). 'By Him all things consist' (Col. 1:17). 'All power is given unto Me in heaven and in earth' (Matt. 28:18).</p>

<p>'Whatsoever the Lord pleased, that did He in heaven, and in earth' (Psa. 135:6).</p>	<p>'What things soever He doeth, these also doeth the Son likewise' (John 5:19).</p>
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Incomprehensible, while comprehending all	
<p>'Canst thou by searching find out God?' (Job 11:7). 'As the Father knoweth Me' (John 10:15). 'Thy footsteps (LXX Ta ichne sou) are not known' (Psa. 77:19). 'O the depth of the riches both of the wisdom and knowledge of God! ... His ways past finding out (trackless - anexichniastoi)' (Rom. 11:33). 'The Lord seeth not as man seeth; for man looketh on the</p>	<p>'No man knoweth the Son, but the Father' (Matt. 11:27). 'Even so know I the Father' (John 10:15). 'The unsearchable (anexichniaston) riches of Christ' (Eph. 3:8). 'The love of Christ, which passeth knowledge' (Eph. 3:19). 'Lord, Thou knowest all things' (John 21:17).</p>

outward appearance, but the Lord looketh on the heart' (1 Sam. 16:7).

'And needed not that any should testify of man: for He knew what was in man' (John 2:25).

'The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts' (1 Chron. 28:9).

'And Jesus, perceiving the thought of their heart' (Luke 9:47).

God

The Lord Jesus Christ

Incomprehensible, while comprehending all (continued)

'Thou, even Thou only, knowest the hearts of all the children of men' (1 Kings 8:39).

'I am He which searcheth the reins and hearts' (Rev. 2:23).

Judge

'Shall not the Judge of all the earth do right?' (Gen. 18:25).

'We must all appear before the judgment seat of Christ' (2 Cor. 5:10).

'When the Son of man shall come in His glory ... then shall He sit ... and before Him shall be gathered all nations' (Matt. 25:31,32).
'The Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father' (John 5:22,23).
(Notice the 'even as' in this connection).

The Holy One

'I am Jehovah thy God, the Holy One (LXX -- ho hagios) of Israel' (Isa. 43:3).

'Ye denied the Holy One (ton hagion) and the Just' (Acts 3:14).
'That Holy Thing which shall be born of thee' (Luke 1:35).

The King

'The King of kings, and Lord of lords' (1 Tim. 6:15).

'King of kings, and Lord of lords' (Rev. 19:16).

'My glory will I not give to another' (Isa. 42:8).

'Worthy is the Lamb that was slain to receive power ... glory' (Rev. 5:12).

'Thine is the kingdom, and the power, and the glory'

'The kingdoms of this world are become the kingdoms of our

(Matt. 6:13).

Lord, and of His Christ' (Rev. 11:15).

God

The Lord Jesus Christ

The Rewarder

'He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him' (Heb. 11:6).

'Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be' (Rev. 22:12).

'Behold, the Lord God will come with strong hand ... His reward is with Him' (Isa. 40:10).

'Thou renderest to every man according to his work' (Psa. 62:12).

The Strengtheners

'God is our refuge and strength' (Psa. 46:1).

'Blessed is the man whose strength is in Thee' (Psa. 84:5).

'Strengthen Thou me according unto Thy Word' (Psa. 119:28).

'I can do all things through Christ which strengtheneth me' (Phil. 4:13).

'He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness ... the power of Christ' (2 Cor. 12:9).

The Hope of His People

'Lord ... my hope is in Thee' (Psa. 39:7).

'Blessed are all they that put their trust in Him (the Son)' (Psa. 2:12).

'Blessed is the man that trusteth in the Lord, and whose hope the Lord is' (Jer. 17:7).

'Jesus Christ, which is our hope' (1 Tim. 1:1).
'Christ in (among) you, the hope of glory' (Col. 1:27).

God

The Lord Jesus Christ

The Only Saviour

'I, even I, am Jehovah; and beside Me there is no Saviour' (Isa. 43:11).

'Christ Jesus came into the world to save sinners' (1 Tim. 1:15).

'He became the author of eternal salvation' (Heb. 5:9).
 'He is able also to save them to the uttermost that come unto God by Him' (Heb. 7:25).
 'Neither is there salvation in any other (cf. Isa. 43:11): for there is none other name under heaven given among men, whereby we must be saved' (Acts 4:12).

<p>'Let Israel hope in the Lord (Jehovah) ... and He shall redeem Israel from all his iniquities' (LXX kai autos lutrosetai ... ek pason ton anomion autou) (Psa. 130:7,8).</p>	<p>'The great God and our Saviour Jesus Christ; Who gave Himself ... that He might redeem us from all iniquity' (hina lutrosetai ... apo pases anomias) (Titus 2:13,14).</p>
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The Lord Jesus makes a claim in John 5:17 -19 which is unsurpassed in the range of inspiration for its stupendous and unqualified claims. 'What things soever He (the Father) doeth, these also doeth the Son likewise'. Could such language be used by a creature? He who can do all the works of God, must Himself be God; unlimited power is omnipotence, and omnipotence is an attribute of God. The creature, however greatly endued with power, must stagger and fall beneath such a burden.

If we were asked to select one passage of the Old Testament which declared most definitely the absoluteness of God in all the infinitude of His Deity, we could not find a better passage than Isaiah 45:21 -25, yet we shall find that the Scriptures have used equally definite and absolute terms with reference to Christ. Let us consider them:

O.T. Witness to God	N.T. Witness to Christ
<p>'There is no God else beside Me; a just God and a Saviour; there is none beside Me.</p>	<p>'The Word was God' (John 1:1). 'Jesus Christ the righteous: and He is the propitiation for our sins' (1 John 2:1,2).</p>
<p>'Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.</p>	<p>'Behold the Lamb of God, which taketh away the sin of the world' (John 1:29). 'Neither is there salvation in any other' (Acts 4:12).</p>
<p>'I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, and every tongue shall swear.</p>	<p>'We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God' (Rom. 14:10,11).</p>

'At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth' (Phil. 2:10).

'Surely, shall one say, in the Lord have I righteousness	'That we might be made the righteousness of God in Him' (2 Cor. 5:21).
	'Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption' (1 Cor. 1:30).
'And strength:'	'I can do all things through Christ which strengtheneth me' (Phil. 4:13).
	'Without Me ye can do nothing' (John 15:5).

O.T. Witness to God	N.T. Witness to Christ
'Even to Him shall men come;	'Come unto Me, all ye that labour and are heavy laden, and I will give you rest' (Matt. 11:28).
	'Jesus saith unto him, I am the way, the truth, and the life (the true and living way): no man cometh unto the Father, but by Me' (John 14:6).
'and all that are incensed against Him shall be ashamed.	'The enemies of the cross of Christ: whose end is destruction' (Phil. 3:18,19).
'In the Lord shall all the seed of Israel be justified,	'By Him (Christ) all that believe are justified from all things, from which ye could not be justified by the law of Moses' (Acts 13:39).
'and shall glory' (Isa. 45:21 -25).	'God forbid that I should glory, save in the cross of our Lord Jesus Christ' (Gal. 6:14).

The Scriptures represent God as being Creator, Preserver, Redeemer, Shepherd, Lord, King and Judge; yet these are the titles of the Lord Jesus Christ. He is Creator, for 'all things that are in heaven, and that are in earth', were created by Him. He is Preserver, for 'by Him all things consist' (Col. 1:16,17). He is Redeemer, for 'Christ hath redeemed us' (Gal. 3:13). He is the Shepherd, the Chief Shepherd, the Great Shepherd, the Good Shepherd. He is Lord and King, for 'He is Lord of lords, and King of kings' (Rev. 17:14). He is Judge, for 'all judgment is committed unto the Son' (John 5:22). Surely those who believe the Word of God cannot help seeing that the Son, equally with the Father, is 'God, blessed for ever' (Rom. 1:25; 9:5).

The reader should see the booklet, The Deity of Christ, from which some of the above parallels have been taken; also the articles, God (p. 250); and Person⁷.

DEPART

'Having a desire to depart' (Phil. 1:21 -23)

The passage of Scripture quoted above has been interpreted in a variety of ways, the original being confessedly difficult to express. Most interpretations can be placed under one of two heads. The one given by those whose orthodox views lead them to this passage as a proof text to show that 'we may infer that he had no knowledge nor expectation of a middle state of insensibility between death and the resurrection' (Dr. Macknight). In other words, that upon the death of the believer he is at once taken to be 'with Christ' apart from resurrection. The other group of interpretations are put forward by those who do not believe that 'sudden death is sudden glory', but who believe that the Scriptural term 'sleep' aptly describes the state between death and resurrection, and that there is no 'hope' of being 'with Christ' until the resurrection takes place.

The crux of the controversy is the meaning of the word translated 'depart', the orthodox seeing in it the entry of Paul into the intermediate state, the other interpreters the return of the Lord.

In this article we are going to approach the passage from neither standpoint. We believe that such methods of interpretation are (unconsciously, no doubt) biased. The second set of interpreters which look upon 'depart' as meaning the Second Coming of the Lord were inspired not so much by an independent examination of the passage, but by an endeavour to prove the other school of teaching to be wrong.

Words have been mistranslated, renderings have been adopted which under other circumstances would have been very much questioned; and parallels have been ignored. In ordinary reasoning all inferences which reach beyond their data are purely hypothetical, and proceed on the assumption that new events will conform to the conditions detected in our observations of past events. Even supposing the universe as a whole to proceed unchanged, we do not really know the universe as a whole. Students of Scripture will readily admit that what is true of our limited knowledge of the works of God, is equally true of our knowledge of the Word of God.

Let us come to Philippians 1:21 -26, and seek out its meaning afresh. God is responsible for what is written, and if we dare to turn His words to fit our theories however Scriptural those theories may be, we call in question the wisdom of His inspiration and shut the door upon the possibility of further and fuller understanding. Let us first set out the structural disposition of the passage.

Philippians 1:21 -26

A	21.	To me (emoi) to live.	Christ.
B	22,23.	a Live In flesh.	Fruit.
		b Paul's desire.	Not made known.
		c Paul's desire.	With Christ.
B	24,25.	a Abide in flesh.	Needful.
		b Paul's confidence.	I know.
		c Paul's continuance.	With you all.
A	26.	By me (emoi) my presence.	Glorying in Christ.

A strong argument has been made out of the fact that we read that the apostle in one breath tells us that he did not know what to choose between life and death, and yet that he had a strong desire for something which was far better. Now if the apostle did say this, then it seems reasonable to conclude that he was pressed out of two by a third, namely, the return of the Lord, which is admittedly so much better than either living or dying. Two fallacies are here which demand exposure. The first is an error of reasoning, the second of interpretation.

It is assumed that what Paul chose, and what Paul desired, would be the same. If he had been an average selfish person, this reasoning might be good, but the context clearly condemns this inference. The whole of the chapter shows us a man who has risen above all selfish motives. His bonds have fallen out to the furtherance of the gospel, he rejoices that Christ is preached, even though some who preach Him seek to add to his sufferings. His magnificent, 'what then' is a rebuke to the narrow -minded inference that he would necessarily choose what he most desired. To Paul, to live was summed up by the one word, Christ, and to die by the one word -- gain. 'Christ shall be magnified in my body, whether by life or by death'. The context, therefore, together with the statement, 'For I have no one of equal soul (with myself), for all seek their own' denies the inference. Christ (2:21) and His people (1:24) come first, and even though Paul's desire may lead in one direction, there is every probability that he would choose that which ran counter to his desire, if by so doing he could the better serve the Lord, or bless His people.

The second fallacy is the wrong interpretation of a word. Much emphasis has been laid upon the statement that Paul says he did not know what to choose, and yet he did have a very pronounced desire for something very far better.

Is this true? The A.V. and the R.V. seem to say it is, but the R.V. margin exposes the error.

The word rendered here 'I wot', or 'I know', is gnoρίζω. Out of the twenty -four occurrences of the word, Paul uses it eighteen times, and out of that eighteen, eleven occur in the three Prison Epistles, Ephesians, Philippians and Colossians. We will not quote all occurrences, but give the whole of the references in these Epistles, the only other occurrence in Philippians being shown first:

- Phil. 4:6. 'Let your requests be made known unto God'.
- Eph. 1:9. 'Having made known unto us the mystery of His will'.
- Eph. 3:3. 'By revelation He made known unto me the mystery'.
- Eph. 3:5. 'Which in other ages was not made known unto the sons of men'.
- Eph. 3:10. 'Unto the principalities ... might be made known through the Church' (R.V.).
'Might be known by' (A.V.) of course means the same.
- Eph. 6:19. 'That I may open my mouth boldly to make known the mystery'.
- Eph. 6:21. 'Tychicus ... shall make known to you all things'.
- Col. 1:27. 'To whom God would make known what is the riches'.
- Col. 4:7. 'All my state shall Tychicus declare unto you'.
- Col. 4:9. 'They shall make known unto you all things'.

The word is rendered, 'to make known' sixteen times in the A.V., 'certify' once, 'declare' four times, 'do to wit' once, 'give to understand' once, and 'wot' once. The last case is the passage in question; all others without exception can have but one meaning -- 'to make known, tell or declare'. The fallacy that Paul did not know what to choose is therefore exposed by a consideration not only of his own usage, but of the usage of the word in the whole of the New Testament. It is evident that he did know what he would choose, otherwise, to say 'I do not tell' would be the empty equivocation of a braggart, who covered his ignorance by assuming knowledge. Under the word 'wot' in Dr. Bullinger's Critical Lexicon and Concordance is written, 'gnorizo, to make known; declare, reveal'.

Following on the idea that Paul did not know what to choose, we are told that he 'was pressed out of the two, by reason of a third'. Here again we must drop all theories, and take the facts of the Scripture as they stand. The word, 'I am in a strait', means to press together, to hold, to constrain. The A.V. renders the word as follows, 'constrain' once, 'keep in' once, 'press' once, 'stop' once, 'throng' once, 'man that holdeth' once, 'be in a strait' once, 'be straightened' once, 'be taken with' three times, 'lie sick of' once. Again the concordance proves a stubborn thing -- quite impartial and unmoved by the most desirable of theories. Dr. Bullinger's Critical Lexicon and Concordance says of sunecho, 'constrain, to hold or keep together, confine, secure, hence constrain, hold fast'. Let us observe the usage:

Luke 22:63. 'The men that held Jesus mocked Him'.
Luke 8:45. 'The multitude throng Thee and press Thee'.
Luke 19:43. 'And keep thee in on every side'.
Acts 7:57. 'And stopped their ears'.
2 Cor. 5:14. 'For the love of Christ constraineth us'(i.e. shuts us in to the one course indicated in verses 13 and 15).
Luke 12:50. 'But I have a baptism to be baptized with; and how am I straitened till it be accomplished!'. (Until the Lord was crucified and raised again from the dead, He was 'straitened', 'confined'. His ministry was confined to Israel. He said, 'Tell no man until after the resurrection').

Every passage demands the plain meaning, 'to hold fast', 'to keep in', 'to stop'.

Following the words, 'I am in a strait', the A.V. reads, 'betwixt two'. The word 'betwixt' is the rendering of the preposition ek. If 'betwixt' does not accord with the meaning of ek, to have rendered sunechomai ek, 'to press out', certainly conflicts with the constant meaning, 'to keep in', 'to throng', 'to hold fast'. It is easy to demonstrate how false or meaningless the translation 'betwixt' may become in some passages -- that, however, does not settle the meaning of Philippians 1:23; it only settles the meaning in a negative way for those particular passages. John 3:25 says, 'there arose a question between (ek) some of John's disciples and the Jews'. Now while this is the only passage where ek is translated 'between' in the A.V., and while it would be easy to show how absurd is such a rendering as 'the resurrection between the dead' or to say how could we be 'absent between the body?', yet that would only prove that ek was capable of bearing more than one meaning, and would by no means prove that 'between' did not convey the sense of the original of John 3:25.

The average reader who may have been led to think that 'out of' is the only unquestioned rendering of ek, may feel a trifle surprised to hear that, while in the great majority of cases 'out of' is the best rendering, that it also is rendered 'by means of' once, 'through' twice, 'with' twenty -five times, 'by' fifty -five times, 'by reason of' three times, 'because of' three times, or eighty -nine times in all.

Take the rendering 'with'.

Matt. 27:7. 'They ... bought with them the potter's field'.

Mark 12:30. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength'.

John 4:6. 'Wearied with His journey'.

John 12:3. 'Filled with the odour'.

Rev. 17:2 -6. 'Drunk with the wine ... with the blood of the saints'.

It would be quite easy to insert 'with' in some passages where it would be absurd, but that would not prove the above passages to be wrongly translated. Again, look at the passages where ek is rendered 'by'.

Matt. 12:33. 'The tree is known by his fruit'.

Matt. 12:37. 'By thy words thou shalt be justified'.

Acts 19:25. 'By this craft'.

Rom. 2:27. 'Uncircumcision which is by nature'.

Titus 3:5. 'Not by works of righteousness'.

1 John 3:24. 'By the Spirit'.

Rev. 9:18. 'By the fire ... which issued out of their mouths'. (Here in Rev. 9:18 ek is rightly rendered 'by' and 'out of' in the one verse).

Revelation 8:13 renders ek, 'by reason of'. One could not very well translate, 'woe to the inhabitants of the earth out of the other voices', unless we intended by 'out of' origin, cause, or occasion. Again in Revelation 9:2 and 18:19 it is rendered, 'by reason of'.

To translate ek, 'out of', in 2 Corinthians 1:11 would be manifestly unscriptural, for the gift of the apostle Paul was 'by means of', not 'out of', many persons. In Revelation 16:11 we read, 'and blasphemed the God of heaven because of their pains and because of their sores'. 'Out of' as meaning place would be untrue, 'out of' as meaning origin or cause would be true and better expressed in English by 'because of'. To translate ek in Philippians 1:23, 'out of' is only possible if we mean origin or cause. To use 'out of' as meaning place is contrary to the meaning of the word rendered 'press', which everywhere demands the idea, to hold fast, to keep in, to constrain.

The A.V. rendering 'betwixt' is perhaps a little free, but conveys the meaning of the passage (Dr. Bullinger's Lexicon gives 'literally, constrained by'), whereas 'out of', while literally and etymologically true, would be in reality false. 'By reason of' is the most suitable rendering. J. N. Darby's rendering, 'I am pressed by both', is true to the meaning, although rather free in the use of the word 'both'. Paul was held in some suspense 'by reason of the two'. He was not pressed out of the two into some hypothetical 'third' -- that is an invention. He immediately places before us 'the two' and his double feelings can be easily understood.

For I am held in constraint by reason of the two (here follows 'the two', thus) (1) 'Having a desire to depart and to be with Christ, which is very far better', but (2) 'to remain in the flesh is more necessary for you'. Here he presents the alternatives which were before him. Something 'very far better' for himself is contrasted with something 'more necessary for others'. 'Departing' is balanced by 'remaining in the flesh'. His 'desire' to depart is outweighed by the remaining 'for you'. The choice which he did not tell is fairly manifest. At least, if we dispute the point as to whether he really did choose the harder path, he certainly does tell us that he knew he would remain, and seems to be joyful at the prospect of thus 'spending and being spent'.

We must now examine the word 'depart'. The original word is *analuō*, which is thus defined in Dr. Bullinger's *Critical Lexicon and Concordance*, (third edition 1892):

'*Analuō*, to loosen again, set free; then, to loosen, dissolve, or resolve, as matter into its elements (hence, Eng. analysis); then, to unfasten as the fastening of a ship, and thus prepare for departure, (and with the force of *ana*, back,) to return'.

Schrevelius's *Lexicon* thus defines the word:

'*Analuō*, To unloose, free, release, relax, untie, undo; dissolve, destroy, abolish; solve, explain, analyse; weigh anchor, depart, die; return from a feast'.

As the word occurs in but two passages in the New Testament, and is rendered once 'return' and once 'depart', it will be seen that it would be just as logical to say that the rendering of the first passage should conform to the second, as vice versa. *Philippians* 1:23 renders *analuō*, 'depart', *Luke* 12:36 'return'. Those who advocate the teaching that *analuō* means 'the return of the Lord' in *Philippians* 1:23 turn to *Luke* 12:36 to support their argument. It is not established beyond all controversy that 'return' is the true meaning of *Luke* 12:36. J.N. Darby renders the passage, 'whenever he may leave the wedding'. Rotherham gives the somewhat strange rendering, 'he may break up out of the marriage feast'. This somewhat strange rendering will not be so strange to those who are acquainted with the schoolboy's idea of 'breaking up' for the holidays. Here lies the secret of the various renderings. There is no doubt whatever that *analuō* means exactly the same as our English word 'analyse' -- to break up into its elements. The secondary meaning, 'to return', is somewhat parallel to the schoolboy's 'break up'. It came to have this meaning from the way it was used for loosing the cables of ships, in order to sail from a port (see *Odyss.* 9:178; 11:636; 12:145; 15:547).

Luke 12:36 speaks of the Coming of the Lord as something subsequent to the 'returning'. It is perfectly true that they will not open the door when He departs from the wedding, but when He arrives. Scripture clearly differentiates between the 'departing' or 'returning' from the feast, and the subsequent 'coming' and 'knocking'. So far as light upon *Philippians* 1:23 is concerned, *Luke* 12:36 gives no warrant for departing from the elementary meaning of *analuō*. The references in the LXX are equally indecisive. Sometimes the passage speaks of 'returning' as *Luke* 12:36, once the pure meaning, 'resolve into its elements' as melting ice.

Let the reader pause for a moment and ask whether a word which primarily means to 'resolve a thing into its elements', and so return to its original state, is a fitting word to use for the Second Coming of the Lord Jesus Christ. In what way will it be an 'analysis'? In what way will it be 'a return' in the sense of analysis? Surely there must be indubitable evidence for such a rendering before it can be accepted, and that evidence is not only not found, but is practically denied by the context of Philippians 1:23 when truly presented, and by the larger context of 2 Timothy to which we now return.

It would add considerable weight to our argument if we were to show the close parallel that exists between Philippians and 2 Timothy, but two passages only must suffice at present. (See Philippians 3; and 2 Timothy 5).

In Philippians 1:23 we read that the apostle desired analuo, and in Philippians 2:17 that even should his ministry involve his being poured out as a drink offering (spendomai) he would rejoice. In 2 Timothy 4:6 the apostle says, 'I am already being poured out as a drink offering (spendomai), and the season for my departure (analysis) has come near'. Here he uses the substantive instead of the verbal form, but the parallel is most evident. That which he desired and was willing for in Philippians has come to pass in 2 Timothy 4. There is no possible chance of missing the meaning of analysis. 'My analysis' must mean 'my dissolution', my departure, my return. Philippians 1:23 must be interpreted in the light of 2 Timothy 4:6. The only return that analysis can indicate is death. This also is the meaning of analuo in Philippians 1:23. If there is a difficulty in the linking together of death and of being with Christ, without any explanatory clause to bridge the intervening period, it is not the only one of its kind, and must not influence our decision. 2 Corinthians 5:8 brings the two together without feeling the necessity for a parenthetical explanation. If any should say, is it possible that Paul would desire to die? They could also ask, is it possible for him to be willing to be absent from the body? for although 'and to be present with the Lord' (or to be with Christ) immediately follows, Paul himself had taught that it was not until raised from the dead that any could hope to be 'with the Lord'.

In Philippians 1 the apostle is speaking of his own feelings to those who knew well his doctrine and hope. Under such circumstances he expressed himself in a far different manner from the way he would if he were stating formal truth. To have made a digression and explained his belief regarding the state of the dead and any special feature of his own hope since the revelation of the Mystery, while it would have been doctrinally true, would have been false to feeling. One other mistaken view has helped to lend colour to the interpretation that Paul desired the return of the Lord, the truth is, that Paul's hope at the time could not be thus expressed. We believe that Paul, entertaining the hope connected with the Mystery, was not looking for the Lord to return, but for himself and fellow-members to be 'made manifest with Him in glory' where Christ sitteth on the right hand of God, 'looking for that blessed hope, and the manifesting of the glory of our great God and Saviour Jesus Christ' (Titus 2:13).

The A.V. is certainly not inspired, neither is it perfect, and many times we feel how much truth has been hidden or distorted, but we do feel that in this particular case, with the one correction already suggested relative to the words, 'I wot not', that it is a good rendering. If the R.V. margin be noted, 'I do not make known', then all the rest can remain as

giving at least the sense of the original. 'The pressing out of the two into a third'; the rendering of a word which means return in the sense of the returning of a body to its elements (the Scriptural idea of death) as though it could fitly be used of the return of the Lord are figments, merely the zeal of those who, while holding the general truth regarding the intermediate state, have intruded this into a passage which does not require it.

There are several words which the apostle uses when speaking of the Coming of the Lord; there is *parousia*, meaning personal presence, *epiphaneia*, a manifestation, *apokalupsis*, a revelation, but there is no passage where the Lord is said to have an analysis, a 'return'. Had such an expression been common, some excuse may have been found for reading it in Philippians 1:23, whereas the reading itself is isolated and unsupported by any other Scripture. Luke 19:12 is the only passage that can be brought forward, and this is of itself enough to condemn the application of Philippians 1:23, for the context speaks of going away to receive a kingdom and to return, whereas the apostle's hopes were not connected with the kingdom to which the Lord could return, but with a position where the Lord then was and still is -- at the right hand of God.

There is need for us all to pray that we may 'know what is the hope of His calling'; when we do we shall cease from speaking of the Lord's 'return', for the Church which is His Body, and think more of 'things above' where we shall be 'manifested with Him in glory'. The Second Coming is associated with the Three Spheres of Blessing⁴, which see.

We would call attention in closing to the structure of the passage already given. Notice how 'living in the flesh' is balanced by 'abiding in the flesh', the 'fruit of my labour' being connected with need of the Philippians. Notice Paul's desire 'to be with Christ' and compare it with what he actually experienced 'to be with you all':

'For to me the living (is) Christ and the dying (is) gain. But if the living in the flesh (is Christ) this to me is fruit of (my) work, and what I shall choose I do not make known. But (i.e. instead of making known) I am held in constraint (colloquially "I am in a fix", more refined as A.V. "I am in a strait") by reason of two (here are "the two")'.

- (1) Having a strong desire to the return (dissolution, departure, death), and to be with Christ, for it were far better, but
- (2) The abiding in the flesh is more needful for you, and having this confidence, I perceive that I shall abide and continue beside you all for your progress and joy of faith'.

The question as to what the apostle really had before him which was 'far better' still remains a matter for earnest inquiry. We believe that we have been able to show that it is directly connected with the out - resurrection and prize of Philippians 3. (See Prize³; also Absent¹; p. 1; Absent¹; and Out -Resurrection³).

Destruction. See Wages of Sin⁷.

Earnest and Seal. The Ephesian believers were 'sealed'. What does this mean? The word translated, 'to be sealed' or 'to set a seal' is the Greek word sphragizo, and a seal is sphragis, which words represent the Hebrew chotham. Seals were employed to safeguard letters or treasures, to guarantee legal evidences, deeds, etc., to give authority to shut and seal the doors of a prison:

'So she wrote letters in Ahab's name, and sealed them with his seal' (1 Kings 21:8).

'I subscribed the evidence, and sealed it' (Jer. 32:10).

'The king sealed it (the den) with his own signet' (Dan. 6:17),

are samples of its use. The word sphragis, 'seal', comes sixteen times in the New Testament and sphragizo twenty -six times.

We will not attempt to examine every reference, but we are particularly concerned with the subject of Ephesians 1:13 which is connected with the witness of the Spirit. There is a passage written before Acts 28, which, by its very additions, is illuminating. We refer to 2 Corinthians 1:22:

'Who hath also sealed us, and given the earnest of the Spirit in our hearts'.

At first, unless like true Bereans we consider the context, we may assume that inasmuch as both 2 Corinthians 1:22 and Ephesians 1:13 speak of both seal and earnest, that it is all one and the same whether the Epistle thus quoted is on one side of Acts 28 or the other. And this is done by the advocates of Acts 13 as the Dispensational Frontier. A close examination, however, will reveal an essential dispensational difference:

'Now He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given us the earnest of the Spirit in our hearts' (2 Cor. 1:21,22).

The word 'stablish' is the Greek bebaioo which is used in 1 Corinthians 1 and Hebrews 2 with particular reference to the confirming nature of miraculous gifts:

'Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will?' (Heb. 2:3,4).

'That in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ' (1 Cor. 1:5 -7).

Paul practically said, therefore, in 2 Corinthians 1:21, 'Now He which confirmeth us (by the endowment of miraculous gifts) with you ... is God'. Associated with this confirmation is 'anointing'. Chrio, 'to anoint', gives the title 'Christ', The Anointed. This anointing, says John in his first Epistle, made it unnecessary that any man should teach those who received it, for 'the same anointing teacheth you of all things' (1 John 2:27). No member

of the One Body has such an anointing, but where there were miraculous gifts, there would also be found this anointing. In 1 Corinthians 12, which deals with supernatural gifts in the Pentecostal church, the apostle uses the somewhat strange expression, 'so also is Christ' (12:12). Now a reading of the context will make it impossible to read this of our Lord. Valpy says of the word 'Christ' here:

'The word Christos is frequently used by Paul as a trope*, denoting sometimes the Christian spirit and temper, as when he says until Christ be formed in you (Gal. 4:19); sometimes the Christian doctrine as, But ye have not so learned Christ (Eph. 4:20), and in this place the Christian church'.

* Trope = figurative use of a word.

All that we need add to Valpy in this place is, 'that church as endued with supernatural gifts'. The 'stablishing' and the 'anointing' belong to the calling that lies on the side of Acts 28 that commences with Pentecost. Ephesians has the seal and the earnest just the same, but the supernatural gifts are conspicuous by their absence. The seal is 'with that holy spirit of promise'. The construction of this phrase in the original of Ephesians 1:13, is somewhat peculiar. It is:

To	pneumati	tes	epaggelias	to hagio
With the	spirit	of the	promise	with the holy.

While there are many instances in the New Testament where the presence of the article 'the' with the words translated 'Holy Spirit', indicates the Person, the Giver, and the absence of the article with 'Holy Spirit' indicates His gift; there is no mechanical rule possible, for the article can be added or omitted for a number of reasons. This passage is a case in point. Most readers know the valuable contribution to the subject of Dr. Bullinger in his book, The Giver and His Gifts, and in Appendix 101 of The Companion Bible the findings of this work are summarized. Pneuma hagion without the article is never used of The Holy Spirit, the Giver, but only and always of His gift. It is not so universally true, however, to say, that where the article 'the' is added to 'Holy Spirit', or two articles are employed as 'the' Spirit, 'the' holy, that the reference is only and always of the Giver, Ephesians 1:13 being a case in point. The note in The Companion Bible reads:

'Although both articles occur (see Ap. 101, II. 14), yet it is clear from the "earnest" (verse 14) that it is the gift, not the Giver'.

The bulk of commentators read this verse as though it spoke of the Holy Spirit Himself which had been 'promised', and refer back to Luke 24:49, Acts 1:4 and 2:33. The Holy Spirit, promised by the Father, and fulfilled at Pentecost, is not in view in Ephesians 1:13. Here it is not the Spirit that was promised, but the spirit that confirmed something that had been promised. The apostle himself suggests the true meaning of the phrase here, by going on to speak of this 'spirit' with which we are sealed as the 'earnest'. There is waiting for us, in our own tongue a term that well expresses the intention of the apostle. It is the 'promissory note'. This is a written promise to pay a given sum of money to a certain person on a specified date. The stamp duty is ad valorem, that is according to the value of the subject matter.

The use of the word 'spirit' as a pledge or earnest does not occur here for the first time. We meet it in Romans 8 and there are accompanying features in that chapter that illuminate Ephesians 1:13 while not speaking of it. In Romans 8:15 and 16 we read of 'the spirit of adoption', and that this spirit bears witness with our spirit. The structure of Romans 8:15 -17 is as follows:

Romans 8:15 -17

A	sons	a	Ye have received.
		b	The sonship spirit.
		a	We cry.
		b	Abba Father.
	B		spirit itself bears witness with our spirit.
A	heirs	a	We are the children of God.
		b	And if children.
		b	Then heirs.
		a	Heirs of God.

This section, denominated 'the spirit of adoption', is balanced in the structure of the chapter by verses 22 to 28, 'waiting for the adoption'. Romans 8:15 speaks of the spirit of adoption enjoyed now in this life; Romans 8:23 speaks of the literal, future adoption, 'the redemption of the body', for which the believer waits and which cannot be enjoyed apart from resurrection. What is called 'the spirit of adoption' in verse 15, is called 'the firstfruits' of the spirit in verse 23. Now the firstfruits was a pledge of the yet future harvest, so Paul, who wrote Romans 8, could link the spirit of the promise with the earnest of a future inheritance. Not only is there in both passages the 'adoption', there is 'predestination' and 'hope'.

Let us turn then to the word 'earnest' and see what we can learn. This is arrhabon, a word exactly the same as the Hebrew of Genesis 38:17 except, of course, the characters used are Hebrew instead of Greek. Arrhabon seems to have passed from the Phoenicians in their trading, to the Greeks, and thence to the Romans, (Latin arrha, arrhabo). Our English 'earnest' is a descendant of this Hebrew word. The terminal 't' is an addition, and like many other additions it may have grown out of the idea that the word meant one was in earnest when promising, and this form of speculation is a cause of many etymological pitfalls. In Middle English, the word was spelt ernes and sometimes earles, whence comes the early English equivalent, 'earlspenny', a term not unknown in some parts of Scotland today. The English word was derived from the Old French arrhes.

Blackstone in his commentary says of the earnest:

'If any part of the price is paid down, if it be but a penny, or any portion of the goods delivered by way of earnest, the property of the goods is absolutely bound by it ...'.

Erabon, the Hebrew word which appears in Greek form in Ephesians 1:14, occurs three times in Genesis, chapter 38 and is translated 'pledge'. The simpler word arab occurs twenty-two times, and is translated 'surety', 'pledge', 'mortgage', 'engage', 'undertake', 'mingle', 'meddle' and 'sweet'. Note although for certain reasons one word begins in English with 'e', and the other with 'a', both represent the one Hebrew letter ayin. It may not be

at first obvious how this word can have such a variety of meanings. The root meaning of the word is 'to mix, or mingle' as in Ezra 9:2, and in Leviticus 13 in nine verses it is translated 'the woof', a word meaning the threads that cross 'the warp', the threads running the long way of the fabric. In all its varied renderings, the one idea of 'intermingling' is present. Take the word 'surety'. Judah realized the serious implications of suretyship saying:

'For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide Instead Of the lad' (Gen. 44:32,33).

The surety is so mingled with the one for whom he becomes pledged as to be practically inseparable. (See Surety7). All these features enter into the thought of the 'earnest' in Ephesians 1:14. Whether the pledge be a penny or a pound it is equally binding. Whether the earnest include the confirmation of supernatural gifts, including even the raising of the dead, or whether it be but the possession of that faith which is the substance of things hoped for, whether it be the 'manifestation of the spirit' or whether the witness of the spirit be so simple, so quiet, so unobtrusive as to exclude all apparent 'evidence', one thing abides, the earnest has been given, and those who have been thus sealed have received the pledge of the God of truth, Whose promises in every dispensation find their Yea and their Amen in Christ.

Election. In ordinary usage, election means to choose or to select, and thus to act is the everyday experience of all rational beings. When we choose a house in which to live, we elect so to do. No fatalism enters into the scheme, and the fact that by choosing one house, we do not choose all the millions that are left, cannot be construed into reprobation, condemnation or the like. If man, made in the image of God, is free to choose, how much more shall God possess and exercise that right. This He claims to do with regard to Israel (Deut. 7:6,7), Jerusalem (Zech. 1:17), Aaron (Num. 16:5,7), David (2 Sam. 6:21), the twelve (John 6:70; Acts 1:2), Paul (Acts 9:15) and others.

Coming nearer to the bearing of this term on doctrine, we read that Paul wrote to the Thessalonians:

'God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth' (2 Thess. 2:13),

and Peter wrote to the Dispersion:

'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).

It will be observed that in both of these passages the means as well as the end is included. We must return to them later. In both Old and New Testaments, and regarding members of the several different callings, the redeemed are called 'the elect'; 'Israel Mine elect' (Isa. 45:4); those on the earth at the time of the Second Coming (Matt. 24:31); those who came under the first ministry of the apostle Paul; 'Who shall lay anything to the charge of God's elect?' (Rom. 8:33); those who came under the second or 'Prison ministry' of the apostle Paul, 'Put on therefore, as the elect of

God' (Col. 3:12); those called by the apostles of the Circumcision (1 Pet. 1:2; 2 John 1). In contrast with the bulk of the nation of Israel at the time, Paul speaks of the 'remnant' as 'the election' (Rom. 11:5,7).

We return now to the two references quoted earlier, and to 1 Peter 1:2 first. It will be noted that election is there said to be 'according to the foreknowledge of God the Father', a word that Peter repeats when he speaks of human foreknowledge in 2 Peter 3:17. A parallel passage in some way is that in which the apostle Paul treats, not of election but of predestination saying: 'Whom He did foreknow, He also did predestinate' (Rom. 8:29). An examination of the word 'foreknowledge' is therefore imperative. How are we to understand this word? The word prognosko, to foreknow, occurs five times in the New Testament, and the noun, prognosis, twice, making seven references in all. The passages are as follows:

'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain' (Acts 2:23).

'My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning' (Acts 26:4,5).

'For whom He did foreknow, He also did predestinate' (Rom. 8:29).

'God hath not cast away His people which He foreknew' (Rom. 11:2).

'Elect according to the foreknowledge of God the Father' (1 Pet. 1:2).

'Who verily was foreordained before the foundation of the world' (1 Pet. 1:20).

'Ye therefore, beloved, seeing ye know these things before' (2 Pet. 3:17).

It will be observed that the usage subdivides this list into three groups:

- (1) God. It is used of God in connection with Christ and His sacrifice for sin.
- (2) God. It is used of God in connection with His people who are called the elect, or the chosen.
- (3) Man. It is used of man in the sense of knowing beforehand, or of having previous information.

The grouping of these occurrences may be made more evident if set out as follows:

A	Reference to Christ and His Sacrifice (Acts 2:23).
B	Reference to man and his previous knowledge of facts (Acts 26:4,5).
C	Reference to the elect people of God (Rom. 8:29; 11:2; 1 Pet. 1:2).
A	Reference to Christ and His Sacrifice (1 Pet. 1:20).
B	Reference to man and his foreknowledge as a result of Scriptural testimony (2 Pet. 3:17).

To know beforehand

Commentators are divided in their treatment of the meaning of the foreknowledge of God. The Calvinist sees in the word a synonym for predestination. Others an indication of love and favour. Apart from theological necessity, the word means to know beforehand, without responsibility as to the event. Dr. Liddon says of the earlier suggestions, 'The New Testament use of the word does not sanction this (not even Rom. 11:2; 1 Pet. 1:20), or any other meaning than to know beforehand'. To us, creatures of time and space, such knowledge borders upon the impossible. Indeed, some, like Jonathan Edwards, have boldly said: 'It is impossible for a thing to be certainly known to any intellect without evidence' and have come to the conclusion that the foreknowledge of God compels Him, the Most High, to decree, foreordain, and unalterably fix every act and word that He has foreknown. It is extraordinary that any should thus presume to say what is or is not possible to the Lord; nor can such avoid the logical conclusion of their argument, that God must be, if they are right, the author of sin, a conclusion diametrically opposed by the Word of God, and odious to the conscience of His children.

Time is the measure of motion, and in our limited state, the idea of a timeless state expressed by the title, I Am, is beyond our comprehension. A very crude illustration, however, may be of service in arriving at some understanding of the matter. Suppose the reader to be standing at a small table upon which rest books, paper, ink and pens. As he stands, he comprehends the whole table and contents as one; there is neither a first nor a last. The articles could be as well enumerated from the left hand as from the right. Now, further, suppose that an ant has crawled up one of the table legs, and that he visits each article in turn. To the ant there will be definite sequence because the element of time is introduced, and resultingly, there will be a first and a last. So, also, if a spider crawls up the opposite leg, its enumeration would be reversed. God, as it were, sees all at a glance; He knows the end from the beginning, but the future is hid from our eyes.

We shall be wise, therefore, to leave the word 'foreknowledge' to mean just what it says and no more. The infinite knowledge of God makes it impossible that He shall not know who will preach and who will teach; where they will go, and when they will go; who shall hear, who reject, who accept, and who be left without a word of the gospel. The one great demand upon all who hear the gospel is that they believe the testimony of God concerning His Son. Whoever so believes passes into all the blessings purchased by the blood of Christ. Whoever does not believe makes God a liar (1 John 5:9,10). If there were any idea of preordination in this, refusal to believe would be as much a part of God's predeterminate decree as is election to glory, and it would not be possible to make God a liar by so refusing His testimony. Further, in the passage before us, foreknowledge is differentiated from predestination, for we read: 'Whom He did foreknow He also did predestinate'. If we alter the word 'foreknow' to any word bearing the sense of pre-determining or predestinating, the sentence ceases to have meaning, as, for example, if we read: 'Whom He did foreordain He also did predestinate'.

We therefore understand the passages before us to declare that God, Who is not under the limitations of time and space as we are, and needs no external evidence to attain to this knowledge, knows all things, past, present and future; knows them perfectly and completely, and can, therefore,

act with complete certainty where, to us, all would appear in a contingent light. The whole testimony of the Scriptures is to the effect that God has a purpose before Him, according to which He works and, in accord with that purpose of peopling heaven and earth with the redeemed, He foreknew every one who would respond to the call of grace, and accordingly marked them off beforehand for the various spheres of glory that His purposes demanded. If we believe that God fixed unchangeably from all eternity whosoever should in time believe, then however much we may hedge and cover the fact, there is but one logical conclusion, a conclusion that in days gone by has driven many to the edge of despair. That conclusion is, that He Who absolutely and unalterably fixed the number of those who should believe, just as surely fixed unalterably the number of those who should not believe, a conclusion so monstrous that it has only to be expressed to be rejected:

'How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard?' (Rom. 10:14).

Both 1 Peter 1:2 and 2 Thessalonians 2:13 speak not only of the Lord's election and choice of those who are saved, but His decision beforehand of the means to that end:

'Through sanctification of the Spirit and belief of the truth' (2 Thess. 2:13).

Paul has spoken very pointedly on the question of believing the Gospel, in Romans 10:14, saying, 'How shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?' which leaves no room for the intrusion of fatalistic decrees. Peter, writing to the dispersion, who were Hebrew Christians, uses a Hebrew figure saying, 'unto obedience and sprinkling of the blood of Jesus Christ' (1 Pet. 1:2). We give all the references to 'sprinkling' in the New Testament which will confirm this Hebrew attitude of Peter as distinct from the Gentile attitude of Paul (Heb. 9:13,19,21; 10:22; 11:28; 12:24). God knows beforehand the circumstances and conditions of our birth and upbringing, and His gracious purpose of election never can miscarry, for His understanding like His love is unsearchable. See Predestination³.

Eternal, Everlasting. See Age¹.

Evil. See Wages of Sin⁷.

Face. The first five occurrences of the Hebrew word panim, 'face' are in Genesis 1 and 2. 'The face of the deep', 'the face of the waters', 'the open (face of the) firmament', 'the face of all the earth', 'the whole face of the ground' (Gen. 1:2,20,29; 2:6). Here, as in English, panim indicates the surface, the external part of anything that has length and breadth. The next occurrence uses the word in a figurative sense:

'Adam and his wife hid themselves from the presence of the Lord God' (Gen. 3:8).

In Genesis 4:5 the word is translated 'countenance'. In this instance, as Crabb observes, 'the face is the work of nature; the countenance and visage are the work of the mind'. The word 'presence' is used to indicate someone of high rank or dignity, and so the waiting -room immediately

adjoining the Throne Room or Audience Chamber is called The Presence Chamber, or 'the presence' as in Shakespeare's Henry VIII:

'The two great cardinals wait in the Presence'.

Thus, Joseph 'went out from the presence of Pharaoh' (Gen. 41:46). Earlier, Jacob uses the word four times in Genesis 32:20 with four different meanings:

'I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me (margin, my face)'.

Literally, the words, 'I will appease him' are 'I will cover his face' using the Hebrew kaphar, 'to pacify' by an offering. (See Atonement, p. 29).

'Before me'. This again is a figurative use of panim, 'face'. Even the plain statement, 'I will see his face' means something more than the English words convey. Jacob was hopeful that his brother's anger would have softened, and as he says, 'peradventure he will accept my face'. The oft-repeated phrase, 'respect of persons' (Prov. 24:23) uses the 'face' to represent the 'person', and in these cases, usually some person of seeming importance. The Psalms make much of the Lord's Presence. To the believer, to be in the presence of the Lord 'is fulness of joy', but in the selfsame presence, 'the wicked perish' (Psa. 16:11; 68:2). Again, the presence of the Lord cannot be limited or localized. 'Whither shall I flee from Thy presence?' asks the Psalmist in Psalm 139:7.

Some references to the 'face' of the Lord need most careful handling, involving as they do the very nature of the invisible God, and Him Whose title is the Image, the Word and the Express Image of God. John 1:18 is categorical:

'Nobody has ever seen God' (Moffatt),

'No human eye has ever seen God' (Weymouth),

yet we read, 'The Lord spake unto Moses face to face, as a man speaketh unto his friend' (Exod. 33:11)! In the same chapter we also read, 'Thou canst not see My face ... and live' (33:20). Earlier, we read that 'a man' wrestled with Jacob, and this 'man' is called 'the angel' in Hosea 12:4; and afterwards Jacob called the name of the place Peniel, 'the face of God', saying, 'I have seen God face to face, and my life is preserved' (Gen. 32:30). Later Moses reminded the children of Israel that at Horeb 'The Lord talked with you face to face in the mount out of the midst of fire' (Deut 5:4). In what way did God talk 'face to face' with Israel? The answer is partly given in the very next verse:

'I stood between the Lord and you at that time, to shew you the word of the Lord' (Deut. 5:5).

It is the teaching of Scripture that the law was given by angels (Acts 7:53; Gal. 3:19), and it is not without significance that Stephen, who interceded for his murderers, is said to have had a 'face as it had been the face of an angel'. Isaiah reviewing the history of his people said, 'the angel of His presence (or face) saved them' (Isa. 63:9). We have already drawn attention to the two apparently contradictory passages in Exodus 33,

one says the Lord spake to Moses face to face, the other declares that no man can see the face of God and live. In this selfsame chapter lies the solution of the problem. In verse 14, the Lord said to Moses, 'My presence (face) shall go with thee'. Now in Exodus 33:2 the Lord promised, 'I will send an angel before thee' and this angel, spoken of in Exodus 23:23, is invested with great power, 'for My name', said the Lord 'is in him' (Exod. 23:21). When Israel received the law at Sinai, they received it through the disposition of angels, and in this way Israel came 'face to face' with the Lord. When Moses spoke 'face to face' with the Lord, he, like Jacob before him, saw God or spoke to God, through the mediation of the Angel of His Presence or Face. It is reserved for the fuller revelation of the New Testament for angels to be set aside, and for the believer to 'see the glory of God In The Face of Jesus Christ' .

We have considered some of the ways in which the Hebrew panim is employed. We must now turn our attention to the New Testament equivalent, the Greek word prosopon. This word is one of a number of compounds of ops. Thus we have ophthalmos, 'the eye' (Matt. 5:38), enopion, 'the sight' (2 Cor. 4:2) and the word employed to group Matthew, Mark and Luke together -- the Synoptics, Gospels having a common viewpoint. On two occasions only is any other word than prosopon used, namely in John 11:44, where the word translated 'face' is opsis. In John 7:24 it is translated 'appearance', and stoma, 'mouth' in 2 John 12, where we read 'face to face' (literally 'mouth to mouth', or as the English has adopted from the French t[^]te ... -t[^]te). These exceptions need not hold us further. We turn our attention to the usages of prosopon. This word occurs about seventy -five times, and is translated 'appearance', 'countenance', 'person' and 'presence' in some twenty passages, leaving fifty -five occurrences to be rendered 'face'. It will be seen that in usage it is a very good representative of the Hebrew panim. Matthew contains 10 references, all but one being rendered 'face'. The exception being Matthew 22:16 where it is 'person'. Mark has but three references, two being translated 'face' and one 'person'. Luke has fifteen occurrences, the two exceptions to 'face' being 'person' and 'countenance'. John does not use the word in either Gospel or Epistle. Let us consider some of the usages in the Epistles of Paul.

'Face to face' (1 Cor. 13:12). The R.V. has altered the word 'glass' to 'mirror' and 'darkly' to 'in a riddle' (margin). The apostle says nothing about seeing through a pane of glass, but seeing by means of a mirror. Neither he nor his hearers would be ignorant of Plato's figure of the reflections seen in a cave, as the illustration of our present inadequate knowledge of things:

'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' (1 Cor. 13:12, Moffatt).

'Person'. '... to whom I forgave it, for your sakes forgave I it in the person of Christ' (2 Cor. 2:10). Here, as we have seen in the Old Testament, the 'face' sometimes stands for the whole person (2 Cor. 2:10; Gal. 2:6; Jude 16). The veiled face of Moses (2 Cor. 3:13) is set over against the 'unveiled face' ('open face') of the believer (2 Cor. 3:18), the veiled face of the Devil's dupe (if our gospel be hid = veiled, 2 Cor. 4:3,4); and the glory of God seen in the face of Jesus Christ (2 Cor. 4:6). The passage is too full for comment here, but will be given more adequate

examination under the heading Hid, Hide and Hidden2. We trust sufficient has been brought forward to stimulate further and fuller examination by the reader, whenever the word 'face' or its equivalent shall meet him in his reading of either the Old or New Testament.

Fail. (See Fail2, for dispensational usage).

Over forty Hebrew and Greek words are translated 'fail' in the A.V. Some of these occurrences have no direct bearing upon either doctrine or dispensation. Those which claim a place in this Analysis are the following:

Gamar, Psalm 77:8. 'Doth His promise fail for evermore?' Psalm 77 is one of the 'Sanctuary' Psalms, a group that begins with the Psalm of Asaph, whose despondency was only lifted when he 'went into the sanctuary of God' (Psa. 73:17). The Hebrew word gamar means 'to finish, to come to an end'. It is used in a good sense in Psalm 138:8, 'The Lord will perfect that which concerneth me', and in a bad sense in Psalm 7:9, 'Let the wickedness of the wicked come to an end'. The cry of the Psalmist in Psalm 77 is, 'will the promises of God come to a premature end', but verse 10 suggests that he awakens to the enormity of such a doubt, saying:

'This is my infirmity: but I will remember the years of the right hand of the most High'.

Two suggestive alternative renderings have been made of this verse. The R.V. margin, 'Or, That the right hand of the Most High doth change'. Luther, 'The right hand of the Highest can change everything'. In spite of all appearances otherwise, the promises of God will not fail.

Kahah, 'to become weak or dim':

'He shall not fail nor be discouraged' (Isa. 42:4).

A word is used in verse 3 of the 'smoking' or dimly burning flax, that is very similar in spelling, namely the Hebrew keheh. Kahah is used of the eye of Moses that grew not 'dim' (Deut. 34:7). The word 'discouraged' is the Hebrew ratsats, which means 'to break or crush', and the passage can be set out as follows.

A	Ratsats	'A crushed reed will He not break'.		
	B	Kabah	'A dimly burning flax will He not quench'.	
		C	Mishpat	'He shall bring forth judgment unto truth'.
		B	Kabah	'He shall not fail' (be quenched).
A	Ratsats	'Nor be discouraged' (be crushed).		
		C	Mishpat	'Till He have set judgment in the earth'.

This passage is quoted in Matthew 12:20, and the inner secret of the Saviour's perseverance and final victory is indicated in Matthew 12:25,26.

Naphal, 'to fall'. 'There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass' (Joshua 21:45). The meaning of this word translated 'fail' is seen in the usage in 1 Samuel 3:19, 'The Lord ... let none of his words fall to the ground'.

Another passage to note is Numbers 6:12:

'The days that were before shall be lost (naphal), because his separation was defiled'.

This passage belongs properly to the dispensational section, but it illustrates an important truth in doctrine as well. The promises of the Lord will never 'lapse' like the vow of a Nazarite might. Should there appear 'gaps' and 'postponements', or should Israel become for a season 'lo -ammi' (see Lo -Ammi2), there can be no 'slackness' (Hab. 2:1 -3; 2 Pet. 3:9) with God.

In connection with His promises it is written He 'cannot lie'.

Shaqar, 'to lie or deceive':

'Nevertheless My loving kindness will I not utterly take from him, nor suffer My faithfulness to fail' (Psa. 89:33).

Emunah, 'faithfulness' or 'truth' occurs seven times in this Psalm (1,2,5,8,24,33 and 49). An examination of the word 'faithful' in the New Testament yields 'nine manner of fruits', fellowship, temptation, sanctification, keeping, failure, profession, human weakness, suffering, confession and the great prophetic future are all touched upon and illuminated by the promise of God Who cannot lie. To this we must add the words of 2 Corinthians 1:20 (R.V.):

'For how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us'.

'We bless Thee, O Thou great Amen,
Jehovah's pledge to sinful men,
Confirming all His Word.
Doubtful no promises remain,
For all are Yea, and all Amen,
In Thee, the faithful Lord'

(Hymns of Praise, No. 62).

Adar, 'to lack'. 'For that He is strong in power, not one faileth' (Isa. 40:26). As with Israel, so with all the redeemed, 'There shall not an hoof be left behind' (Exod. 10:26).

'By the morning light there lacked not one' (2 Sam. 17:22).

FAITH

So closely related is faith to the gospel and salvation that it is used to denominate the redemptive scheme and message. 'He ... now preacheth the Faith which once he destroyed' (Gal. 1:23). So also 'Depart from the Faith' (1 Tim. 4:1); 'Contend for the Faith' (Jude 3). In the same way we speak of 'believing' as the accepting of a message, and 'belief' as the thing believed. 'Faith' and 'believe' in the Old Testament are translations of the Hebrew emun and its cognates, which gives us the word 'amen'. There is nothing speculative, vague or temporary about this Hebrew word. As a verb it means to support or nourish (2 Kings 10:1); as a substantive it means a foster -father, or a foster -mother (Isa. 49:23; Ruth 4:16), and as pillars of a door (2 Kings 18:16). As a verb it means to make sure, firm or lasting

(Isa. 22:23,25); confirm or establish as a kingdom (2 Sam. 7:16), or a house (1 Sam. 2:35). This element of stability is so incipient in the word, that it could be made the subject of a word play in Isaiah 7:9, 'If ye believe not (have not firm confidence) ye will not be confirmed'. From this comes the conception of faithfulness (Deut. 7:9; Jer. 42:5). So at last we come to the form of the word which implies belief as a trust (Isa. 28:16; Gen. 15:6; Hab. 2:4).

It will be perceived that a Hebrew could not use this word and say, 'While I believe it is so, I cannot be sure, I cannot say I actually know'. Such looseness of meaning belongs to the later days of degeneracy in language. Today, when some people say, 'I hope so', one is fairly certain that they have no real ground for their hope. To believe a statement to be true, especially if that statement concerns a person and not a thing, leads, according to the Hebrew conception, to trust. While the New Testament develops the capacity of faith, it never loses sight of this intimate relationship, sure, true, trustworthy.

So it is that the English word 'trust' translates both the Greek words *peitho* (Matt. 27:43) and *elpizo* (Matt. 12:21) which really mean 'faith' and 'hope' respectively, but which nevertheless are so linked together that it can be written, 'Faith is the substance of things hoped for'. 'Faith' in the New Testament represents the Greek word *pistis* (Rom. 5:1); and 'faithful' by the word *pistos* (Eph. 1:1). 'Believe' is the rendering of the verb *pisteuo* (John 3:36 first occurrence) and negatively *apeitho* (John 3:36 second occurrence). *Peitho* is translated 'assure', 'be confident', 'trust and persuade'. To 'believe' the Son, therefore, according to John 3:36 is to be 'persuaded' concerning His Person and Work. While we believe the Gospel, the Word spoken or written, the preaching of the apostles, this message (*euaggelion*, 'gospel', 'glad tidings') ever points to the Saviour Himself, in His life, death, resurrection, ascension and present session at the right hand of God. Faith becomes trust in a personal Saviour.

We are 'saved by faith' as a drowning man may be saved by a 'rope', but he would be foolish to thank the rope, or to attribute to the 'rope' any other quality than a means. Behind that rope would have been the hands of the rescuer, without which the rope would have been more of a hindrance than a help. We must beware of using 'faith' as though it were a talisman or a charm. We cannot simply 'have faith', we must 'have faith In or On' God, His Son, His Word or His Truth. Faith receives salvation as a gift. While we read of 'the obedience of faith' (Rom. 1:5), faith itself is not obedience, the obedience of faith is the consequences of believing, not believing itself.

Something of the character of faith can be seen in the way in which the apostle Paul uses it,

'To show that everything is repudiated but faith alone, the apostle makes use of various forms of exclusion, such as "freely" (Rom. 3:24); "without works" (Rom. 4:6); "without the deeds of the law" (Rom. 3:28); "by His grace" (Rom. 3:24); "by grace through faith"' (Eph. 2:8).

'Grace being represented as the exclusive source of justification, and the death of Christ as its material cause, faith is in this matter merely instrumental and receptive of the righteousness of God (Rom. 3:24). Nor has faith any other value beyond that of uniting us to its

object, that we may be justified In Him (Gal. 2:17)'. (The Imperial Bible Commentary).

It is impossible to deal with faith in the New Testament without overlapping other allied doctrines as the above quotation does, but that is all to the good, for faith cannot stand alone. Without the finished Work of Christ, and the faithfulness of God, faith is void. One or two outstanding passages of the New Testament, however, demand attention before concluding this survey:

'Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in Whom they have not Believed? and How shall they believe in Him of Whom they have not Heard? and How shall they hear without a Preacher? ... So then Faith cometh by hearing, and hearing by the Word of God' (Rom. 10:13 -17).

Comment is unnecessary. The apostle's argument is clear and explicit.

Another aspect of faith is that set forth in Hebrews 11:

'Now faith is the substance of things hoped for' (Heb. 11:1).

In preparation for this study we covered a fairly wide circle in the examination of this word 'substance', and its usage, but nothing revealed the intention of the apostle so well as the way in which it is used in the LXX or Greek version of the Old Testament. Hupostasis, the word translated 'substance' is found in a number of passages in the Old Testament, we select a few of them as illuminating Hebrews 11:1. 'And now, Lord, what wait I for, my hope is in Thee' (Psa. 39:7). Where the Hebrew has the simple word 'hope', the LXX has 'My hupostasis (or ground of hope) is in Thee'. 'I sink in deep mire where there is no standing' (Psa. 69:2). In the next reference it is difficult to avoid a lengthy explanation if a literal rendering, together with the LXX parallels, be demanded. It so happens that in the A.V. the two adjoining verses contain the word 'substance' as a rendering of other words. We think, however, that sufficient for our purpose will be provided by ignoring the surrounding difficulties, and lifting out the word translated by hupostasis. Spurrell's translation avoids some of the pitfalls:

'My own person was not concealed from Thee when I was formed in a secret manner; curiously wrought in the lower bowels of the earth. Thine eyes beheld me in embryo; and my members, each one of them was recorded in the book' (Psa. 139:15,16. -- Spurrell's Translation).

'My bones which Thou hast made in secret, were not hidden from Thee, nor my Substance, in the lowest parts of the earth. Thine eyes saw my unwrought (substance)' (LXX translation).

There is much in this passage for meditation. Faith is to the things hoped for, as the unborn embryo is to the fully formed and living child. There is much that is secret, dark and mysterious, but the whole presses forward to fulness of life. Such is the underlying thought of Hebrews 11:1. The things hoped for were at the moment 'not seen', they were as yet 'unborn', yet very real to faith. As we watch the expectant mother lovingly and quietly preparing the little garments for the life that is not yet manifest, we have God's own illustration of that faith which is the substance of things hoped for.

One other passage demands a consideration, namely Ephesians 2:8:

'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God'.

In the passage before us this salvation which is by grace is declared to be through faith, and this statement is followed by the words, 'and that not of yourselves: it is the gift of God'. If the latter statement be limited to faith, it is apt to lend colour to a hyper-calvinistic view that becomes almost fatalism. The word rendered 'that', however, in the expression. 'and that not of yourselves', does not agree with the word 'faith': rather must we conceive of 'a grace -by -faith -salvation' as a whole, and realize that this is the gift of God. This gift is evidently unique. The Greek word translated 'gift' here is *doron*. Its first occurrence is in Matthew 2:11 where the Wise Men bring their gifts of gold, frankincense and myrrh in worship. It is associated with the work of a mediating priest (Heb. 5:1; 8:3,4; 9:9) and with the offering made by Abel (Heb. 11:4).

In nearly every case the word *doron* refers to a gift or an oblation brought By Man to God, but Ephesians 2:8 is the glorious exception. Here it is that grace makes the great reversal, and represents God as coming forth With an Oblation to Man! another of the features of Ephesians that make that Epistle unique. (See for further notes, Gift, p. 247).

To understand the abyss of sin and the power of its dominion; to ponder the vanity of life which ends in the grave; to know, only too well, the utter inability of the flesh to accomplish justification by works is to realize something of the blessedness of this great salvation. It is nothing less than the exchange of the horrible pit and the miry clay for the solid rock. This puts a new song into our mouths, a song that glories in grace.

Had such a salvation cost us our all, it would have been beyond our estimation; what then shall we say when we realize that this, which has verily lifted us from the dunghill and seated us with princes, is the gift of God? He has done all, provided all, and we are the unworthy recipients. This is salvation by grace through faith, not of works, it is the gift of God. It is expressly so planned to exclude boasting. Salvation in all its parts, wisdom, and righteousness, as well as sanctification and redemption, is in Christ:

'... in order that, according as it hath been written, He that boasteth, let him boast in the Lord' (1 Cor. 1:30,31 author's translation).

We must beware of thinking that until and unless God gives to the sinner a miraculous gift, he cannot believe, for this reduces all preaching to a piece of theatricals. John puts it this way:

'If we receive the witness of men, the witness of God is greater' (1 John 5:9).

If we believe the witness of fallible, erring and sinful men, as we must and do in order to live at all, how much easier, how much more reasonable should it be for man to believe God! Again, 'He that believeth not God hath made Him a liar'. True, our reason has become blighted and

distorted by sin, and sometimes our desires override our perceptions of truth, but it should be the simplest possible thing to believe God. That He is obliged to persuade us, to lure us, to hedge us about, even to afflict us so that we may flee to Him for refuge is but a testimony to the blinding, hardening power of sin:

'Without faith it is impossible to please Him: for he that cometh to God Must believe that He is, and that He is a rewarder of them that diligently seek Him' (Heb. 11:6).

The Faith of Christ. How are we to understand this expression? It is easy to assume that it means nothing more than my faith in Christ, but such is not the case.

We have continually found help and light upon vexed questions by following a simple, self-made motto, 'When in doubt, consult the Septuagint'. The usage of *pistis* in the New Testament is somewhat difficult to define, but seeing that the apostle Paul has practically founded the whole of his teaching concerning justification by faith (in its threefold aspect, Rom. 1; Gal. 3 and Heb. 10) upon one verse in the prophet Habakkuk, we feel compelled to cross the bridge provided by the LXX in order to discover the underlying meaning of this word translated 'faith' in the Hebrew of the Old Testament.

See pages 21-24 for a detailed consideration of *Pistis* and its usage in the LXX.

Family. While the word occurs many times in the Old Testament, it occurs but once in the New Testament, namely in Ephesians 3:15 where it translates the Greek word *patria*. The English word 'family' is derived from the word *famulus*. Crabb discriminates between family and house, '... that a woman manages her family; that a man rules his house'. The race goes back to the *radix*, the root, the family is a smaller and more closely knit entity. The Greek word does not derive from either the servant or from the children, but from the word *pater*, 'father'. The LXX uses *patria* for the Hebrew *ab*, 'father' when it is used for a 'house' as in Exodus 12:3, 'a lamb for an house'. This relationship of house and father is seen in Numbers 1:2:

'Take ye the sum of all the congregation of the children of Israel, after their families (*mishpachah*), by the house (*bayith*) of their fathers (*aboth*)'.

So, said the apostle:

'I bow my knees unto the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named' (Eph. 3:14,15).

'It is difficult to convey in another language any trace of the deep connection of *pater* and *patria* here expressed. Had the sentence been, "The Creator, after Whom every creature in heaven and earth is named" all would be plain to the English reader' (Alford).

'The whole family' is, in the original, *pasa patria*, 'every family'. Some commentators, wishing to preserve the unity of the redeemed, are nervous about admitting this fact, for fact it is. The word *patria* occurs elsewhere in Luke 2:4 and in Acts 3:25. Before Acts 28, where Israel is dominant, we

read, 'all the families of the earth', but after Israel were set aside in Acts 28, we read of different families in heaven and earth. The reader's attention is directed to the note on Ephesians 3:15 on page 1771 of The Companion Bible, which will round off the present article quite effectively.

Figures of Speech. An examination of the scope of the subject. The first examination in Scriptural subjects taken by the writer after his conversion was in the subject of the 'figurative language of the Bible', following a course of lectures given by the Rev. James Neil, M.A. His little book, entitled *Strange Figures*,* consisting of only ninety-six pages, is a treasure, and every reader is urged to secure a copy whenever the opportunity occurs. The larger and more complete work on the subject is, of course, *Figures of Speech Used in the Bible* by Dr. E. W. Bullinger, which has become a classic. In that work, two hundred and seventeen figures of speech are tabulated, explained and illustrated by Scripture, these illustrations amounting to nearly 8,000 references.

* *Strange Figures* can only be obtained now second-hand.

The Companion Bible, in Appendix 6, gives a list of 181 figures of speech, arranged in alphabetical order with their classical and English names, a short explanation, and several Scriptural references. A patient examination of this appendix alone would provide a very useful acquaintance with the figures of speech used in the Bible. The alphabetical order, however, although suitable for easy reference, does not provide the best way of learning or appreciating the subject. The first figure given in this appendix is *Accismus* or *Apparent Refusal* (Matt. 15:22-26). Now this is starting the subject in the middle. We have to learn that *Accismus* is a figure of speech involving change; and further, that change affects the meaning, the arrangement, and the application of words. We discover, further, that *Accismus* involves change of application. In general, application may affect sense, person, subject-matter, feeling, and argumentation; and in this particular case of *Accismus*, it is a change in the application of its argumentation. Now this cannot be appreciated merely by reading lists of words. We must approach the subject, as we must approach all other lines of study, by seeing it first as a whole, then in its primary subdivision, and then gradually descending until we arrive at the individual figures.

Figures of speech are a part of the subject 'Language', and 'Language' includes grammar and rhetoric. Grammar has to do with words in their constructive arrangements; Rhetoric is concerned with the art of speaking with persuasion. Another branch of the science of language is etymology, or a study of the derivation and pedigree of words. These three branches of the science of language cover the range of figures of speech. These may be grouped as follows:

- (1) **Figures of Etymology.** -- These are departures from the ordinary spelling of words: for example, the poetic use of 'o'er' for 'over', or the romantic use of the old-fashioned spelling 'olde' for 'old'. With these we shall have little to do, as they are not many in number and do not appear in the Scriptures.
- (2) **Figures of Syntax or Grammar.** -- These are figures of speech that alter the arrangement of words in a sentence, or alter the meaning of words for emphasis or effect.

(3) Figures of Rhetoric. -- These are figures that use words with an unusual application.

This threefold division is based upon the nature of the subject, and seems the most useful.

Dr. E.W. Bullinger arranged his treatise under the three following heads:

- (1) Figures which depend for their peculiarity on Omission.
- (2) Figures which depend upon Addition by Repetition.
- (3) Figures which depend upon Change, or alteration in the usage or application of words.

The reader who, 'in all his getting', desires to 'get understanding' will probably appreciate the following remarks from Dr. Bullinger's introductory Note to the subject:

"How are we to know, then, when words are to be taken in their simple, original form (i.e., literally), and when they are to be taken in some other and peculiar form (i.e., as a Figure)?" The answer is, that whenever and wherever it is possible, the words of Scripture are to be understood literally, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be a variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed'.

We shall, therefore, watch carefully for any departure from the usual in Scripture, believing that all such departures are intentional and for a specific purpose. On the other hand, we shall be careful to keep to the literal truth of the Scriptures. God has spoken concerning Jew, Gentile and Church, concerning heaven, earth, and the sphere that is 'far above all heavens' (Eph. 4:10). We are not at liberty to interpret Zion as meaning the Church, or the 144,000 of the twelve tribes of Israel as meaning saved Gentiles. The specific promises made to Abraham, Isaac and Jacob concerning a land and a seed cannot be spiritualized and made to refer to a Church consisting of saved Gentiles, who have no hope in Palestine, but a hope in heaven. With a true understanding of the significance of figures of speech, we shall not fall into the Romish error concerning the words of Christ, 'This is My body'; neither shall we confuse symbolic titles such as the 'Bride' and the 'Body'. It is, however, too formidable a task, in this Analysis to do anything more than introduce the subject, indicate its usefulness, and direct the reader to the work of Dr. Bullinger, either in the exhaustive treatise entitled, Figures of Speech Used in the Bible, or to the most useful Appendix in The Companion Bible.

Flesh. Cremer, in his *Biblico -Theological Lexicon*, subdivides the meaning of sarx, 'flesh', into six different phases. Omitting the great mass of quotation and detail with which he illustrates and proves his points, the reader may find the following digest of service:

Sarx

- (1) Flesh (Jas. 5:3). Flesh and bone, the substance of the body (Luke 24:39; Eph. 5:30).

- (2) Corporeity according to its material side, which, as an organic whole is called soma, body, so in 1 Corinthians 15:39. The corporeal part of man (Acts 2:26).
- (3) It mediates and brings about man's connection with nature (Gen. 2:23,24; 1 Cor. 6:16). So the contrast between 'children of the flesh' (Rom. 9:8) and 'children of the promise' (Rom. 4:19). It indicates kinship (Rom. 1:3; 9:3; 11:14); and all mankind are designated 'all flesh' (John 17:2).
- (4) It denotes human nature in and according to its corporeal manifestation (1 John 4:2). 'Jesus Christ came in the flesh' (1 Tim. 3:16). 'Manifested in the flesh'.
- (5) All that is peculiar to human nature in its corporeal embodiment is said to belong to it. This is specially the aspect of Paul's Epistles and his use of sarx. It is in contrast with the new creation (2 Cor. 5:16,17). It stands in contrast with pneuma, spirit, the divine nature, in a metaphysical and moral sense (Rom. 8:3; Gal. 3:3; 5:17). Thus sarx comes, at length, in distinct and presupposed antithesis to pneuma, to signify --
- (6) The sinful condition of human nature, in and according to its bodily manifestation. So we have 'the flesh of sin' (Rom. 8:3); 'satisfying of the flesh' (Col. 2:23); 'an occasion of the flesh' (Gal. 5:13). Such expressions as 'the mind of the flesh' (Rom. 8:5,7), 'the lusts of the flesh' (Gal. 5:16,24) and the 'wills of the flesh' (Eph. 2:3), may be explained by the fact that sarx denotes sinfully conditioned human nature.

In addition to sarx, 'flesh', we must take note of sarkikos and sarkinos, 'fleshly' and 'fleshy'. Thus we have sarkinos, 2 Corinthians 3:3, 'the fleshy tables of the heart': sarkikos, 'not as spiritual but as carnal' (fleshly) (1 Cor. 3:1). The reading in Romans 7:14 is doubtful. The Received Text reads sarkikos, 'fleshly', but the Critical Texts read sarkinos, 'fleshy'. Textual criticism appears simple until it is attempted, and then it sometimes baffles the keenest research and intuition.

What an awful picture of human nature does this study reveal! But what a blessing beyond words it is to know that the statement can be true of us:

'Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you' (Rom. 8:9).

Romans 6 to 8 has much to say about 'the flesh' and the occurrences are so wonderfully distributed as to form a very complete survey:

Sarx in Romans 6 to 8

A	6:19. The weakness of the flesh.
B	7:5. In the flesh passions of sin.
C	7:18. In my flesh DWELLETH no good thing.
D	7:25. With the flesh I serve the law of sin.
A	8:3. The weakness of the law because of the flesh.
a	8:3. Christ sent in likeness of flesh of sin.
b	8:3. Condemned.
c	8:4. Law's requirements fulfilled.

a	8:5.	The life and mind of the flesh.
	b	8:6. Death.
	c	8:7. Law's requirements unfulfilled.
B	8:8.	In the flesh cannot please God.
C	8:9.	Not in the flesh Spirit of God Dwelleth in you.
	D	8:12,13. Not debtors to the flesh its wages is death.

Its utter weakness, hopeless enmity and incurability are seen at a glance, and a fuller examination will but intensify the conviction that nothing short of a miracle of grace can accomplish salvation for those in such abject bondage.

In Romans 5:6 -10 there is this fourfold description of those for whom Christ died: 'without strength', 'ungodly', 'sinners', 'enemies'. There is a fourfold division of the subject in Romans chapters 5 to 8 and while there may not be an actual parallel, yet weakness (6:19; 8:3), enmity (8:5 -7), sinnership (7:25) and ungodliness (8:8) are very evidently associated with 'the flesh'.

The expression 'in the flesh' is a comprehensive one. In some cases it may merely convey the sense of being alive upon this earth, without any moral significance (1 Cor. 7:28; 2 Cor. 12:7; Gal. 2:20). In Romans 5:12 to 8:39, however, it is the state in which man is found before he is united to the Lord that is referred to, and therefore the expression is there used in a moral sense.

When the apostle says in 7:18 that he knows that in his flesh dwelleth no good thing, he is not speaking of flesh and blood physiologically, but of the carnal man, in whom resides no moral good whatever. It is a comfort to observe the two 'dwellings' of 7:18 and 8:9. The references to the flesh are, however, so interwoven with the argument of the Epistle, that further and fuller exposition is not easy unless we settle down to a careful study of the whole teaching of the section.

FORGIVENESS

Unless and until sin is forgiven, there can be neither life nor peace nor hope, for the wages of sin is death, and there is no peace to the wicked. The limits that such an analysis sets to our inquiry, makes it impossible that those adjuncts to the doctrine of Forgiveness, such as Sacrifice; Atonement (p. 29); Mercy; Justification (p. 410) and the like can be dealt with here in anything like the completeness that their importance demands, but articles devoted to them will be found under these respective headings and should be studied together. According to Ephesians 1:7 the first result of Redemption is 'the forgiveness of sins', and with this passage in the Epistle of our calling we open our investigation. Neither Redemption nor Forgiveness are exclusive to any one calling, being as essential and fundamental to Israel as to the Church. We must, therefore, survey the Hebrew words employed in the Old Testament, the meaning of which is carried over by the Greek equivalents of the New Testament.

Forgiveness. This word translates the Hebrew selichah (Psa. 130:4) which means 'a sending away', and is derived from salach found in verse 3. Other words used are kaphar, 'to cover', the word which gives us the Old Testament term, 'atonement', nasa, 'to lift up', 'to bear', 'to carry'. The

New Testament words are *apoluo*, 'to loose away' (Luke 6:37); *charizomai*, 'to be gracious to' (Eph. 4:32); *aphesis* and *aphiemi*, 'to send or let off or away'. The word used in Ephesians 1:7 is *aphesis*, 'a discharge', 'a setting free as of a prisoner', 'the putting away as of a wife' (Exod. 18:2 LXX), or the 'remission of a debt' (Deut. 15:2 LXX). In the New Testament *aphesis* speaks of (1) the remission or forgiveness of sins (Matt. 26:28; Heb. 9:22; Acts 26:18, etc.), and (2) deliverance, or setting at liberty of captives (Luke 4:18).

Aphiemi from which *aphesis* is derived, has a greater variety of renderings and usages. Perhaps the most primitive of these usages is where it is translated 'cry' (Mark 15:37) and 'yield up' (Matt. 27:50), the idea of sending forth being uppermost. *Aphesis* occurs many times in the LXX, and its usage in the twenty-fifth chapter of Leviticus gives the Scriptural colouring to every one of its occurrences. The great theme of this chapter is 'the Jubilee'. 'And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee (LXX a year of release) unto you: and ye shall return every man unto his possession, and ye shall return every man unto his family' (25:10). *Aphesis* occurs fourteen times in this chapter, where it is usually equivalent to the word Jubilee in the Authorized Version. Land might be sold as a temporary measure against need, but at the Jubilee, if not redeemed before, it reverted to its owner. An Israelite who became a hired servant might serve until the year of Jubilee, but no longer, and at the year of release he returned to his family and his possessions. A Hebrew sold to a foreign resident could be redeemed at any time, but at the Jubilee, under all circumstances, he had to be set free. Josephus states in his Antiquities, that 'debtors are freed from their debt', which the reader will readily associate with the clause concerning forgiveness in the Lord's Prayer. The better to appreciate what this 'forgiveness' of Ephesians 1:7 embraces, we must acquaint ourselves with some features of the manumission of slaves that were customary during the period prior to and during apostolic times. Manumission obviously means, literally 'to send from the hand', where the 'hand' indicates the master, just as 'the soul' and 'the body' often indicate the slave. North, in his Plutarch speaks of the act of Valerius, who, desiring to recompense the bondman Vindicius for his services, 'caused him not only to be manumitted by the whole grant of the people, but made him a free man of the city besides'. The force of many passages in the New Testament is blunted because the word *doulos* is mostly translated 'servant', whereas it means a bond-servant or 'slave'. The principal means of enlightening us today as to the nature and ritual of manumission, comes from the inscriptions at Delphi:

'Among the various ways in which the manumission of a slave could take place by ancient law, we find the solemn rite and fictitious purchase of the slave by some divinity. The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury, the slave having previously paid it in there out of his savings. The slave is now the property of the god; not, however, a slave of the temple, but a *protog*, of the god. Against all the world, especially his former master, he is a completely free man; at the utmost a few pious obligations to his old master are imposed upon him'.

The form in which this manumission was recorded followed a traditional pattern of which the following is a fair sample:

'Date. Apollo the Pythian bought from Sosibus ... for freedom a female slave, whose name is Nicaea ... with a price ... the price he hath received. The purchase, however, Nicaea hath committed unto Apollo, for freedom' (Deissmann).

The reader will recognize the phrases, 'bought with a price' and 'for freedom' which underlie some of the apostle's own teaching. When, therefore, we read, 'in Whom we have redemption through His blood, the forgiveness of sins' in Ephesians 1:7, the uppermost thought is the 'release' from bondage that this redemption has accomplished. Two words are employed by the apostle in Ephesians and Colossians, which are translated 'forgive' namely *aphesis* (from *aphiemi*) the word found in Ephesians 1:7; and *charizomai*, the word found in Ephesians 4:32, Colossians 2:13 and 3:13. 'And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you'. *Charizomai* is obviously derived from *charis*, 'grace', but only in the New Testament does it denote that particular exhibition of grace that issues in the forgiveness of sins; in classical Greek it went no further than expressing a favour, being agreeable and pleasing, but when *charis* was endowed by the New Testament usage with the higher and richer qualities of Gospel 'grace', *charizomai* took upon it the Christian grace of forgiveness. In some passages it still retains its simple meaning of 'giving' as in Luke 7:21 and Galatians 3:18, but the requirement of the context at times compelled the translators to say, 'freely give', as in Romans 8:32, but in the majority of cases, the word is rendered 'forgive'.

It will be observed that whereas *aphesis*, 'forgive' in Ephesians 1:7 is never used of the forgiveness extended by man to man, *charizomai* is used of both God and man. In this dispensation of grace God alone can set free from sin and its consequences, whereas, both God and the believer can and do extend grace to those who have offended. There will be a need to qualify this observation when we come to the consideration of the difference that we should make in the employment of the two words, 'forgiveness' and 'pardon'. Originally both words were synonymous, for they differ only in the fact that forgiveness is derived from the Anglo-Saxon *forgifan*, and pardon from the Latin *per*, 'for', *dono*, 'give', but in usage they have become slightly separated, so that in some cases 'pardon' could be used where 'forgiveness' would be inaccurate. Pardon is an official warrant remitting a crime, and in law it is the prerogative of the king, this pardon being absolute or conditional as the Sovereign shall please. Crabb says 'forgive is the familiar term; pardon is adapted to the serious style. Individuals forgive each other personal offences; they pardon offences against law and morals'. These differences are by no means academic, they belong to the essential difference between the Gospel of the Kingdom, as seen at work in Matthew, and the Gospel of the Grace of God, as seen in the ministry of Paul. Take, for example, the parable of the unforgiving servant. He was frankly forgiven (or pardoned) a great debt which he owed to the king, but upon the report being made of his uncharitable conduct to a fellow servant, he was called back into the royal presence, the forgiveness was rescinded, he was cast into the prison there to remain until he should pay all that was owing. It is, therefore, essential that we observe the difference between the pardon of a king, and forgiveness under the Gospel of Grace. The Saviour leaves us in no doubt as to the 'moral' of this parable:

'So Likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses' (Matt. 18:35).

It is this feature that makes the prayer of Matthew 6:9 -13 impossible for the dispensation of grace:

'And forgive us our debts, As We forgive our debtors' (Matt. 6:12),

and lest we should soften down this comparison, the Lord picked out from this prayer this one clause which He expands along the lines of the parable of the eighteenth chapter:

'For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses' (Matt. 6:14,15).

This is explicit, uncompromising and final. If this kingdom principle be carried over into the dispensation of grace it will work havoc.

On one occasion, it was our privilege to hear Archibald Brown preach on the parable of the unforgiving servant. Or perhaps we ought to say, he thought he was preaching on that subject. His theology and his conception of grace, however, prevented him, and we had the joy of hearing this fine preacher continually referring to Matthew, chapter 18, but preaching from his own heart acquaintance with Romans and Ephesians. In Matthew we have the royal pardon, the pardon of a king, and in many cases, if not in all, it is conditional. In the present dispensation of grace we have Divine forgiveness, which is unconditional, can never be rescinded, and while it should lead all who are so freely forgiven to extend a similar forgiveness to their fellows, this extension is by no means a condition as it was in Matthew 6 and 18:35.

'"God in Christ" (ho Theos en Christo, not as in the Authorized Version "for Christ's sake") "forgave you" (echarisato humin not as the A.V. "hath forgiven you")' (Eph. 4:32).

'It is the historical fact of Christ once for all putting away sin by the sacrifice of Himself, which is alluded to, so that we are not to attempt to change the meaning into a future event as Thou, Lord, for Christ's sake, hath promised to forgive us' (Family prayers by the Bishop of London, p. 43, Alford). In Colossians the case is stated with similar precision:

'And you ... hath He quickened together with Him, having forgiven you all trespasses' (Col. 2:13).

Here again the aorist participle looks back to an act of God wrought once and for all in Christ. The atmosphere of the Gospel according to Matthew is that associated with a royal throne and with clemency extended by royal prerogative, whereas, in the great Epistle to the Romans, upon which the present dispensation is erected, the atmosphere is that of a court of law; the one forgiven is not simply discharged as an act of clemency, he goes out Acquitted, he is Justified, he has a Standing before God in Christ, and these are priceless, fundamental and radical differences which no amount of pleading can alter, or zeal exonerate.

The following words are translated 'forgive', 'pardon' and 'remission or remit' in the Scriptures.

Kaphar. 'Forgave their iniquity' (Psa. 78:38). The first occurrence of kaphar is in Genesis 6:14, where it is translated 'pitch', the second is

in Genesis 32:20, where it is translated 'appease'. 'To make an atonement' accounts for the majority of occurrences, and makes it very plain that forgiveness of sins rests squarely on the Sacrifice once offered by Christ. For a fuller analysis, see Atonement (p. 29).

Nasa. This word means 'to bear', 'Forgive all my sins' (Psa. 25:18). It is translated 'to lift up' more than all other renderings put together, and graphically sets before the mind the release from an intolerable burden, a figure that appealed so strongly to John Bunyan when he wrote *The Pilgrim's Progress*.

The reader will have noticed, that where the A.V. reads at Genesis 4:13: 'My punishment is greater than I can bear', the margin reads: 'Mine iniquity is greater than that it may be forgiven'.

To the Hebrew mind iniquity and its punishment were but two sides of one proposition, even as forgiveness is inconceivable apart from the 'bearing of sin'. 'He bare the sin of many' (Isa. 53:12) uses the same Hebrew word nasa.

Salach. This Hebrew word means 'to send away, to let go', and is used by Solomon when he prayed, 'When Thou hearest, forgive' (1 Kings 8:30). It is translated either 'forgive' or 'pardon' in all its occurrences.

Ratsah. 'To be pleasing, or accepted'. 'Her iniquity is pardoned' (Isa. 40:2). In this case the translation 'pardon' which occurs only once, is perhaps unnecessary. Acceptance presupposes pardon, and where there is unforgiven sin, access and acceptance must be unknown.

We come now to the New Testament and find that three Greek words are translated 'forgive' or 'forgiveness'.

Apoluo. This Greek word means 'to loose away', 'forgive' (Luke 6:37). This word is translated 'forgive' but twice. It is rendered 'release', 'divorce', 'set at liberty', which gives a good idea of its intention.

Charizomai, 'to be gracious to', 'forgiving one another' (Eph. 4:32).

Aphiemi, 'to send, let off, or away'. 'To forgive' (1 John 1:9). The English word 'remission' is the translation of the Greek aphesis in all places except Romans 3:25 where it translates paresis, 'passing by'.

The words of David in Psalm 32:1,2 are quoted by Paul in Romans 4:7 and a consideration of the terms employed in this passage will help us:

'Blessed is he whose transgression is forgiven, whose sin is covered'.

In the estimate of both David and of Paul, 'forgiven' sin is 'covered' sin. This 'covering' is the Hebrew kasah, 'to cover nakedness' (Gen. 9:23) but not to 'cover up' (Prov. 28:13). Our first parents attempted the one, the Lord, by the coats of skin, accomplished the other. Transgressions can be 'blotted out' (Isa. 43:25), and this act of blotting out is equivalent to the cancellation of the account, as in Colossians 2:14, 'Blotting out ... nailing it':

'A crossed book will not stand good in law, because the crossing of the book implies the satisfaction of the debt'.*

* Author unknown

Psalm 51 is the sequel to Psalm 32 and there David not only speaks of 'blotting out' his sin from the account before God, but of 'washing' and 'cleansing', referring not only to the legal aspect of his sin, but to its defilement. The one cancellation is by Justification, the other by Sanctification, and both of these blessed aspects of the work of grace are focused upon the forgiveness of sins (see Justification by Faith, p. 410; and Sanctification7):

'Who can forgive sins, but God alone?' (Luke 5:21).

'Thou, Lord, art good, and ready to forgive; and plenteous in mercy' (Psa. 86:5).

'Remission is the creditor's act, not the debtor's, forgiveness is pre-eminently an act of mercy'.*

So intimately linked are mercy and forgiveness that where Hebrews 8:12 reads, 'I will be Merciful to their unrighteousness', Jeremiah 31:34 reads, 'I will Forgive their iniquity'. Justice may demand retribution. Holiness may not look upon sin, but love will provide the ransom, and mercy prompts the wondrous scheme of redeeming love. David knew this blessed truth, as Psalm 51 reveals. He opens with a plea for mercy:

'Have mercy ... lovingkindness ... multitude of Thy tender mercies',

but at the same time he declares that his tongue shall sing aloud of God's 'righteousness', for while mercy is the moving cause, man's forgiveness is not at the expense of righteousness; mercy that prompted the heart of God, provided also a blood -sprinkled mercy -seat, for it is universally true 'without shedding of blood is no remission' (Heb. 9:22). The following extracts will, we trust, justify the space allotted. First we quote from Dennison's book, The Sacrifice for Sin:

'Now here is something of the way in which you are in the habit of regarding the matter. One friend (you say) having injured another, comes and pleads -- "I know I have offended you; but do forgive me, do not be angry with me, and I will never do so again"; upon which the whole matter is settled and ended. Very true (I answer), but there is no law in such a case. Or (you continue) a son, after all manner of wandering and offence, returns to his home, saying, "Father, I have shamefully transgressed; the thought of it cuts me through; but forgive me this time; do not punish me, though I know I deserve it; but try to forget the offence, and you will see what a son I will henceforth be to you". "Oh, my son", (says the father,) "why speak of punishment now? Surely you have punished both yourself and me enough already. Forgive? forget? of course I do. Displeased? punish? -- impossible". And now, "Like as a father pitieth his children, so the Lord pitieth them that fear Him". Again, I answer -- There is no law in all this. "No law?" you say, "why there is surely the law of love; is not that the highest and most sacred of all law? Is not God love? Is He not infinitely more compassionate, and ready to welcome us, than we can ever be to welcome ours? Talk of compensation, indeed! And what compensation does the father want on that day, other than he actually gets from his

penitent wanderer? Or substitution! The idea is abhorrent to every feeling of the heart -- the thing is an impossibility"!

'Now all this is very beautiful; or rather would be so, if only it were true. But it is not the view that God's word gives of God. For that little sentence or clause, and that parable, of which so much is made, are really only parts of a whole; and cannot mean anything really different from the whole itself. As to some of the features, indeed, which mark the two cases, the human and the divine, there is, in regard to feeling and result, a very important analogy. As to the position of the parties, and the procedure in the matter of acceptance, the difference is just as marked. That imaginary father, I repeat, never was a law-giver. His authority at the most is only a delegated thing, to be exercised by him as the subject of Another -- he himself all the time being only the fellow -creature and fellow -subject of his own son. Such authority, in fact, is only a stewardship, not a lordship; a trust for the benefit of a minor, not a dominion for the exalting of the holder. Such a difference in position will surely make a difference in practice, when the question comes to be as to the fitting attitude towards a returning prodigal -- of the earthly father, on the one hand, and of the heavenly on the other.

'This is one difference; here is another. That earthly father being no lord, judge, or magistrate, has never had to take one judicial step, or utter one word of a judicial kind, against his erring child. He has never had the prodigal to his bar, so as to pronounce in his hearing the word "banishment" or "death". The heavenly Father has actually declared "the whole world to be guilty before Him" -- has adjudged every sinner to the death which is sin's wages. So far each has been acting in character, according to his proper nature -- whether as that of a mortal man, or of the almighty, everlasting Lord. Will it be strange if these differences in regard to authority and judgment should lead to a corresponding difference in regard to reconciliation and acceptance? Hence, one difference more. That earthly father never had to give a ransom for the forfeited life of a sentenced son -- never had to harmonize a decision which said, "Thou shalt die" with a heart which "desired not his death" -- never gave up an elder son that he might save the younger. The heavenly Father has done all this -- or rather something which is but faintly suggested by such ideas -- something (be it what it may) in consequence of which "He may be just, even when justifying him that believeth"'. .

Secondly, the sturdy sanity of the Puritan, Charnock, may help to preserve our balance as we think of the wonder of grace, and the enormity of sin:

'The nature of sin is not taken away. Justification is a relative change of the person, not of the sin; for though God will not by an act of His justice punish the person pardoned, yet by His holiness He cannot but hate the sin, because though it be pardoned, it is still contrary to God, and enmity against Him. It is not a change of the native malice of the sin, but a non -imputation of it to the offender. Though the person sinning be free from any indictment, yet sin is not freed from its malitia, and opposition to God. For though the law doth not condemn a justified person because he is translated into another state, yet it condemns the acts of sin, though the guilt of those acts does not redound upon the person to bring the wrath of God upon him.

Though David had the sins of murder and adultery pardoned, yet this pardon did not make David a righteous person in those acts, for it was murder and adultery still, and the change was not in his sin, but in his soul and state'.

'The demerit of sin is not taken away. As pardon does not alter sin's nature, so neither doth it alter sin's demerit, for to merit damnation belongs to the nature of it; so that we may look upon ourselves as deserving hell, though the sin whereby we deserve it be remitted. Pardon frees us from actual condemnation, but not, as considered in our own persons, from the desert of condemnation. As when a king pardons a thief, he doth not make the theft to become formally no theft, or to be meritoriously no capital crime. Upon those two grounds of the nature and demerit of sin, a justified person is to bewail it, and I question not but the consideration of this doth add to the triumph and hallelujahs of the glorified souls, whose chief work being to praise God for redemption, they cannot but think of the nature and demerit of that from which they were redeemed'.

'The guilt of sin, or obligation to punishment, is taken away by pardon. Sin committed doth presently by virtue of the law transgressed bind over the sinner to death; but pardon makes void this obligation, so that God no longer accounts us persons obnoxious to Him. *Peccatum remitti non aliud est quam non imputari ad poenam.** It is revoking the sentence of the law against the sinner; and God renouncing upon the account of the satisfaction made by Christ to His justice, any right to punish a believer, doth actually discharge him upon his believing from that sentence of the law under which he lay in the state of unbelief; and also as He parts with this right to punish, so He confers a right upon a believer humbly to challenge it, upon the account of the satisfaction wrought by his surety. God hath not only in His own mind and resolution parted with this right of punishing, but also gives an express declaration of His will; "God was in Christ reconciling the world unto Himself", 2 Corinthians 5:19, i.e. openly renouncing, upon Christ's account, the right to punish; whence follows the non - imputation of sin, Not imputing their trespasses unto them. The justice of God will not suffer that sin which is pardoned should be punished; for can that be justice in a prince to pardon a thief, and yet to bring him to the gallows for that fact? Though the malefactor doth justly deserve it, yet after a pardon and the word passed, it is not justly inflicted. God indeed doth punish for that sin which is pardoned. Though Nathan by God's commission had declared David's sin pardoned, yet it was declared, "The sword shall never depart from thy house"' (2 Sam. 12:10).

* Durant lib. 4. dict. 1. q.7. For sin to be pardoned is nothing else but not to be imputed in order to punishment.

Other phases of this gracious theme will necessarily demand an exposition, but these find their place in such articles as Sacrifice⁷; Atonement (p. 29); Redemption⁷; Justification by Faith (p. 410); and Sanctification⁷, all of which are deeply concerned with the forgiveness of sin Found. This word has a wide range of meanings, but we will not stay to examine them all. We speak of a thing being found after it has been lost, and this very gracious aspect of the word is set forth in parable form in Luke 15, where the lost sheep, the lost coin and the lost son are

the symbols used. To 'find out' suggests inquiry and discovery, but we must ever remember in all our searching the words of Elihu who said:

'Touching the Almighty, we cannot find Him out' (Job 37:23),

a position already reached by Zophar who said:

'Canst thou by searching find out God? canst thou find out the Almighty unto perfection?' (Job 11:7).

We have the encouragement of Matthew 7:7 that those who seek shall find. Our special interest, however, is in those passages which suggest a legal finding. The most dramatic use of this term, perhaps, is that which is described in Daniel 5. The words written on the wall were in the ordinary Chaldee language. It was not, therefore, their literal meaning but their significance that baffled the king and his wise men.

Mene. The word occurs in Daniel 2:24,49 and 3:12 where it is translated 'ordained' and 'set' and in 1:5,10 and 11 'appoint' and 'set'. It is possible that Belshazzar and his wise men, when they looked at the word mene, would associate it with none other than the god of that name, which meant the god of destiny, and is written Manu on the Assyrian inscriptions. Isaiah 65:11,12 says: 'But ye are they that forsake the Lord ... and furnish the drink offering unto Mene (see margin); therefore will I number (Heb. manithi) you to the sword'. Here we have a paronomasia on the two words mene and manithi, similar to Daniel 5, where a double reference may have been intended. There was a 'wonderful Numberer' (Palmoni*), (Dan. 8:13), of Whom the god Mene was but a pagan shadow, Who had indeed numbered the days of Belshazzar: 'God hath numbered thy kingdom, and finished it' (Dan. 5:26).

* See E.W. Bullinger's Number in Scripture, p. 20.

Tekel is the Chaldee equivalent of the Hebrew shakal, 'to weigh', from which comes shekel, a weight. With the prefix 'm' the word becomes mishkolet, 'the plummet', as in Isaiah 28:17, 'Judgment also will I lay to the line, and righteousness to the plummet'. 'Thou art weighed in the balances, and art found wanting' (Dan. 5:27).

Peres. -- Many readers of the English Version are somewhat puzzled when they come to this third word. The actual writing on the wall being upharsin, therefore how is it that Daniel says, peres? The answer is simple. The actual words translated as they stand are 'numbered, numbered, weighed and divided'. 'And' is represented by the letter 'u' and this letter coming before the letter 'p' softens it, making it for the time being 'ph'. The letters in are merely an ending, equivalent, so far as our language can afford a parallel, to 'en' as in broken, or 'ing' as in dividing. Now no one would look in the dictionary for the words 'and divided', the 'and' would naturally be omitted. Again, it is usual to look for the infinitive, 'to divide', rather than, for instance, 'dividing' or 'divided'. This is what Daniel did. He omitted the vav, 'and', let the 'ph' go back to 'p', omitted the ending 'in', and took the true word peres.

Just as we saw in Isaiah 65:11,12 that meni, as well as being a verb, was a proper noun, so we find peres not only means 'divided', but is the name for 'Persian', the word thereby revealing by whom the kingdom was to be divided or taken. A parallel might be put in these terms, 'You will be

scotched', thus conveying the idea that a Scot would do the scotching. Similarly, this play could be made upon the names, China, Ham, Greece, Turkey, etc. So it was that Daniel, who, it must be remembered, was interpreting not merely the words written, took the word peres in its double significance:

'Thy kingdom is divided, and given to the Medes and Persians' (Dan. 5:28).

'In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old' (Dan. 5:30,31).

Belshazzar not only stands condemned as an individual, but he is, in turn, a type both of the last Babylonian ruler and of the Gentile world. Look at the parallels that there are between the indictment of Belshazzar by Daniel, and the indictment of the Gentile world by Paul:

Daniel 5:22 -28	Romans 1:20 -26
'Thou knewest all this'.	'When they knew God'.
'Hast thou not glorified'.	'They glorified Him not as God'.
'Gods of silver, and gold ... which see not, nor hear, nor know'.	'An image made like to corruptible man, and to birds, and fourfooted beasts and creeping things'.
'Thou ... hast not humbled thy heart'.	'Their foolish heart was darkened. Professing themselves to be wise, they became fools'.
'The Lord of heaven'.	'His eternal power and Godhead'.
'Numbered ... weighed ... divided'.	'God also gave them up'.

Foundation. We are not dealing with the words 'before, or since the foundation of the World'. These have been considered in the article on Ephesians1 and one entitled, Overthrow or Foundation?7 to which the interested reader is directed.

There is no need to emphasize the fundamental nature of a foundation, and it was the recognition of this obvious fact that made it necessary, that the Dispensational, Analysis should be followed by the Doctrinal, even though for obvious reasons, we cannot occupy so much space.

The Psalmist expresses the conviction of us all, 'If the foundations be destroyed, what can the righteous do?' (Psa. 11:3). One fact perhaps needs stressing at the outset. The word 'foundation' is a relative term. Bread is not food if it be wasted. Bread is only the staff of life if it is eaten. Granite rock or reinforced concrete may cumber the ground and be an insufferable nuisance, certainly not a 'foundation' if subsequent building is never carried out. It is one thing to be keen on 'fundamentals' but at long

last no one really believes the Scriptures unless he obeys them, the mere assent to the doctrine of Inspiration is not sufficient. It is the testimony of the Saviour Himself that a wise builder 'digs deep' and lays his foundation upon a 'rock' (Luke 6:48). The future glory and everlasting blessedness of Israel depends upon the foundation upon which these blessings rest. If they rest on the promise they made at the foot of Mount Sinai, 'All that the Lord hath spoken we will do' (Exod. 19:8), then failure and disaster is a foregone conclusion. The Lord's provision is expressed in the words of Isaiah 28:16, 'Behold I lay in Zion for a foundation (1) A Stone, (2) A tried Stone, (3) A precious Corner Stone, (4) A sure Foundation indeed'.

It would be pardonable if we believed that the foundations of the earth, being laid by the Lord Himself, were lasting, but that belief would be dispelled if we realized that only by Redemption will heaven and earth stand unmoveable and lasting. This is so true, that when the apostle would prepare his Hebrew readers for the shock they would have when they realized that their priesthood, sacrifices, offerings and covenant were to 'wax old' and 'vanish away' (Heb. 8:13), he quoted Psalm 102:25 -27:

'And, Thou, Lord, in the beginning hath laid the foundation of the earth; and the heavens are the works of Thine hands: They Shall Perish ... They All Shall Wax Old ... They Shall Be Changed' (Heb. 1:10 -12).

Over against the transient nature of creation itself, the apostle places Christ, even as he does throughout the rest of the Epistle to the Hebrews, when facing the equal transience of the law, saying, 'But Thou remainest ... but Thou art the same, and Thy years shall not fail', coming back to the same blessed theme at the close of the Epistle saying, 'Jesus Christ the same yesterday, and today, and for ever' (Heb. 13:8). If the reader will turn to the article, Pleroma³ and spread out the chart at the end of the book, the following notes need not be unduly lengthened. Job 38 contains the expostulation of the Almighty with him, saying, 'Where wast thou when I laid the foundations of the earth?', and then follow words that give a further reason why the present heavens and earth will not endure for ever. The word translated 'foundation' in verse 6, 'Whereupon are the foundations thereof fastened?' is the Hebrew word eden, translated fifty -two times, 'socket' in the law of Moses, and referring always to the silver sockets made of the redemption shekels upon which the Tabernacle rested in the wilderness. The choice of this word in Job 38 not only indicates that the present heaven and earth is a vast tabernacle, but by so doing, makes it certain that like a tent or tabernacle it is not intended to last for ever.

We come to the New Testament and there, in 1 Corinthians 3:10,11, we have the assurance we need, 'According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation ... other foundation can no man lay than that which is laid, which is Jesus Christ'.

'On Christ the solid rock I stand,
All other ground is sinking sand'.

After reading 1 Corinthians 3:10,11, Ephesians 2:20 seems to contain a contradiction, 'the foundation of the apostles and prophets'. Here, however, Jesus Christ is said to be 'the chief Corner Stone', vast enough and firm enough for both Paul and Peter to build upon (1 Pet. 2:6). The apostles and prophets appointed by the ascended Christ, were for 'the readjusting of the saints' (as the word 'perfecting' here means, Eph. 4:12), and to this new foundation laying Ephesians 2:20 refers.

The ministry of Ephesians 4:11 is divided into two groups, thus:

Apostles and prophets.	Inspired and foundational.
Evangelists, pastors and teachers.	Uninspired and continuous.

In 2 Timothy, the successor to Paul is the evangelist (2 Tim. 4:5,6), and the successor to the prophets is the teacher (2 Tim. 2:2).

Another use of the figure of a foundation is found in 2 Timothy 2:19, 'Nevertheless the foundation of God standeth sure'. The R.V. reads here, 'Howbeit the firm foundation of God standeth'. We have already referred to 1 Corinthians 3:10,11 and the following comparison with 2 Timothy, chapter 2, may be helpful:

1 Corinthians 3 and 15	2 Timothy 2
The foundation (3:10,11).	The foundation (19).
Gold, silver, wood, etc. (3:12).	Gold, silver, wood, etc. (20).
The trial dokimazo (3:13).	The approval dokimos (15).
Reward, or suffer loss (3:14,15).	Show (paristemi) the judgment seat (15).
Work abides (3:13,14).	Workman that need not be ashamed (15,21).
He himself shall be saved (3:15).	The Lord knoweth them that are His (19).
Resurrection doubted (15:12).	Resurrection misplaced (18).

We are left in no doubt, in 1 Corinthians 3, as to the Foundation intended there; it is Christ, 'for other Foundation can no man lay'. Neither should we have doubt when we read 2 Timothy 2:19. Yet many wise and good men have entertained many varied ideas on this point. Perhaps the most insidious is that which confuses the foundation with the superstructure, and, relying upon the A.V. of 1 Timothy 3:15, speaks of the foundation as though it could be the Church. If we rest satisfied with the A.V. rendering of 1 Timothy 3:15 we may be found among those who maintain that 'the church is the pillar and ground of truth', but if we go beneath the surface, we shall find sufficient evidence to revise such an idea. First of all, this Church of 1 Timothy 3:15 is not conceived of as the spiritual, universal church, but is called 'the house of God', concerning which Timothy was exhorted and instructed as to how he should behave himself when present 'in it', and this fifteenth verse is at the conclusion of a section entirely devoted to a local church, probably held in the house of a bishop (1 Tim. 3:1-5). Now it is unbelievable that such an assembly should ever be indicated as 'the pillar and ground of truth'. Nowhere in the whole range of New Testament teaching is such an idea to be found. If we ignore the punctuation of the English versions, recognize the fact that a change of theme is indicated in 3:16, omit the article that has been added by the A.V., we shall arrive at the following:

'... how thou oughtest to behave thyself in the house of God, which is the church of the living God. A pillar and ground of the truth, and confessedly great is the mystery of godliness' (1 Tim. 3:15,16).

It is Christ Himself Who is the Pillar and Ground of the truth, even as He is the Foundation of 1 Corinthians 3:10,11 and of 2 Timothy 2:19. This foundation is 'firm' and 'sure'. There is no possibility of Him ever failing. The only room for doubt is connected with the building erected by the believer, which building is likened in 1 Corinthians to erections made of gold, silver, precious stones, wood, hay and stubble; and by a change in the figure, the likeness is to that of gold, silver, wood and earthen vessels in 2 Timothy, chapter 2. Consequently our attention is directed in 2 Timothy 2:19 not to the foundation, about which no doubt is entertained, but to the seal that is found upon it. There is an interesting note in Calmet's Dictionary which we transcribe:

'Among the representations of seals collected by Mr. Taylor, is one from Tavernier, being that of the first minister of state of some oriental prince. The seal, in the original, is set on the back of the patent, no man daring to affix his seal on the same side as the King; and this, Mr. Taylor thinks, may give the true bearing of the apostle's expression (2 Tim. 2:19), The foundation of God standeth sure having this motto around the seal -- this inscription, "The Lord knoweth them who are His". And this inscription is on the enclosed, the folded, side of the patent, not visible to us: whereas, on the open side, the exposed part of the patent, is the counter -inscription, "Let all who name the name of Christ depart from iniquity"'.

Here we have in the two inscriptions of this seal, the two great doctrines of Divine sovereignty and human responsibility brought together. We are encouraged as we realize that we are known to the Lord, but this fundamental truth is stated but not elaborated. In this passage the apostle is enforcing the necessity for those who know they were chosen before the overthrow of the world (Eph. 1:4), and whose calling goes back before the age times (2 Tim. 1:9), to act accordingly and to realize that such a calling and such a choice necessitates that there shall be no conscious compromise with iniquity, even though it mean the 'shunning' and 'avoiding' of believers by reason of their evil doctrine.

The present volume of this Alphabetical Analysis is devoted to Doctrine, as we could not feel happy in issuing the volumes devoted to the dispensational aspect without some assurance being given to the reader of our complete acceptance of the fundamentals of the Faith. While we stress, and rightly so, the command to 'Rightly Divide the Word of truth', we must stress equally and with priority the fact that we must 'Rightly divide the Word of Truth'. For the purposes of study we can consider these as separate items, but in reality they are as inseparable as the two sides of a penny. Like many another Scriptural term, the word foundation is relative. Where no building is erected, a solid rock, or a mass of concrete may be an insufferable nuisance, but it certainly is not a foundation. (For the teaching of 1 Cor. 3:10 -15 with its emphasis upon building and works, see Judgment Seat, 2,6).

Freedom. 'The words, liberty and freedom are often used interchangeably. Properly speaking, however, liberty hints at previous restraint, freedom does not; hence a slave is set at liberty, not at freedom, whilst a rude man

expresses his sentiments, not with too much liberty, but with too much freedom' (Lloyd's Encyclopaedic Dictionary).

The Greek words translated 'free', 'freedom' or 'liberty' in the New Testament are:

- (1) Eleutheros, the adjective describing one who can go where he will.
- (2) Eleutheroo, the verb, to free, set at liberty.
- (3) Apeleutheros, the noun, an emancipated slave.
- (4) Eleutheria, translated 'liberty'.
- (5) Anesis, a letting loose, relaxation, as of cords.
- (6) Aphesis, remission, deliverance, forgiveness.
- (7) Exousia, authority, the right to do anything.
- (8) Parrhesia, freeness of speech, frankness.
- (9) Apoluo, to let loose, unbind, set at liberty.
- (10) Dikaioo, to set forth as righteous, to justify.
- (11) Politeia, the relation and rights of citizenship.
- (12) Dorean, freely, gratis, as a free gift.

We shall not attempt to examine in extenso every one of these references, we set them out in order that the reader may see the range of the subject.

As the words 'freedom' and 'liberty' have a fairly wide connotation, we will note next the background, the alternatives provided by the Scriptures to this blessed state.

'Whether ... bond or free'; 'There is neither bond nor free'; 'Barbarian, Scythian, bond (nor) free' (1 Cor. 12:13; Gal. 3:28; Col. 3:11). The great type of deliverance, the Passover and the Exodus, had as its background 'bondage' (Exod. 1:14; 6:6), and Egypt is referred to again and again as 'the house of bondage'. In the New Testament there is not only mentioned the literal and physical bondage of slavery, but the bondage of sin (Rom. 6:20); of the fear of death (Heb. 2:15); of subjection to a ceremonial system (Gal. 2:4; 4:3). The fact that the word 'slave' does not occur in the A.V. and that doulos is nearly always translated 'servant' instead of 'bond - servant' or 'slave', has robbed the reader of much valuable help to the true understanding both of the condition of sin, and of its most blessed deliverance, namely:

'The metaphor of our redemption by Christ from the slavery of sin, the law and idols -- a metaphor influenced by the customs and technical formulae of sacred manumissions of antiquity' (Deissmann, Light from the Ancient East).

Manumission is from manu, 'from the hand' and mitto, 'to send',

'Manumission is properly when the lord makes a deed to his villeine to enfranchise him by this word, manumittere' (Coke).

This is the pronouncement of Sir Edward Coke, a celebrated judge (a.d. 1549 -1634). Behind the references to freedom in the New Testament lies the practice of manumission that was in force during the lifetime of the apostle Paul, and it is to the evidences available of that custom we again turn our attention, even though the matter has been dealt with earlier (pp. 54 and 215) :

'Inscriptions at Delphi have been the principal means of enlightening us concerning the nature and ritual of manumission, with a religious object in ancient times' (Deissmann).

Among the ways in which a slave could attain his freedom, we find the solemn rite of fictitious purchase of the slave by some divinity. What actually happened is, that the slave having deposited enough of his savings at the temple, the owner comes forward and goes through a form of selling his slave to the god, but this was simply to save the owner's face. When this transaction was done, the slave was a completely free man. Here is one such formula of manumission preserved at Delphi and belonging to the period 200 - 199 b.c.:

Date. Apollo the Pythian Bought from Sosibus ... For Freedom, a female slave ... With a Price.

Galatians 5:1,13 can read:

'For freedom did Christ set us free ... ye were called for freedom', and 1 Corinthians reminds us that we are 'bought with a price'. In these words we have the literal words of this manumission. In many of these records, the enfranchised slave is expressly allowed to 'do the things that he will', words echoed in Galatians 5:17 where a possible relapse is envisaged, 'that ye may not do the things that ye would'.

These manumissions also expressly forbid that any one thus enfranchised shall ever 'be made a slave' again (see Gal. 2:4; 5:1). How the heart of the redeemed in those days must have thrilled at the well-known words now invested with such glorious new meaning, 'Ye were bought with a price, become not slaves of men' (1 Cor. 7:23). When the word 'ransom' was used in such times, it would be impossible not to associate it with the price that had been paid, and the word lutron, 'ransom' is found in the Oxyrhynchus Papyrus in connection with the manumission of slaves. We will quote again from Deissmann:

'For the poor saints at Corinth, among whom there were certainly some slaves, he could not have found a more popular illustration of the past and present work of the Lord. A Christian slave of Corinth going up the path to the Acrocorinthus about Eastertide, when St. Paul's letters arrived, would see ... the snowy peak of Parnassus ... the shrines of Apollo, or Serapis, or Asclepius the Healer bought slaves with a price, for freedom. Then in the evening assembly was read the letter lately received from Ephesus, and straightway the new Healer was present in spirit with His worshippers, giving freedom from another slavery, redeeming with a price the bondmen of sin and the law -- and that price no pious fiction, received by Him out of the hard-earned denarii of the slave, but paid by Himself with the redemption-money of His ... self-sacrifice, rousing up for freedom those who languished in slavery'.

Turning to Romans 6:7 we read:

'For he that is dead is freed from sin'.

The passage opens with no condemnation (Rom. 5:16,18), and proceeds to show the close association of the believer with the Saviour in His death and resurrection. So close is this association that the apostle said, 'Knowing this, that our old man was crucified with Him' (Rom. 6:6), the state of being 'freed from sin' flowing directly from this. While all that we have just seen concerning the manumission of a slave is here, there is more. This manumission took place in a temple, but the reference in Romans 6 took place in a court of law. The word 'freed' here is dikaios, one of a number of words derived from the word 'righteous' and meaning 'justified'. The word occurs fifteen times in Romans, and with the one exception of Romans 6:7 it is translated 'justify'. For example: 'Being justified freely'; 'Therefore being justified'; 'It is God that justifieth'. And so the word is translated in the R.V. of Romans 6:7. Moffatt renders the passage:

'For once dead, a man is absolved from the claims of sin',

which gives both 'free' and 'justify' a place.

We must defer further notes until we come to Justification, but we must pause to observe that the freedom or liberty enjoyed by the believer is not because he has been excused by an indulgent parent, but because he has been acquitted by a Judge, and that acquittal is grounded on the 'price' or 'ransom' we have previously considered. Passing some other words translated 'free' we come to dorean, 'Being justified freely by His grace' (Rom. 3:24). The Greek word evidently belongs to a group that means a 'gift' of which there are about twentyfour variants and compounds. Dorean itself is once translated 'without a cause' (John 15:25), and Moffatt, knowing this, gives the extraordinary translation of Romans 3:24, 'But they are justified for nothing by His grace through the ransom provided in Christ Jesus'. The reader who has already perused our notes on Forgiveness (p. 213) will observe with added interest that aphesis, so translated in Ephesians 1:7, is included in the list (No. 6 p. 232) of words that mean to set at liberty, to make free.

Emancipated slaves break forth into singing and the reader may appreciate, therefore, the one or two verses extracted from our Hymn Book:

	'There is fulness of freedom, no fetters can bind
	The soul that the Spirit of Truth has set free; When the light of God's Word has illumined the mind, There is full, unalloyed, and complete liberty',
and	
	'Separated for the Father,
	Saved to serve the Holy One, Man -made bonds and fetters vanish
	In His well -beloved Son',
or	
	'Made free from sin, since grace doth reign, In holy liberty;
	May Thy great love, O Christ, constrain

for it is the Truth that makes us free (John 8:32), even as failure to acknowledge the Truth puts one in fetters (2 Tim. 2:25,26), (see Acknowledgel). Moreover, while all things may be lawful for Christ's freeman, liberty must never become synonymous with licence (Gal. 5:13).

Garrison.

'In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison' (2 Cor. 11:32).

While this passage is of great moment in the life story of Paul, it is of no direct doctrinal significance here, the only reason for its inclusion in this analysis is its employment in Philippians where we read:

'And the peace of God, which passeth all understanding, shall keep (keep as a garrison of soldiers) your hearts and minds through Christ Jesus' (Phil. 4:7).

For fuller consideration of this passage, see Peace7.

Genealogy. First under this heading we will consider the 'Generations' set out in Genesis. The actual word 'generation' occurs eleven times in the book of Genesis, and the structure of the book conforms to the distribution of the term. The following transcript from The Companion Bible (p. 1) makes this aspect of the subject quite clear:

Extended Alternation and Introversion		
A	The heavens and the earth (2:2 to 4:26).	} Mankind in General.
B	Adam (5:1 to 6:8).	
C	Noah (6:9 to 9:29).	
D	The Sons of Noah (10:1 to 11:9).	
E	Shem (11:10 -26).	
F	Terah (11:27 to 25:11).	
A	Ishmael (25:12 -18).	} The Chosen people.
B	Isaac (25:19 to 35 :29).	
C	Esau (36:1 -8).	
D	The sons of Esau (36:9 -43).	
E	Jacob (37:1 to 50:26).	

Throughout the Scriptures it will be found that a structure places in correspondence items of truth that either echo each other, or expand and expound that which is unexpressed in the original corresponding number. If this is so, must we not ask as we look at the structure quoted above, what fellowship is there between A The heavens and the earth, and A Ishmael? How does 'Esau' expand, expound or echo anything said of 'Noah'? Again, is it correct to bracket together under the heading, 'The Chosen People' both Ishmael and Isaac? or Esau and his sons? While it is true that the word 'generations' occurs eleven times in Genesis, it is of the utmost importance that we do not allow this fact to obscure the presence of many other

genealogies. In all there are twenty -seven genealogies in addition to the eleven generations that must be included if we are to perceive the extreme value of this opening book of revealed Truth. The eleven generations taken by themselves are definite links in a chain that unites Adam with Israel and carries the purpose forward, but the book of Genesis speaks of tares as well as wheat, and these records must be kept distinct. Extracting from this long list those generations which record the history of the true seed, we find that there are seven such genealogies:

The generations of the heaven and the earth. The book of the generations of Adam. The generations of Noah.	
The generations of Shem.	The true seed.
The generations of Terah. The generations of Isaac. The generations of Jacob.	

We will now set out the list of genealogies of those other than the direct line:

Cain (Gen. 4:16 -24). Ends in Lamech.

The sons of God and the daughters of men (Gen. 6:1 -4). Two irruptions of fallen angels with their progeny the Rephaim, the Giants and the Canaanites.

Sons of Noah (Gen. 10:1 to 11:9). This list includes Babel and Shem's generations via Joktan.

Ishmael (Gen. 16:16). Abram. Fourscore and six years.

Daughters of Lot (Gen. 19:30 -38). The Ammonite and the Moabite.

Isaac (Gen. 21:1 -5). Abraham. One hundred years.

Milcah (Gen. 22:20 -24). Ancestry of Rebekah.

Abraham (Gen. 25:1 -5). Children of Keturah.

Jacob (Gen. 29 and 30). Family history of Jacob's wives.

Jacob (Gen. 35:22 -26). The twelve sons born in Padan -aram.

Esau (Gen. 36:1 -8). Esau, who is Edom.

Esau (Gen. 36:9 -43). Esau's sons.

Esau (Gen. 36:15 -19). The dukes of Esau's sons.

Seir the Horite (Gen. 36:20-30). The dukes in the land of Seir.

Kings of Edom (Gen. 36:31 -39). The kings that reigned in Edom.

Dukes of Esau (Gen. 36:40 -43). A further list. According to place.

Jacob (Gen. 46:8 -27). All the souls that came into Egypt.

Jacob (Gen. 49:1 -28). The heads of the twelve tribes.

Joseph (Gen. 50:23 -26). Children of Ephraim and Manasseh.

While there are many generations in the Scriptures, there are only two passages which use the full term, 'The book of the generations of' namely of Adam (Gen. 5:1) and of Christ (Matt. 1:1), the one item of difference being that the word 'generation' is in the plural in Genesis 5:1. However interesting from a doctrinal or scientific point of view all the genealogies of the Scriptures may be, they pale into insignificance in the presence of the Book of the Generation of Jesus Christ, to which they one and all were pointing down the ages. The genealogy given in Matthew 1 is comparatively straightforward, its main purpose being to establish the lineage of the child called Jesus, with David and Abraham. We shall learn much more both of the purpose of this genealogy and of the age-long enmity that has existed between the two seeds (Gen. 3:15), if we consider the genealogy given in Luke's Gospel as presenting another line of descent essential to the fulfilling of all the conditions attached thereto.

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 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 this 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 a son -in-law, too. 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 that could become 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 out 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' marriage 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 or census enjoined by Caesar Augustus compelled each family to register in their 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, however, 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 consanguinity and 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 2:21,22:

'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 we learn that Manasseh was of the tribe of Joseph, and of him came Gilead or the Gileadites. Hezron, the father of Jair, was of the tribe of Judah (1 Chron. 2:4,5) and had, in his old age, married into the tribe of Gilead. The property (twenty -three 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 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 sons of 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 (Luke 3:27) and this 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 part 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 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 (1 Chron. 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 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 apparent 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), 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 Levitical marriage as we shall see. The word assir (1 Chron. 3:17), instead of being the name of a son is considered to be an adjective with 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, and in 5:2, also 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, 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 was the son of Matthat

Jesus 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 as "stem") thereof die in the ground' (14:7,8).

The only other occurrence of the word translated 'stem' in Isaiah 11:1 is in Isaiah 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 believe that there is every reason to agree 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 '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.

Gift. One feature above all else that must be stated and accepted with deep thankfulness is expressed in Romans 11:

'The gifts and calling of God are without repentance' (11:29).

Or as Moffatt words it, 'God never goes back on His gift or His call'. Two Greek words (apart from Luke 21:5 and Heb. 2:4) are translated 'gift' in the New Testament. The one charisma stressing the fact of 'grace' (charis), the other, various developments of the root word do, which is familiar to the English speaker in the word donation, 'a gift', and to the French speaker, donner, 'to give'. These Greek words are doma, dosis, dorea, dorema and doron. Paul sets the 'gift of eternal life' over against 'wages' that are earned; he uses the word charisma (Rom. 6:23), and leaves us in no doubt as to the essential character of charis, 'grace', saying:

'And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work' (Rom. 11:6).

This same word charisma is used of the supernatural gifts of 1 Corinthians 12, and of the gifts of God concerning which there can be no repentance, already noticed. Two occurrences of charisma are found in Romans 5:

'But not as the offence, so also is the free gift' (5:15).

'The free gift is of many offences unto justification' (5:16).

In this same Romans 5:15 we find the Greek word *dorea* 'the gift' of grace. This same word is used in 2 Corinthians 9:15 where the apostle closes his appeal to the liberality of the Corinthians (2 Cor. 8:2) saying:

'Thanks be unto God for His unspeakable Gift'.

The Greek word *doron* occurs nineteen times in the New Testament. In eighteen of these occurrences, the word is used of the bringing of gifts By Man To God, or of gifts from man to man, the one most glorious exception being at Ephesians 2:8. As this passage is so intimately linked with our present high calling, we devote attention to the context of the words, 'it is the gift of God' and believe the subject will prove of sufficient importance to justify the space allotted. First we give the structure of Ephesians 2:8-10 that contains the word.

Ephesians 2:8 -10			
A		For by grace are ye saved through faith.	
	B	a	Not of yourselves.
		b	The Gift of God.
		a	Not of works lest (hina) any should boast faith.
A		For we are His workmanship, created.	
	B	a	Unto good works.
		b	Foreordained of God.
		a	That (hina) we should walk works.

Restricting our observations to the first half of this section, we must note that the emphasis here is placed upon 'grace'; it is the instrumental cause of salvation; 'faith' which is added, being the *causa apprehendens*, as Hooker has called it, 'the hand which putteth on Christ to justification'. Grace is objective, the cause. As Romans 4:16 has it: 'Therefore it is of faith, that it might be by grace; to the end the promise might be sure'. Faith is subjective, the medium. Grace imparts, faith receives. 'Are ye saved', *este sesosmenoi*, literally, 'Ye are those having been saved'. 'And That not of yourselves, it is the gift of God'. The fact that 'faith' is followed immediately by 'that' has led some to teach that 'faith is the gift of God'. This has been adopted by hyper-Calvinism in opposition to the teaching of Calvin himself (see Alford's note in his Greek Testament, 5th. ed., 1871, p. 94), and has introduced the element of fatalism in the gospel of salvation. There is such a thing as 'faith, the gift of God' but it is a special gift to one who is already a believer (1 Cor. 12:9). George M•ller had a 'gift of faith', and by that faith he built and maintained the orphanage that bears his name, but that gift of faith must not be compared with the faith whereby he believed the gospel unto his salvation, neither must we teach that because we are 'believers' we are called upon to emulate this characteristic of George M•ller. Let us consider the matter more fully. We read:

'He that believeth not the Son shall not see life; but the wrath of God abideth on him' (John 3:36).

Dare we, can we paraphrase this solemn passage and say:

'He, from whom God withholds the gift of faith shall not see life, but the wrath of God abideth on him'?

Can man be held responsible for not believing, if believing is in the sovereign disposal of God? We might as well hold that a man be held responsible for the fact that he cannot live without food, water or air. Before attempting an interpretation of this or any other passage, attention must be paid to the grammar. The word 'that' in Ephesians 2:8 is the Greek touto and it is Neuter; the word 'faith' is Feminine, therefore 'the grace by faith salvation' must be conceived of as a whole, the word 'faith' forming a part of the parcel, and it is this, namely, this scheme of salvation, which, while it excludes works admits faith, it is this, that is the gift of God.

Doron, the word translated here 'gift' is equivalent to the Hebrew corban. 'It is corban' (Mark 7:11). The fact that Ephesians 2:8 uses a word meaning 'oblation', something 'offered', makes it all the more impossible that this passage should mean that faith is the gift of God. In what sense can faith be conceived of as an oblation? What depths of grace and heights of love appear when we realize that here, in this dispensation of grace, it is God, not the humble worshipper, Who brings the offering! It is God Who comes out with both hands full of blessing and pours them out at the feet of the worthless and the outcast. Salvation -by -grace -through -faith is the gift, the oblation of God. Let us close our lexicons, put aside our grammars, and let us rather bow our heads in worship as we say out of full hearts:

'Thanks be unto God for His unspeakable Gift'.

GOD

'There are three questions in relation to God which a competent theology must undertake to solve: the first concerns His existence, the second His nature, the third His perfections' (Thornwell).

Concerning the extent of our knowledge of God, two points of view have been maintained. One says, 'A God Who is absolutely incomprehensible by us is a God, Who, in regard to us, does not exist' (Cousin). The other party says that the knowledge of God can never be a positive element of consciousness. God is and ever must be the great unknown. Professor Fraser complains that this philosophy 'seems to cut away every bridge by which man can have access to God'. In the figure 'every bridge' we find our answer. God can be known, but only through a Mediator, and the Scriptures declare with one voice that the One Mediator is Christ, that we Can see the glory of God, but Only in the face of Jesus Christ.

The two most important names of God in the Hebrew Old Testament are Elohim and Jehovah, rendered generally in the New Testament by the Greek equivalents for God and Lord, namely Theos and Kurios. Among the conflicting etymologies proposed as the origin of the word Elohim only two appear to have any claim to a serious consideration:

- (1) Alah, which signifies One Who is the object of fear and reverence.
- (2) Alah, which signifies to swear (2 Chron. 6:22).

This second root is in harmony with the teaching of the Scriptures, that for the purpose of Redemption, God the Creator enters into covenant relationship with His creatures, which covenant necessitated the assumption of such titles as 'The Word' and 'The Image', and is seen in actual operation at the creation of man, where 'God said, Let Us make man'.

'It is this relation of the Absolute to the creature that constitutes the peculiar significance of the name Jehovah ... the application of this name to Jesus Christ, which the writers of the New Testament do not scruple to make is a pregnant and unanswerable proof of His absolute Divinity' (Thornwell).

Why is Elohim, the plural form, employed?

The Hebrew word Ed means 'witness', and is the word used in Isaiah 43:10 where the Lord says of Israel, 'Ye are My witnesses'. Israel have for centuries seen themselves as witnesses to the fact that there is One God, and this is demonstrated by a curious feature of calligraphy. If we open any Hebrew Bible at Deuteronomy 6:4, we shall observe that two Hebrew letters are larger than the rest, and so stand out on the page. These two letters are E and D. The sentence which is thus marked, reads in the A.V.:

'Hear, O Israel: The Lord our God is one Lord'.

The order of the Hebrew words is a trifle different from the English, reading literally:

'Hear, O Israel, Jehovah, our God, Jehovah one'.

The word translated 'hear' is shamE, the word translated 'one' is echaD, and it is these two final letters E and D which spell out the word 'witness' and which show how keenly the Hebrew people felt concerning the nature and substance of their peculiar testimony. This witness finds a justification in the words of Isaiah which read:

'Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Saviour' (Isa. 43:10,11).

'Ye are even My witnesses. Is there a God beside Me? yea, there is no God; I know not any' (Isa. 44:8).

These words are pregnant with meaning, and their consequences are far-reaching. We shall have to weigh them in the balances of the Sanctuary, and pray that we may make no false step and draw no false conclusion. Before we are in the position to do this, we must make some attempt to define our terms.

It is affirmed by some students of the Scriptures that Christ is 'the Word of Jehovah'. This does not go far enough. We believe that the Scripture teaches that Christ Is Jehovah. It is affirmed by many, that Christ was begotten of the Father before time began. The passage from Isaiah just cited makes Jehovah declare, 'Before Me there was no God formed'. A number of believers accept the translation of John 1:1 as being 'The Word was A God'. We hope to show that this is an impossible translation, but at the moment we place the words, 'The Word was A God' over against 'Before Me there

was no God formed, neither shall there be after Me', and leave the comparison to do its own work. Peter declares that there is no other name under heaven given among men whereby we must be saved. The title 'Saviour' belongs pre-eminently to the Lord Jesus Christ -- yet if we are to take the words of Isaiah as true, Jehovah has already declared that beside Himself 'there is no Saviour' (Isa. 43:11; 45:21). These Scriptural statements demand our careful attention. Before we can proceed, therefore, in the investigation of this most wonderful theme, we propose to seek an answer to the following questions:

- (1) The teaching of the Bible is entirely in favour of the Unity of God. God is One; all other gods are false. This being so, there must have been an imperative necessity for the employment of the plural Elohim in Genesis 1:1. Humanly speaking it would appear to have been an error of the first magnitude for Moses, in his endeavour to teach a people just out of idolatrous Egypt that there is but One God, to use the plural form in the very opening sentence of revealed truth, yet he did.
- (2) Upon examination, we shall discover that many of the prooftexts for the doctrine of Divine Unity, do not teach that God is one, but that Jehovah is one. It will therefore be incumbent upon us to discover the meaning and the relationship of this title to the doctrine of the One God.
- (3) Arising out of this investigation will be the fact that the Jehovah of the Old Testament is found to be the Lord of the New Testament and we are left in no doubt as to the fact that The one Lord of the New Testament is the Saviour, the Son of God Himself, The Man Christ Jesus.
- (4) Again and again we read that God is incomparable. That no likeness of Him is possible or permitted. Yet the same Bible declares that man was made in the Image and after the likeness of Elohim; that Moses beheld the 'similitude' of the Lord, and that Christ is 'the Image of the invisible God'.
- (5) In spite of the declaration that God is invisible, that 'no man hath seen nor can see' Him, that 'no man hath seen God at any time', the same Scriptures record that the elders of Israel 'saw the God of Israel ... they saw God' (Exod. 24:10,11).

As these matters are investigated, other items of extreme interest will come to light, but it would only be an encumbrance to attempt to make a list of them here. The first item that demands attention, therefore, is the reason for the employment of the plural form Elohim for God, and to this we must address ourselves. There is no possible doubt that Elohim is a plural noun, the A.V. so translates it in Genesis 3:5 'gods' and in over two hundred places. When we remember the idolatry which had surrounded Israel during their sojourn in Egypt, the law against all other gods given at Sinai and the extreme need to safeguard this basic doctrine, it is evident that some most imperative necessity compelled Moses to employ such a term, especially when a singular form, Eloah, was in use and employed very freely in the Book of Job. The translation 'gods' meets us not only in Genesis 3, but in Genesis 31:32; 35:2,4 and in over fifty other places in the Pentateuch. Side by side with the strange use of the title, Elohim, however, is another feature which materially alters the proposition, for the plural noun which ordinarily employs a plural verb, is here found associated with the verb in the singular. Rules of grammar arise out of the nature of things. Because mankind is made up of male and female, we must have the 'he' and 'she'. Because we sometimes speak of man in the singular and sometimes in the

plural, we have the singular 'he' and the plural 'they'. It is also natural that the verb should be construed with the noun, and change when the singular changes to the plural. So we say, in English, 'God Sees' but 'Gods See'. This is all so natural and straightforward that the above comments may seem a trifling waste of time. We find, however, that not only is the word 'God' in Genesis 1:1 the plural Elohim, but it is followed by the verb in the singular, and that this is the general rule.

Had there been no overwhelming necessity, Moses would never have introduced so disturbing a word into the opening verse of revealed truth as the plural form Elohim. The word El was known to him (Gen. 14:18; Deut. 7:9, etc.). He knew also the word Eloah (Deut. 32:15), a title used by Job over forty times. To every believer in the inspired Scriptures, it must be evident, that the plural form was a necessity, and its choice Divinely dictated. The strange fact that the plural Elohim is construed with a singular verb must be a necessity also, for no one would perpetrate 'by inspiration of God' a grammatical error. We are immediately confronted with a revelation, which indicates that the subject matter lies outside the ordinary experiences of mankind. The mystery is not solved in Genesis 1:1, but is recognized, and if we will but acknowledge its presence, we shall have made the first step towards its solution, at least, in part. The employment of the plural Elohim in Genesis 1:1 is not an isolated instance of this peculiar fact, for the use of the plural 'God' with the singular verb is the rule throughout the Old Testament. Isaiah, who so insists upon the unique Person of the Creator, says:

'Thus saith God the Lord, He that created the heavens, and stretched them out' (Isa. 42:5).

Dr. John Lightfoot draws attention to the need for care in translating this verse, and reads, 'He that created ... and they that stretched them out' which is confirmed by the note in The Companion Bible on this verse. Who are intended by 'they'? Again in Ecclesiastes where we read, 'Remember now thy Creator' (Eccles. 12:1), the word Creator is plural 'Creators'. At the confusion of tongues the Lord said, 'Let Us go down' (Gen. 11:7) where the grammatical construction is the same as that used in Genesis 11:3, 'Let us make brick'. What was grammatically true of many when speaking of man, is grammatically true of One when speaking of God. At the creation of man, this use of the plural is marked, 'Let Us make man in Our image, after Our likeness'. Yet this is followed by the words, 'so God created man in His own image' (Gen. 1:26,27). With whom did God take counsel? The Scriptures make it clear that He does not stoop to take counsel with any creature (Isa. 40:14).

It is easy to submit the holiest and most solemn of mysteries of Scripture to ridicule, and those who object to the teaching of Scripture here brought forward, dismiss the idea as absurd that God, Who is One, should hold a consultation with Himself. It may transcend anything that comes within our own experience, but is that to us the final word? However, there still awaits us one passage that cannot be thus set aside.

We are told in Genesis 18:1 that the Lord appeared unto Abraham in the plains of Mamre, and the title used here is 'Jehovah'. Abraham saw three men, two of them, 'the two' literally, being subsequently called 'angels' in Genesis 19:1. At the confusion of tongues, the plural is used, 'Let Us go down' but now the singular is used, 'I will go down now', 'To Me', 'I will know' (Gen. 18:21). The 'men' turned their faces toward Sodom, as we find in

the next chapter, 'but Abraham stood yet before the Lord (Jehovah)' (Gen. 18:22). It is to Jehovah that Abraham prayed, and it is Jehovah Who said, 'If I find in Sodom fifty righteous within the city, then I will spare it for their sakes'. At the conclusion of this prayer 'The Lord (Jehovah) went His way' (Gen. 18:33). In Genesis 19:1 -23 we have the intervention of the two angels, and the escape of Lot. Then we read these strange words:

'Then the Lord (Jehovah) rained upon Sodom and upon Gomorrah brimstone and fire from the Lord (Jehovah) out of heaven' (Gen. 19:24).

This is revealed for our faith, but does not attempt an explanation. Many who oppose the testimony of passages we have brought forward, subscribe to the inspiration of all Scripture. To such this appeal is made:

'Do you believe that Genesis, chapters 18 and 19, are a part of inspired Scripture revealing to man knowledge that otherwise he could never attain?'

If the answer be 'yes' then we must acknowledge that in this twenty - fourth verse we have a revelation that reflects upon the nature of the Lord, and brings to light a constitution and an order of Being entirely foreign to our experience. But it is nevertheless True. Jehovah, in all appearances, a man, is here represented as standing on the earth raining down fire and brimstone from Jehovah out of heaven, 'and He (not they) overthrew those cities'.

In the presence of these passages, would it not be wise, humbly to acknowledge that we do not know and cannot comprehend the essential nature of God, and that any attempt to construct a system of Divinity that ignores this limitation is necessarily doomed to failure?

'It is not God Himself, but the knowledge He has revealed to us concerning Himself which constitutes the material for theological investigation' (Dr. A. Kuyherr, Encyclopaedia of Sacred Theology).

Jesus Christ is Jehovah

We turn now to the great text already introduced in this study that speaks of the unity of God, namely Deuteronomy 6:4:

'The Lord our God is one Lord'.
Jehovah our Elohim is one Jehovah.

In the first place let us notice that it is not God Who is said to be one, but the Lord, and before we go further with this great verse, let us remember that over and over again the God of Israel is called 'The Lord our God' (Deut. 1:6) or 'The Lord your God' (Deut. 1:10) or 'The Lord God of your fathers' (Deut. 1:11). This title comes so many times that it is impossible to ignore it. Now in chapter 4, it is twice asserted that 'there is none else' (Deut. 4:35,39), so the idea that God could tolerate 'a God' beside Himself, as some ignorantly and blasphemously imagine John 1:1 teaches, is proved to be unscriptural and untenable. Jehovah is God, and there is none beside Him. We are not yet ready to consider proofs that the 'Jehovah' of the Old Testament is the 'Jesus' of the New Testament; we have first to examine Deuteronomy 6:4. Here we have the title already referred to, 'The Lord our God', Jehovah our Elohim 'is one Lord (Jehovah)'. The word echad

which is translated 'one', means a 'compound unity'. Thus it is used in Ezekiel 37:16,17, where two sticks are taken by the prophet, the one bearing the name of Judah, the other the name of Joseph, and he was told to 'Join them one to another into one stick, and they shall become one in thine hand'. So, in Genesis 2:24, the word is used of the oneness of man and woman in marriage, 'they shall be one flesh'. Instances can be multiplied. In Numbers 13:23, the spies cut down a branch which carried one cluster of grapes. We are therefore compelled by the weight of evidence and the choice of words, to believe in the 'unity' of God, but that assent in the heart in the presence of revelation does not by any means indicate that the human mind can comprehend what is thus clearly revealed to faith. What the consequence of such a revelation should be, is that with true humility and wonder we should put our hand to our mouth, and worship rather than speculate, refraining from the presumption that argues, 'If God ... then He cannot be ...' for we have nothing in our experience to supply the necessary facts upon which to base an argument or to draw conclusions.

The next subject that awaits our reverent investigation is the one already suggested, namely, that the Jehovah of the Old Testament is the Jesus of the New Testament. Let us start with Deuteronomy 6:4. The God of Israel is the 'one Lord'. The Septuagint version translates the name Jehovah by the Greek word Kurios, and this title is used over and over again of the Saviour in the New Testament. Note it is not the Father Who is called 'one Lord' in the New Testament, it is Christ (Eph. 4:5; 1 Cor. 8:6). It may not be clear to every reader that the New Testament consistently uses the title Kurios to translate the title Jehovah, so we pause to establish this fact. Romans 4:8 is a quotation from Psalm 32:1,2; Hebrews 7:21 quotes Psalm 110:4 and in both cases Paul follows the rendering of the Septuagint. Matthew 3:3 quotes Isaiah, 'Prepare ye the way of the Lord (Jehovah in the Hebrew of Isaiah 40:3, Kurios in the Greek of Matthew). In addition to this evidence, three passages when taken together are sufficient to prove that Jesus Christ is Lord in this higher sense; they are Isaiah 45:23, Romans 14:11 and Philippians 2:10. Isaiah 45 reiterates the truth that there 'is none else'. The idea of 'A God' or another who holds the title is intolerable:

'I am the Lord, and there is none else, there is no God beside Me'.
'I am the Lord, and there is none else'.
'Surely God is in thee, and there is none else, there is no God'.
'I am the Lord; and there is none else'.
'There is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else' (Isa. 45:5,6,14,18,21,22).

At the close of this most tremendous chapter we read these words:

'I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That Unto Me every knee shall bow, every tongue shall swear' (Isa. 45:23).

Yet Paul knowing this chapter, and believing the reiterated emphasis that 'there is none else', ascribes this claim to universal homage to Christ, saying:

'Wherefore God also hath highly exalted Him, and given Him a (the) name which is above every name: That at the name of Jesus Every Knee should bow, of things in heaven, and things in earth, and things under the

earth; and that Every Tongue should confess that Jesus Christ is Lord, to the glory of God the Father' (Phil. 2:9 -11).

Yet further, in Romans 14, he quotes this passage as follows:

'For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God' (14:11).

What are we to say to this? Is Paul a muddled thinker? Did Paul write by inspiration of God? Did he forget the emphatic 'none else' of Isaiah chapter 45? Or did he purposely use the quotation, once of God and once of Christ, because he knew that Jesus Christ, before His Incarnation, was the Lord God of Israel?

'Jesus -Jehovah is the only Saviour' (Adolph Saphir).

Recently we had the painful duty of reading a pamphlet which did its utmost to belittle the claims of the Lord Jesus to supreme Deity. At the close was a list of similar publications, one line read:

'Jesus Christ in the Old Testament -- Reduced to 25 cents',

which aptly summarizes this dreadful teaching. There seems to be no neutral ground in this matter. Either Jesus Christ is 'Lord' or He must be reduced to '25 cents' and His claims not only discounted but rejected as blasphemy. We either, side with those who took up stones to stone Him or, with those who fell at His feet and worshipped Him. If Jesus Christ is Lord as the New Testament makes abundantly clear, then He must be the God of Israel, as Deuteronomy 6:4 declares. 'The Lord our God is one Lord'. For Israel had and could have 'no other'.

Let us return to the witness of Isaiah 43:10 -12. It will be remembered that Israel are there spoken of as the Lord's witnesses, 'that ye may know and believe ... that I am He'. The LXX reads here, ego eimi, 'I am', and these words are uttered in some solemn contexts in the New Testament:

'Verily, verily, I say unto you, Before Abraham was (genesthai "came into being"), I Am (ego eimi)' (John 8:58).

That this was a claim to be the great I Am of the Old Testament is made clear by the immediate reaction of the Jews; 'Then took they up stones to cast at Him'. One of the sins that was punished by stoning was that of blasphemy, and this was the interpretation which the Jews put upon the words, and which was not corrected either by the Lord or by the Evangelist.

We have already drawn attention to the fact that the normal rules of grammar were broken by Moses when he construed a singular verb with a plural noun in writing Genesis 1:1. Here again, in John 8, the subject is beyond the experience, the logic or the language of man to express. Had the Saviour merely meant His hearers to understand that He was born before Abraham, a claim that of itself would be impossible to any ordinary man, he would have been obliged to use the past tense of the verb, saying, 'Before Abraham was, I Was', but to say, 'Before Abraham was, I Am', does not make sense if uttered by an ordinary man. Here, the choice of words, ego eimi points to the Deity of the Speaker. Can we imagine John the Baptist using any other language than that recorded in John 1:30, 'He was before me'?

Referring once again to Isaiah 43:10, we continue the subject of Jehovah's witnesses:

'Before Me there was no God formed, neither shall there be after Me'. The immediate context of these words places 'no strange god' over against 'no God formed', and in Isaiah 44:10 speaks of one 'who hath formed a god, or molten a graven image'. Calvin says of the words, 'Before Me there was no God formed' -- 'This contains a kind of irony, as if it had been said that there was no other god that had not been made and formed by mortals'. Had the passage stayed there, no difficulty would have presented itself but it continues, 'neither shall there be after Me'. If this is taken to mean that after the revelation given by and through Isaiah, no one would ever make an idol any more, it is manifestly untrue. Again, it does not say 'after' a revelation, etc., but 'after Me'. The full sentence therefore is:

'Before Me there was no God formed, neither shall (there) be (a God formed) after Me'.

The Hebrew word *yatsar*, 'to form' is found three times in Isaiah 43:

'He that formed thee, O Israel'; 'Every one that is called by My name ... I have formed him'; 'This people have I formed for Myself; they shall shew forth My praise' (Isa. 43:1,7,21).

From Isaiah 44:2 and 24 we discover that this word 'form' can refer to childbirth, and before any of these lines were written, Isaiah had uttered the great Messianic prophecy:

'For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father (lit. The Father of the Ages) The Prince of Peace' (Isa. 9:6).

'A child Born ... The Mighty God (El Gibbor, Hebrew). Were ever such momentous words written before or since? There can be no possible doubt as to the intention of Isaiah here. There can be no possibility of watering down this extraordinary revelation, for in the next chapter the same prophet who had revealed the glorious mystery of the First Advent, takes us to the Second Advent, and uses the same title:

'And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto The Mighty God (Hebrew, El Gibbor)' (Isa. 10:20,21).

The first occurrences of the Hebrew word *yatsar*, 'form', are in Genesis 2:7,8:

'And the Lord God formed man of the dust of the ground ... the man whom He had formed'.

This man was made in the image and after the likeness of his Creator, and in Genesis 5:1 -3 that 'image' was passed on to Seth who was begotten in his father Adam's likeness. We must consider this revelation further, but before we do, let us consider a related theme. The three outstanding

passages in the New Testament where creation is ascribed to Christ, are the three passages where we have the title, 'Word', 'Image' and 'Express Image', namely in John 1, Colossians 1 and Hebrews 1. The one passage where Christ is seen as originally existing in the 'Form' of God, the application to Him of the words of Isaiah 45:23,24, have already been considered.

Before we attempt any further explanation, let us frankly face the fact that it must of necessity be beyond the ability of man to comprehend the essential nature of God. We speak of the 'Being' of God as 'Absolute' and 'Unconditioned' but, if we are honest, we shall agree that we might as well use the symbol x -- the unknown quantity. God has condescended to limit Himself to the capacity of our understanding, to employ terms that are within our cognizance, and above all to tell us that all we can hope to know of Himself during the present life, will be learned as we see His glory in the face of Jesus Christ. In all our acquisition of knowledge, the mind is comparing, contrasting, labelling and drawing conclusions. Into what category must we place God? He is Spirit. What do we know of the conditions and modes of a life that pertain to pure Spirit? Just nothing. An infant on its mother's knee, could more readily be expected to grasp the meaning of the fourth dimension than a man can be expected to understand the nature of Infinite Being. God has no Compeer, therefore there is nothing with which we may Compare Him. We are halted at the start. He has no equal:

'To whom then will ye liken God? or what likeness will ye compare unto Him?' (Isa. 40:18).

'To whom then will ye liken Me, or shall I be equal? saith the Holy One' (Isa. 40:25).

'To whom will ye liken Me, and make Me equal, and compare Me, that we may be like?' (Isa. 46:5).

'For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?' (Psa. 89:6).

Whenever a comparison is instituted between things, there must follow:

(1) Either absolute equality in every particular will be established. But this is a contradiction in terms, for wherever there is absolute equality in every particular, there is identity.

(2) Or there will be manifested differences. Now one may differ from another because one is inferior or because one is superior.

Consequently when the prophet places together as synonymous statements: 'To whom will ye liken Me?' and 'Make Me equal?' it is evident that he does not admit the possibility of either comparison or equality. We may take it, therefore, as a settled truth, God can have no equal. The Hebrew word shavah, 'to be equal' means to be even, to level, and so 'to countervail' or be equivalent (Esther 7:4), and while it is used as a synonym by Isaiah for the word 'compare', which is the Hebrew mashal, yet comparison is not to be excluded altogether from the concept of equality as the translation given in Proverbs 3:15 and 8:11 will show. It is evident that the only answer to the question of Isaiah 46:5, 'With whom ... will ye make Me equal?' is 'With None'. God is and must be incomparable. There is, however, the testimony of the New Testament to be considered before this great question can be considered as closed. The Greek word translated 'equal' is the word isos or its derivatives (apart from the word used in Galatians 1:14 which means an equal in age). The basic meaning of isos seems to be equivalence, 'the same as', for example the statement concerning the heavenly Jerusalem that 'the length and the breadth and the height of it are equal' (Rev. 21:16). In

mathematics, we use the word 'isosceles' of a triangle two of whose sides are equal, and this equality must be absolute, the slightest addition or subtraction being intolerable. When the day labourers complained, 'thou hast made them equal to us', it was because every one received just exactly one penny, neither more nor less. When Peter confessed that God had given the Gentiles 'like gift as (He did) unto us' (Acts 11:17) he used the word isos. On two occasions the Saviour is said to be 'equal' with God. Once by His enemies, who denied the rightfulness of His claim, and took up stones, signifying their conviction that His claim was blasphemous (John 5:18; 8:59), and once by the apostle, who in an inspired passage, testified of the same Saviour that He 'thought it not robbery to be equal with God' (Phil. 2:6).

We are consequently presented with a problem. The prophet Isaiah makes it clear that there is no one who can ever be equal with God; the apostle Paul as emphatically declares that equality with God was the Saviour's normal condition. As there can be no discrepancy permitted where both utterances are inspired, there is but one conclusion possible. Isaiah and Paul speak of the same glorious Person. As we have already seen the Christ of the New Testament is the Jehovah of the Old Testament. Israel were reminded that at the giving of the law at Sinai, they heard a voice 'but saw no similitude' (Deut. 4:12), and were enjoined to make no graven image or 'the similitude of any figure' (Deut. 4:15,16,23,25). Yet the same Moses is said to have beheld 'the similitude' of the Lord:

'With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold' (Num. 12:8).

And again, the Psalmist looked forward in resurrection to beholding the face of the Lord, and awaking in His likeness (Psa. 17:15). The word 'apparently' (Num. 12:8) indicates visibility, the Hebrew word mareh being a derivation of raah, 'to see'. It is nevertheless stated soberly and categorically, that 'No man hath seen God at any time' (John 1:18; 1 John 4:12). In addition to this John records the Saviour's own declaration:

'Ye have neither heard His voice at any time, nor seen His shape' (John 5:37).

Yet, every reader knows that passages can be found in the Old Testament which declare that man has both 'seen' Him and 'heard' His voice. In Genesis, Jacob, in some apprehension, says of Esau his brother, 'Afterward I will see his face' (Gen. 32:20), and before the chapter is finished Jacob says, 'I have seen God face to face, and my life is preserved' (Gen. 32:30). When Moses and the elders of Israel went up into the mountain 'they saw the God of Israel' (Exod. 24:10). So with respect to hearing, Moses asks:

'Did ever people hear the voice of God speaking out of the midst of the fire, As Thou Hast Heard, and live?' (Deut. 4:33).

No man has seen God at any time, no man has heard His voice at any time, yet Israel both saw the God of Israel and heard His voice. Once again Christ is the glorious solution of the mystery. He is the Image of the invisible God, He is the Word, and the God of Israel seen by Moses and the Elders, the God Who gave the law at Sinai, and the Man who would not reveal His name Who wrestled with Jacob at Peniel (the face of God), and is none other than the selfsame One Who, in the fulness of time, emptied Himself, took upon Him the form of a Servant, and stooped to the death of the cross. He is Emmanuel, God with us. He is God 'manifest in the flesh', and we today, even as Israel of old in their degree, see the glory of God in the face of Jesus Christ. If Christ be not God, then we must admit that there

are contradictions of a most serious nature in the Scriptures concerning God. No one has seen Him at any time, yet Israel saw the God of Israel. No one has heard His voice, yet Israel heard the voice of the Lord. If, however, the God of Israel be He Who was the Image of the invisible God and the same as the One Who in the fulness of time became man and lived on earth, Who could say, 'He that hath seen Me, hath seen the Father', then, although still confessedly great is the Mystery of godliness (1 Tim. 3:16), this most glorious fact does reconcile all the statements of Scripture that otherwise must remain contradictions to the honest inquirer after truth. Tertullian saw and examined this problem, saying:

'God was not always Lord until the work of creation was completed. In like manner he contended that the titles of Judge and Father imply the existence of sin and of a Son. As, therefore, there was a time when neither sin nor Son existed, the titles, Judge and Father, were not applicable to God' (The Bishop of Bristol on Tertullian in The Ecclesiastical History of the Second and Third Centuries).

These admissions of Tertullian, if taken to their logical conclusion, would have led to the construction of a very different creed from that attributed to Athanasius, and have led the way to a more Scriptural conception of the nature and being of God.

One of the most conclusive pieces of evidence that 'Jesus' is 'Jehovah', is provided by the last chapter of the book of the Revelation.

When John records the actual words of the Lord Himself he says, 'I Jesus have sent Mine angel' (Rev. 22:16) but when he records the statement of the angel he writes:

'The Lord God of The Holy Prophets sent His angel' (Rev. 22:6).

This is conclusive; argument must cease and adoring worship take its place; we bow in this august Presence and unreservedly take the words of the Angel, of Thomas, and of Paul on our lips and their attitude in our hearts and in our testimony, and in full consciousness of what we are saying and doing we say:

'My Lord and My God'

The Greek word Theos, 'God', occurs in Paul's Epistles some 700 times, so that a vast amount of material on the subject is available. We have attempted an analysis of its distribution, but time, space and the necessary ability not being ours to command, we offer the reader the following list by way of a sample which we believe is truly representative of the whole, for we have not consciously omitted any item vital to the presentation of a complete view of Paul's teaching.

God is the Creator. In accord with the Scriptures which he acknowledged, Paul ascribes the creation of all things to God. In Romans 1:19 -25 he uses the title, 'The Creator', and declares that by means of the creation of the world and of the things that are made, those invisible things of God, such as His eternal power and Godhead, are clearly seen, so clearly indeed, as to make all idolatry 'without excuse'.

Paul concludes his indictment of Gentile idolatry with the doxology to the Creator, 'Who is blessed for ever. Amen' (Rom. 1:25), a doxology that clearly differentiates the creature from the Creator, yet which is repeated and even amplified when ascribed to the Lord Jesus Christ in Romans 9:5, a truth that we must remember when seeking a form of sound words concerning the Person of the Saviour. Other passages which ascribe creation solely to God are Ephesians 4:24 and Colossians 3:10, where the reference back is to the creation of Adam, and in 1 Timothy 4:3 and 4, where articles of food, clean and unclean, are under discussion. The remaining reference does not speak of creation by God apart from Christ, but says (if we follow the A.V.), 'which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ' (Eph. 3:9).

We would call the reader's attention to the fact that the statement that the creation is the work of 'God the Father', is the language of the Creeds, but not of Scripture. If we are intent in our pursuit, and seek to frame our convictions in harmony with the sound -inspired words uttered by the apostle Paul, we shall be well advised to omit even the most natural extensions of the term 'God', if only because we shall be obliged, presently, to record that creation is very definitely attributed to the Son. For the moment let it suffice that Paul teaches that it is God Who is the Creator.

God is the Moral Governor. He Who is our Maker has the right to assign to us our responsibilities, and inasmuch as, on the one hand, man is a moral agent, possessing a conscience, amenable to law, capable of obedience, faith and love, and, on the other hand, alas, is capable of disobedience, unbelief and hatred, unless the whole world is to be abandoned to chaos, God the Creator must be also the Moral Governor. It will be evident that here is a theme that is too vast to present in its entirety. Instead, we offer the following selection from Paul's epistles, being sure that they are sufficient for our immediate purpose, and will prepare the way for, as well as make it necessary to consider, all features which have been omitted:

'Is God unrighteous Who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?' (Rom. 3:5,6).

Here the apostle makes it clear that God is the Moral Governor of the world, for the words used admit of no other meaning. This governance must embrace all that constitutes true moral government; there must be law, and there must be penalty for transgression as well as reward for obedience. All this is implied in the question, 'How shall God judge the world?' As Creator and Moral Governor, God alone has the right to plan and provide for the salvation of His creatures, on any terms and by any means that His wisdom, love and power may dictate. Further, His governance, whether in creation, law or grace will finally be the outcome of His Being and attributes. If He is essentially holy, that holiness will be kept to the fore in all His ways. If He is both a God of righteousness and a God of love, both must be satisfied, and neither at the expense of the other. To help frame a form of sound words on this mighty subject the following is offered as a contribution.

Although, as we have already observed, the word 'God', Theos, occurs over 700 times in Paul's Epistles, to which may be added another 100 occurrences in Acts 9 to 28, Paul nowhere discusses the absolute being of God: He is always seen in relation to the creation, the kingdom, the church, the believer or the unbeliever. The nearest approach to the absolute being of God is a series of negatives -- what God is not, rather than what He is.

It is in connection with the gradual unfolding of His purposes in the pages of Scripture that God manifests to us the different attributes of His being and nature, each unfolding being related to the purpose in view at the time. To Moses He revealed some of His glories, to John others. Throughout the Scriptures there is not to be found any attempt to define or analyse the being and nature of God; always its approach to this inscrutable theme is relative: as to His being, its standpoint is that he that comes to God must believe that 'God is', and that, as Moral Governor, He is the 'Rewarder of all them that diligently seek Him'.

Of necessity God Himself is infinitely beyond the sum total of all His attributes as revealed in Scripture. In the revelation given to Paul, God is said to be:

Invisible (1 Tim. 1:17; Col. 1:15).	
Immortal (1 Tim. 6:16).	Essential
Uncorruptible (Rom. 1:23).	Negations.
Immutable as to Counsel (Heb. 6:17).	
Incapable of Lying (Heb. 6:18; Titus. 1:2).	Functional
Incapable of Denying Himself (2 Tim. 2:13).	Negations.

From these negative statements we move into the realm of redeeming activity, and there we meet with the following positive titles, with which our list must be headed.

The living and true God (1 Thess. 1:9). This title is used in blessed contrast with the idols of the heathen.

The living God (1 Tim. 4:10; 6:17). This title is used of the God of salvation, especially in connection with 'trusting' Him, rather than in uncertain riches or in bodily exercise, a form of idolatry (which is the worship of something in the place of God) into which it is easy for a believer to fall.

The only (wise) God (Rom. 16:27; 1 Tim. 1:17). If we follow the R.V. we shall omit the word 'wise' from 1 Timothy 1:17 and read, 'The only God'. We note, that in the corresponding passage, 1 Timothy 6:15,16, the words, 'only Potentate' and 'only hath immortality' are retained by the R.V. Comment upon the doctrinal significance of these passages will be given when we are considering Paul's testimony to the Person of Christ. Accordingly we add the R.V. text and give the further title, The Only God (1 Tim. 1:17).

The blessed God (1 Tim. 1:11), and the blessed and only Potentate (1 Tim. 6:15). There are two words translated 'blessed' that are used of God. Here in these references in 1 Timothy the word is makarios, which some derive from me keris, 'not subject to fate', applying it to the gods as immortals. This happiness is from within. The other word eulogeo, 'to bless', literally means 'to speak well of', referring rather to repute. God is both blessed in His own intrinsic worth, and blessed by reason of all the manifestations of His love. In 1 Timothy 1:11 the Gospel is associated with the blessed God, and, in 1 Timothy 6:15, future dominion.

As we have seen, not only does the apostle say what God is, but he names two attributes, saying that He is faithful (1 Cor. 1:9; 10:13), and that He is true (2 Cor. 1:18). These plain statements can be supplemented by

such passages as 1 Thessalonians 5:24, 'Faithful is He that calleth you'; 2 Timothy 2:13, 'He abideth faithful, He cannot deny Himself'; and Hebrews 10:23, 'He is faithful that promised'.

The Father. In this dispensation of grace, however, the most characteristic title of God is 'The Father'. From God, as Father, comes the salutations of 'grace, mercy and peace' in the Epistles. The thanks of the apostle and of the Church, ascend to God the Father.

The title occurs in several forms and in several associations:

- (1) God the Father (1 Thess. 1:1).
- (2) God our Father (Rom. 1:7).
- (3) God, even the Father (1 Cor. 15:24).
- (4) God, even the Father of our Lord Jesus Christ
(2 Cor. 1:3).
- (5) The God and Father of our Lord Jesus Christ
(Eph. 1:3).

To this series might be added the titles:

'The Father of our Lord Jesus Christ' (Eph. 3:14), and
'The God of our Lord Jesus Christ, the Father of glory' (Eph. 1:17),

which fall to be discussed when dealing with the teaching of Paul concerning the Lord Jesus Christ Himself, with which must also be included such passages as 1 Corinthians 8:6; Romans 11:36; 9:5 and 1:25. At the moment we are confining ourselves to plain, unambiguous statements.

The reader's attention is most earnestly directed to the article Person⁷, for further teaching on this momentous theme.

Heavenly Places. Not only has the translation, 'before the overthrow of the world', been subjected to attack by one school of thought and the meaning of all 'spiritual' blessings been questioned, the sphere of these blessings, 'in heavenly places', has been so modified and explained by another, that the idea that the earth and not heaven is the home of all the redeemed is assumed to have been justified. This third feature of our high calling being imperilled we must give the matter our most earnest and prayerful attention.

It has been our contention that the Greek phrase, *en tois epouraniois*, 'in the heavenlies', occurs nowhere else, either in the LXX, or in the New Testament other than in Ephesians, and when we were recommended to take a dose of our own prescription and consult the LXX, we imagined that we must have slipped up badly, and that a fairly lengthy list of occurrences of this phrase was in the Septuagint which we had overlooked. This same feeling we discovered had been induced in the mind of some other readers who had no facilities to 'search and see'. We immediately opened our concordance to the LXX, and at first glance failed to see any occurrence. However, at last, we found the occurrences referred to which we set out before the reader here.

Epouranios (Psa. 67:15; Dan. 4:23 A).

Daniel 4:23 is marked with the letter A to show that this reading is found only in the Alexandrian MSS. This leaves One reference only that is unchallengeable. The reader may say that this one reference is nevertheless important. We reply, it would be, and would have been taken into account long ago, if it were legitimate. The writer who thus appealed to the LXX has entirely missed the point. We have reiterated almost to weariness, when dealing with Ephesians 1:3 that we are Not concerned with *epouranios*. This word is not in question; we are only concerned with the peculiar phrase, *en tois epouraniois*, which we repeat occurs nowhere else in either the Old or the New Testament, but in the Epistle to the Ephesians. The one occurrence of *epouranios* in the LXX is used in Psalm 67:15 or according to the A.V., Psalm 68:14 which reads in the English version:

'When the Almighty scattered kings in it',

and this solitary and obscure usage of the wrong Greek word, is supposed to be proof that 'in heavenly places' is wrong, and should read, 'among the mighty ones'! The Hebrew word thus translated is the Hebrew, *El -Shaddai*, and as this title occurs forty -eight times, it is rather strange to discover that elsewhere it is translated, *Theos tou ouranon*, 'The God of heaven', *Pantokrator*, *Omnipotent*, and other titles of Deity, showing that when the LXX on one occasion used the simple word, *epouranios*, it implied, 'The God of heaven', leaving the word heaven to mean a sphere or place, the Divine abode.

But we are reminded *en*, 'in', followed by the plural, means 'among'. This again is a statement that needs modifying. Sometimes *en* when followed by the plural means 'among', but it frequently means 'in'. Let us test this for ourselves. Would anyone tolerate the following as translations? 'When Jesus was born in Bethlehem of Judaea Among the days of Herod' (Matt. 2:1) or 'In Bethlehem Among the coasts' (Matt. 2:16), or 'Among the streets' (Matt. 6:2); or to come to Ephesians itself, would anyone impose this rule and offer as a translation the following: 'among the children of disobedience'; 'among the lusts of our flesh'; 'among the ages to come'; 'walk among them'; 'among ordinances'; 'among a few words'; 'among other ages'; 'among my tribulations'; 'that worketh among us'. Here is the way in which *en* followed

by the plural, cannot be translated 'among', and the so-called rule proves to be invalid. There is nothing in the Greek to prevent the translation 'in the heavenlies' being unquestioned.

We now take note of the objection to the word 'places'. We readily admit that the word 'places' is not in the original, but neither are the words 'beings' or 'things'. Whatever explanatory word is supplied it must come from the context; all that the words, *en tois epouraniois* can mean, if lifted out of their context, is 'in the heavenlies', leaving other passages to supply the missing word. These 'heavenlies' are spoken of again in Ephesians 1:20,21 where the risen Christ is said to be seated at God's own right hand in the heavenlies, far above all principality and power. Here we have a context which must influence our understanding of *en tois epouraniois*, and the remote context of Colossians 3:1-4 cannot be ignored. There, the believer in the same glorious truth as Ephesians is directed to set his mind on things above 'Where Christ sitteth at the right hand of God'.

Now we are fully aware that the Bible, accommodating itself to the limitations of its human readers, uses expressions that must not be unduly pressed. It may well be that in a world of pure spirit, there is no 'up' or 'down', no size or magnitude, no here or there, but if that be so, such a world and such conditions are beyond our present powers to conceive and express. The believer who at any one time ventures into this realm, must be consistent; he must leave all traces of present experience behind him, and this, of course, would make for sheer unintelligible gibberish. We read in Colossians 3:1,2 that 'things above' are set over against 'things on the earth' and that these things above are 'where Christ sitteth at the right hand of God'. The Greek word *hou* is an adverb of place, and occurs twenty-seven times in the New Testament. The star that stood over where the young child was, stood over a geographical 'place' (Matt. 2:9). It was a localized 'house' which the wise men could enter or leave. When the Saviour 'found the place where it was written' the Greek word *topos* is used together with *hou*, and 'the place where' indicated a particular portion of the 'book' that had been handed to Him.

We must beware lest we whittle away the power of the adverb 'where' when dealing with *epouraniois*. Not only so, but the present session of Christ at the right hand of God is consequent upon the Ascension. Did He actually ascend, or is this ascension to be explained, or explained away, as having no reference to direction or place? The word translated 'ascend' is the Greek word *anabaino* as in Ephesians 4:8, 'He ascended up on high'. Christ could not have ascended up into a mountain (Matt. 5:1), if that mountain were not actually there. He could not have said, 'We go up to Jerusalem' (Matt. 20:18) if Jerusalem had not been geographically there. We learn from Hebrews 4:14 that Christ 'passed through (*dierchomai*) the heavens', and that He was 'made higher than the heavens' (Heb. 7:26). If the Saviour never actually ascended up far above all heavens, then He never descended to the lower parts of the earth. 'He that descended is the same also that ascended up far above all heavens, that He might fill all things' (Eph. 4:10). It is an essential item of our faith that 'The Man Christ Jesus' is at the right hand of God. If we empty the Ascension, or the heavens of any reference to 'place', if in other words we spiritualize away Ephesians 4:8-10 and make it simply a reference to the Saviour's gracious condescension, if we deny that He has ascended up 'Where He was before' (John 6:62), if we have no room for the argument of John 3:13, 'No man hath ascended up to heaven, but He that came down from heaven', if the Lord is not actually to descend from heaven with a shout (1 Thess. 4:16), if in other

words the Lord at present is nowhere, then The Man Christ Jesus cannot be, for a body must occupy space. We read of the actual Ascension of the Lord in Acts 1, thus:

'And when He had spoken these things, while they beheld, He was Taken Up; and a cloud received Him out of their sight'.

'This Same Jesus, which is taken up from you into heaven, shall So Come in like manner as ye have seen Him go into heaven' (Acts 1:9,11).

Identity and continuity of person is here implied. He was the Man, Christ Jesus, and when He comes again He will be still 'this same Jesus'. Is He not 'this same Jesus' Who now sits at the right hand of God in those heavenly places to which He ascended? Can a man be 'nowhere', or are we, to quote the writer we have in mind, 'grabbing at the first idea that appears on the surface?' We are glad, however, that we have not used such ungracious terms of one whose teaching we believe to be most dangerous and unscriptural.

Those readers who may be fortunate enough not to have come across this evaluation of Ephesians 4:8 -10 in the attempt to explain away the 'place' element in 'heavenly places', must allow the occupation of so much space in the refutation of the teaching that heavenly places has no reference to a sphere of blessing 'in heaven'. We feel like echoing the cry of Mary as we contemplate the dread possibilities of this spiritualizing system, when she said 'They have taken away my Lord, and I know not where they have laid Him', but we find reassurance as she did, in the reply of the Lord Himself, 'Go to My brethren, and say unto them, I ascend ...' (John 20:13,17). If epouranios can be translated 'mighty' in Ephesians 1:3, what is to prevent anyone suggesting 'mighty Jerusalem' (Heb. 12:22), or 'mighty gift' (Heb. 6:4) or 'mighty country' (Heb. 11:16)? In plain language the only thing we learn from the LXX translation of Psalm 68:14 is that El Shaddai is 'The heavenly One', which has no bearing either way on the phrase, en tois epouraniois.

We are told that those who use Philippians 3:20 to teach that the destiny of these Philippians was heaven, 'are guilty of expunging the real message in order to read into it some idea of their own'. Most expositors see in Paul's exhortation a call to those members of a Roman colony, to live accordingly, remembering that the only difference between the Philippian Roman and the actual citizen of Rome itself, was just this, that while the Roman was in Rome itself, the Philippian Roman was at a distance, but, as the apostle wrote:

'Our conversation (citizenship) is (exists all along, Greek huparcho) in heaven; from whence also we look for the Saviour' (Phil. 3:20). The word 'heaven' here is plural, the words 'from which' are singular and refer to the citizenship which is in heaven. If the Saviour is to come from heaven, He must first of all have returned there from the earth, and anyone who denies this must not object if the words quoted above return like a boomerang upon themselves. All attempts to explain away the heavenly city or country, the heavenly Jerusalem, and to limit it to the restored earthly city, must be prepared to deny what John says he saw in Revelation 21:2, or the description he gives at the dictation of the Lord in Revelation 3:12, both affirm that this heavenly city 'cometh down out of heaven', which by no possibility can be made to mean already, and only, existing on the earth.

Hell. When the apostle Paul knew that his course was finished and that Timothy, as his successor, must 'do the work of an evangelist', he gave to him and to all who would follow, two guiding principles in the ministry of the Word:

- (1) 'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth' (2 Tim. 2:15).
- (2) 'Hold fast the form of sound words, which thou hast heard of me' (2 Tim. 1:13).

It is not, therefore, possible to obey the command of 2 Timothy 4:2 which says, 'Preach the Word' if that Word is not divided aright, and it is evident that the 'sound doctrine' of 4:3 will adhere closely to the 'pattern (form) of sound words' of 1:13. Moreover, those who 'turned away their ears from the truth' (4:4), were but following those who had previously 'turned away from' the apostle Paul (1:15). True orthodoxy will teach all that the apostle was commissioned to teach, and will not use language entirely contrary to that used by him.

The word 'form' in 2 Timothy 1:13 means 'a rough sketch before the finished design', and however much subsequent ministry may fill out the Divine teaching given through Paul, it is not warranted to depart from the pattern, or to impart into it ideas belonging to another dispensation. It is clear that the question of the punishment of the wicked can be no exception to this rule, and true orthodoxy will not depart in the smallest degree from the form of sound words that are found on this subject in the recorded teaching of the apostle to the Gentiles.

It is not as though Paul's testimony is meagre, or that he has not actually dealt with the subject, for he has, giving us a complete statement concerning sin, its consequences, and its divine remedy, and has, moreover, added to this his own personal testimony that nothing had been omitted that was essential, and that his conscience was clear:

'I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God' (Acts 20:26,27).

If we turn to Ezekiel, chapter 33, we shall see that whatever doctrine might be omitted by the apostle and still leave him pure from the blood of all men, it was incumbent upon him faithfully to warn his hearers of the judgment to come. Paul would not be pure from the blood of all men if the wages of sin were eternal conscious punishment, and he did not say so. It would not save his reputation that he went so far as to teach 'everlasting destruction', or that 'the wages of sin is death', or that 'God is a consuming fire'; all this falls so far short of the traditional 'hell' as to leave him convicted of trifling with the souls of men. He speaks of 'wrath to come', of 'tribulation and anguish', of 'judgment to come', of 'condemnation', of 'death', of being 'consumed', 'punished', but none of these terms are terrible enough to satisfy orthodoxy.

There are twelve different addresses given by Paul recorded in the Acts, and (including Hebrews) there are fourteen epistles from his pen covering the whole range of gospel, doctrine and practice for the present time. If the subject of hell is half as important as orthodoxy would have it to be, surely we shall expect to find at least fourteen references to it in

his epistles, and at least twelve in his addresses, this being a very low estimate of what a genuine zeal would demand.

When we turn to the Scriptures, what do we find? that in the whole of Paul's recorded ministry the word 'hell' occurs but once! What answer has orthodoxy to this? Was Paul slack? unfaithful? unsound? Such a question lays an axe to the root of our faith. It may be, however, that Paul has said enough in that one reference to 'hell' fully to exonerate him from such charges. We must therefore quote his statement in full and not omit a consideration of the context:

'O grave (margin hell), where is thy victory?' (1 Cor. 15:55).

This is Paul's solitary reference to hell. The context is entirely devoted to the glorious theme of resurrection. A study of Paul's one reference emphasizes three things:

- (1) That hades, and its Hebrew equivalent sheol, mean the grave.
- (2) That the context shows that it means the grave. (Hell as a place of eternal punishment, tradition places after resurrection).
- (3) That the traditional hell had no place in the apostles' creed.

Matthew's Terms Examined

The following terms embrace Matthew's teaching on the subject: hell, hell -fire, torment, gnashing of teeth, everlasting punishment.

Hades

The two occurrences are Matthew 11:23 and 16:18. One passage speaks of the city of Capernaum being brought down to 'hell', and a glance at the verse will show that 'hell' here is in contrast with 'heaven'. If 'hell' be literal, then 'heaven' must be literal, but who is there so foolish as to maintain that Capernaum had once been actually exalted unto heaven itself? Matthew 16:18 uses an expression ('the gates of hell') that every reader of the Old Testament in the Lord's day would recognize as a quotation from Isaiah 38:10. Hezekiah had been told by the prophet to set his house in order, for he was to die and not live. Hezekiah in his sickness said:

'In the cutting off of my days, I shall go to the gates of sheol: I am deprived of the residue of my years' (Isa. 38:10).

When the message of deliverance came to him, Hezekiah said:

'Thou hast in love to my soul delivered it from the pit of corruption ... for the grave cannot praise Thee, death can not celebrate Thee' (Isa. 38:17,18).

No words of ours are needful to make this passage clear. Those who accept the Scriptures as the last word on any subject will know the meaning of 'the gates of hell' in Matthew 16:18, and those who wish to retain their own traditions, in spite of the testimony of Moses and the prophets, would not be persuaded though one rose from the dead. In Revelation 20:14 we read that 'death and hell (hades) were cast into the lake of fire'. If hades be rightly translated 'hell', then we have hell cast into hell, which is neither sense, good doctrine, nor of any help to those who say that hell goes on for ever. Hades is, as we have said, the equivalent of sheol, and as we propose

a fairly comprehensive study of that word later, we can pass on here to the other words used by Matthew.

It might be opportune to consider an interpretation put by some on Ephesians 4:8, 'Wherefore He saith, when He ascended up on high, He led captivity captive'. If this means that at the Ascension, the Old Testament saints were taken from the grave to Paradise, it is unbelievable that David should have been omitted, 'For,' said Peter, on the Day of Pentecost, 'David is not ascended into the heavens' (Acts 2:34). How is it that this man after God's own heart is left out? Further, if these verses teach that the members of the One Body go straight to glory at death, how can that be read into the Ascension which admittedly took place before the present dispensation was made known?

If 'deliverance of captives' is the intention of Ephesians 4:8, then Luke 4:18 provides the correct wording, using a different word aphasis; but Paul here uses aichmaloteuo and aichmalosia. The former means 'to lead at the point of a spear', a fitting word to describe an enemy taken captive, but entirely unsuitable to represent the Lord's deliverance for the redeemed. Cunnington renders it, 'Ascending on high, He led into captivity a host of captives' and puts as a footnote, 'the enemies of Israel (Psa. 68:18)'. Weymouth's version is, 'He re-ascended on high, He led captive a host of captives', and the Berkeley version, 'As He ascended on high, He led the captured away in captivity'. Thus the sense is not that God's children have been set free from the grave, but rather that His enemies have been led away captive in triumph, the same thought being expressed in Colossians 2:15, 'And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it'. Alford's comment on the passage is, 'In the Psalm (Psa. 68) these would be captives from the then war. Whatever it was, in the interpretation (of Eph. 4:8), they were God's enemies, Satan and his hosts'. Thus the view we are criticizing is obviously forced, out of harmony with the original, and only shows how hard pressed those must be who seek to put such a construction on these words.

There can be no doubt as to the apostle's meaning when he uses aichmaloteuo in 2 Timothy 3:6 of those who 'lead captive silly women'. In the same epistle he says that the words of those who taught that the resurrection was passed already 'ate like a canker' and 'overthrew the faith of some'. Now it was a blessed fact that, at this time, the resurrection of Christ was 'passed already', and therefore the words could only refer to the resurrection of the believer; thus Ephesians 4:8 either does not teach such a doctrine as we are criticizing, or Paul is condemning himself! We wonder who comes under the heading of 'silly' as we see this to be so? The Epistle to the Philippians which speaks of an 'out-resurrection' nevertheless says:

'For our citizenship exists in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change this body of our humiliation, that it may be fashioned like unto the body of His glory ...' (Phil. 3:20,21 author's translation).

If the resurrection is passed already, we can hardly obey the injunction of the apostle to 'Live looking for that blessed hope' (Tit. 2:13). We trust that the seriousness of the above false teaching is apparent.

Gehenna, or hell fire

Gehenna is translated 'hell' and 'hell fire' in Matthew (A.V.), as follows:

'Shall be in danger of hell fire' (Matt. 5:22).
'Thy whole body ... cast into hell' (5:29,30).
'Able to destroy both soul and body in hell' (10:28).
'Having two eyes to be cast into hell fire' (18:9).
'Twofold more the child of hell than yourselves' (23:15).
'How can ye escape the damnation of hell?' (23:33).

It is evident that gehenna is not an English word, and before we can rightly understand any of these references to it we must have some knowledge of the place intended. Gehenna is the name of the 'valley of the son of Hinnom' that lay W. and SW. of Jerusalem. We learn from 2 Kings 23:10 that Josiah:

'Defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech'.

Speaking of this awful practice, God said:

'And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into My heart' (Jer. 7:31).

In passing, we might note the strong figure used by God, 'neither came it into My heart', and also realize that the teaching concerning the eternal conscious suffering of human beings necessarily places in the heart of God something infinitely more terrible than Tophet. Is God a trifler? Tophet, however, means destruction, as a reference to Isaiah 30:33 will show, and the statement that 'the breath of the Lord, like a stream of brimstone, doth kindle it', links it with 2 Thessalonians 1:8,9, which results in 'everlasting destruction' and not 'everlasting torment'.

In order to stop the abominable rites of Molech, Josiah 'defiled Tophet' by filling it 'with the bones of men' (2 Kings 23:10,14). From that time forward it became the common cesspool and rubbish heap of the city. Into this valley were cast the carcasses of animals, and of criminals who had been denied burial. Fires were kept burning to prevent pestilence from spreading, and what escaped the destruction of fire and brimstone was eaten of worms. To this the prophet Isaiah refers in 66:24:

'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'.

It is common knowledge that the advocates of 'everlasting conscious punishment' do not fail to emphasize the words their worm, and their fire, and draw from these words arguments to prove that they who are thus described must be conscious. The presence of the word 'carcasses' in Isaiah, chapter 66 is a complete refutation of this interpretation. That the word here rendered 'carcasses' means a lifeless corpse, the following quotations from the same Prophecy will prove:

'Thou art cast out of thy grave (keber) ... as a carcase trodden under feet' (Isa. 14:19).

'Behold, they were all dead corpses' (37:36).

We submit that any interpretation of Mark 9:44 should not contradict the passage in Isaiah that gives it its true setting.

Let us now turn to the references to gehenna in Matthew. The first passage is found in the Sermon on the Mount. This portion of Matthew is the Lord's instruction to His own people. To the selfsame hearers who heard the beatitudes of Matthew 5:3 -12, to the selfsame hearers who were told to be perfect as their Father in heaven is perfect, is given the warning about 'hell fire'. This is disconcerting if the Lord intended gehenna to refer to the orthodox hell. Matthew 5:21 -48 constitutes one undivided portion of truth, addressed to one and the same people, and to whom all that is said is within the realm of possibility.

It is impossible to pick out some of these precepts and omit others. We have to admit that if gehenna in verses 22, 29 and 30 mean eternal torment, then those who are the children of God and can rightly be expected to love their enemies and pray for their persecutors, who are told to turn the cheek to the smiter, and to manifest a very high standard of their purity and obedience, that such, if they fail of this high and spiritual law, will not suffer loss or be saved yet so as by fire, but, with the unsaved who have never known God as Father, they must be tormented day and night everlastingly. That such is not the teaching of any sane believer only shows that gehenna here means something different from the traditional hell. Let us turn to the passage under consideration and examine it afresh, not so much to uphold pre-conceived ideas, as to see its teaching anew.

Matthew 5:22 -26

A	a	The Judgment.
	b	The Council.
	c	Gehenna.
	B	Be reconciled with thy brother. Agree with thine adversary.
A	a	The Judge.
	b	The Officer.
	c	Prison.
	B	Thou shalt not come out till uttermost farthing paid.

Here it will be seen that Gehenna responds to Prison in the structure, and there is mention of not coming out again until the uttermost farthing is paid. That this is totally foreign to the conception of everlasting punishment needs no argument. That such language as this can be used of a saved person is evident when we turn to Matthew 18. The servant who had been forgiven his great debt, but who failed to forgive his fellowservant, is delivered to the tormentors till he should pay all that was due, and lest we should imagine that such language cannot be used of any child of God we quote the Lord's own application:

'So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses' (Matt. 18:35).

Gehenna and its Dispensational Setting

This reference shows us that we are still dealing with the same system of truth as is taught in the Sermon on the Mount, for there, following the great kingdom prayer, we have the words:

'If ye forgive not men their trespasses, neither will your Father forgive your trespasses' (Matt. 6:15).

This is sound doctrine if kept within its Scriptural limits, and not brought over into the dispensation of the grace of God. This is also true of the teaching concerning gehenna. It belongs to the message of the earthly kingdom, it applies to the subjects of the kingdom, and must be interpreted in the light of that kingdom. The Lord contrasts the law of Moses with His own deeper and spiritual law. Moses dealt with the external act, Christ deals with the intent of the heart:

'Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire' (Matt. 5:21,22).

The Lord here makes reference to the different courts of justice in Israel that had the power of life and death.

- (1) The Judgment. -- An inferior court consisting of seven presidents. This court could condemn to death by the sword.
- (2) The Council. -- This was known as the Sanhedrin. This council had the additional power of condemning to death by stoning, which was a great ignominy.
- (3) Gehenna. -- The Sanhedrin, moreover, could also condemn a man to be denied burial, and to be cast after death into the valley of Hinnom, there to be 'an abhorring to all flesh'.

Translating these degrees of judgment into modern terms we should say:

'Anger' is likely to bring you before the Magistrate.

'Raca' will lead you to the Assizes.

'Fool' will put you in the dock at the Old Bailey.

Here the progression is regular, but if we were to say that while anger placed one in danger of being tried before the Magistrate, and saying 'Raca' betrayed a spirit that might lead to the Assizes, to say 'Thou fool' would be punished by never -ending torment, it would be so patently wrong that its statement would be its own refutation. It is because tradition has twisted gehenna to mean 'hell' that the perversion has obtained a hearing.

When we pursue the subject in the same chapter we find another context that must not be ignored:

'If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell' (Matt. 5:29).

If 'hell' here is literal, then the command to pluck out the eye must be literal, but if the plucking out of the eye is to be taken in any

spiritual or figurative sense, then the reference to gehenna must be taken figuratively also. We must not omit to draw attention to the fact that the Lord speaks of the 'perishing' of one member, in contrast to the whole body being cast into hell. If He knew that the body that was cast into hell would never perish, how can we explain this apparently misleading word? Then again, those who teach eternal torment stress that hell is the place to which the never -dying souls of men go, whereas the Lord unhesitatingly speaks of the body. Nor is this all, the next reference reveals the utterly wrong conception that is held by orthodoxy, for in Matthew 10:28 we read:

'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'.

For believing and for teaching this as truth, men of God have been branded as heretics of the deepest dye. Here it is taught that the soul as well as the body can be destroyed in gehenna, and if that truth were held by the church of God this article would be unnecessary.

Matthew 10:28 does not teach that the soul is immortal, but affirms, with the rest of Scripture, that 'the soul that sinneth, it shall die'. It teaches that destruction and not torment is the punishment of hell, and its presence in the Scriptures is a standing witness against those who virtually make void the Word of God that they may keep their traditions, however honestly those traditions may be held.

Everlasting Punishment

It may be objected that until we have included the teaching of Matthew 25, we, too, are exposed to the charge of bias. Now it cannot be that one can hold Matthew 10:28 and deny Matthew 25, any more than one can hold Matthew 25 to the exclusion of Matthew 10:28. Both passages must be held as truth, and held together; destruction of soul and body not being understood in such a way that 'everlasting punishment' be denied, and everlasting punishment must not be so understood that it makes one single word of Matthew 10 untrue, unnecessary, or even undesirable.

We found that the ignoring of the context was responsible for a good deal of untenable teaching being foisted upon Matthew 5, and we shall surely find that a survey of the whole passage that contains the one and only reference to everlasting punishment in the Scriptures will illuminate the passage with true and certain light. Matthew 24 and 25 form one section, and must be read together. Three questions were asked, and three answers were given.

	The Questions. -- 'When shall these things be? and what shall be the sign of Thy coming, and of the end of the world (age)?' (Matt. 24:3).
	The Answers.-- 'The end' (24:4 -24. See verses 6,8,13,14).
	'The sign' (24:25 -35. See verses 27, 30, 33).
	'When shall these things be?' (24:36-41. See verses 36,39).

Following these answers, is a series of lessons that deal with the question of readiness and of entry into, or exclusion from, the earthly kingdom:

'The Ten Virgins' (Matt. 25:1 -13). Key thought -- 'Watch therefore'.

'The Three Servants and the Talents' (Matt. 25:14 -30). Key thought -- 'Enter', 'Cast out'.

'The Nations' (Matt. 25:31 -46). Key thought -- 'Come', 'Depart'.

These three sections of Matthew 25 are connected with the Second Coming of the Lord. The first has reference to entry into the Marriage Supper; the second, to reward or forfeiture in connection with service; the third to entry into, or exclusion from, the kingdom of living nations who are on the earth at the time when the Lord comes and sits upon the throne of His glory. Let us, however, see it from the Scriptures themselves:

'When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats' (Matt. 25:31,32).

This gathering of the nations is spoken of in Joel 3. It takes place at the commencement of the Millennium, and must not be confused with the judgment of the great white throne that is set up when the thousand years are finished, which is a judgment of the 'rest of the dead'. The issues of this judgment are expressed in Matthew 25:46: 'These shall go away into everlasting punishment, but the righteous into life eternal'.

Terms of Eternal Life in Matthew 25

Let us now see how these attained unto righteousness. If they come under the stewardship of the apostle Paul we know full well that neither 'by works of righteousness that they have done', nor 'by the deeds of the law' can they be made righteous, but only through faith 'in His (Christ's) blood'. When we examine the grounds of judgment in Matthew 25, there is not a single word about faith. Indeed these righteous nations confess that they had not consciously done anything as unto the Lord (cf. 'When saw we Thee a stranger?'). They enter the kingdom on the ground of works, such as visiting prisoners, or clothing the naked. That it was done to the Lord's brethren was noted in their favour, but they themselves did not connect that fact with the Lord. It is clear that eternal life is granted here in a way totally foreign to the dispensation under which we live.

Now we are continually reminded by the upholders of the traditional hell that 'eternal' life and 'everlasting' punishment are of equal duration. This we readily accept, and press it upon those who fly to Matthew 25 for their great key text. It will be granted that eternal life is here given upon terms very different from those of the gospel of grace. Now what we ask is this: Would our orthodox friends consider that they had preached the gospel to sinners, acceptably, if they adhered closely to the terms of Matthew 25? Would they preach something like this:

The glad tidings that we bring unto sinners is that they exercise themselves in deeds of charity, being careful to include the Jew, and

they shall receive eternal life (apparently without faith in the Lord Jesus, or any knowledge either of His death or resurrection)?

We rejoice to know that such a travesty of the Gospel would be repudiated. What, then, is the warrant for rejecting the conditions for eternal life, and for taking out of its context and applying to a different people its alternative punishment? Punishment connected with our preaching is for rejection of the finished Work of the Lord Jesus Christ, not for the omission of deeds of charity. Supposing we allowed the expression, 'everlasting punishment', the full force demanded by orthodox teaching, even then we should be without the slightest warrant for taking the punishment attached to one set of conditions, and applying it to sinners of all times and dispensations. The eagerness with which this passage is quoted, but with all its terms brushed aside, is itself evidence of the poverty of the position of those that fall into such methods, crying aloud at one minute against a false gospel of works, and the next forgetting its protest so that the wages of sin shall be, not as Paul was inspired to declare, death, but eternal conscious torment.

The question of the meaning of the words rendered 'eternal' and 'everlasting' comes up again in these pages under the headings of *olam* and *aion*. (See *Agel*).

Try the Things that Differ

Orthodoxy mutilates both Romans 6 and Matthew 25. It takes eternal life as being the gift of God, and rejects the wages of sin as being death. It takes the wages of sin from Matthew as being everlasting punishment, and rejects the grant of eternal life and righteousness as a result of good works. Surely it should be manifest to the most zealous advocate of eternal torment, that to overlap all dispensational boundaries, and make a mixture of law and grace, faith and works, violating all demands of context, and ignoring all limits of time, place and circumstance, is to show oneself disapproved before God, and, so far as interpretation and service arising out of this doctrine is concerned, to prepare one for shame in His presence through failure to divide aright His Word of truth.

Dr. Young in his *Concordance* defines the word 'punishment' by 'restraint' and the literal meaning is 'cutting off' as of 'pruning', which explanation contains a truth that would yield far more profit by an hour's meditation than all the indiscriminate repetition of Matthew 25:46 can ever produce. The fire into which these rejected nations go is said to be the one 'prepared for the devil and his angels'. This is evidently the same as that of Revelation 19:20 and 20:10, which, when it is associated with men, is defined not as a place of never-ending torment, but as the second death' (Rev. 20:14,15). (See *Millennial Studies*9). Matthew 25 is parallel with Psalm 37:22:

'Come, ye Blessed of My Father, Inherit the kingdom ... Depart from Me, ye Cursed ... into everlasting Punishment' (Matt. 25:34 -46).

'Such as be Blessed of Him shall Inherit the earth; and they that be Cursed of Him shall be Cut Off' (Psa. 37:22).

Here it will be observed that 'cut off' corresponds with 'everlasting punishment', even as we have seen that the word used in Matthew refers to the pruning of a tree.

Of those who have seen the necessity for rightly dividing the Word, but who have till now hesitated about the application of Matthew 25, we ask whether the following is a fair statement of truth? The gospel of the kingdom ends at Acts 28; evidential miracles end at Acts 28; the hope of Israel ends at Acts 28; but eternal punishment is the one exception that must not be given up!

Two other expressions must be considered briefly before we pass from Matthew to a wider survey, viz., 'torment' and 'gnashing of teeth'.

(1) Torment.

'And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him' (Matt. 18:34).

This is part of a parable. Its application is given by the Lord Himself, and makes further comment unnecessary:

'So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses' (Matt. 18:35).

(2) Gnashing of teeth.-- This expression occurs in Matthew 8:12; 13:42,50; 22:13; 24:51 and 25:30. While these passages indicate pain consciously endured, they make no contribution to the question of duration. It is important that we observe who it is that gnash their teeth -- 'the children of the kingdom', 'the children of the wicked one', 'the man without the wedding garment', the evil servant who said, 'my lord delayeth his coming', and 'the unprofitable servant who hid his talent in the earth'. We do not know of anyone who teaches that eternal torment awaits the servant of God who has not used his talents aright, and so these words make no contribution to our main inquiry.

Words that the Holy Ghost teacheth

An examination of the meaning and usage of the words 'sheol' and 'hades', 'olam' and 'aion', and the parable of the rich man and Lazarus

We will now turn our attention to a wider range of study, and seek from the usage of several keywords light upon this great question. The first word we propose for study is the Hebrew word sheol.

This word occurs sixty -five times in the Old Testament, and is translated in the A.V. by the word 'hell' thirty -one times, 'grave' thirty-one times, and 'pit' three times. Moses used the word seven times, and the A.V. renders it 'grave' four times, 'pit' twice, and 'hell' once. The R.V. omits the word 'hell' substitutes 'pit'. The following are the four references in Genesis:

'I will go down into the grave unto my son mourning' (37:35).
'Then shall ye bring down my grey hairs with sorrow to the grave' (42:38)
'My grey hairs with sorrow to the grave' (44:29).
'The grey hairs of thy servant our father with sorrow to the grave' (44:31).

Did Moses, Jacob or Judah dream that there would ever be any necessity to explain these most obvious passages? Are they not the heart's language of all men? That system of doctrine that would put into the mouth of this sorrowful old man words that arise out of deep theology, rather than of deep feeling, is evidently hard pressed for support.

Jacob did not necessarily contemplate any one particular grave when he spoke, for he believed that Joseph was unburied, being eaten by a wild beast. Of Simeon and Joseph he said: 'Joseph is not, and Simeon is not', so that we could easily argue that, so far as Jacob was concerned sheol was not the abode of conscious spirits. Sheol does not refer to a grave but to the grave. Each individual may have his own private place of burial (keber or bor), but it would still be true that 'all go to one place' namely to (sheol), which has been expressed by the term 'gravedom'.

If the English language had remained unchanged, and if theological meanings did not attach themselves to words, then either of the words 'grave' or 'hell' would be a good translation. In old English literature we read of helling a house, that is to say 'thatching'. A tailor had his hell, a dark corner into which he threw all his cuttings. Lads used to lead lasses to a hell as part of a game where a kiss was the forfeit. East Suffolk spoke of a hale of potatoes, whereas Lincolnshire called the same a grave. Sussex would speak of heleing a man up in bed. When the Sussex farmer descended the stairs from tucking up his children in bed for the night, and stayed to read the Scriptures, he would have needed no interpreter should his portion for that night have included the words, 'Though I make my bed in hell', for it would have been but speaking in his own tongue. Hell, however, is not a proper translation of either sheol or hades now, for it is too deeply tinged with the modern conception of the word to be anything but misleading.

Perhaps the reader would appreciate some modern authority on the subject, and we accordingly refer to the Etymological Dictionary of the English Language, by the Rev. Walter W. Skeat, Lit.D., LL.D., whose learning ought at least to place him on a level with any reader of this little work so far as the meaning of English is concerned:

'Hell. (E.) M.E. helle. A.S. hel., orig. that which hides, allied to cell, conceal'.

So much for the English word. We are more concerned, however, about the words that God has used, and accordingly turn to the Scriptures to seek the truth. Job cried:

'O that Thou wouldest hide me in the grave' (Job 14:13).

The context supplies a valuable commentary:

'But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep' (Job 14:10,12).

We are in the happy position of being able to believe all that is here written without the slightest mental reservation, without needing to add, 'of course that was Job's idea', or 'Job did not know what we know about the intermediate state', etc. Some orthodox writers get angry when we quote Job; will the Psalms have more weight with them?

'In death there is no remembrance of Thee: in the grave (sheol) who shall give Thee thanks?' (Psa. 6:5).

The only answer to the Psalmist's question, given by Scripture, is that 'The dead know not any thing', and there is no wisdom, device or knowledge in the grave (Eccles. 9:5,10). (See the booklet Ecclesiastes). But modern orthodoxy knows better than Solomon or David. Other Psalms say:

'Man being in honour abideth not: he is like the beasts that perish ... like sheep they are laid in the grave' (sheol) (Psa. 49:12 -14).

'The dead praise not the Lord, neither any that go down into silence' (Psa. 115:17).

'O Lord, Thou hast brought up my soul from the grave (sheol): Thou hast kept me alive, that I should not go down to the pit' (Psa. 30:3).

But we must come back to Job again, for he has said more on this subject:

'If I wait, the grave (sheol) is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit (sheol), when our rest together is in the dust' (Job 17:13 -16).

What have darkness, corruption, the worm and the dust to do with the 'spirit' of Job? It is most patent that he believed sheol was the grave, and connected with the body, certainly not a place for disembodied souls or spirits. Allied with the subject of Hell is the question of the true meaning of the terms, For Ever, Everlasting, Eternal.

The underlying idea of olam is something secret or hidden, as in Psalm 90:8, 'secret sins'. Used of time it indicates a period, the end of which is undefined or hidden from man, but this does not warrant any man saying, 'Because I cannot see the end, there is none', neither does it warrant our translating an age, the end of which is hidden from us, by the words 'for ever'. To do so is but an assumption.

No discussion on the nature of hell is complete, that does not deal with the parable of the Rich Man and Lazarus. Luke 16:19 -31 is in very strong contrast with the teaching of the Old Testament on the subject of sheol or hades, yet by the closing words of the passage it is very evident that the Lord held to all that the Law and the Prophets taught on the subject. The true interpretation of the parable is therefore one of great importance, touching as it does so many vital issues.

No part of Scripture is isolated, every part being related to its context, and no interpretation can be thoroughly reliable which avoids the illumination that comes from observing the setting, atmosphere, and relation of any one part with other parts of the same book.

In Luke, chapter 16, two related sayings occur, both introduced by the words, 'There was a certain rich man'. Now some have regarded these words in 'The rich man and Lazarus' as proving that the Lord was not speaking in parable, but actually recording a literal fact. This, however, would be

equally true in the case of the parable of the Unjust Steward, and is quite unnecessary. In fact, this argument applies to the parable of the Good Samaritan, for that opens with the words, 'A certain man', just as the two in Luke 16. Or again, Peter's question in Luke 12:41, 'Speakest Thou this parable unto us, or even unto all?' shows that the words of verse 39, which commence with, 'And this know, that if the good man of the house had known,' etc., is a parable, even as the Lord's words about the faithful and wise steward immediately follow (verses 42 -48). We shall, therefore, speak of the parable of the rich man and Lazarus without further explanation, and hold that the language of all parables, being figurative, must always give place to those passages that teach plain doctrine.

Luke has several parables where the truth is found by realizing that the Lord is instituting a contrast. Take, for example, the parable of the Unjust Steward. His prudence is commended by the lord referred to in the parable, but does that justify anyone following the example of the unjust steward? All will agree that no one would be justified in copying the example of this man, even though commended by the lord of the parable. One may ask, are we then left without guidance from the Lord Jesus as to what His intentions are in this parable? and our answer is most emphatic, we are not, for the Lord has most definitely repudiated the whole attitude of the unjust steward. Thanks to the translators and their traditional interpreters, the truth lies buried, and Christians have been given the awful instruction to 'Make to themselves friends of the mammon of unrighteousness' in spite of 2 Corinthians 6:14, 'What fellowship hath righteousness with unrighteousness?' or Peter's repudiation, 'Thy money perish with thee' (Acts 8:20).

Some things which stand as positive statements in the A.V. are better rendered as questions, e.g., the marginal reading of Romans 8:33,34 R.V. A consultation of the great commentaries will reveal that honest and godly men have felt the difficulty of taking the despicable action of this steward as in any sense an example, or as justifying the use of anything so unrighteous as mammon in the service of the Lord, particularly when it is remembered that at the end of the parable the Lord most definitely says, 'Ye cannot serve God and mammon'. The trouble is all man-made. If we but take the Lord's words in Luke 16:9 to be a question demanding a negative answer, we shall see that He utterly repudiates the attitude of mind manifested by the unjust steward, and follows with what He does enjoin upon His followers, in contrast:

'And Do I Say unto you, Make to yourselves friends of the mammon of unrighteousness: that, when ye fail, they may receive you into everlasting habitations?'

The answer demanded is, No, I teach no such thing; this is what I teach you, in contrast:

'He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?'

A similar misconception arising out of the same fault is found in Matthew 23:2 -4, where it reads:

'The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not'.

If we read the passage, as follows, we get a clear conception of the Lord's meaning:

'The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, Ye Observe and Do. But not after their works: for they say, and do not',

and are spared the overwhelming difficulty presented by a passage indicating that the Lord actually instructed us to 'observe and do' the bidding of those whom He was to denounce immediately as 'hypocrites, fools and blind guides'. All that Matthew 23 says is that the people, overawed by the authority assumed by the scribes and Pharisees, did their bidding, whereas the Lord pronounced woe upon these selfsame, self-placed authorities whose works belied their pretended authority, and whose traditions were so completely repudiated by Him.

Returning to Luke's Gospel we find in 18:1 -8 another instance of contrast in the parable of the Widow and the Unjust Judge. In Luke 19:12 -27 we have an example of the Lord's method of taking something that was believed by a man, though wrong, and showing that his actions were not consistent with his beliefs, even though those beliefs were in themselves wrong. The servant admitted that his conception of his lord was that he was an austere man, etc. Is there anyone with any knowledge of the Lord who would say this was true simply because it is found in one of the Lord's own parables? If anyone did, he would find reproof awaiting in the verse that follows: 'Out of thine own mouth will I judge thee, thou wicked servant' (19:22).

In Luke 16 the Pharisees realized that it was they who were referred to by the Lord as the unjust steward, 'and they derided Him'. He then judged them out of their own mouths, for their traditional views concerning hades, though contrary to the teaching of the Law and the Prophets, should have held them back from the course of life they pursued.

Is Luke 16:19 -30 Pharisaic Tradition?

This is the crux of the whole matter, and demands immediate and complete explanation. In the providence of God we have preserved to us the writings of an orthodox Jew, Josephus, who lived from a.d. 37 to about the year 100. He tells us that he was a Pharisee, and that from the age of nineteen he sought to conduct himself according to their rules. Among his writings is part of a discourse to the Greeks concerning hades, and if we find that practically all the imagery of the parable we are dealing with is given by Josephus, we shall be compelled to face the fact, and must honestly accept the consequences.

Luke 16:19 -30

'It came to pass, that the beggar died, and was carried by the angels into Abraham's bosom'.

Josephus on hades

'There is one descent into this region, at whose gate we believe there stands an archangel with an host: which gate when those pass through that are conducted down by the angels appointed over souls ... are guided to the right hand ...

while they wait for that rest and eternal new life in heaven, which is to succeed this region. This place we call The Bosom of Abraham'.

Here are two items exactly parallel: (1) the ministry of angels to the dead, and (2) the name of this portion of hades -- The Bosom of Abraham.

'The rich man also died, and was buried; and in hades he lift up his eyes ... Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented'.

'Now, as to hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it'.

'This region is allowed as a place of custody for souls, in which angels are appointed as guardians to them, to distribute to them temporary punishments, agreeable to everyone's behaviour and manners'.

Here we have still further parallels; in both hades is a place where punishments are meted out, before the day of judgment, agreeable to the life lived on earth.

'And seeth Abraham afar off, and Lazarus in his bosom'.

'They are struck with a fearful expectation of a future judgment, and in effect punished thereby: and not only so, but when they see the place of the fathers and of the just, even hereby are they punished'.

'Father Abraham, have mercy on me ... I am tormented in this flame'.

'Now those angels that are set over these souls, drag them into the neighbourhood of hell itself, who, when they are hardby it, continually hear the noise of it, and do not stand clear of the hot vapour itself'.

'Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ... between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence'.

'A chasm deep and large is fixed between them: insomuch that a just man, that hath compassion on them, cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it'.

No words of ours are wanted to make it abundantly clear that the whole imagery of this parable is unalloyed Pharisaic doctrine. As to sheol, the parable differs from the teaching of the Old Testament, for no plain statement is to be found there that teaches either consciousness or

punishment before the day of judgment. Throughout the New Testament, judgment is never said to be meted out in hades, but at the day of judgment. The Lord most definitely endorses the teaching of the Old Testament on this subject, saying at the end of the parable:

'If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead'.

The whole of Luke 16 is one, and the parts of the two parables are related the one to the other. This may be seen if set out in outline, which we trust will be tested by all readers before they accept it as true.

Luke 16 as a whole

Two parables exposing the Pharisees in their doctrine and practice		
A	16:1.	A certain rich man had a steward who wasted his goods.
	B 16:2 -7.	The steward's actions in view of the future.
	C 16:8 -13.	The Lord's teaching in contrast.
	D 16:14 -18.	The Pharisees deride Him, and are exposed.
A	16:19 -21.	A certain rich man failed in his stewardship to Lazarus.
B	16:22 -30.	The rich man's doctrine of the future.
	C 16:31 to 17:2.	The Lord's appeal to Old Testament in contrast, and His own statement concerning Judgment.

We have freely quoted the Scriptures to show the basis of our faith, but the number of references alone that are found in Old and New Testaments forbid a fuller quotation. We are anxious, however, that the reader shall not rest with what we have brought forward, but desire that the searchlight of the Word in all its brightness shall be turned upon the subject. We will, therefore, endeavour to assist the reader in his investigation, by giving the following concordance key which may help the beginner in the use of such an aid as Young's Analytical Concordance.

A concordance key

Soul	Hebrew --	nephesh,	Gk. psuche,	translated	'soul',	'life'	and 44 other ways.
Age	Hebrew --	olam,	Gk. aion,	translated	'for ever',	'everlasting',	'age', 'world', etc. Aionios, the adjective, follows the noun, and means 'age-long'.
Grave	Hebrew --	sheol,	Gk. --	hades,	translated	'hell',	'pit', and 'grave'.
Hell Fire	Gk. --	gehenna,	translated	'hell'	and	'hell fire'.	

After these words have been studied, in all their varied usages and contexts, further details can be added by examining the usage of the following:

Perish	(Heb. abad)
Destroy	(Heb. shamad)
Cut Off	(Heb. tsamath)
Consume	(Heb. kalah)

Destroy	(Gk. apollumi)
Destruction	(Gk. apoleia)
Destruction	(Gk. olethros)
Punishment	(Gk. kolasis)
Torment	(Gk. basanos, basanizo)

As promised in these pages, we give the complete list of references to sheol and hades, the study of which words is that which most immediately concerns us. We do not ask the reader to pick and choose his references neither do we offer merely selected texts, but rather to seek from them all their testimony, whether found in the Old Testament or the New, and to receive as a result a conception that shall not be at variance with any statement of truth, but which shall be in harmony with all that is written.

When we therefore appeal to this evidence, we are not making an appeal to prejudice, referring to three or four carefully selected passages; and, moreover, although we refer you, dear reader, to seventy -six references instead of three, we refrain from saying that you will be a deliberate deceiver if you do not endorse what we have put forward. We desire for ourselves as for you, the truth, and that is found alone in the Word of God. Again we would ask the reader to notice our bias! We have given sixty -five references in the Old Testament and only eleven in the New. Does this prove that we are to be regarded with suspicion? At any rate when we make our appeal to this evidence, none can call our motives in question, for we are but tabulating actual occurrences.

A Concordance to the word sheol

Gen. 37:35	Psa. 16:10	Prov. 23:14
Gen. 42:38	Psa. 18:5	Prov. 27:20
Gen. 44:29,31	Psa. 30:3	Prov. 30:16
Num. 16:30,33	Psa. 31:17	Eccles. 9:10
Deut. 32:22	Psa. 49:14,14,15	Song of Sol. 8:6
1 Sam. 2:6	Psa. 55:15	Isa. 5:14
2 Sam. 22:6	Psa. 86:13	Isa. 14:9,11,15
1 Kings 2:6,9	Psa. 88:3	Isa. 28:15,18
Job 7:9	Psa. 89:48	Isa. 38:10,18
Job 11:8	Psa. 116:3	Isa. 57:9
Job 14:13	Psa. 139:8	Ezek. 31:15,16,17
Job 17:13,16	Psa. 141:7	Ezek. 32:21,27
Job 21:13	Prov. 1:12	Hos. 13:14,14
Job 24:19	Prov. 5:5	Amos 9:2
Job 26:6	Prov. 7:27	Jonah 2:2
Psa. 6:5	Prov. 9:18	Hab. 2:5
Psa. 9:17	Prov. 15:11,24	

A concordance to the word hades

Matt. 11:23	Luke 16:23	Rev. 1:18
Matt. 16:18	Acts 2:27,31	Rev. 6:8
Luke 10:15	1 Cor. 15:55	Rev. 20:13,14

Whatever we do, let us seek deliverance from the fear of man that bringeth a snare, from the doctrines and traditions of men that lead to bondage, from

that vain, deceitful philosophy which is not after Christ and from that lie of the devil who introduced sin and death into the world.

Articles bearing upon this important theme are Sleep⁷, as a figure of death; Immortality (p. 316); and Soul⁷.

Heresy. The way they call heresy, or the fear of forming a sect.

Some of the Lord's people who feel the need of fellowship with other fellow -members of the Body of Christ have expressed hesitation to put their desires into operation, fearing that by so doing they would be forming 'another sect'. It is well to retain a tender conscience over all our actions, but at the same time we must not allow an unscriptural fancy to prevent us fulfilling what may be a Scriptural desire.

What is a Sect? We read in Acts 5:17 of the sect of the Sadducees, and in 15:5 of the sect of the Pharisees. In Acts 24:5 we find the term, the sect of the Nazarenes. Here we have the same word used of two sects which were manifestly not of God and also of one that was the true church of God. The apostle uses the word taken up by Tertullius in 24:5, in his defence saying:

'But this I confess unto thee, that after the way which they call heresy (same word as sect), so worship I the God of my fathers' (Acts 24:14).

Hairesis = sect is derived from haireomai = to choose (Phil. 1:22; 2 Thess. 2:13; Heb. 11:25). The Scriptural idea of a sect is 'self choice', and is a word of the flesh (Gal. 5:20; 1 Cor. 11:19 heresies). A company of believers seeking to manifest their union with one another and with the risen Lord cannot be guilty of forming 'another sect' by so doing. Should unscriptural practices, leaders, or ideas be allowed, these departures would merit the undesired title, and it is these 'self choosings' we must shun.

One of the most important facts to remember in connection with any attempt to form a meeting today is the condition that corporate Christianity had reached in the days of the apostle Paul. The second Epistle to Timothy reveals a church in ruins, the foundation alone remaining and exposed to view. Consequently the discipline that was possible while the church was standing can no longer be put into operation. Instead of Timothy being instructed to exercise his disciplinary powers upon others, he is urged to exercise them upon himself. The foundation itself bears the seal:

'Let every one that nameth the name of Christ depart from iniquity' (2 Tim. 2:19).

The personal note is sounded in such statements as:

'If a man therefore purge himself from these' (not purge others) (2:21).

'From such turn away' (not turn others away) (3:5).

Timothy is told to 'shun' profane and vain babblings, to 'flee' youthful lusts, to 'follow' righteousness, faith, love, peace with them that call on the Lord out of a pure heart. Foolish and unlearned questions he is to avoid, knowing that they but gender strifes (2 Tim. 2:23). These passages

seem to indicate in a general way the mind of the Lord as to the meeting together of His people.

In the early days we read several times of 'the church in the house' (Rom. 16:5; Col. 4:15) of one or another Christian. We believe that the apostasy which is everywhere manifesting itself will compel the faithful once again to meet in this primitive way. When this does take place, the domestic qualifications of the bishop and deacon of 1 Timothy 3 will be better appreciated. It will be obviously impossible to meet in the house of a brother whose lack of control makes his children's behaviour a scandal. Neither could the meeting be held in a home where there was lack of unity between husband and wife. With regard to the question of teachers, we believe that when the Lord's people met together, it would not be long before one or two would manifest that they were 'faithful men, able to teach others also', and would be recognized as such.

We are fellow -members of the One Body, and our privilege it is, by the working together of every part, to make increase of the Body unto the building up of itself in love. Let us avoid by all means a mere multiplication of 'meetings'. Let us shun any approach to a 'sect', but let us as fellow -members of One Body seek by all the means sanctioned and sanctified by the Word, to build one another up in the faith:

'Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name' (Mal. 3:16).

HOLINESS

We should probably not find it very difficult to define the meaning of righteousness, truth or goodness, but holiness is an awe -inspiring word; it is something quite apart from the common run of life. In everyday conversation or correspondence such terms as 'true', 'just', 'good' constantly appear, but, unless the subject of such conversation or correspondence has specifically to do with the Scriptures, the Church or with the things of God, the words 'holiness' or 'holy' would not be used from one year's end to the other. In order the better to appreciate the extraordinary implication of this term, let us consider how Moses and the Prophets were led to give Israel some idea of what the word 'holiness' could mean. When we remember the environment of Egypt with its gross idolatry, or the constant contamination by contact with other nations and peoples, we can begin to sense the colossal task set before the writers of Scripture. One way in which the essentials of this term were impressed on the people was the choice of the words translated holy, namely qodesh, the Hebrew word of the Old Testament and hagios, the Greek word of the New Testament. Another way was the repeated separation of land and people, like wheels within wheels, that eventually arrived at the typical Holiest of All in the Tabernacle, into which not one of the holy nation or holy tribe or holy family, except the high priest, was permitted to enter on penalty of death (Lev. 16:2; Exod. 30:10). We have appended a diagram to assist us in following the Divine procedure as we attempt to arrive at some true understanding of the meaning of holiness.

The whole wide earth is the Lord's, yet for His purposes of grace, one Land was severed off from the rest and called 'a holy land'. While all the

earth is the Lord's, He declared in Leviticus 25:23, 'the land is Mine', and this governed all transactions regarding the sale of land and property. Again Isaiah 14:2 calls it 'the land of the Lord', and Isaiah 62:4 tells us that the name of the land in that day will be Beulah or 'married'. Again, in Jeremiah 2:7 God speaks of the land as 'My land' and 'Mine heritage' and declared that Israel had defiled it, and a reference to Leviticus 18 will reveal how Israel could defile the land. We are not surprised, therefore, to read in Zechariah 2:12 that this chosen spot of earth is called 'the holy land'. The fact, however, that Israel possessed this holy land, did not give them immediate access into the Presence of the Lord. They, too, had to be denominated a 'holy nation'. First they were a redeemed nation, 'And what one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself?' (2 Sam. 7:23). This nation was moreover an elect people, 'For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth' (Deut. 7:6).

This choice of this people was attested by 'signs and wonders', as we read in Deuteronomy 4:34, 'Or hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders ...' and by covenant they might have become a 'peculiar treasure' unto the Lord above all people, 'a kingdom of priests, and an holy nation' (Exod. 19:5,6). A people thus designated in a land so set apart, might have felt that nothing more could be done or was needed. This, however, is far from the truth. While Korah and his associates spoke the truth when they said, 'All the congregation are holy' (Num. 16:3), their presumption and inaccurate deductions cost them their lives (Num. 16:31 -35). One tribe out of this 'holy nation' was separated from all the rest for the work and service of the tabernacle, the tribe of Levi. 'And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel ... and the stranger that cometh nigh shall be put to death' (Num. 3:5 -10). Inasmuch as the Lord hallowed unto Himself all the firstborn that came out of Egypt, the Levites were taken from among the children of Israel 'instead' (Num. 3:12,13). Most elaborate purifyings, however, were necessary before the chosen Levites could attempt their holy tasks, 'And thus shalt thou do unto them, to cleanse them'. They were sprinkled, shaven, laundered, and sanctified by the offering of bulls 'that there be no plague among the children of Israel, when the children of Israel come nigh unto the Sanctuary' (Num. 8:5 -26).

By this time both Israel, and we who read, begin to realize that holiness is something to be dealt with in awe, for God even though merciful and gracious, is at the same time 'a consuming fire'. (See Millennial Studies9). One family must next be separated from the tribe of Levi, the tribe already separated from the holy nation, a nation already separated from the rest of the world, and functioning in a land called the holy land, separated from the rest of the earth !

'No stranger, which is not of the seed of Aaron (may), come near to offer incense before the Lord' (Num. 16:40; cf. 2 Chron. 26:18).

'And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood ... only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die ... I have given your priest's office

unto you as a service of gift: and the stranger that cometh nigh shall be put to death' (Num. 18:1 -7).

Even now we have not reached the centre of this holy segregation. From the one anointed family, Aaron himself was separated:

'Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the High Priest Alone once every year, not without blood' (Heb. 9:6,7),

and after all this separation, purifying and eliminating we read, 'The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing' (Heb. 9:8). If so much care was exercised over a frail and failing type, what depths and heights must there not be in holiness itself!

Let us now consider the words used in Scripture to convey the conception of holiness. The primary meaning of the Hebrew word qodesh is 'separation', 'apartness', as it is also of the Greek equivalent, hagios. Qodesh is used

- (1) Of God.
 - (a) Of divine activity, Exodus 15:11.
 - (b) To attest His word as inviolable, Psalm 89:35.
 - (c) Of His name as sacred, Leviticus 20:3.
- (2) Of places.
 - (a) A heavenly abode, Deuteronomy 26:15.
 - (b) On earth, Exodus 3:5.
 - (c) The Tabernacle and Temple, Exodus 40:9; 2 Chronicles 29:7.
 - (d) Jerusalem, Zechariah 8:3.
- (3) Things consecrated at sacred places.
 - (a) Furniture of the Tabernacle, Exodus 30:10,29.
 - (b) Sacrificial animals, Numbers 18:17.
 - (c) Any consecrated thing, a vow, Deuteronomy 12:26.
 - (d) Anointing oil of priests, Exodus 30:25.
- (4) Persons sacred by connection with sacred things.
 - (a) Priests, Leviticus 21:6. Garments, Exodus 28:2,4.
 - (b) Israel, Isaiah 62:12; Daniel 12:7.
- (5) Times consecrated to worship, Exodus 16:23.
- (6) Things ceremoniously cleansed, 1 Samuel 21:5,6.

This is a much abbreviated analysis of the word qodesh set out in the Lexicon of Brown, Driver and Briggs.

The New Testament word hagios is the principal word translated 'holiness', but hosios, meaning 'pure' and heiros, meaning 'sacred' should be added. Hagios is used in the title, 'The Holy Ghost' and 'The Holy Spirit' over sixty times, other associations being the holy city, things, place, angels, man, name, prophets, child, ground, Scriptures, law, first -fruit, root, branches, bodies, kiss, temple, children, apostles, the elect, calling,

priesthood, nation, woman, commandment, conversation, the threefold ascription, judge, first resurrection, Jerusalem and the Holiest of all. In addition to this wide range of application:

Hagios is translated 'saint' about sixty times.
Hagiazo, the verb, is translated hallow, sanctify and holy.
Hagiotēs, holiness in Hebrews 12:10.
Hagiosune, holiness three times (Rom. 1:4; 2 Cor. 7:1;
 1 Thess. 3:13).

The ultimate goal of the purpose of election and redemption is holiness (Eph. 1:4), their calling is an holy calling (2 Tim. 1:9), and by this calling they are 'saints' (Eph. 1:1). Under the heading Sanctification⁷, the doctrinal and practical consequences of the holiness of God Who has saved us and called us, will be more thoroughly examined. The following diagram will, we trust, assist the reader to see how 'holiness' was impressed on Israel.

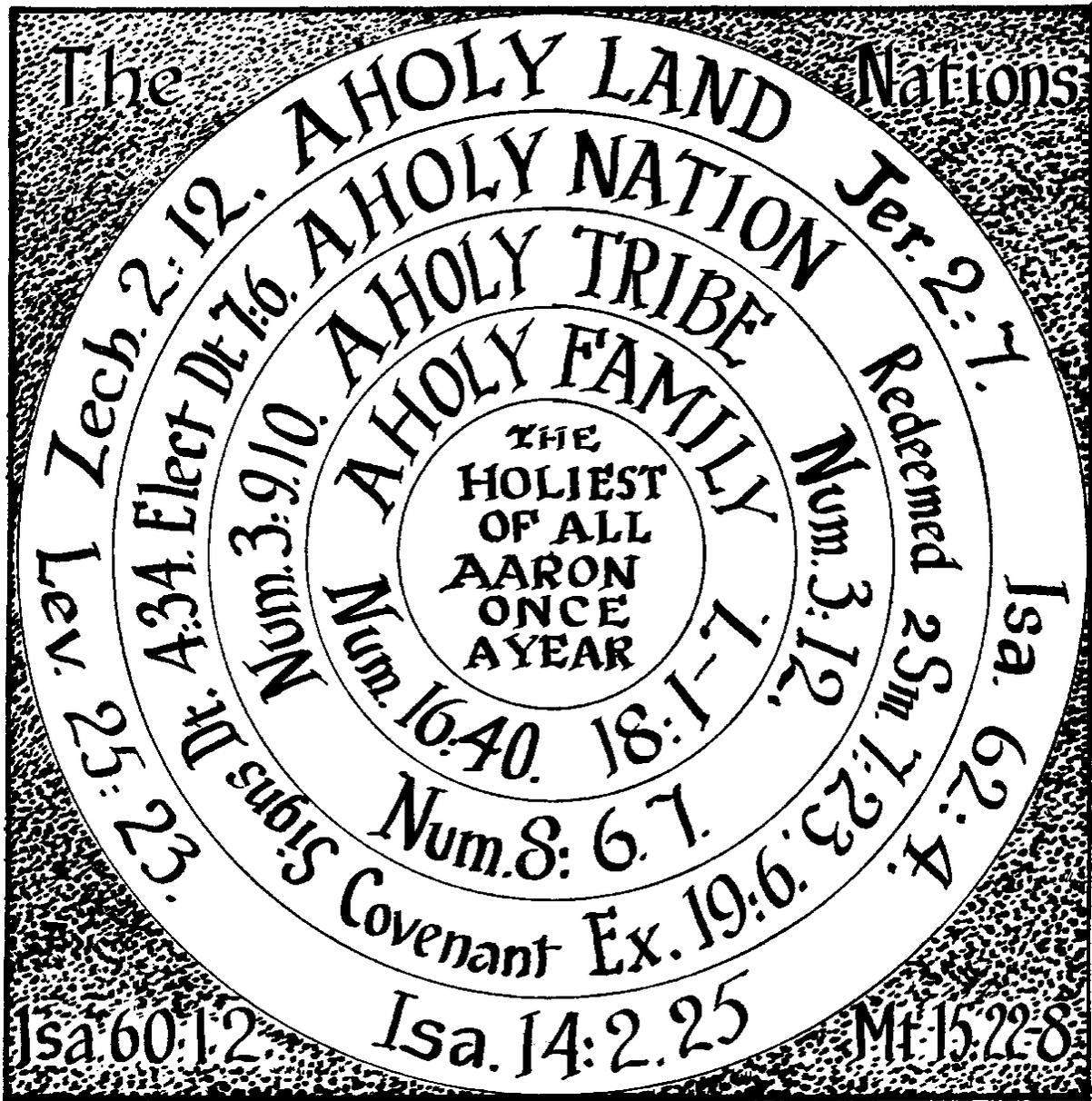


Image. At the creation of man, God said:

'Let us make man in our Image, after our likeness' (Gen. 1:26).

Before creation, and in order that creation should come to pass, He Who was known in the fulness of time as Jesus Christ the Son of God, was 'The Image of the Invisible God' (Col. 1:15). The goal of redemption is expressed by the use of this same term:

'For whom He did foreknow, He also did predestinate to be conformed to the image of His Son' (Rom. 8:29).

This glorious goal is anticipated by the works of grace within the believer, who has 'put on the new man, which is renewed in knowledge after

the image of Him that created him' (Col. 3:10); and 2 Corinthians 3:18 says, 'We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord'. The consummation of this blessed commencement awaits resurrection:

'And as we have borne the image of the earthy, we shall also bear the Image of the heavenly' (1 Cor. 15:49).

Such in brief is the testimony of Scripture. We must now give these separate revelations a closer examination. First of all, let us ponder the office of Christ as indicated by the title, 'The Image of the Invisible God'. Visibility to us, seems essentially connected with reality, yet both Scripture and philosophy alike teach that this is not so. Most readers will have a passing acquaintance with the findings of science, even though none of us would venture to express opinions in a realm so far removed from our own personal experiences. However, it is common knowledge that light itself is Invisible. The paper on which these words are printed is reflecting the light that shines upon it, enabling me to see what is printed thereon, but no streams of light are traceable coming from the surface of the paper to the eye. If, when we see a beam of sunlight shining through a window, and we are inclined to say, 'that shows that light is visible', we then plunge into the beam a red -hot wire, we shall create a dark patch around the heated wire, but the light will go on unhindered. What we have done is to burn up the motes of dust that acted as reflectors, but we saw not the beam of light.

Again we are familiar with the terms, 'infra -red' and 'ultra -violet', invisible portions of light that lie at the edges of the spectrum (the rainbow colours). The God Who created light and all its characteristics has used the figure to illustrate His nature. 'God is Light' 1 John 1:5 declares. When therefore the Son of God is revealed both as the 'Image of the Invisible God' and 'the Brightness of His glory', these elements in the constitution of light should be remembered.

The Father	Invisible	Like the infra -red rays.
The Son	Making manifest	Likened to the rays of the spectrum.
The Spirit	Invisible	Like the ultra -violet rays.

At the same time we should remember that apart from His Mediatorial capacity in which He humbled Himself for our sakes, it is written, that He Who is 'King of kings, and Lord of lords' dwells in the light 'which no man can approach unto; Whom no man hath seen, nor can see' (1 Tim. 6:15,16). The structure of 1 Timothy reveals the essential nature of the Image of the Invisible God, and, stripped of all extra details is as follows:

1 Timothy

A	1:17.	The King	Immortal	Invisible	Doxology
	B	3:16.	God manifest	in the flesh.	
A	6:15,16.	The King	Immortal	Invisible	Doxology

The only way in which we can 'see' the glory of God is 'in the face of Jesus Christ' and 2 Corinthians 4 which contains this reference contains the Greek word augazo, 'shine' (2 Cor. 4:4), thereby linking this passage with Hebrews 1:3 where the intenser form, apaugasma, 'brightness' is used, in the words, 'the brightness of His glory'. The glory of the Son of God is comparable to the Shekinah glory (shaken = to dwell as in a tabernacle), and

John 1:14 tells us that the Word became flesh and 'tabernacled' among us, and Colossians 2:9 reveals that in Him dwells all the fulness of the Godhead 'bodily'.

Although Exodus 33:18 -23 makes it clear that Moses could not see the face of God and live, the same chapter tells us, 'And the Lord spake unto Moses face to face, as a man speaketh unto his friend' (Exod. 33:11). For a fuller examination of the teaching involved, and the apparent contradiction that appears on the surface, see Face, p. 194.

We pass on, therefore, to other aspects of the subject, and turn to Genesis 1 where Adam is said to be made 'in the image' and 'after the likeness' of God (Gen. 1:26). The Companion Bible says that this is the figure of hendiadys -- one thing not two -- 'in the likeness of our image'. We learn later that Christ is the 'Image of the invisible God', consequently Adam was made 'after the likeness' of the Saviour. This is more fully seen when we remember that the word 'likeness' translates the Hebrew demuth from which the very name Adam is derived; as Romans 5:14 and 1 Corinthians 15:45 - 49 reveal, Adam was a 'figure of Him that was to come'. The making of Adam in the image and after the likeness of his Maker, not only faintly foreshadowed the coming Saviour, but also the coming Glory. The earthly image must one day be exchanged for the heavenly (1 Cor. 15:49), and this will be only fully realized in resurrection glory. Colossians 3:10, however, shows that even now the believer puts on the new man 'which is renewed in knowledge after the image of Him that created him'.

The structure of Colossians 1:15 -19, shows that two creations are before us: first, the original creation in which Christ is pre -eminent as the Image of the Invisible God, and then the new spiritual creation in which Christ is pre -eminent as the Head of the Body, and the One in Whom all the fulness dwells. This new and spiritual creation is considered more fully in the corresponding section, Colossians 3:5 -15. Let us observe the relationship between these two parts:

Colossians 1:15 -25 and 3:5 -15

G	1:15,16.	The Creator.	The Image.
H	1:20.	Reconciliation	of heaven and earth.
I	1:17,18.	Christ pre -eminent	all in Him.
J	1:20.	Peace and forgiveness	of sins.
K	1:22.	Holy, blameless,	unreproveable.
G	3:10.	Created after Image.	
H	3:11.	Reconciliation of Jew	and Greek.
I	3:11.	Christ is all,	and in all.
J	3:13,15.	Peace	forgive quarrel.
K	3:9,12.	Put off	put on
		holy and beloved.	

It is evident that there is an intentional parallel here, and we must not attempt an exposition of Colossians 1:15 -25 without noting the words which the Holy Ghost teacheth, comparing spiritual things with spiritual. The subject is so vast that one falters at the threshold. Who can hope to handle aright such truth as is involved in the doctrine of the invisible God, and of Christ His Image? The mighty sweep of creation here unfolded almost leaves the mind stunned; and even more wonderful is the transition from the Headship of creation to the Headship of the Church. That God should create

is natural, but that He should redeem and reconcile is a revelation of greater glory; and unless we have a true conception of His purposes and ways, more harm than good may come from an attempt to unfold the apostle's teaching. The surest safeguard for the expositor is to observe not only the immediate setting, but also the remote context; and here the remote context embraces every other passage of Scripture that speaks of kindred themes. To explore this vast territory would be a life's work; to attempt to summarize it on paper would demand a large volume. We can only draw attention to the obvious and give a few guiding principles.

While we maintain that the distinctive message of Colossians concerns the dispensation of the Mystery, this does not preclude the use of other Scriptures when they deal with the same or parallel lines of teaching.

While the Image of the invisible God is a title which occurs only in Colossians, it would be unreasonable to disregard such a passage as John 1:18 in an endeavour to approach its meaning.

John 1, Colossians 1 and Hebrews 1 have several points in common which we should know, and accordingly we direct attention to the following parallels:

John 1	Colossians 1	Hebrews 1
The Word	The Image	The express Image
God never seen	The invisible God	The Substance
All things made by Him	All things created by Him	Ages, heaven and earth made by Him
Preferred before John	Pre -eminent in all	Superior to angels
His fulness	All the fulness	Heir of all things
. . . .	All things by Him consist	All things upheld by Him
The Word was God	Thy throne, O God
The only begotten Son	Firstborn	Firstborn.

John in his first Epistle presents the matter in its several aspects thus:

'We shall be like Him; for we shall see Him as He is'.
 'As He is, so are we in this world'.
 'As He is, we shall be'.
 'As He walked, therefore we should walk'.
 (See 1 John 3:2; 4:17; 3:2; 2:6).

Looking for that blessed hope, the Psalmist envisaged the day when this mortal should put on immortality and bear the Image of the heavenly, saying:

'As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness' (Psa. 17:15).

Immortality. Some Christian teachers say that the immortality of the soul is so self-evident a truth that there was no need for the Bible either to teach it or to deal with its denial, for it must be admitted by all, whatever their persuasion, that the doctrine of the immortality of the soul is entirely absent from the Scriptures. First, Christian teachers have assumed that man possesses a soul, instead of 'being' a soul, then they assume that this 'never dying' part of man must necessarily live on somewhere, and consequently there must be a never-ending 'hell' for all who are unsaved; and finally, the door is thereby opened for the deceitful teaching of spiritism, which by its own confession needs nothing more than the acceptance of the doctrine of the immortality of the soul, for it to function. We leave the Scriptural doctrine of the soul for an article under that title (see Soul7), and concentrate here on the meaning of the term 'immortality'. The word does not occur in the Old Testament and in the New Testament it is represented by three Greek words.

(1) Aphthartos. This word occurs seven times as follows:

Rom. 1:23.	'The glory of the uncorruptible God'.
1 Cor. 9:25.	'An incorruptible' (crown).
1 Cor. 15:52.	'The dead shall be raised incorruptible'.
1 Tim. 1:17.	'Now unto the King eternal, immortal'.
1 Peter 1:4.	'An inheritance incorruptible'.
1 Peter 1:23.	'Being born ... of incorruptible' (seed).
1 Peter 3:4.	'That which is not corruptible'.

(2) Aphtharsia. This word occurs eight times:

Rom. 2:7.	'Glory and honour and immortality'.
1 Cor. 15:42.	'It is raised in incorruption'.
1 Cor. 15:50.	'Neither doth corruption inherit incorruption'.
1 Cor. 15:53.	'Must put on incorruption'.
1 Cor. 15:54.	'When ... shall have put on incorruption'.
Eph. 6:24.	'Love our Lord Jesus Christ in sincerity'.
2 Tim. 1:10.	'Brought life and immortality to light'.
Titus 2:7.	'Uncorruptness' (adiaphthoria), gravity, sincerity.

(3) Athanasia. This word occurs three times:

1 Cor. 15:53.	'This mortal must put on immortality'.
1 Cor. 15:54.	'When ... shall have put on immortality'.
1 Tim. 6:16.	'Who only hath immortality'.

It will be seen that the doctrine of immortality is an integral part of 1 Corinthians 15. The all-covering theme of this chapter is resurrection, future, literal and related to the body which God has prepared for whatever sphere of glory is in view. This immortality is something that will be 'put on', 'at the last trump', when living and dead shall be changed, and which will bring to pass the saying that is written, 'Death is swallowed up in victory'. We have no need to discuss the philosophic speculation concerning

the so-called immortality of the soul, such a doctrine is entirely absent from the Scriptures, and repugnant to all its teaching.

Immortality is a negative term. No one could have been called the UNcircumcision until the days of Abraham, and the word IMMortality would never have been employed had sin not entered into the world, and death by sin. Soma, 'body' is used six times in connection with resurrection. 'How are the dead raised up, and with what body do they come?' (1 Cor. 15:35) leads on to the references to immortality in that chapter. 2 Corinthians 5:4, Romans 6:12 and 8:11 speak of 'mortal bodies' and 2 Corinthians 4:11 of 'mortal flesh'. The mortal body finds its answer in the immortality provided in resurrection only, and no other immortality is spoken of in the Scriptures. 'Thanks be unto God Who giveth us the victory'.

Imputation. See Account (p. 2).

INSPIRATION

**'All Scripture is given by inspiration of God'
(2 Tim. 3:16)**

How were the Scriptures written? How did they come? Paul supplies an answer to the first question, and Peter to the second:

'All Scripture is given by inspiration of God' (2 Tim. 3:16).
'Holy men of God spake as they were moved by the Holy Ghost' (2 Pet. 1:21).

How Was Scripture Given? -- 'By inspiration of God'.

How Did Scripture Come? -- 'Holy men ... were moved by the Holy Ghost'.

Let us give earnest heed to these statements and examine them in the light of their contexts. Both are the utterances of men in view of death, and there is a suitable solemnity about the two epistles containing them that pervades their whole doctrine:

'The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith' (2 Tim. 4:6,7).

'Shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me' (2 Pet. 1:14).

Thus, on the eve of martyrdom, both Paul and Peter give unambiguous testimony to the absolutely divine origin of the Scriptures. How, then, can we hope to finish our course, keep the faith, entertain the hope of a crown, or a 'well done' if we deny or trifle with the Scriptures held so dear by these two servants of the Lord?

'From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works' (2 Tim. 3:15-17).

Two titles are here given to the Scriptures: (1) Holy Scriptures, Hiera grammata = 'Sacred letters' (the reader will call to mind the hiero -glyphics of Egyptian monuments). (2) Scripture, Graphe = 'Writing'.

Hieros stands for that which is sacred, revered, related to God. The neuter, to hieron, indicates a sacred place, the temple or sacred thing, the sacrifice (1 Cor. 9:13). Hiereus is a priest. Grammata indicates a letter of the alphabet (Gal. 6:11), or a letter (Acts 28:21), but among the Jews it had a special significance, meaning the Holy Scriptures themselves. 'How knoweth this man letters, having never learned?' (John 7:15). As the word hieros gives us the word 'priest' (hiereus), so grammata gives us the companion word, 'scribe' (grammateus).

Graphe is practically an English word, having been in use in our language for a great while. It occurs in such words as photography, geography, graphic, etc., and the meaning, 'something written' is latent. While graphe could, of course, refer to anything written at any time by anyone, it assumes a special meaning in the Word of God, and when used without qualification always means 'The Scriptures', i.e. the Writings par excellence. So gegraptai -- 'It is, or hath been, written' is a phrase that indicates that the Scriptures are referred to. We trust that no more need be said to stress the fact that we are dealing, not with thoughts, ideas, or even spoken words, but something written. As will be seen in the sequel this is most important.

The Old Testament abounds in references to writing and to books. Moses wrote all the words of the Lord in a book (Exod. 24:4). So did Joshua (Josh. 24:26). Over and over again appeal is made to the written law (Exod. 31:18; Deut. 28:58; Josh. 8:31). The foundation of our faith is written testimony.

What does Scripture say as to the way in which the subject matter of these holy writings was given? Paul answers in one word, theopneustos. Theos is the Greek word for 'God' and is too well known to need comment here. Pneustos is the third person singular, perfect passive, of pneo, 'to breathe'. This also gives us pneuma which is usually translated, 'spirit'. The close association of pneuma with breath is seen in our words 'pneumatic' and 'pneumonia', while to inspire, to respire, to perspire and to transpire are all processes of breathing either in or out by nostril, pore or cell. Let us now put together the two parts of Paul's great utterance. All Scripture that is written, is given by inspiration of God, that is, God - breathed.

Now if what is written is what was breathed by God, there is no interval for the prophet or the writer to give a vision of his own heart. However intelligently the writer might co-operate with the divine Spirit, or however mystified he might be by the words given him to write, when it was a question of the making of Scripture, and the receiving of the oracles of God, the writers ceased to act merely in the capacity of thinkers, theologians or philosophers, they became instruments. Thus while personality is stamped upon every page of Scripture, Moses differing from Isaiah, Paul from Peter, Matthew from Luke, yet all its writers were instruments in the hand of God. The reader of this Analysis may never see the actual words written by the author that later appear on its pages, neither will the printer nor the proof-readers. The manuscript will be turned into typescript, to save the time and temper of the compositors, and the typescript into the printed page. Each stage will have had its peculiar characteristics, yet each will convey the same thing. It would be but a quibble to say that the author did not

actually write the article, as it would be to deny that Paul wrote the Epistle to the Romans because of what Tertius says in Romans 16:22.

So with the writing of Scripture, 'God, Who at sundry times and in divers manners, spake in time past ... by the prophets' (Heb. 1:1). However differing the 'manners', one thing remained constant, it was God Who spoke. Moses was peculiarly favoured by God. 'Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches: and the similitude of the Lord shall he behold' (Num. 12:6 -8).

Into the question of how the revelation of truth was given we will not enter further here, but turn to the testimony of Peter, as given in 2 Peter 1. Speaking of the Second Coming of the Lord, Peter declares first of all: 'We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ' (2 Pet. 1:16). His testimony now divides into two parts: (1) His own personal experience, and (2) The testimony of the Word of prophecy.

Peter's experience on the mount of Transfiguration was blessedly real and true. So far as Peter was concerned, nothing could remove the impression he there received. But he was commissioned to preach, not his experiences, but the Word. Experiences are worthless compared with one clear statement of Scripture. Yet many a child of God is misleading himself and others by experiences. While we may be ready to grant that an experience is real and true, the fallibility of the interpreter of these experiences is generally too obvious to allow us to trust them. And, strictly speaking, the experiences themselves often become very small when stripped of all associations and sentiments, and submitted to a cross-examination. Peter, therefore, turns even from the true experience of the mount of Transfiguration to something 'more sure':

'We have also a more sure word of prophecy; whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the day dawn, and the day Star arise' (2 Pet. 1:19).

In the article Glory2, it is written:

'As Peter said, the vision in the holy mount made the Word of prophecy "more sure".'

This conflicts a little with the comment given here, but as Alford comments:

'And we have more sure the prophetic word ... either in the sense of:

- (a) we hold faster, making bebaioteron quasi -adverbial: or
- (b) we possess, more secure ...'.

Further to complicate the labours of the interpreter is the remote context of verse 10, where the apostle urges his reader to 'make his calling and election "sure"'.

It is possible that there is an intended double significance:

- (1) The vision confirmed Peter in his belief in the prophetic Word,

(2) And for those who did not share the vision on the holy mount, we have in that prophetic Word something even more sure than any vision can ever be.

We differ from Moffatt in much of his doctrine, but we read the words in his preface to The New Testament, A New Translation 1913, with something of a fellow -feeling:

'I wish only to add this caution, that a translator appears to be more dogmatic than he really is. He must come down on one side of the fence or on the other. He has often to decide on a rendering, or even on the text of a passage, when his own mind is by no means clear and certain. In a number of cases, therefore, when the evidence is conflicting, I must ask scholars and students to believe that a line has been taken only after long thought and only with serious hesitation'.

The word of prophecy is 'sure', sure as the promise (Rom. 4:16), steadfast as the word spoken by angels (Heb. 2:2), steadfast as the anchor of hope (Heb. 6:19).

As the passage stands in the A.V. the day Star is to arise 'in our hearts', which is precisely what many teach who deny the personal return of the Lord. 'In your hearts' should be read with the words, 'take heed', and not be connected with the rising of the day Star. What does Peter put forward to show why this prophetic Word is 'more sure' than the sublimest 'experience'? It is that, in the matter of prophetic inspiration the human element is entirely subservient -- all is of God:

'Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost' (2 Pet. 1:20,21).

What are we to understand by the words, 'private interpretation'? Does Peter impose upon us the bondage of tradition? Are we to surrender to the interpretation of Scripture approved by the 'Church'? 'Private' is *idios*, a word occurring 114 times. It is nearly always rendered 'own'. Only once is *idios* rendered 'private'. The word translated 'interpretation' occurs nowhere else in Scripture. It is *epilusis*. In a verbal form it is found in the New Testament twice (Mark 4:34 and Acts 19:39). In the LXX it is found in Genesis 41:12*, and 'interpretation', therefore, is a good rendering. It means 'to interpret' in the sense of 'letting loose', 'breaking open' or 'unfolding'. It is found in classical Greek with the meaning of letting loose dogs to chase a hare, or of breaking open a letter. In this verse, moreover, the word 'is' is not the verb to be, but *ginomai*, which means, 'to come into being'. Peter is not speaking about systems of interpretation, but of the trustworthiness of Scripture itself, which, he says, is found in this fact: 'No prophecy of Scripture came into being of its own unfolding'. He then proceeds to show why this is so, by adding: 'For prophecy was not brought at any time by the will of man'.

* See: To The Reader, on page (ix).

It is important to keep the rendering 'brought' in this passage, as *phero* occurs again in the passage that follows. We therefore have the subject negatively and positively; how it was not brought, and how it was

brought. 'But being borne along (phero) by the Holy Spirit, holy men of God spake'. If we would see something of the force of this word phero we should read through Acts 27, with its vivid description of the storm, the wreck, and the utter helplessness of man in the tempest. Look at the words of verse 15: 'We let her drive' (phero), and again in verse 17, 'strake sail, and so were driven' (phero). The human element was of no avail in that driving euroclydon, it was brushed aside. Even so is it with the mighty driving power of inspiration.

The word 'interpretation' could remain in this passage, so long as the reader understands that prophecy did not arise from the attempt of the individual prophet to interpret or unfold the purpose of the ages. Such a thing was impossible. The matters were too vast. God alone could, and did make them known. The position is somewhat parallel with the teaching of Hebrews 11:3, where it may be read as: 'By faith we understand the ages to have been fitted together by the declaration of God, to the end that, not out of things appearing should that which is seen have come into experience' (Author's translation).

Apart from revelation, the wisest men are baffled and but blind leaders of the blind. 'Canst thou by searching find out God? canst thou find out the Almighty unto perfection?' (Job 11:7). This is a question we do well to ponder, and to read with it the statement of the wise man: 'He hath set the world (age) in their heart, so that no man can find out the work that God maketh from the beginning to the end' (Eccles. 3:11). No eye can see far enough, no human foot climb high enough, no brain or mind has the capacity to grasp or express the purpose of the ages, and the way and will of God:

'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit' (1 Cor. 2:9,10).

Like all doctrines of Scripture, the blessed doctrine of the inspiration of the Word of God humbles the pride of man and exalts the Most High. 'And God spake all these words'.

Intercession. This word is the translation of the Hebrew paga and the Greek words enteuxis, entugchano and huperentugchano. The Hebrew word paga occurs twice in Isaiah, chapter 53. Once it is translated 'make intercession' (12), and once 'laid on' (6). In both passages there is a 'meeting place', which can be set out thus:

Isaiah 53

A Twofold Meeting Place

A	The Suffering Servant. Extolled	nasa	'be lifted up'.
B	a meeting place for sins	paga.	
A	The Triumphant Servant He shall bear	nasa	'be lifted up'.
B	a meeting place for sinners	paga.	

In both passages paga is causative 'He caused to meet'. In one case sin was met in judgment in the Person of the Saviour in His substitutionary death, and in the second case, 'because He hath poured out His soul unto death' He becomes a blessed meeting place for the reconciled sinner.

Entugchano means 'to light upon, fall in with, meet with' and then to intercede or intreat. 'The phrase entugchanein huper tinos signifies either in a legal sense to be the agent, attorney, or advocate in a cause for anyone; or in any transaction of common life, to interpose on another's behalf, to do anything for another's benefit, to assist, to aid' (Schleusner as quoted by Dr. Pye Smith).

Enteuxis, 'intercession' (1 Tim. 2:1), 'prayer' (1 Tim. 4:5). Wetstein observes that deesis, proseuche and enteuxis seem to differ in degree, the first being a short, extemporary prayer (an ejaculation), the second implying a meditation upon, and adoration of the Divine Majesty, and the third having greater freedom of speech. While this aspect of intercession is important, as is prayer in all its forms, we are more immediately concerned with the Intercession of Christ Himself and of the Holy Spirit.

First let us consider the testimony of the Epistle to the Hebrews, because the intercession of the High Priest for the people on the day of Atonement seems to be the background and type of this great office. The central section of Hebrews opens and closes with the words, 'But this man' (Heb. 7:4,24, and 10:12), both references dealing with the superiority of Christ's Priesthood after Melchizedek over the Levitical order. In the first passage we read, 'But this Man, because He continueth ever, hath an unchangeable (intransmissible) Priesthood' (Heb. 7:24), this being placed in contrast with the fact that the Levitical priests did not continue by reason of death. As a consequence of the resurrection and ascension of the Saviour 'He is able also to save them to the uttermost (eis to panteles, unto all perfection) that come unto God by Him, seeing He ever liveth to make intercession for them' (Heb. 7:25). This 'saving' is not the initial salvation 'from' sin, that aspect is not the essential teaching of the Epistle. It is rather an exhortation to 'go on unto perfection' (Heb. 6:1), and the believer is here encouraged to look above where Christ sits at the right hand of God, and find his strength to endure to the end, there. Romans 8 contains three references to intercession:

'The Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is in the mind of the Spirit, because He maketh intercession for the saints according to the will of God' (Rom. 8:26,27).

'Christ ... Who is even at the right hand of God, Who also maketh intercession for us' (Rom. 8:34).

Romans 8:26,27 is a great comfort when 'we know not what we should pray for as we ought' and should prevent us from despair at our lack of knowledge, and from presumption in attempting to tell the Lord how and what He should do in any given circumstance. The Greek words employed in these passages are huperentugchano in verse 26, and entugchano in verses 27 and 34. The third occurrence of intercession in Romans 8 is related to the believer's complete acceptance and blessed assurance. The context of this final reference is so glorious, that we must consider it as a whole:

Romans 8:31 -39

The whole of this wonderful chapter of Romans may be likened to a flight of seven steps leading ever upwards, from the doctrinal statement that 'there is no condemnation' to the answering challenge, 'Who is he that condemneth?' In order that none of our readers may miss the essential

relationship between the close of the chapter and its opening, we set out the structure of the chapter as a whole.

Romans 8:1 -39

A 1 -4. No condemnation. God sent His own son (huios).
B 5 -15. Led by the Spirit of God. sons now (huios).
C 15 -17. Spirit Itself bears witness sonship (huiiothesia).
D 17 -21. Suffering and Glory
Manifestation of sons (huios).
C 22 -28. Spirit Itself intercedes. sonship (huiiothesia).
B 29,30. Conformed to the Image of His son then (huios).
A 31 -39. Who condemns? He spared not His own son (huios).

It will be observed, we trust with joy, that God's answer throughout the varied experiences of this chapter is to be found in 'His Son' and our 'sonship' in Him.

The opening member (8:1 -4) deals with the subject of 'no condemnation' stated doctrinally, in its Godward aspect. The law of the spirit of life in Christ Jesus sets us free from the law of sin and death; and the utter failure of the flesh in respect to obedience and righteousness is met by the gift of God's Son, Who 'by a sacrifice for sin, condemned sin in the flesh' (margin 8:3). The closing member likewise deals with the subject of 'no condemnation', but approaches it from the experimental standpoint, viewing it not so much from the angle of the law, as in relation to suffering and trial. And just as 'His Son' proved an all-sufficient answer to the failure of the flesh, so again He provides an all-sufficient answer to the conscious weakness of the flesh. In the opening section we are 'free from the law of sin and death'; in the closing section we are 'more than conquerors' in the midst of tribulation, and cannot be separated by either death or life.

The theme of this last section (Rom. 8:31 -39), is developed by a series of questions and answers, which can be seen best in the form of a structure:

Romans 8:31 -39

A 31. question What shall we then say to these things?
B 31. answer If God be for us, who can be against us?
C 32. argument: How? He spared not His own Son.

A 33. question Who shall lay anything to the charge of God's elect?
B 33. answer It is God that justifieth.

A 34. question Who is he that condemneth?
B 34. answer It is Christ that died.
C 34. argument: Yea, rather. Risen. Right Hand.

A 35. question Who shall separate us from the love of Christ?
B 37. answer We are more than conquerors in all these things.
C 35 -39. argument: a Seven phases of I am earthly trials.

persuaded

- b Old Testament anticipation.
- a Nine phases of unseen trials.
- b Any other creature.

Let us rejoice in the triumph of the believer in this passage as he goes from strength to strength. He begins with the great fundamental fact that 'God is for us', and asks, 'Who can be against us?' The question is unanswerable. It goes echoing down the vaults of time to lose itself in infinity, without finding anyone able to take up the challenge.

And then -- 'God has justified us'. Here the believer presses forward into the light of holiness. Though a sinner, he can dare all in the consciousness of his acceptance in the Beloved. Who can lay anything to his charge? 'We are more than conquerors through Him that loved us'. His death, His resurrection, His present place at the right hand of God (He displaces the Accuser -- See Zech. 3:1), His intercession, are all 'for us'. With such a Saviour, what can tribulation, or distress, or persecution accomplish? They cannot separate us from the love of Christ. In the teeth of all opposition, and in the very midst of the trials themselves, we are more than conquerors.

And what of foes that are unseen and unknown? The apostle scales the heights, and plumbs the depths, not only of present human experience, as in verse 35, but of all possible experience, present and future, visible and invisible, known and unknown belonging to this creation, or to any other creation, and with magnificent confidence utters the triumphant, 'I am persuaded' with which the chapter closes.

The Challenge

It must now be our task to descend from this mountain top, in order that we may the more clearly understand the language of the apostle, and so more truly enter into these riches of grace. Let us first look at the opening challenge:

'If God be For Us, who can be Against Us?'

The word 'for' here is *hyper*, and 'against', *kata*. The two prepositions are used in a similar way in 2 Corinthians 13:8: 'For we can do nothing against the truth, but for the truth'.

So also in Luke 9:50: 'He that is not against us is for us'.

If anyone should ask, 'in what way has it been demonstrated that God is for us?' the apostle refers back, in the words, 'these things' to the whole chapter, and particularly to verses 29 and 30. In His foreknowledge, His predestination, His call, and His justification, He is most certainly 'for us'. To clinch the matter, however, Paul adds one all-powerful argument:

'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' (Rom. 8:32).

The word translated 'to spare' (*phaidomai*) is used in the LXX in connection with Abraham: 'Thou hast not withheld thy son, thine only son' (Gen. 22:16). The Hebrew word *chasak*, here translated 'withhold' is rendered

'spare' in eight passages in the A.V. One of these references is solemnly suggestive of what it meant for God not to 'spare' His own Son:

'He made a way to His anger; He spared not their soul from death, but gave their life over to the pestilence' (Psa. 78:50).

When we remember that these words were spoken of the Egyptians at the time of the Exodus, the sufferings of Christ on our behalf stand out in great fulness. If Christ was spared nothing, if He bore all our sins, with all their consequences, can there be any argument better able to give the believer assurance before God?

'His own Son'. With these words the initial argument of 8:1 -4 is resumed. In the first section, the utter inability of the flesh is answered completely and for ever by 'God sending His own Son in the likeness of sinful flesh', no condemnation to us being the inevitable result. So in the closing section, the fact that 'God spared not His own Son', is the apostle's answer to all doubts, fears and accusations. 'With Him', therefore, we may confidently believe that God will freely and graciously (charizomai, cf. charisma, the 'free gift' in Rom. 5:16) give us all things.

No condemnation. No separation

We have already drawn attention to the difference between 'all things' (panta Rom. 8:28) which the Lord makes to work together for our good, and 'the all things' (ta panta Rom. 8:32) which He freely gives us with the gift of His beloved Son. The apostle now proceeds to unfold some of 'the all things' that are ours, and concentrates upon two chief points:

- (1) No Condemnation -- in relation to the possible laying of a charge against us.
- (2) No Separation -- in relation to overwhelming trials.

The first problem is solved by a reference to Christ's finished Work, and the second by a reference to the everlasting association of the believer with Christ. Let us consider this more in detail.

The apostle's answer to the question: 'Who shall lay anything to the charge of God's elect?' is simple, direct and conclusive: 'It is God that justifieth'. The word engkaleo, 'lay to the charge', occurs seven times in the New Testament, six references occurring in the Acts in connection with Paul, and the seventh in the passage under consideration in Romans. The references in the Acts are as follows: 19:38,40; 23:28,29; 26:2,7. The word has reference to a court of law, and is rendered 'accuse', 'call in question', and 'implead'.

The apostle next approaches the subject of the believer's security from another angle: 'Who is he that condemns?' (Rom. 8:34). Again, his answer is complete and conclusive. Our attention is turned from 'God that justifies' to the ground of that justification which He Himself has laid. 'It is Christ that died' -- it is this that puts away our sins; we are justified by His blood, and reconciled by His death (Rom. 5:9,10). 'Yea, rather', the apostle continues (or 'still more', an echo of the 'much more' of Rom. 5:9,15 and 17), 'that is risen again, Who is even at the right hand of God, Who also maketh intercession for us'. Here it will be observed that the apostle brings forward the finished Work of Christ. Not His death only, but also His

resurrection; not His resurrection only, but also His ascension to the right hand of God; not His ascension only, but also His present intercession. To understand the importance of this last fact, we must remember the words of Romans 5:10, 'saved by His life'. Here, we will observe that the intercession of verse 34 comes as a climax:

- (1) 'It is Christ that died'; that alone should give us complete assurance.
- (2) 'Yea rather, that is risen again', and this is the pledge of our blessed hope.
- (3) 'Who is even at the right hand of God' occupying the place of the accuser.
- (4) 'Who also maketh intercession for us', 'So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me' (Heb. 13:6).

INTERPRETATION

or

'Through a glass darkly'

The subject opened

The basic testimony of this Analysis and all associated ministry is that all Scripture is given by inspiration of God, and that this inspired Word is a perfect revelation of the will of God. Upon reflection, however, we may become aware that to leave the matter thus, is to omit something that needs to be said, to round off the reference and prevent ambiguity. A machine, however perfect, must always appear imperfect when ranged beside a living animal or a thinking man. A man in all the unfallen perfection of the first Adam must necessarily appear imperfect, though fresh from the hand of his Creator, if compared with one of the angelic order. Consequently when we confess that we believe that the Holy Scriptures are a perfect revelation, we must continue and say, 'for the purpose intended by their Divine author'. When we study these Scriptures, and ponder the problems raised and the problems that await solution, we shall begin to realize that the selfsame supernatural inspiration which decided what they should teach or reveal, also decided what they should omit or only partially reveal, and that the very supernatural elements that must continually enter into the sacred narrative, provide the very reason for much that is difficult both to express and to discern.

We use the terms 'angel' and 'spirit' but what do we know or what can we hope to understand of beings whose nature and mode of existence is entirely foreign to our experience? Throughout the ages, one problem has for ever pressed itself upon the heart and mind of man, namely the problem of evil. Book after book has been written in the attempt of distracted humanity to attain to a solution of this mystery, but the one Book that could have supplied the answer is silent. Again, the Bible while speaking of primeval creation, tells us nothing either as to what creation actually involves, or what the state of affairs was before 'the beginning'; in like manner it reveals as the goal of redemptive love, the time when God shall be 'all in all' -- but gives us no hint or idea of what eternity holds for the reconciled universe or what experiences await us there. The apostle writing to the Corinthians said:

'For now we see through a glass, darkly' (1 Cor. 13:12),

which Moffatt renders, 'At present we only see the baffling reflections in a mirror' and Weymouth (3rd. Ed. 1909), 'For the present we see things as if in a mirror, and are puzzled (lit., in a riddle)'. The word thus translated 'darkly', 'baffling', 'puzzled' and 'riddle' is the Greek ainigma or 'enigma'. A puzzle, derived from the French opposer, means 'a question for solution' and then 'a state of embarrassment'. A riddle is from the Anglo - Saxon roedan, 'to read, to interpret'. It is 'a proposition put in obscure or ambiguous terms to exercise the ingenuity in discovering its meaning'. Neither of these forms of empuzzling speech fully account for the enigma. The Scriptures have not been written in a puzzling form in order merely to exercise our wits. The literal rendering of 1 Corinthians 13:12 reads, 'we see by means of a mirror, in an enigma', namely, that there is a purposed and necessary obscurity about revelation, and that this is characteristic of the present life, and will only be resolved when we attain to resurrection glory, and see 'face to face'. While the New Testament contains no other occurrence of ainigma, than that of 1 Corinthians 13, it is found five times in the LXX of the Old Testament and three times in the Apocrypha, with one occurrence of ainigmatistes to complete the tale.

The first occurrence of 'enigma' is in a context that illuminates its essential meaning, lifting it above the idea of puzzle or riddle to something more sublime:

'With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold' (Num. 12:8).

'Dark speeches' or enigmas are opposed to speaking 'mouth to mouth' and 'apparently'. This constitutes an advance in perception and revelation to which perhaps no other son of Adam of Old Testament times has attained, yet with all that, the highest thing that can be said of this nearness and personal contact is that 'the similitude' of the Lord shall he (Moses) behold. The only one who approached to this high stage of revelation was Eliphaz, who said concerning the visions of the night that came to him, 'A spirit passed before my face ... an image (similitude) was before mine eyes, there was silence, and I heard a voice, saying ...' (Job 4:13 - 17). In every other instance except one, the use of a 'similitude' of the Lord is forbidden (Exod. 20:4; Deut. 4:12,15,16,23,25; 5:8). The exception takes us forward to the day of resurrection, when the believer shall be satisfied, when he awakes in 'the likeness' of his Lord (Psa. 17:15). In Exodus 33:11 we read:

'And the Lord spake unto Moses face to face, as a man speaketh unto his friend'.

In Numbers 12, the way in which the Lord spoke to Moses is placed in contrast with the usual method of communicating to a prophet, namely, by vision or dream (Num. 12:6). In 1 Kings 10:1 we learn that the Queen of Sheba came to prove Solomon with 'hard questions' (enigmas), and Josephus tells us that Hiram, King of Tyre tried the skill of Solomon in the same way. We meet the word once more in Proverbs 1:6:

'The words of the wise, and their dark sayings'.

Consequently the dark sayings are not the product of ignorance, but of wisdom. This Greek word ainigma translates the Hebrew chidah which primarily means 'to tie knots, to be twisted or involved'. In Judges 14, this Hebrew word occurs eight times and is translated 'riddle' in the A.V. It occurs in the Psalms twice, 'I will open my dark saying' (Psa. 49:4), 'I will utter dark sayings of old' (Psa. 78:2) both of which are quoted in Matthew 13, where the word 'parable' first occurs in the New Testament together with the first occurrence of the word 'mystery', and Daniel speaks prophetically of a future king of fierce countenance, who shall understand 'dark sentences' (Dan. 8:23). The LXX renders the Hebrew, 'dark saying', in the Psalms and in Daniel by the Greek problema, a word of wide range in classical Greek including a problem in geometry or in logic. In Deuteronomy 28:37 we have one passage in the Old Testament where ainigma is used to translate the Hebrew shamamah, 'astonishment', a word which comes from the root shamam, whose primary meaning is silence, then to be dumb with astonishment, desolation, solitary, and waste.

Finally, ainigmastistes, 'to speak in a dark saying, to use a proverb' is found in Numbers 21:27, and translates the Hebrew word mashal. The primary meaning of mashal is to rule, reign or have dominion, and then it was used of an authoritative saying or Proverb. This twofold meaning is exhibited in the A.V. of Joel 2:17 where the text reads, 'The heathen should rule over them' but which is given as an alternative in the margin, 'the heathen should use a byword against them'. Ezekiel 19:11 employs the word of 'them that bare rule', but in the same prophecy, on either side of this reference, the word occurs to speak or use a proverb or parable (Ezek. 12:23; 16:44; 17:2; 18:2,3; 20:49 and 24:3). The substantive, proverb, or parable, occurs eight times in this prophecy of Ezekiel. We discover from these references, that a proverb could be a typical human figure as well as a spoken word (Ezek. 14:8), and it could be used as a synonym for a riddle (Ezek. 17:2).

We return with this added information to the apostle's words in 1 Corinthians 13:12:

'For now we see through a glass, darkly'.

If Paul himself with all the illumination he had received could thus speak, what care and what moderation should characterize our handling of the Word of God. So far as the way of salvation is concerned, we believe the simpler elements of the Gospel are written in such terms, that the wayfaring man, though a fool, need not err therein, but when we recognize the all-covering problem of revelation, namely, to speak to men in human terms of matters that belong to the invisible world of spirit, where laws that govern a world of time, space, sense and appearance, have no place, and where other laws obtain that are utterly unknown and inconceivable to us here in this life; we may then begin to appreciate the reason why it must still be said, even though we have a Book given by inspiration of God, that now, in this life we can see but by means of a mirror in an enigma. Parable, riddle and dark saying meet us on every hand, not only in obvious passages such as Matthew 13 with its parables of the mysteries of the kingdom of the heavens, but in ordinary speech, and we shall discover that figures abound, and a failure to recognize the universal sway of symbolism in everyday speech, accounts for many a controversy that need never have occurred. It is our hope that some indications of this character of every communication made to, or by man will be made a little clearer as we proceed, and by the admittance and acceptance

of these terms, we shall grow in understanding until 'the day dawn and the shadows flee away'.

The subject illustrated

It is possible that the reader who perused the above may have concluded that we were shrouding in mystery much that was plain and easy to be understood. We did not, of course, write 1 Corinthians 13:12, and we are not responsible for what the apostle has said and we still have to remember that he said of himself and his fellows at that time, 'For now we see by means of a mirror, in an enigma', and that he contrasted such a state, not with some temporary improvement, but with the radical change that awaits us at resurrection for its realization, 'But then face to face'. He expands this pair of alternatives by continuing:

'Now I know in part, but then shall I know even as also I am known'. Let us leave the Epistle for a time and turn our attention to some well - known passage, taking the opening sentence of revealed truth:

'In the beginning God created the heaven and the earth' (Gen. 1:1).

The extreme simplicity of this stupendous revelation has attracted the admiring praise of all generations. A child, just able to read, can soon understand every word, yet we believe upon reflection, the most advanced believer will admit that there is much here that is after all seen by means of a mirror, in an enigma. Here we have a sentence, made up of an action, 'created', a subject Who acts, 'God', the objects or results of this action, 'the heaven and the earth', and the time when this action was performed, 'in the beginning'. Nothing could be simpler. If all sentences, both in the Bible and in literature were as free from obscurity as this, what a different attitude most of us would have toward letters. The verb is considered to be the essential word in a sentence, and its very name 'verb' is from the Latin which means 'word'. It is the word of any sentence, and without a verb a sentence cannot be formed. Let us look at this word 'create'. What does it mean? What does it imply? If we say, 'to make something out of nothing', we have made a statement, but whether we have the remotest idea of what making something out of nothing involves or implies, is another matter. Like many another term, we feel we know what it means until it falls to us to give an explanation. There are some ninety or more known elements in the earth, all of which enter into its economy. There must have been a time when not one of these elements existed unless we conclude that matter is eternal, and if we do, we cannot speak of creation.

It paralyses the mind to attempt to think that at one moment there was nothing, yet at the next after the creative fiat had gone forth, these ninety elements were immediately present, and their interactions busy forming acids, alkalis and all the other bases of life and growth. Yet, at first sight, we honestly think we know what the word 'create' means! To add to our difficulty, we know that the word 'create' is used of such things as bring something into legal existence, as 'to create a fee simple', or an actor, as the first in some role, is said to have 'created' the part. A commoner can be created a peer by his sovereign and so on. Mansel says, 'We can think of creation only as a change in the condition of that which already exists', and the new heavens and the new earth which are to take the place of the present ones, are called a new creation, so also is the Jerusalem that is to be restored and blessed (Isa. 65:17,18). Man is said to have been formed of the dust, yet man is said to have been created (1 Cor. 11:9). Certain provisions

for food are said to be created by God (1 Tim. 4:3), and the word ktisis, 'creation' is used once of man, in the words of Peter, 'every ordinance (literally "creation") of man' (1 Pet. 2:13).

It will be seen by these brief comments, that while we understand the meaning of the term 'create' in general, yet the moment we look more closely into it and examine its connotations and all that the word implies, we become conscious that:

'At present we only see the baffling reflections in a mirror'
(Moffatt).

We know and are sure that creation is a fact, a stupendous fact, but the how and the why elude us. For one thing there is no language known among men that contains terms which would adequately express what is implied by the explanation offered 'to make something out of nothing', and if we say that 'all things are of God', we shall have to examine ourselves closely, lest we be found advocating pantheism. It may be that the present visible world is but the expression in the realm of the manifest of the invisible thought and ideas of the infinite God, but even so we have neither language nor ability to put into words what such a conception of creation implies.

Let us turn from the concept 'create' to the One Who is the Creator. We call Him 'God'. We are believers, and God is our salvation, and our Father in Christ. To Him we pray, and to Him we can bring matters that we could not discuss with our dearest friend. For His sake we endure, we suffer loss, and to Him our lives and service are dedicated. We can and do confess that we know Him. Yet we also have to admit that we have never heard His 'voice' nor seen His 'shape'. We are sure that God is at least a Person, yet how a 'person' can be here, in this room where these words are being written, in Australia where some dear fellow believers are at this moment praying to Him, and at the same time in the remotest recesses of the universe, so far from this earth that the distances must be computed in light years, this is beyond our understanding. The word 'God' has no connection etymologically with the word 'good'; it is derived, so far as we know from a primitive root word that means 'what is invoked' and 'what is worshipped by sacrifice'. The Scripture uses the word 'god' for those objects of worship that were either demons or idols 'as there are gods many, and lords many' (1 Cor. 8:5), and Christ Himself referred to the Scriptures on this point saying, 'Is it not written in your law, I said, Ye are gods? If He called them gods, unto whom the word of God came, and the Scripture cannot be broken; Say ye of Him, etc.' (John 10:34 -36). Herethen once again we must face the fact that we see by reason of a mirror enigmatically. God, we read, is spirit, but even though we ponder this revealed statement long and deeply, what do we actually know about the world of 'spirit'? What laws obtain in that realm? Does the law of gravitation hold there? Do spirits feel heat and cold, do they see what we see? when they move do they travel as we do from place to place? Is a spirit limited by time and place as we are? What are our answers to these and a hundred other questions? Our answer must be that we simply do not know.

If we now turn our thoughts to heaven that was created in the beginning, what do we know about it? We understand that heaven here means something other and beyond our atmosphere, something beyond 'the blue sky', something beyond the untracked paths of stellar space, but what? Has heaven a floor? Is it bounded or unbounded? Is it visible or invisible? We simply do not know. Then again, what do we understand by the opening words, 'in the

beginning'? At first, nothing would seem simpler. Yet 'in' the preposition, like nearly all prepositions, is related primarily to space, as 'in the room', 'in the earth'. Then what is 'the beginning'? The beginning of what? It cannot mean the beginning of time, for that belongs to the realm of philosophy and could not be so baldly introduced here. The passage may indicate that 'as a beginning' (there is no article 'the') God thus created the heaven and the earth, with the implied sequel, that this creation was but a preface to something greater. In the light of Revelation 3:14, where Christ Himself is said to be 'the beginning of the creation of God', and in the light of Colossians 1:16, 'For in (en) Him were all things created', the words of Genesis 1 may point to the Person of the Lord Himself rather than to some moment of time. Many of these baffling problems yield their precious message to the humbler seeker, but when all is done, the wisest and the most learned, together with the ignorant and the dull, still confess:

'For now we see by means of a mirror, in an enigma'.

Subsequently we hope to explore this necessary limitation of revealed truth that uses the language of men to speak of heavenly and invisible realities, so that we may learn to speak with becoming humility of things that are confessedly beyond our reach and ken.

The Subject Focused upon the Person of Christ

When in a subject like this we use the term 'idea', we run the risk of being dubbed Platonists and Hegelians or what other school of philosophy has conjured with the relation of the 'idea' to the visible world. We must therefore ask the reader to believe that while Plato, Descartes, Locke and Hegel have all dealt with the meaning of the 'idea', and consequently have left their mark on the minds of men, yet a man who has never heard of these philosophers, has ideas and has some conception of what is intended by the term. One of the definitions given by the Oxford Dictionary is:

'Any product of mental apprehension or activity, existing in the mind as an object of knowledge or thought'.

In Hegelianism an idea is 'The absolute truth of which all phenomenal existence is the expression'. Without endorsing, or even pretending to follow Hegel, let the reader ponder for a moment what is implied in this second definition. Absolute truth, supposes a realm of being or at least of thought, which is but partly realised in the limited realm of sense and matter, known as 'phenomenal existence'. Philo, who flourished about the middle of the first century, transformed the Platonic ideas into Divine thoughts, having their seat in the Logos, and says 'This is the doctrine of Moses, not mine'.

Let us be clear concerning the meaning of the word 'phenomenon'. In popular language, anything that is extra-ordinary is described as 'phenomenal', but this is a secondary and figurative use of the word. Most readers are aware that the word epiphany which is used of the Second Coming of our Lord, means 'appearing' or 'manifestation', and the term phenomena in philosophy refers to the subjects of the visible world of which the senses take note. Phaino is used in Hebrews 11:3:

'Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear'.

'Thus the visible was made out of the invisible', is Moffatt's translation. Phenomena speak of things visible, things that do appear, but there is another word employed by philosophers to speak of the invisible world of thought, and that is the word Noumenon:

'Noumenon is the antithesis of phenomenon ... Noumenon means the substratum or to use the scholastic word, the Substance. Thus as matter is recognized by us only in its manifestations (phenomena) we may logically distinguish those manifestations from the thing manifested; Noumenon is, therefore, equivalent to the essence; phenomenon to the manifestation' (G. H. Lewes, Hist. Phil.).

The reader will probably recall that, even as phenomena are in view in Hebrews 11:3, so 'substance' is found in Hebrews 11:1:

'Now faith is the substance of things hoped for'.

The English word 'substance' is derived from the Latin which means literally 'to stand down under'. This substance is invisible, and is only known and recognized by the superficial appearances that go to make up our present knowledge. For example, we are told by the scientist, and we have no doubt that he is correct, that the material which we call 'iron' is found not only in the common metallic form, but is also present in the leaf of a spinach plant, and very active in human blood. Behind all the different and apparently conflicting phenomena, lies the invisible yet very real substance, which no scientist has ever seen. The Greek word which is translated 'substance' in Hebrews 11:1 is *hupostasis*, written in English, *hypostasis*, and is the exact equivalent of the Latin *substare*, that which stands under, or 'substance'. Substance represents essential nature, and underlies all phenomena. Substance can receive modification, but is not itself a mode. Now this word *hupostasis* occurs earlier in Hebrews, namely in Hebrews 1:3, 'the Express Image of His Person', and this translation of the word was evidently induced by the way in which the Arian controversy employed it. With that we have no immediate association, and the R.V. very wisely omitted the word 'person' and rendered Hebrews 1:3 'the very image of His substance'. Christ as the Son is the very Image (Greek character) of the (invisible) substance of Deity. The A.V. reads in Hebrews 1:2, 'Hath in these last days spoken unto us by His Son' which, while indicating the superiority of the latest Teacher sent from God, disguises the true intention of the inspired passage. There is no Greek word equivalent to the pronoun 'His' in this passage. The words *en huio* are literally 'in Son'. The construction is comparable with 1 Timothy 3:16: God was manifested 'in flesh', *en sarki*. To the Hebrew, the expression, God has spoken 'in Son', would not seem strange. We read in Exodus 6:3, 'I appeared unto Abraham, unto Isaac, and unto Jacob In God Almighty' (Heb. *b'El Shaddai*).

This use of the Hebrew preposition is called by grammarians 'the beth essential', *beth*, the letter *b*, being the preposition 'in'. In Psalm 39:6 we read, 'in a vain shew', where the translators have sought to retain the *beth essential*, the original reading literally 'in image'. It is possible that some reader may not be very clear over the terms, *noumena*, *phenomena*, *substance* and the *beth essential*, and in view of the extreme seriousness of the whole matter that now we see by reason of a mirror in an enigma, and of the bearing of this fact upon the Person of Christ Himself, we believe an illustration, however crude, will be welcomed. We will seek to use everyday speech, even though by so doing we may fall foul of the more philosophically

mindful of our readers. We, too, shall be viewing things in a mirror, so to speak, and must accept the limitations under which we labour. There are two worlds made known to us in the Scriptures, namely 'the invisible' and 'the visible' (Col. 1:16). God belongs to the invisible realm, man belongs to the visible (John 1:18), but the visible creation sets forth in a limited measure, the invisible power and Godhead of the Creator (Rom. 1:19 -20). Roughly speaking these two worlds correspond with the noumena, the world of thought and idea, and of the phenomena, the world of concrete material and appearance. Now one thing we must realize plainly and completely, and that is, there is of necessity a very great limitation imposed whenever the invisible idea or thought descends into the visible or material.

To illustrate our point, let us consider the idea expressed in the word 'table'. Now if the hundreds of readers who are reading these lines would take a pen and paper and write down a specification of what they consider is a 'table' in the concrete or visible world, it is safe to say that there would be described not one, but hundreds of tables -- each one different, each one omitting far more than could be included to make the presentation complete, yet each one confessedly a table. For example, X writes, 'table -- white plain top, square legs, no flaps, one drawer'. Is there anyone who would question the right to include this specimen under the category 'table'? Another reader, Y writes, 'table, polished top, carved legs, inserted panel for extension, no drawer'. This, too, is most surely a table, yet in nearly every particular it differs from that specified by X. The reader will see that this method could be repeated millions of times, every table being different, every table being deficient, yet every one being most certainly a table in the truest sense. We now make the following serious statement. God Himself could not make a table that would fulfil All that is implied by the idea. Let us see. Could a table be made that was both square and round, plain and polished, solid and yet with flaps, with a drawer and without a drawer, with plain, square legs, yet with carved legs, made of deal, yet made of oak, a table for the kitchen, the dining -room, for billiards, for writing, all at the same time? The answer must be No! The idea contains more than Creation as we know it is able to express. The moment we leave the invisible realm of thought and enter the visible realm of appearance, we of necessity enter a realm of limitation. If the invisible God entered at any time into the lower world of appearance, even He must accept these necessary limitations. He must exchange the form or status of God, and take upon Him the form and status of a servant, and with it all its necessary limitations.

Those who oppose the doctrine of the Deity of Christ, because the Scriptures indicate the necessary limitations which even Deity must endure, are accepting every day without demur the necessary limitations which we have so crudely illustrated with the idea of a table, and which could be multiplied until almost every element found in creation was included. Of God in the absolute or the unconditioned we know nothing. It is revealed that 'God is spirit', a revelation of fact which we accept. But who knows what 'spirit' involves and implies? We know that it would be absurd to speak of a thought as measuring so many inches, or a dream that weighed so many pounds. We cannot limit 'spirit' to time and place, to here and there, as we must creatures of the phenomenal world. Most of the things we know about God apart from revelation, turn out to be things which we do Not know, for they are mostly negative. We believe that God is INfinite, that is not like ourselves, finite. He is IMMortal, that is, not mortal. He is INvisible, that is, not visible, but what He Is in Himself who can tell us and with what language can they speak? In the Scriptures God stoops to the limitations of the finite, enters revelation and calls Himself Elohim, a plural name, having

a singular significance, but nevertheless providing an enigma as well as a partial illumination. He calls Himself subsequently Jehovah, El Shaddai and many other names, none of which singly, nor all taken together can any more adequately represent 'God' than a thousand different 'tables' can fill out the idea 'table'.

Before the ages began and before creation was launched, we learn that God assumed the condition implied by the titles, 'The Word' and 'The Image' in order that creation should be possible. The idea of creation could be expressed through Him Who was both the Word and the Image, and the visible creation turns out to be invisible thoughts of the invisible God translated into the visible expressions of the material universe. For the purposes of redemption God made a further descent, and exchanged the form of 'The Word' or 'The Image' (both associated with creation in John 1 and Colossians 1) and became Man. By becoming Man He of necessity voluntarily entered into further limitations. For our sakes He learned obedience, for our sakes He suffered and died, for our sakes He rose and received rewards, for our sakes -- not for His own. He has now ascended. He is yet to be reinvested with the glory which He had before the world was. Such is the Mystery of godliness. How can we, after seeing these things, enter into discussion with objectors as to how Christ can be God if He did this or that? Those who raise such objections should first raise similar ones, and strongly object that the table at which they sit to eat, or to write, is not a legitimate table at all, because of necessity it cannot be both square and round, polished or plain at the same time! When Christ entered into the world which had been made by Him and left the glory that was His, He took upon Himself human flesh and blood, and that circumstance with all its limitations was foreknown and accepted as necessary for carrying out the purpose of redeeming love. A day will come when we shall exchange the knowledge which we have now 'in part' for that which will be perfect and complete. Meanwhile we rejoice to realize that even now we may perceive the glory of God in the face of Jesus Christ, that those who saw Him saw the Father, that He was the 'character' of the hidden 'substance', and that when at last 'The Son' presents to 'The Father' in a perfected universe, without limitations and in a sense now but dimly understood, God, not 'Father', not 'Son', will be all in all. We do not speculate on all the possibilities that such a revelation lays bare, we are happy in our present limitations, glorifying God for His condescension in clothing His majesty in human terms and in human forms, and waiting with joyful expectancy the day that must dawn, when all sign and symbol will have passed away and 'we shall recognize even as we are recognized'.

The Condescension of God in Revelation

We have considered briefly the most serious of all the problems that meet the reader of the Scriptures, namely how it is possible to believe that the Man Jesus, Who could grow up as a lad, Who could be weary and ask a woman for a drink, Who could die on a cross, that such a One could also be the Creator, God manifest in the flesh! We now descend to a lower plane, but the same necessities that make incarnation and voluntary self-limitation impossible to avoid, permeate our thinking and our language. We have seen that there can be no real equivalent between the world of phenomena or appearance, in the visible creation of which we form a part, and the world of spirit which is beyond us. The moment spirit 'appears' it suffers diminution and restriction. This selfsame principle operates throughout the whole realm of revelation. Speaking after the manner of men, and with all reverence, we ask, how could God reveal Himself to man, except by using terms with which man was or could be familiar? We do not believe that God Himself, in His own

realm is under the necessity to use noun, verb, preposition or adverb, but how could He give to man a written revelation, unless in gracious condescension He followed the laws of grammar and of syntax that governed the language of the creature He had made and endowed and to whom the revelation was to be made? In like manner, He must use of Himself such terms as love, anger, pity, grace, wisdom, understanding and the like, which after all are but poor shadows of the heavenly realities -- but what else can be done?

There is a figure of speech called anthropopatheia, a name composed of anthropos, 'man' and pathos, 'feeling', the Latin name of which is very expressive, condescensio, 'condescension', for by the use of this figure God has stooped to the level of man in order that man may grasp something of the greatness that is in itself infinite. Consequently we read of the face of God, and then the hiding of His face to indicate anger, or the light of His countenance to indicate grace. God is spoken of as seeing with eyes, or hearing with ears, of breathing with nostrils, of having an arm, hands, fingers, feet, heart and even bowels. Then such human feelings as grief, vexation, repentance, anger, vengeance, wrath, comfort, jealousy, zeal and pity are attributed to Him. God is also said to think, to remember, to forget, to understand, to laugh, to repent and to traverse the whole gamut of human feeling and reflection. Yet no one with any sense or spiritual understanding could possibly take such statements literally, for God is spirit; no man hath seen God at any time, He is invisible; He has no form that man can see, nor voice that man can hear.

He sees man certainly, but not with eyes that are adapted to rays of light. Most blessedly He hears, but not with ears that are adapted to the vibration of air, but how are these spiritual facts to be conveyed to man, without continual condescension on God's part? When at last He makes the greatest condescension of all and is born of a woman, and becomes Man, His deity is denied, His condescension misinterpreted, His grace misunderstood, His claims refused. Most, if not all of us, are acquainted with the obvious types, figures and symbols of Holy Scripture, its parables, proverbs and signs, but we may not all be so acquainted with the fact that our whole language, quite apart from Scripture, is made up of figures, which are condescensions to the limitations that thought must submit to when it clothes itself in speech. 'When it clothes itself in speech'. Here, unconsciously, we have adopted this very figure, 'clothes itself', we have said of 'speech', and one has to have but a superficial acquaintance with the language of the Bible or of everyday conversation, to call up a number of ways in which the figure of clothing is employed. Most know that the word 'habit' is used both for a practice, usage or custom, and at the same time for an article of clothing, 'a riding habit'. We speak of a 'cloak', a word derived from the Latin cloca, 'a bell', and like the words 'veil' and 'mask', these articles of apparel are used for concealing generally something bad or offensive (1 Pet. 2:16).

Take the following sentence, culled from a treatise on language:

'In the most trivial type of sentence, in the most elaborate essay, or even in the most casual expression, one can depend upon the introduction of a number of figures of speech'.

In this passage we find a number of words, which are in themselves figures.

Trivial. Latin *trivialis*, pertaining to cross -roads from *trivium*, tri -- three and *via*, 'a road', a place where three roads meet or intersect, and so associated with gossip and the commonplace. Hence trite.

Type. This word is derived from the Greek *tupto*, 'to strike' thence *tupos*, 'a blow', 'a mark', 'a figure'. The word then bears the meaning of a distinguishing mark, sign or characteristic, and so an allegorical or symbolical representation, 'type and shadows'.

Sentence. Latin *sententia*, 'a way of thinking, sentiment or opinion', from *sentio*, 'to feel', 'to think'. It means an expressed opinion, decision or judgment, and in grammar, a number of words forming a complete statement and utterance of thought.

Elaborate. Latin *e* -- *ex* -- 'out of', or fully, *laboro*, 'to labour', 'the honey that is elaborated by the bee'. The most common use, however, indicates the act of improving, finishing with great care, of developing or bringing to perfection. In an abbreviated form, it becomes a 'laboratory'.

Essay. This word comes to us from the Latin *exagium*, 'a trial by weight', and was originally the same as the word *assay*, the trial of the qualities of a metal. Bacon differentiates between a treatise which demands a deal of leisure, and brief notes, which he called 'essays'.

Casual. Latin *casus*, 'chance', something unfixed, absence of design.

Expression. Latin *expressio*, 'to squeeze out'. Drink is expressed as from the grape. It then indicates the words or language in which a thought is made known.

Depend. Latin, *dependeo*, 'to hang down' as 'long icicles depend'. From a condition of suspense and contingency, the word takes on a sense of reliability, 'to depend upon', something 'dependable'.

Introduction. Latin *introduco*, from *duco*, 'to lead', which gives us the word *duct*, *ductile*, *viaduct*, *educate*, *educe*, etc. Anything inserted, led in, brought to notice.

Figures. Latin *figiera*, from *tingo*, 'to shape', 'fashion', 'feign'. A figure of speech comprehends everything that is figured by the imagination, of which a type is a species.

Sentence after sentence using the ordinary language of everyday speech will be found to contain figure after figure, illustrating most forcefully, that even in this department, the hidden inward realities of thought must stoop to the limitations of human speech, and of necessity must lose much in the process. Christ is rightly called 'The Word'; He makes known the invisible and incomprehensible by His condescension and voluntary self - limitation. Had He not done so, though He spoke eternal truth, it would have been unintelligible to man:

'We see by means of a mirror, in an enigma'.

Let us remind ourselves continually, when we study the Scriptures that when the subject relates to God, to the realm of Spirit, and even to such

intimate subjects as 'sin', 'death', 'like', 'mind' and even 'body', that most of the teaching we receive is couched in symbolic language, which if we misinterpret as though it were intended to be understood literally, will but deepen our confusion. If such a consideration leads us to walk a little more humbly, to hesitate when tempted to give an emphatic pronouncement upon things 'too high' for us (Psa. 131), it will not lessen our appreciation or reduce our scope, but rather will clarify our vision and eliminate many errors.

A Reprint from Volume 3 of The Berean Expositor

Fifty -one years ago we wrote an article entitled, 'The Limitations of Scripture'. We believe the present reader would be interested in this early attempt to recognize the fact that now we see through a glass darkly, and so reprint it here.

The Limitations of Scripture

'For I am conscious of nothing in myself, nevertheless am I not justified ... So then do not judge anything before the time, until the Lord shall come ... Learn in us the lesson of not letting your thoughts go beyond the things that are written' (1 Cor. 4:4 -6).

We can imagine that some of our readers will read the title of this article with some misgivings, and we hasten to explain our meaning so as to avoid giving unnecessary pain or anxiety to those who love the Word of God.

To say what we do not mean will help us to make clear what we do mean by the title. We do not mean to suggest the slightest distrust in the Word of God. We rejoice to be able out of a full heart to say that we believe 'All Scripture is God -breathed'. We believe that not only is Scripture inspired in its general outline, but that divine inspiration extends to the very language and choice of individual words and phrases.

What do we mean then by the limitations of Scripture? We mean that the Scriptures nowhere claim that they contain the record of all God's purposes and ways, but that such glimpses of those unfathomable depths and infinite heights are given us as our finite capabilities will allow. If I turn to the writings of men, I find that many of them deal with subjects which go entirely beyond the inspired limits of Scripture.

Revelation starts with God as Creator, 'In (the) beginning God created the heaven and the earth' (Gen. 1:1). Man's theology is not content with this, it must probe into that over which God has drawn a veil. Man's theology and philosophy come to us and say, 'God never had a beginning'. Within the limits of human experience and reason, that which never had a beginning does not exist! In vain we attempt to conceive otherwise. The blessed fact we would point out is that God Himself has never burdened our minds with such a statement. He Who on earth could say, 'I have yet many things to say unto you, but ye cannot bear them now', has, also, in the wider scope of the complete Scriptures, given us just so much as we are capable of understanding here.

Have we never felt, when searching the Scriptures upon some theme, the desire for some further explanation which God has been pleased to withhold? Is there no truth in the words of Zophar the Naamathite, 'Canst thou by searching find out God? canst thou find out the Almighty unto perfection?'

(Job 11:7). Do we not need the rebuke of Elihu to Job, 'Behold, God is great, and we know Him not, neither can the number of His years be searched out' (Job 36:26). In the highest revelation given to us are there not 'unsearchable riches'? Are we not endeavouring to get to know the love of Christ which passeth knowledge? Did not the apostle, when concluding the revelation of God's ways with Israel, rightly say, 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord (knowledge)? or who hath been His counsellor (wisdom)? or who hath first given to Him, and it shall be recompensed unto him again (riches)?' (Rom. 11:33 -35).

Is there no suggestion of mystery in the destiny of such a one as Pharaoh, or of Esau as recorded in Romans 9? Does not inspiration anticipate our natural desire to find out more than is revealed, and does it not meet it with the words, 'Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast Thou made me thus?'

There are many who speak as though the Bible deals with eternity; it does no such thing. It begins and ends with time. It is the inspired revelation of some of God's ways and purposes relative to, and during the Ages. Of what took place before the age -times began we know very little, and of what will take place when these ages have run their allotted course, we know comparatively nothing. Is it not wiser, better, and more befitting us as those who have been saved by grace, to recognize the wisdom and the kindness which underlie this withholding of information?

Think of the errors which have clustered around the wrong translation of aion. Instead of honestly rendering the word 'age', the translators assumed that it must refer to eternity, and so wherever possible they rendered it by words which indicate eternity, and that which is everlasting.

Has not the book of Ecclesiastes been written in order that we may be led to see the utter impossibility of pushing beyond that which it has pleased God to reveal to us? 'He hath set the world (olam, the age), in their heart, so that no man can find out the work that God maketh from the beginning to the end' (Eccles. 3:11). Is there no word for us here? Are we quite sure that we, if taught by the Spirit of God, can hope to find out the work that God maketh from the beginning to the end? Some of God's children appear to think so. With all our hearts we sympathize with them. Problems press hard upon us all. Believing implicitly in the full inspiration of Scripture, and believing, moreover, that outside its sacred pages there is found no light upon these matters, many have come to the conclusion that by prayerful, painstaking study, by careful collocation, the whole range of God's purposes will at length be discovered. Indeed this is no longer a supposition. Many of our readers will have read already articles from the pens of earnest Bible students, who believe that they have pieced the whole together, and who do not hesitate to teach us what is to take place after Satan, and those whose names are not found written in the Book of life, are cast into the Lake of Fire.

At this point, however, exposition ceases, and inference enters. There is no written revelation given us as to anything happening to those who are thus consigned to the second death. True, passages of tremendous import are brought to bear upon the subject, but it is only by way of deduction. This immediately puts the whole subject beyond the limits of inspiration, and we

distrust our own hearts too much to allow ourselves to be drawn beyond the divine limits.

When the reader opens the sacred Volume, he soon becomes aware that much must have taken place which is unrecorded. He can discover by what is written in Isaiah 45:18, 'God Himself that formed the earth ... He created it not in vain', and in Jeremiah 4:23, that the earth was not created 'without form, and void', but that it became so. He can further discover that 'the world that then was, being overflowed with water, perished' (2 Pet. 3:5,6), but he will not find recorded the many details which his natural mind would lead him to inquire into. In the third chapter of Genesis, the serpent, who is afterwards discovered to be Satan, is introduced without any explanation as to how he came to be in the condition of enmity against God that we find to be the case. The Scriptures reveal glimpses into the exalted rank, awful ambition, and fearful fall of Satan, but why he was thus allowed to sin, and all the many problems of the philosopher regarding the origin of evil remains unsolved.

Is it for us, when Scripture is silent, to attempt to force an answer by turning to the oracles of philosophy and human reason? If God has hidden, shall we not rather bow the knee in submission? Must we know all? Is there no room for faith? Are not the words of Job 42:1 -6 a more fitting attitude of mind? Job was troubled by the problem of evil. His friends sought to administer comfort, but in vain. He never received an answer to the problem. All that we can learn is recorded by James, 'that the Lord is very pitiful, and of tender mercy' (James 5:11).

There are many expressions in Ecclesiastes which teach us that a calm rest in the Lord, whether we fully understand all His ways or not, is His will for us here. 'God shall judge the righteous and the wicked, for there is a time There for every purpose and for every work' (Eccles. 3:17). 'Surely oppression maketh a wise man mad' (Eccles. 7:7). Those who fail to see that God's purpose is overall, must, when they contemplate the oppression on every hand, feel driven almost to desperation, but the consciousness that though Here evil prospers, 'there is a time There for every purpose and for every work', will keep us in the right attitude before God. The reason for the dissatisfaction of the writer of Ecclesiastes is recorded in 7:25 -29. It is written as an example and a warning. He did not abide by what was written; no, he would find out 'the reason of things'. What did he find? He found, by bitter experience that wrecked his whole career, truth which he could have known by what had been written for his guidance in the book of Proverbs. In those Proverbs, written for the guidance of the young Solomon, we read again and again warnings about the flattering woman. To Solomon was given in Proverbs 31:10 -31, a description of the woman God would have him choose for his wife. Instead of this he wanted to know by experience the 'wickedness of folly', and he says:

'I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands ... Behold, this have I found, saith the preacher, counting one by one, to find out the account: which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found' (Eccles. 7:26 -28).

Poor Solomon! We see him with his 'threescore queens and fourscore concubines, and virgins without number' (Song of Sol. 6:8) still unsatisfied (for 1 Kings 11:3 reveals the fact that Solomon had 700 wives and 300 concubines, making a thousand in all). What a pitiable object lesson! In

the last chapter of Ecclesiastes, the preacher gives the 'conclusion of the whole matter'.

'Fear God, and keep His commandments: for this is the whole (duty) of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil' (Eccles. 12:13,14).

All the searching, reasoning and speculating led him no further into truth, but rather entangled him in confusion. Believers, today, under an entirely different dispensation, and with the added advantage of a complete Bible, are equally frail and human, and the moment we leave what is written for deductions based upon our own limited and prejudiced observations, we, too, must inevitably make shipwreck. Solomon failed, even though he retained the wisdom which was given him by God. Are we wiser than Solomon when we venture beyond the written Word?

We are so conscious of our limited knowledge in view of these tremendous themes, that we dare not assume finality in any one particular doctrine. Our only hope is to keep absolutely loyal to what God has said, and to remember that the moment we go beyond and supplement God's revelation by our deductions and theories, the moment we criticize His right to hide as well as to reveal, that moment we embark on a voyage chartless and rudderless, saved from shipwreck only by a miracle of grace.

Yet one more consideration. In Daniel 10:21 and 11:2 there are statements which are worthy of careful study:

'But I will shew thee that which is noted in the Scripture of Truth'.

'And now will I shew thee the truth'.

The angel proceeds to give a most marvellously detailed account, first of the events which were about to take place within a comparatively short time of this announcement, and then of the yet future events of the time of the end, or as he says in Daniel 10:14, 'Now I am come to make thee understand what shall befall thy people in the latter days'. The point to which we would direct the reader's attention is, that what the angel came to tell Daniel was already 'noted' ('writing' 5:24,25, 'sign' 6:8,9) in the Scripture of truth. What Scripture? the events foretold in Daniel 11 are not found written in any of the Scriptures which had been given up to the time of Daniel. If this be so, the expression suggests the idea that there may be Scriptures of truth to which the angels have access, and that the Scriptures which we possess contain selections, given by God at different intervals, of that heavenly scroll, which contains, possibly, ever so much more than we can as yet grasp. The angels do not know everything. Principalities and Powers are learning now, through the Church, the manifold wisdom of God (Eph. 3:10).

We certainly do not possess a complete account of all God's purposes. Daniel 11 shows us that He knew fully, and had recorded in the Scriptures to which the angel had access, the doings of the kings of Persia and Greece. We are sure that His knowledge was not limited in the least, and that He knew the complete course of the history of Greece and Persia, although the Scriptures we have received do not treat of their histories beyond the scope of the particular purpose for which they have been written. Our Bible centres around Israel and Jerusalem. Whenever a nation came into touch with Israel, they came within the scope of Divine revelation. Is it not certain that the One who wrote the history of Israel from start to finish, could

write the history of England or France equally as well? Certainly, and for aught we know the Scriptures of truth from which the angel took the small portion given in Daniel 11, recorded the rise and fall of the Roman Empire, and the complete histories of all the nations on the earth.

At once we see how limited the Scriptures really are, and that by Divine appointment. There are lines of truth which enter the sacred Record in Genesis, but which commenced a long way back before the book of Genesis begins. When we read that Satan abode not in the truth, we have a statement which we believe, but we are all only too conscious that the revelation is also exceedingly limited. We do not know anything of Satan's sin or circumstances; if it had been necessary and right for us to have known, the Lord could have given us a most graphic and detailed account. Ezekiel 28:17 suggests that by pride he fell. The lesson is clear, but details which would minister to our curiosity are withheld. When the risen Lord spoke His wondrous words to the disciples as recorded in Luke 24, we read that He began at Moses and the Prophets (verse 27). He could have begun much earlier, and told of the time when Satan fell, and even have given definite instructions regarding the many problems upon which the minds of men have speculated for all time. He could have settled, in a few words, the problem of the introduction, permission and purpose of evil. We are not told that He did any such thing, but 'Beginning at Moses and all the prophets, He expounded (or interpreted) unto them in all the Scriptures the things concerning Himself'.

From our reading of the Word we have come to see that eternity is nowhere its theme. The Bible is entirely taken up with the Purpose of the Ages. Even then, we have to see that the Bible largely passes over much that we would like to know within the limits even of the ages, and focuses our attention first upon the chosen people of Israel, and, for a short space, upon the Church of the present dispensation. Its object is not so much to explain all to us, but to guide us during this our pilgrimage with the happy knowledge that in resurrection glory we shall have time and opportunity to become acquainted with the wider revelation of God's purposes and ways.

The diagram opposite may be suggestive.

Let us not attempt to force back the roll beyond the appointed limits. Let us be content to say of some things, that we do not know, because God has not told us. We shall be more pleasing to Him by so doing, than if we take the responsibility upon ourselves of completing the revelation which He has purposely left unfinished. Once more we would remark that in all that we have said we desire it to be understood that we are not questioning or doubting God's Holy Word, but rather bow before His sovereignty, acknowledging with grateful love the absolute inspiration of all that He has revealed, and acknowledging equally the sovereign wisdom that lies behind the withholding of much that we might have expected to be written.

Let us keep close to what is written. Let us be content with what God has said, and if some lines of truth appear to conflict, let us not attempt to reconcile them, for the very attempt savours of unbelief, but let us be assured that when we see the complete purpose unfolded, all will be perfect and harmonious, and transcend the highest flight of our present imagination.

The Complete Scroll represents
"The Scripture of Truth" Dan X. 21

THE AGE TIMES

←Extent of Revelation→

We are not told the beginning of some things nor the conclusion of others
e.g. Satan's fall is assumed in Genesis, but no where is it definitely explained

Complete History given

ISRAEL
ASSYRIA
EGYPT

and other nations: histories are given when they come into touch with Israel All else though as surely known, is omitted from the Inspired Record.

The Testimony of Hezekiah and David

There are two methods which can be adopted in dealing with any article of truth; we can adopt the form of a treatise, or we can adopt the form of the biography:

'When we write a treatise we consider the subject throughout. We strengthen it with arguments, we clear it of objections, we enter into details, and in short we leave nothing unsaid that properly pertains to the subject' (Gilpin).

What do we mean by the biographical form of treatment? We mean that method of instruction adopted by the Holy Spirit in the writing of the Scriptures. Had the Bible been a treatise, we should have had a formal disquisition on the Nature and Being of God, followed by an elaborate and systematic theological analysis. Instead the doctrine of the Scripture is incorporated in the lives of men and women. Justification by faith is bound up with the life story of Abraham. The glorious fact of resurrection cannot be disassociated from the life of Isaac. The law is so linked with the lawgiver Moses, that his name is often used when the law is intended. We could, if we would, have taken the subject before us a few stages further, but we believe the reader will be better served if we now give a few examples from the Scriptures where the writer expresses in his own words, and speaks out of his own experiences, the recognition of the fact that we all, at the present time, see but through a glass darkly. Let us consider the heart utterances of David, as found in Psalm 131:

'Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

'Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

'Let Israel hope in the Lord from henceforth and for ever'.

This Psalm of David was included by Hezekiah in his fifteen songs of the degrees, a title given to Psalms 120 to 134.

'Dr. Thirtle has called attention to the use of the definite article. The Hebrew reads "A Song of The Degrees" (Shir hamma'aloht). In this simple fact lies the key to the solution of the problem, which is as simple in its nature as it is grand in its results.

'Once we note the use of the definite article, "The Degrees", we naturally ask what Degrees? The answer comes from the Word of God itself, and not from the guesses and imaginations of men. The only "degrees" of which we read in the Bible are "the degrees" on the sundial of Ahaz, by which the shadow of the sun went backward in the days of his son Hezekiah, as a sign from Jehovah that he should recover from his sickness, while Jerusalem was surrounded by the armies of the king of Assyria, and Hezekiah was under sentence of death from the King of Terrors (see 2 Kings 20:8 -11, and the structure of the chapters in Isaiah 36 to 39). Scripture knows of no other steps or "degrees" that can be connected with the shadow of the sun.

'On recovery from his sickness, Hezekiah said (Isa. 38:20):

"Jehovah was ready to save me:

Therefore we will sing my songs to the stringed instruments

All the days of our life
In the house of Jehovah''.

(The Companion Bible, Appendix 67).

The number of years added to Hezekiah's life (2 Kings 20:6), corresponds with the number of Psalms in this group, namely fifteen. Hezekiah evidently composed ten of these Psalms, which do not bear the author's name; the remaining five he took from the writings of David and Solomon. It is natural to expect that in his chastened condition he would find the language of David in Psalm 131 expressed much of his own heart's feelings. At the first reading of Psalm 131, it might appear that there was not much in it to call for careful attention, but no believer in the inspiration of all Scripture can adopt such an attitude. When we ponder the opening words:

'Lord, my heart is not haughty, nor mine eyes lofty',

we discover a definite link with Hezekiah himself, and the whole Psalm begins to cry out for examination. Why should Hezekiah have selected this Psalm of David for inclusion in his fifteen Songs of the Degrees, surely there must have been very good reasons if we can but discover them? Let us look at the word 'haughty'. The Hebrew word is gabah and is actually used of Hezekiah in 2 Chronicles 32:25,26:

'But Hezekiah rendered not again according to the benefit done unto him; for his heart was Lifted Up ... Hezekiah humbled himself for the Pride of his heart'.

Here the word gabah occurs twice, and supplies good reason why Hezekiah should seize upon the confession of David to express his own condition. But this is not all. One would hardly expect, reading the English translation, that the Hebrew word 'weaned' occurs also in 2 Chronicles 32:25, yet it is so. The Hebrew here is gamal, which is usually translated 'to reward', 'to recompense', but in certain forms is used to indicate the 'weaning' of a child, although no lexicographer has offered a completely satisfactory explanation of this fact. Fact, however, it is, that where we read in 2 Chronicles 32:25 that Hezekiah rendered not again according to the benefit done unto him, there we read the same Hebrew word gamal that is translated 'weaned' in Psalm 131. David had not been 'haughty', Hezekiah had. David adopted the humble and trusting spirit of a weaned child, Hezekiah had not. Passing to the Psalm itself and its bearing upon our own quest, we observe that David said that he had not exercised himself in 'great matters' nor in things 'too high' for him. Hezekiah, it will be remembered 'wept sore' when he heard the words of the prophet telling him that he should die. The margin of 2 Kings 20:3 tells us that he wept with a great weeping, using the same words that David used when he spoke of 'great matters'. It would be natural for the English reader to consider that the words of Psalm 131:1, 'lofty' (Heb. rum) and 'too high' (Heb. pala), were an intended repetition. This is not so, however, as the margin of the A.V. indicates. The Hebrew word pala means 'wonderful', and brings David, Hezekiah and Job into line:

'Therefore have I uttered that I understood not; things too wonderful for me, which I knew not' (Job 42:3).

'Such knowledge is too wonderful for me; it is high, I cannot attain unto it' (Psa. 139:6).

What do Hezekiah and David put in the place of this restless quest and probing into things that are hidden?

'Let Israel hope in the Lord
From henceforth and for ever' (Psa. 131:3).

Hope that is seen is not hope. Faith endures because it sees Him Who is invisible. Like Abraham it may have to go out 'not knowing whither'. We see by means of a mirror, in an enigma now. We shall see face to face in that day.

Meanwhile in the presence of these things that God in His wisdom and His love has purposely left unexplained or only dimly indicated, we bow before His Fatherly care -- as a weaned child who does not think of questioning the Father's care, rests in hope -- knowing that in God's good time the rough places will be made smooth, every inequality and apparent injustice completely rectified, and in the day of glory complete understanding and satisfaction will be accorded to the redeemed family of God. Let us imbibe the spirit of Psalm 131 and know something of its peace.

The Testimony of Ecclesiastes

'He hath made every thing beautiful in His time: also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end' (Eccles. 3:11).

Here is another passage from Scripture that makes it clear that some element of obscurity, especially regarding 'the beginning to the end' is by no means accidental. God has actually arranged that man should not be able to comprehend the whole purpose of the ages, but focuses the attention of His believing people on that portion which belongs particularly to the present phase. The key to the teaching of this passage is to be found in the continual insistence upon 'time':

'Everything is beautiful -- but only "in His time"'.

The world, that is set in the heart of men is the Hebrew *olam*, the age. From the beginning to the end, are the extremes, within which time operates. Man, destined for eternity, is purposely limited. Let us examine this passage a little more closely.

'Time'. Generally speaking, time may be defined as 'the measure of movement', 'the sensible measure of any portion of duration', 'the perceived number of successive movements'. But the notion of time includes more than this. It may mean 'an age', or it may mean 'the fit or opportune time'. It may indicate this present life, etc. Before we can understand the intention of Ecclesiastes 3:11, we must be certain what aspect of time is intended.

Limiting ourselves to the Old Testament we find that the Hebrew language suggests the following aspects or phases:

- (1) Time, as measured by days. Hebrew *yamim* (Gen. 4:3).
- (2) An appointed time. Hebrew *moed* (Exod. 34:18).
- (3) A fit or opportune time. Hebrew *eth* (Job 39:2).
- (4) A beat or a step. Hebrew *paam* (Gen. 33:3).
- (5) A foot. Hebrew *regel* (Exod. 23:14).

Other items indicating repetitions, 'times' or quantity could be added to the list if it were necessary. The word we are considering is the Hebrew *eth*, a word that means, not so much the flight of time, but its fitness. An opportune time. To illustrate by some occurrences:

- 'According to the time of life' (Gen. 18:10).
- 'A time of much rain' (Ezra 10:13).
- 'A shock of corn cometh in his season' (Job 5:26).
- 'A word spoken in due season' (Prov. 15:23).

We are assured by Ecclesiastes that, in spite of all appearances to the contrary, God hath made everything beautiful 'in His own fit time'. Everything is not beautiful here and now. Death and corruption, sin and disease, these are not beautiful but in His time these things are destined to pass away, 'no more' will be written over them (Rev. 21:4). All the activities which sum up human life from birth to death are set out in Ecclesiastes 3:1 -8. Killing and healing, weeping and laughing, war and peace, but these belong to the present, the transitory age of man. God's work begins before man's time and will go on after man's day has run its course. While we cannot find out the work that God doeth from the beginning to the end, we can in the midst of such obscurity take our stand here. All things beautiful -- in His time. God will yet be all in all, but the whole story 'from the beginning to the end' is not a subject of revelation. This purposed limitation of man's endeavour is brought about by setting in his heart the age.

God hath 'set' the world in the heart of man. What is the significance of the word 'set'? The Hebrew word *nathan* primarily means 'to give' and is so translated over one thousand times. *Nathan* is employed a number of times in Ecclesiastes, of which the following is a summary of its usage as connected with the 'heart':

- 'Applied my heart unto every work ... to know wisdom' (Eccles. 8:9,16 cf. 7:25 Heb. *sabab*).
- 'I considered in my heart ... the righteous, and the wise ... are in the hand of God' (Eccles. 9:1).
- 'Gave my heart to seek and search out ... to know' (Eccles. 1:13,17).
- Set in the heart. God 'hath set the world in their heart' (Eccles. 3:11).

While, therefore, Solomon applied his heart to search and to know, the Lord set in his heart a limiting factor, the 'world', the *olam* or the age.

Olam. This word occurs seven times in Ecclesiastes -- and the very number of occurrences challenges a fuller investigation. We discover that these references fall into a pattern which we set out here.

Olam in Ecclesiastes

- | | |
|---|--|
| A | 1:4. The earth abideth to the age.
The passing generation. |
| B | 1:10. It hath already been in ages past.
Nothing new under the sun. |
| C | 2:16. No remembrance to the age. Forgotten. |
| | D 3:11. The age in the heart
God 's work past finding out. |
| C | 3:14,15. God's work is to the age. It remains. |

	B	9:6. No portion unto the age. Under the sun.
A	12:5.	Man goeth to his long (age) home. The passing generation.

The primary meaning of olam, translated 'ever' and 'world' is derived from the word alam, 'secret', and is found so translated in Ecclesiastes 12:14, 'every secret thing'. When this idea is applied to time, it indicates a period, the end of which is hidden or obscure, a period of undefined limits. Consequently, the Old Testament uses the expression, 'for ever and ever' which is a questionable translation of the Hebrew, le -olam va -ed, 'unto the age and yet'. The Old Testament prophets knew that there was something to come beyond their own age, but what it was, was hidden from them. While, therefore, we must retain the word 'age' in Ecclesiastes 3:11 we must remember that it cannot be separated from its root meaning of secrecy, and consequently indicates that the enigmatic and obscure character of the ages has been divinely employed to limit the search of man, during the present life, into the purpose of the Lord. The thought of 'finding' or 'finding out' runs through Ecclesiastes as a thread upon which a great deal of the argument depends. The Hebrew word is matsa, and occurs as follows:

Matsa, 'to find', in Ecclesiastes

Eccles. 3:11. 'So that no man can find out the work that God maketh from the beginning to the end'.

- 7:14. 'The day of prosperity ... the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him'.
- 7:24. 'That which is far off, and exceeding deep, who can find it out?'
- 7:26. 'I find more bitter than death the woman, whose heart is snares and nets'.
- 7:27. 'Behold, this have I found ... counting one by one, to find out the account'.
- 7:28. 'Which yet my soul seeketh, but I find not: one man among a thousand have I found, but a woman among all those have I not found'.
- 7:29. 'Lo, this only have I found, that God hath made man upright; but they have sought out many inventions'.
- 8:17. 'Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yea farther, though a wise man think to know it, yet shall he not be able to find it'.
- 9:10. 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest'.
- 9:15. 'Now there was found in it a poor wise man'.
- 11:1. 'Cast thy bread upon the waters: for thou shalt find it after many days'.
- 12:10. 'The Preacher sought to find out acceptable words'.

Here we have something which it is not permitted to man to find out, some things which may be found out by bitter experience, and some things which man can legitimately find to do even in this present limited sphere. We have included the reference in 9:15 for the sake of completeness.

The Bereans were commended by God for their diligence in searching the Scriptures, but that intrusion which is condemned in Colossians 2:18 is to be deplored. What is it that has cast a slur upon the study of Dispensational Truth? Largely the attempt to fill in all the gaps that are permitted by inspiration of God, in 'the beginning' and in 'the end'. This revolves largely about the problem and permission of evil in the beginning and the ultimate destiny of all men at the end. If we are truly wise we will leave these things for the future day of revelation, accepting with becoming meekness, that by Divine appointment, we see now by means of a mirror, in an enigma.

Philosophy or Revelation, 1 and 2 Corinthians and Colossians?

It is not accidental that the text which forms the heading of this study, is found in an epistle sent to the Corinthians, for 'the Greeks seek after wisdom', and we shall discover that where the limitations of human research are most emphasized, is in those Scriptures which are most identified with 'wisdom', such as Job and Ecclesiastes in the Old Testament, Corinthians and Colossians in the New Testament. Let us assemble these references in order that their accumulated emphasis may be felt. First the apostle deprecates the preaching of the gospel with mere 'wisdom of words' (1 Cor. 1:17), lest the cross of Christ be emptied of its meaning. To this he returns in chapter 2, 'And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified' (1 Cor. 2:1,2). Continuing, he declared that his speech and preaching was not with enticing or plausible words of man's wisdom, for he shrank from the prospect that their faith should stand in the wisdom of men rather than in the power of God. However, lest by this emphatic repudiation of man's wisdom and man's word he should be misunderstood, he added:

'Howbeit we speak wisdom among them that are perfect' (1 Cor. 2:6),

a wisdom entirely different from the wisdom of this world, indeed a wisdom which had been 'hidden', a wisdom spoken in a 'mystery', a wisdom unto which none of the princes of this world could attain, but which demanded revelation and initiation, rather than acuteness of reasoning. The hidden character of this teaching is further stressed by the words:

'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him' (1 Cor. 2:9);

not that they are unintelligible, but that they are not discovered by the probings of human wisdom, for 'God hath revealed them unto us by His Spirit'. 'The deep things of God knoweth no man, but the Spirit of God'. These blessed truths are 'spiritually discerned'. 'The wisdom of this world is foolishness with God' (1 Cor. 3:19).

The opening chapters of 1 Corinthians seem written among other things to level to the dust the vauntings of human wisdom, declaring by the use of such words as 'hidden', 'mystery', 'not seen', 'not heard' that where the believer sees in a glass darkly, the unbeliever, be he ever so wise, sees nothing. The things which 'the words which man's wisdom' teach, are a reference, in the first place, to the speculations of Greek philosophy, and however far in advance the disciples of Socrates, Plato and Aristotle may have been, when compared with the rest of the world, the apostle tells them

that those who 'measure themselves by themselves' and compare themselves among themselves 'are not wise' (2 Cor. 10:12), which is a glance at the philosopher's dictum, that 'man is the measure of all things'. Where the philosopher put 'man', Paul put 'Christ', and that difference is the essence of the whole argument.

We must, however, not be led on from our reference to the second Epistle to ignore what is said in other parts of the first Epistle on this subject, and, carrying with us the record of the apostle's refusal 'to compare' himself with others, he rather insists on the necessity to compare spiritual things with spiritual (1 Cor. 2:13), a process which the natural man cannot employ, for 'the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him'. In chapter 4 of this same Epistle, the apostle makes it clear that there were some things relating to the future that were hidden, even from his own comprehension:

'I know nothing by (against R.V.) myself; yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God' (1 Cor. 4:4,5).

In chapter 13, Paul, speaking of spiritual gifts, said:

'For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away' (1 Cor. 13:9,10).

This is balanced by the words that form the heading of this study, 'Through a glass darkly', thus:

1 Corinthians 13:9-12

A	We know in part.
B	When that which is perfect is come.
C	The partial understanding of a child.
D	When I became a man.
C	The enigmatic view by means of a mirror.
D	Then face to face.
A	Now I know in part.
B	Then shall I know even as I am known.

Even in that great chapter which deals specifically with the resurrection, the apostle reminds his readers that there are some features related to their blessed hope that cannot at the present time be explained:

'But some man will say, How are the dead raised up? and with what body do they come?'

and his answer is:

'Thou fool, that which thou sowest is not quickened, except it die ... God giveth it a body as it hath pleased Him' (1 Cor. 15:35 -38).

While his statements in the first Epistle bear mainly upon the wisdom of man, and the philosophy of the Greek in particular, the second Epistle reveals

that Israel also were blinded, a veil being over their heart, which veil will be done away in Christ when Israel shall turn to the Lord (2 Cor. 3:14 -16). In blessed contrast, those who are led by the spirit of liberty, have 'unveiled faces' (2 Cor. 3:17,18), and those, whether Jew or Gentile to whom the gospel is veiled, are blinded by the god of this world. Illumination comes, not from human wisdom, but from the face of Jesus Christ. At the close of chapter 4, Paul makes a pronouncement of the greatest importance to us all, and one of great significance to those who had acquaintance with the teaching of philosophy concerning the world of sense and the world of ideas:

'While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal (transient, Moffatt); but the things which are not seen are eternal' (2 Cor. 4:18).

It is of the utmost importance that we do not look upon 2 Corinthians, chapter 5, as the introduction of a new theme. Resurrection is the key to the problems of Job, of Ecclesiastes, of 1 and 2 Corinthians and of all men, and while we are here in this tabernacle, 'we walk by faith and not by sight'. It was to the Greeks and Corinthians that the apostle said, when he was caught away to Paradise, that he heard 'unspeakable words, which it is not lawful for a man to utter'. Some things, especially those which relate to the day of glory, are so sacred that, like some of the shameful things that pertained to the pagan mysteries, 'it was not lawful for a man to utter'; in the apostle's case because of their holiness, in the pagan initiates' case, because of their depravity. In the Epistle to the Colossians is found the apostle's own use of the word 'philosophy', he not only declares that it is 'not after Christ', he not only taught that, 'In Him are hid all the treasures of wisdom and knowledge', but again warns against that desire to 'intrude into those things which he hath not seen' (Col. 2:18). It is this Epistle also that stresses the fact that there is an 'invisible' creation as well as a 'visible' one (Col. 1:16), and uses the word *phaneroo*, 'appear' or 'be made manifest' as a definition of the hope of the believer and of the day when we shall know as we are known (Col. 3:1 -4). We will not pursue this matter further.

The conclusion to which we have arrived is that Christ is the Wisdom of God, that He is the answer to all life's riddles, even as He resolves all the problems raised by Scripture statements or by Scripture omissions. What philosophers 'felt after' (Acts 17:27), said John, we have 'handled' (1 John 1:1, same word). Human tradition and wisdom are necessarily limited, and for the time being the believer is shut up to the Person and Work of Christ. But who of us that have caught a glimpse of the glory of God in the face of Jesus Christ would speak of limitations? Rather would we rejoice in the fulness that transcends our highest range of thought. Sufficient evidence has been brought forward to convince the unprejudiced reader that the Scriptures, though inspired and perfect, were not given to tell us much that pertains to the 'beginning' or to the 'end' of God's purposes. We, therefore, refrain from speculating on the problem of evil, and what kind of world it was that was overthrown in Genesis 1:2. We also refrain from dogmatizing concerning the ultimate fate of the angels that fell, or of those cast into the lake of fire. 'Sufficient unto the day', is the Scripture written for our learning. We search the Scriptures and teach what we find there, but where God's Word is silent it is of the highest wisdom for the believer to be silent too. If only the same zeal were manifest in attempting to understand what has been written and revealed for our learning, that has been expended in a vain attempt to lift the veil that God Himself has drawn, what richer lives, what

blessed peace, what fuller testimony might have been given down the centuries!

Jacob. Should the reader have any leanings toward that line of teaching which speaks of a 'spiritual Israel' and by that title mean the Church, he should pause and consider some of the passages which do not use the title Israel, but Jacob. Can we speak of a 'spiritual Jacob' and thereby intend the Church? Let us see.

David's throne has been spiritualized, but in Luke 1:32,33 we read:

'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'.

At the Second Coming 'All Israel shall be saved', and lest we should be inclined to spiritualize this statement, the apostle continues that 'The Deliverer shall turn away ungodliness from Jacob' (Rom. 11:26). Let us maintain that the gifts and calling of God are without repentance or change of mind and that such solemn declarations as those of Jeremiah 31:35 -37 must and shall be fulfilled. Let God be true, though it make every man a liar. 'Spiritualize' sounds like 'spiritual lies', a play upon words that may indicate a serious fact.

Jehovah. For the purpose of this Analysis, the vexed question of the correct pronunciation of this name of God is not of importance. The meaning of the name, its usage and import are the aspects of the subject that matter here. The Hebrew name, spoken of as the tetragrammaton, 'the four lettered word', is a composite, made up of portions of the verb 'to become', not as is sometimes said of the verb 'to be'. Hayah is translated 'became' in Genesis 2:7; 'It shall come to pass' in Genesis 4:14; 'Let there be' in Genesis 1:3; the idea of development, unfolding, manifestation being always present. Riehm takes the name to mean, 'The absolute and unchanging One'. Delitsch takes it as meaning, 'The existing, ever -living One'. De Oehl, 'The One ever coming into manifestation as the God of Redemption'. Robertson Smith, 'He will be it, i.e. all that His servants look for'. As the verb from which the name, Jehovah, is derived means primarily, 'to become', the name is prophetic, it looks down the ages to the unfolding of the great redemptive purpose, and gives assurance that He will not be found wanting.

One way of arriving at the meaning of the sacred Name is to observe the way in which it is used with or over against the name Elohim, 'God'. Elohim is the name of the Creator in Genesis 1:1 to 2:3. Immediately after, the name changes to 'The Lord God', Jehovah Elohim (Gen. 2:4), and no other name appears in that chapter. The same is true of chapter 3, the only one who uses the single name 'God' being the serpent. We see this usage in rather a marked way in Genesis 7:16:

'And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in'.

Again, in Psalm 19, 'The heavens declare the glory of God' (verse 1), whereas the law, the testimony, the statutes, the commandments, the fear and the judgments in the same Psalm are 'of the Lord' (verses 7 to 9), Who is called in verse 14, 'My strength and my Redeemer'.

'The Hebrew may say the Elohim, the true God in opposition to all false gods; but he never says the Jehovah, for Jehovah is the name of the true God only. He speaks of the God of Israel, but never of the Jehovah of Israel, for there is no other Jehovah ... As the entrance of sin and suffering was the occasion of this deeper revelation of the divine nature, Jehovah is eminently the God of redemption ... the correlative of Elohim is man: the correlative of Jehovah is redeemed man. Elohim is God in nature, Jehovah is God in grace. Elohim is the God of providence. Jehovah is the God of promise in prophecy. "Thus saith Jehovah" are the words with which the prophet always introduces his message; never, "Thus saith Elohim"' (Duncan H. Weir, D.D.).

A superficial reading of Exodus 6:2,3 leads to the conclusion that the name Jehovah was not in use before the time of Moses, but this is a false deduction. Long after Exodus 6, Isaiah and Jeremiah speak of Israel at last knowing the Lord's name (Isa. 52:6; Jer. 16:21), showing that it is not the mere name, but the meaning of that name that is intended in Exodus 6:2,3. At the birth of Cain, his mother, remembering the promise of the Seed Who should be the Deliverer said, 'I have gotten a man, even Jehovah' (see note in The Companion Bible). She was bitterly disappointed, it is true, but even her mistake cannot alter the idea which is resident in the title. Abraham entered into the redemptive character of the name when he called the place of sacrifice 'Jehovah-jireh' (Gen. 22:14).

The LXX of Exodus 6:3 reads edelosa, 'to make evident'. The name Jehovah was prophetic, including all His manifestations until at length fully realized in the Man Christ Jesus (see The Berean Expositor, vol. 40, One Lord, article No. 2).

While the title given in the Book of the Revelation:

'The Lord, which is, and which was, and which is to come, the Almighty' (Rev. 1:8),

cannot be taken as a translation of the Hebrew, Jehovah, it most certainly refers to it, includes it, and interprets it. Dr. John W. Donaldson gives the title Jehovah to the Mediator, saying:

'The name Jehovah has reference to the fact, that the God of Revelation is the God Who Manifests Himself Historically, so that while Elohim is the Beginning and the End, Jehovah is the Middle, that is, God manifest in the world, and therefore always in process of being or becoming by His acts of redemption and creative power' (Varronianus).

Elohim is the beginning and end in the ultimate sense (Gen. 1:1 and 1 Cor. 15:24-28, 'The end ... that God may be all in all'), but Jehovah is 'Alpha and the Omega, the beginning and the ending' in the Mediatorial sense (Rev. 1:8; 22:13).

Jehovah is the God of time, 'This is My name unto the age, and this is My memorial unto all generations' (Exod. 3:15).

'Him which Is, and which Was, and which Is To Come' (Rev. 1:4).

'The same Yesterday, and Today, and unto the Ages' (Heb. 13:8).

The Good Shepherd (Psa. 22; John 10:14). Past.

The Great Shepherd (Psa. 23; Heb. 13:20). Present.

The Chief Shepherd (Psa. 24; 1 Pet. 5:4). Future.

Only in Jesus Christ is the name Jehovah fully realized; proofs of this will be given in the article Person7.

The Lord 'tabernacled' at the east end of the Garden of Eden (Gen. 3:24).

The Lord 'tabernacled' with Israel after their redemption from Egypt (Exod. 25:8).

The Lord 'tabernacled' among us when the Word became flesh (John 1:14).

God Himself will 'tabernacle' among men at the time of the end (Rev. 21:3).

The name Jehovah will fulfil the promise of Genesis 3:15, falsely anticipated in the birth of Cain (Gen. 4:1); it will fulfil the types of the Ark, the offering of Isaac, the protection of Joseph, the leadership of Moses, the kingship of David, the priesthood of Melchisedec. At the climax of the ages, every tongue shall confess that Jesus Christ is 'Lord', i.e. Jehovah. This is the Name which is above every name that will be acclaimed in that day. The Father sent the Son to be the Saviour of the world. The Father raised that crucified Son from the dead. It is at the right hand of the Father that the Ascended Saviour now sits, and in the ultimate exaltation and universal homage to that Son of His as 'Lord' the Father will be glorified (Phil. 2:9 -11).

The title 'Lord' in the New Testament translates the Greek word Kurios, which is the equivalent of the Hebrew title Jehovah, as the usage of the LXX and the quotations from the Old Testament in the New abundantly show. If we accept the reading of the Revised Text of Revelation 11:17, we must omit the words, 'and art to come' the wondrous truth being that the name Jehovah fulfils itself, and is here seen so fulfilling itself in the Person of the reigning King of kings Who has already come. Like the office of priest and mediator, the fact that at long last they will become obsolete, is the finest memorial to their complete effectiveness. In the same way so complete will be the cure that the office of the Great Physician will cease to be. Thus Jehovah will fulfil Himself while the ages roll, and will pass into the glory of the End, when God, as a consequence of this Mediatorial Work, shall be all in all. (See article, Deity of Christ, p. 157 and The Berean Expositor Vol. 40, One Lord, article No. 2).

The Jig -Saw Puzzle. An analogy, and a guide to interpretation.

The reader, who is exercised concerning the true interpretation of Scripture and the correct translation of its language, must sometimes feel frustrated and in despair as he reads the many and varied and often conflicting statements offered by men of faith and learning, emphasized by conviction, and supported by a willingness to suffer whatever consequences may accrue. Such a reader will not be greatly moved by an interpretation or a translation if he knows that the translator of the new rendering entertains low views concerning the Son of God and His finished sacrificial work. Neither will he readily accept as truth a suggestion that comes from one who

denies the authority of the Holy Scriptures. Even so, this still leaves a big margin, and the heart -cry of many readers is, 'O that there were an infallible guide'. While such an attitude is understandable, a ready -made rule of thumb would rob the exercised reader of more than it would give. To be under law even in this sense is contrary to the reign of grace. The believer must still 'search and see' if he would be numbered with God's nobility (Acts 17:11). However, there is one infallible test for every translation or interpretation that is made, the weak spot being, however, that he who applies the test is not of himself infallible. There must always be, therefore, a margin to all our conclusions. In some things we can rightly say, 'One thing I know'. In others we remind ourselves that 'now we see by means of a mirror enigmatically'. Keeping these limitations in mind, the infallible test of any and every interpretation is summed up in the words, 'fitly joined'; sunarmologeō (Eph. 2:21; 4:16).

The guide that we believe every reader can safely trust can be illustrated very simply by a jig -saw puzzle. If a claim is made that the given jig -saw puzzle has been put together, an examination of the completed whole will soon show whether the claim is justified. If any one piece should be found out of place, this means that some other similar piece is out of place, and the rectifying of one mistake may reveal others. If all seems satisfactory, yet upon examination it can be demonstrated that one piece has been manipulated, that some awkward projection has been whittled down, if in other words, any piece of the puzzle bears evidence that it has been 'made to fit', then the whole must be rejected as either dishonest or just plainly untrue. We will not particularize any one interpretation that may be at the moment exercising the mind of the reader. All we say is, remember that any word, if seen in the lexicon or concordance, may have a variety of related meanings, and the reader who is content with such 'proof' can easily be led astray. Nothing but an exhibition of the usage of any particular word is a safe foundation upon which to build, and before any interpretation is accepted, a good time should be spent in seeing if it 'harmoniously fits' into the whole structure of the Scriptures, and if it does not, however superficially acceptable such an interpretation may be, it should at least be put aside until fuller investigation leads to a decision. If after wide and unbiased collation and comparison the reader can say of any proffered interpretation, 'it fits', then, and only then, can he rest as satisfied as it is humanly possible to hope to be while we are still encompassed with infirmity.

We do not intend to pillory any particular teaching, but it may be that one illustration of our meaning will make that meaning clear to some. Isaiah 60:1, 'Arise, shine; for thy light has come ...' has been quoted as one of the proof texts that show that there will be a period of illumination on the earth before the Second Coming of the Lord, a teaching known as 'The pre - Millennial kingdom'. This verse, however, is severed from its context, and two verses back (Isa. 59:20) we read, 'And the Redeemer shall come to Zion ...'. Now this verse is like the awkward little projections which must be whittled away in order to 'make' Isaiah 60:1 fit. There is embedded in the prophecy of Jeremiah a solemn warning against the illicit use of a 'pen - knife' (Jer. 36), and we trust enough has been said. We decide nothing, we only suggest a way to 'Prove all things'.

Jubilee.* In dealing with the great importance of redemption in the typical history of Israel, the year of the jubilee must be included. The jubilee occurred every fifty years, when hired servants were restored to liberty, and

property or possessions temporarily forfeited reverted to the original owners. The word jubilee has come into English as a transliteration of the Hebrew word yobel, which is derived from yabal, meaning 'to flow' or 'go forth', as in Isaiah 55:12:

* We have purposely retained the modern spelling.

'For ye shall go out (yatsa, as in the exodus, Exod. 14:8, and in the Jubilee, Exod. 21:2,3) with joy, and be led forth (yabal) with peace'.

The first occurrence of the word yobel is in Exodus 19:13 where it is translated in the A.V. by 'trumpet'. It occurs five times in Joshua (6:4,5,6,8,13) translated 'rams' horns' or 'ram's horn'. The remaining twenty-one occurrences, all of which are found in Leviticus and Numbers, are translated by the word jubile, which we more commonly spell 'jubilee'.

While dealing with the meaning of the word we must not ignore the testimony of the Septuagint. Granting that the translators of the Septuagint were uninspired men, we must ever remember the following facts, that the bulk of the quotations in the New Testament are from the Septuagint version, and the presence in home, synagogue and school of that version for several centuries gave sanction and fixity to the words used in its doctrines which neither the Lord nor His apostles contravened, but accepted as starting points for their own teaching.

The word used by the LXX throughout Leviticus and Numbers for translating 'jubilee' is the Greek word aphasis. What they meant by the word they explain themselves:

'And ye shall hallow the fiftieth year, and proclaim liberty' (Lev. 25:10).

'The Spirit of the Lord God is upon Me ... to proclaim liberty to the captives ... to proclaim the acceptable year of the Lord' (Isa. 61:1,2).

The connection between the jubilee and the acceptable year of the Lord is beyond controversy if words mean anything. Moreover this 'acceptable year' is given another title in Isaiah 63:4 where it is called 'the year of My redeemed'. Isaiah, chapter 35, refers to the same event. There we have the close association of vengeance and the salvation of Israel. If the acceptable year is called 'the year of My redeemed' in Isaiah, chapter 63, they who participate in it are called 'the ransomed of the Lord' (Isa. 35:10).

Whatever our appreciation of the LXX may be, we can have no reserve with regard to the inspiration of the Hebrew of Ezekiel. There we have the Greek word aphasis translating the Hebrew deror, 'it shall be his to the year of liberty' (Ezek. 46:17), which is a direct reference to the jubilee, 'to proclaim liberty throughout the land' (Lev. 25:10).

These passages present one solid, unassailable front and he who rejects them rejects the Word of God. To complete our survey we must observe the way in which the word aphasis is used in the New Testament :

Forgiveness.--	Mark 3:29; Acts 5:31; 13:38; 26:18; Eph. 1:7; Col. 1:14.
Deliverance.--	Luke 4:18 (confirming Isa. 61 LXX).
Liberty.--	Luke 4:18 (confirming Isa. 61 LXX).
Remission.--	Matt. 26:28; Mark 1:4; Luke 1:77; 3:3; 24:47; Acts 2:38; 10:43; Heb. 9:22; 10:18.

The Institution of the Jubilee

The institution of the jubilee follows immediately upon the law concerning the sabbatic year recorded in Leviticus 25 and is indeed an extension of the principle of the sabbath:

'And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family' (Lev. 25:8 -10).

There is a designed stress upon the number seven. The trumpet of the jubilee sounds at the end of the forty -ninth (7 x 7) year, in the seventh month. The tenth day of the seventh month is the day of atonement. The jubilee is most closely associated with that day. It comes into effect in the fiftieth year, but it has its roots in the tenth day of the seventh month of the forty -ninth year. The jubilee is the year of the Lord's redeemed. The selfsame redemption that formed a basis for the forgiveness (aphesis) of sin, purchased the possession into which the redeemed shall yet enter (Eph. 1:7 and 14), but there were not two sacrifices offered for this twofold redemption. What we must remember when dealing with Israel is that they were a redeemed people. The jubilee and the day of atonement belong to Israel as a redeemed people and not otherwise. Seeing, moreover, that their redemption, their sacrificial system, their land were typical of the future reality, we must trace this progression of sabbaths up to its climax. We have the seventh day, the seventh month, the seventh year, the seven times seven years, and lastly as a fulfilment of all, the seventy times seven of Daniel 9:

'Seventy weeks (sevens) are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy' (Dan. 9:24).

In this climactic period, the day of atonement, the jubilee, the redemption of the purchased possession, all meet together in blessed fulfilment. The fact that at the Second Coming the Lord Jesus shall appear 'apart from sin' and 'without a sin offering', gives no warrant to believe that any blessing then introduced can be experienced and enjoyed apart from the shedding of His blood both as the great Redeemer and atoning Sacrifice; rather it implies that the work being finished will never be repeated.

The last trump

The year of jubilee was ushered in by the sound of a trumpet (Lev. 25:9). In Leviticus 23:24 we find the first day of the seventh month opened with the blowing of trumpets. This is a holy convocation. What is of importance is that the trumpet which sounded on the tenth day of the seventh month is 'the last trump' of Israel's typical year. 1 Corinthians 15:50 -57 is 'the last trump' in reality. Revelation 10:7 and 11:15 is the last trump of the seventh angel, and fulfils the type. The 'trump of God' of 1 Thessalonians 4:16 is not called the 'last' and may be a fulfilment of the earlier trump on the first day of the seventh month.

The jubilee trumpet not only means deliverance for Israel, but the overthrow of Israel's enemies, for the very word 'jubilee' is translated 'rams' horns' in Joshua 6 which tells of the fall of Jericho. Seven priests bear trumpets before the Ark, seven trumpets are blown and the city encompassed six days. On the seventh day the priests compass the city seven times and blow with the trumpets. At the sounding of a long blast of the trumpet all the people shout and Jericho falls:

'And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city' (Josh. 6:16).

This shout and the sounding of the jubilee trumpet on the overthrow of the accursed city finds its echo in the hallelujahs that go up at the judgment and overthrow of Babylon (Rev. 19), and the 'shout' of 1 Thessalonians 4.

Summarizing what Scripture actually says, we find that the jubilee is a wonderful type of redemption, emphasizing by the language used, the liberty and the re-entry into forfeited rights that are inseparable from the conception of redemption everywhere presented in the Word. We have been redeemed (Eph. 1:7), we are looking forward to our jubilee (Eph. 1:14) to the day of the redemption of the purchased possession. Let no man rob us of the blessed hope, ours by the blood of Christ.

THE EPISTLE OF JUDE

The Common Salvation

While we must ever stress the importance of observing 'things that differ', and in all our ministry seek rightly to divide the Word of truth, it is equally important to recognize, that while dispensations vary and callings are associated with differing spheres, in many features these different dispensations are parallel. A particular instance of this is the resemblance in character that exists between the closing days of the different dispensations. The earthly ministry of the Son of God ended in His rejection by His own people; the ministry inaugurated at Pentecost ended with the stoning of Stephen. Paul's great ministry of the Mystery ends in apparent neglect and opposition (2 Tim. 4:3 -5), and the ministry entrusted to Peter is overshadowed by the mockers of the last days.

While the blessings of the redeemed may differ in character and in sphere, the opposition of the ungodly is much the same in all dispensations and times, for they are not influenced by the dispensational changes among the redeemed. This will be particularly so as the end of the present age

draws near, and the closing days of all dispensations necessarily set in. Paul reveals that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (1 Tim. 4:1), and that 'in the last days perilous times shall come' (2 Tim. 3:1). So also Jude tells us that 'in the last times' there shall be 'mockers' who would walk after their own ungodly lusts (Jude 18). Both Paul and Jude are painfully concerned with 'ungodliness', and with that abuse of truth that turns grace into lasciviousness, and liberty into licence (Jude 4; Gal. 5:13); Paul, Peter and Jude all viewed with apprehension the creeping in, unawares, of the enemies of the faith (Jude 4; 2 Pet. 2:1; Gal. 2:4), and both Paul and Jude knew the pain of seeing men 'removed' unto another gospel (Gal. 1:6; Jude 4, where *metatithemi*, is translated 'removed' and 'turning' respectively).

It may, therefore, be helpful to ponder the exhortation given by Jude to those who sought to stand fast in the closing days of the dispensation with which he was associated:

'Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints' (Jude 3).

Three times in this short epistle Jude addresses his readers as 'beloved',

'Beloved ... earnestly contend for the faith' (3).
'But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ' (17).
'But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost' (20).

In these three passages the 'beloved' are exhorted to a threefold service:

- (1) To contend earnestly for the faith once committed to the saints.
- (2) To remember, and abide by the words of the apostles, indicating that the faith once delivered, will be found within the pages of inspired Scripture.
- (3) To build as well as contend; to emulate the men of the days of Nehemiah who wrought both with sword and trowel, contending and building at the same time.

The opening exhortation is divided into two corresponding parts by the repetition of the verb 'to write':

First, Jude wrote concerning 'the common salvation'.

Secondly, he wrote concerning 'the faith once delivered to the saints', 'the faith' being but another way of speaking of 'the common salvation'.

Let us acquaint ourselves a little more closely with the meaning and usage of this word 'common'. While, in some usages, the word does indicate that which is mean and vulgar, yet in such phrases as 'The House of Commons', 'The book of Common Prayer', or in such words as 'common sense' or 'commonwealth', 'common salt' or 'common seal', the primitive meaning of the word is retained and intended.

In the New Testament the word has two meanings, one in common with ordinary Greek usage, the other peculiar to the Scriptures and related to the Levitical law. For the sake of clearness, let us note the peculiar use first.

In Matthew 15:11,18 and 20, *koinos* is translated 'defile' and in Acts 10:14 Peter uses the same word when he speaks of eating anything 'common', which, to him, also meant anything Levitically 'unclean'. Consequently, when Peter told Cornelius to his face that, apart from Divine revelation, he would have regarded him, God-fearing Gentile though he was, as 'common', he used the word as a synonym for 'Leviticly unclean', yet the selfsame word is used in Acts 2:44 and 4:32 to convey the sense of perfect communion and fellowship.

In its forms *koinoneo*, *koinonia* and *koinonos*, the primitive meaning of having anything in common, is preserved and intended. So we find the word *koinoneo* used when reference is made to 'distributing' to the necessity of the saints; to the Gentiles having been 'partakers' of the good things of Israel; and to 'communicating' in fellowship with those who were devoted to the ministry (Rom. 12:13; 15:27; Gal. 6:6).

Koinonia is the word translated 'fellowship' in 1 Corinthians 1:9; Galatians 2:9; Ephesians 3:9 and 1 John 1:3. The same word is translated 'communion' in 2 Corinthians 6:14 and 1 Corinthians 10:16. In its ten occurrences, *koinonos* is translated 'partakers', 'partner', 'fellowship' and 'companions' and emphasizes the basic meaning of the term 'having anything in common'.

Paul uses the word *koinos* when he speaks of 'the common faith' (Tit. 1:4), and Jude when he speaks of 'the common salvation' (3).

While, therefore, Paul and Jude may have been ministers in differing dispensations, they testify to the fact that 'faith' and 'salvation' are common to all dispensations. Whether in the ministry of Peter or Paul, faith is essential and is one. Thus, in the record of the Acts, we find faith closely associated with Peter's ministry, whether as a substantive (Acts 3:16; 15:9) or in the verbal form, to believe (Acts 4:4; 10:43; 15:11); and this is equally true of the ministry of Paul as recorded in the Acts (13:8; 13:39; 14:27; 16:31). It is also true of the Epistles of both Peter and Paul. Peter uses *pistis*, 'faith', just seven times, and we give the references to these, as an incentive to fuller study.

The seven occurrences of faith in Peter's Epistles

- 'Through faith unto salvation' (1 Pet. 1:5).
- 'The trial of your faith' (1 Pet. 1:7).
- 'Receiving the end of your faith' (1 Pet. 1:9).
- 'That your faith and hope might be in God' (1 Pet. 1:21).
- 'Resist stedfast in the faith' (1 Pet. 5:9).
- 'To them that have obtained like precious faith with us'
(2 Pet. 1:1).
- 'Giving all diligence, add to your faith virtue' (2 Pet. 1:5).

Paul's use of the word faith is too extensive to permit of a list of occurrences being included in these pages. The Epistle to the Romans contains thirty-nine such references, that to the Hebrews thirty-two, and

that to the Galatians twenty -two. In these three great epistles, the apostle, with emphasis peculiar to the theme of each, quotes, three times over, the words of Habakkuk, 'The just shall live by faith' (2:4):

In Romans the emphasis is	'The Just shall live by faith'.
In Hebrews, the emphasis is,	'The just Shall Live by faith'.
In Galatians, the emphasis is,	'The just, shall live, By Faith'.

In the Epistle where Paul uses the expression, 'the common faith' (Titus 1:4), any thought that this faith is 'common' in the lower sense, is rendered impossible by the preceding statement in verse 1, 'according to the faith of God's elect'. To Peter, and equally to Paul, the 'common' faith was 'precious' faith (1 Pet. 1:7; 2 Pet. 1:1), and to both it was the faith of God's elect (Titus 1:1; 1 Pet. 1:2). The elect hold faith in common. None are exempt; all believe God, all believe His Son, all believe the Gospel, all believe the Scriptures. What is true of 'faith' is also true of 'salvation'. All men alike are sinners, all men alike need salvation. It is a common remedy for a common need. To both Peter and to Paul salvation is by faith, and through Christ (Acts 4:12; Rom. 1:16). Both Peter and Paul proclaim the blessed fact that 'whosoever shall call upon the name of the Lord, shall be saved' (Acts 2:21; Rom. 10:13).

Dispensational differences must be observed, but these do not abrogate what is held in common. The Gentile believer is not a member of 'a royal priesthood and a holy nation', neither does the hope of Israel give any warrant to a believer to become associated with the seated Christ, as does the Epistle to the Ephesians. But these distinctions do not alter the fact that Paul can speak of the 'common faith', and Jude of the 'common salvation', and in these basic and vital blessings we are able to record, with triumphant thanksgiving: 'There is no difference'. There is no difference in our need (Rom. 3:22,23), and there is no difference in God's remedy (Rom. 10:12). When, therefore, Jude exhorts his hearers to action in regard to the 'common salvation', those who may not come under the dispensation in which he ministered, would nevertheless do well to give attention to his words.

The Fight of Faith

We have seen that Paul speaks of the 'common' faith, and Jude of the 'common' salvation, and a review of the complete statement in Jude's epistle will show that, with him, faith and salvation were so intimately related, that instead of repeating the word salvation he uses it interchangeably with faith:

'Beloved, when I gave all diligence to write unto you of the common salvation' (The first clause).

'It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints' (The expansion, Jude 3).

If he writes about the 'common salvation', he must perforce write about the 'faith'; indubitably they are inseparable. The exhortation that Jude is so diligent to give is that these believers should 'earnestly contend' for the faith. He does not give his brethren an outline of doctrine; he does not write to them in order to instruct them in the faith; he calls upon them to be up and ready in its defence. By speaking of the faith as that which had

been 'once delivered to the saints' and by further exhorting them, as he does in verse 17, 'to remember the words which were spoken before of the apostles of our Lord Jesus Christ', it is evident that the common salvation or the faith they were called upon to defend was known to his readers, and based upon the teaching of the apostles. It is a sad comment upon the human heart, that both Jude and Paul lived to see the truth which had been committed to them from heaven, not only ignored, but despised and distorted.

Let us consider the term, 'earnestly contend'. In this same epistle, Jude speaks of a contending of which none of us would otherwise have any knowledge. Speaking of those who 'despise dominion and speak evil of dignities', an attitude that savours more of anarchy than true concern for the faith, he said,

'Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee' (9).

The despisers of dominion 'blasphemed' dignities, but Michael did not dare to bring against Satan a 'blasphemous' accusation. It is salutary that we should be aware of the dangers and pitfalls that await any who would 'contend for the faith'. In all their contention, they will avoid despising or railing. With all their courage and faith, they will, with the meekness that becomes even an archangel, say, 'The Lord rebuke thee'.

We are exhorted to 'contend', but forbidden to be 'contentious'. Contention may be merely the expression of rivalry, eris, eritheia, anything that savours of faction or party -spirit, as these words imply. In classical usage, the word eris means 'electioneering or intriguing for office, hence, in the New Testament, courting distinction, a desire to put oneself forward, a partisan and factious spirit' (Thayer). Such contention is a mark of the carnal Christian (1 Cor. 1:11; 3:3), and is a work of the flesh (Gal. 5:20). It arises out of ignorance and pride (1 Tim. 6:3,4), and must be avoided (Tit. 3:9).

Ellicott, commenting on Galatians 5:20, stresses the fact that eritheia is derived from erithos, 'a day-labourer', and in the course of time coming to mean a scheming or intriguing for office (as in Aristotle's Pol. verses 2,3). The believer will therefore avoid contending for his own advancement, his own good name, his reputation, or anything that savours of self or sect. Such contending is foreign to the thought of Jude.

Another form of contention that must be avoided is that spoken of in 1 Corinthians 11:16, 'If any man seem to be contentious, we have no such custom, neither the churches of God'. Philoneikos, the word used in this passage, means 'love of dispute or war'. The spring of this action is not love of the truth, but the overwhelming desire to fight and conquer another. This, too, is entirely out of place in Christian conflict.

Yet one further type of contention must be avoided, even though the apostle Paul himself gave place to it on one occasion. It is the contention that can justly be called a paroxysm, a word used by medical men for 'the exacerbation of a disease', 'a fit', and, by geologists, for the violent eruption of a volcano. Of such was the quarrel between Paul and Barnabas, as recorded in Acts 15:39. Its peculiar nature is discovered in other usages, such as 'to provoke unto love and to good works' (Heb. 10:24), and where the

apostle, speaking of charity, says 'It is not (easily) provoked' (1 Cor. 13:5).

The earnest contending, that Jude so desired should mark those he addressed, is none of these. The word he used is epagonizomai, a compound of epi, 'upon', or 'for', and agonizomai, 'to strive', as in the Greek games. The word agon meant, primarily, 'a place of assembly where games were often celebrated, hence a stadium, a course; then the race or contest itself' (Dr. E. W. Bullinger). So in an old sermon we read, 'They must do their exercises, too, be anointed to the agon and to the combat, as the champions of old'

In English, 'to agonize' can mean either 'to torture' or 'to suffer; to writhe with agony' or 'to contend in the arena, to wrestle'. The word occurs in the New Testament in seven forms as follows:

(1)	Agon.	Contention, contest, race. Six occurrences.
(2)	Agonia.	Anxiety. Only occurrence Luke 22:44.
(3)	Agonizomai.	To strive, to fight. Seven occurrences.
(4)	Katagonizomai.	To subdue. Only occurrence Hebrews 11:33.
(5)	Antagonizomai.	To strive against. Only occurrence Hebrews 12:4.
(6)	Epagonizomai.	To contend earnestly. Only occurrence Jude 3.
(7)	Sunagonizomai.	To strive together. Only occurrence Romans 15:30.

In Hebrews 12:1 Paul speaks of 'the race that is set before us', using the word agon, and urges his readers to lay aside 'the sin that so easily besets us'; and in Hebrews 12:4 he uses the compound antagonizomai, 'striving against sin', even to resisting unto blood. Thus we perceive that the conflict is intense. When, moreover, we observe that this word is linked to the one employed to describe the Saviour's conflict in the Garden of Gethsemane (Luke 22:44), accompanied, as it was, with sweat like 'great drops of blood', the stoutest heart might well quail at the possible intensity of the ordeal which the term can indicate. It is this word agon that the apostle uses, together with agonizomai, when he wrote:

'I have fought a good fight, I have finished my course, I have kept the faith: henceforth ... a crown' (2 Tim. 4:7,8).

Writing to the Corinthians, Paul makes full use of the rule and practice of the Olympic games, and, in the hope that it may stimulate the reader to fuller understanding and effort, instead of the A.V. of the passage, we give Weymouth's rendering:

'Do you not know that in the foot -race the runners all run, but that only one gets the prize? You must run like him, in order to win with certainty. But every competitor in an athletic contest practises abstemiousness in all directions. They indeed do this for the sake of securing a perishable wreath, but we for the sake of securing one that will not perish. That is how I run, not being in any doubt as to my goal. I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own body and lead it off into slavery, lest possibly, after I have been a herald to others, I should myself be rejected' (1 Cor. 9:24 -27, Weymouth 3rd. Ed. 1909).

In several passages this striving or conflict is associated with prayer. In the Garden of Gethsemane, the Lord being in an agony, 'prayed more earnestly'. The great 'conflict' which Paul had for the Colossians and for them at Laodicea (Col. 2:1) is in structural correspondence with the 'fervent labour in prayer' of Epaphras (Col. 4:12), and in Romans 15:30, the apostle, facing as he was the hostility of those in Judaea that did not believe, said:

'Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me'.

'Contend earnestly', said Jude, 'for the faith'. Contend without self - seeking, without pride or party -spirit, without mere fondness for debate or desire to worst your opponent. We should likewise 'Look off unto Jesus', remembering the agony and bloody sweat of Gethsemane; think of Paul's triumphant cry, 'I have fought a good fight'; keep in mind the athletes and the Greek games; remember to keep ourselves and our bodies in their right places; never be so concerned about moles in others' eyes that we forget the beam in our own.

We shall keep in mind, too, what the conflict is about. It is 'for the faith' -- nothing else. Position, usefulness, success, may all be legitimate objects to pursue, but here in Jude 3 we have set before us 'one thing'.

If the faith perish from any man, hope dies with it. Love will be impossible and stark, anti-christian anarchy will take its place. If there be no faith, there can be no salvation, no service, no fellowship. When we fight for the faith, we fight for our all. If you would retain the liberty wherewith Christ has set you free, 'contend earnestly for the faith'. If you would see men and women enter into life eternal, 'contend earnestly for the faith'. If you would do all to the glory of God, 'contend earnestly for the faith'. What that faith is, we have yet to consider, but it is clear, that as the end of this age approaches, so the call to contend for the faith will become more and more insistent. May we take unto ourselves the whole armour of God, and 'stand'.

The Faith once delivered

From the double use of the words 'to write unto you' (Jude 3) it would appear that, although Jude had in mind writing to the believer concerning 'the common salvation', yet when he did take up the pen it was to exhort them to contend earnestly for the faith, so insistent was the need, and so menacing was the attitude of certain men who had 'crept in unawares'. This term, therefore, comes before us for our most careful and prayerful consideration. Jude evidently conceived the faith as being the very citadel,

which if lost, meant universal disaster. The word 'faith' is the English translation of the Greek pistis. This word is derived from or allied with peitho, 'to persuade', which conception of persuasion is in the background of every reference to faith and believing. 'With a being or person for the object; pistis means trust, and with a thing for the object, belief' (Lloyd's Encyclopaedic Dictionary). 'The Scripture', says Dewar, 'tells us what we are to believe, in human systems the main discussion is, how we are to believe'. 'Apart from the testimony believed, faith has no existence. In other words, belief can have no subsistence apart from what is believed'.

A great deal of discussion has been held in connection with the question: 'Is trust included in believing, or is it something additional?' When the subject matter is the Gospel of salvation it becomes impossible really to believe the testimony of Scripture that 'Christ died for our sins according to the Scriptures' without at the same time fully trusting in the Saviour thus revealed. Faith has not been arbitrarily appointed as the medium of saving grace, for salvation is made known to us through a testimony, and the salvation thus revealed can only be received, if the testimony is believed. Further, faith has been appointed because salvation is by grace, 'It is of faith, that it might be by grace' (Rom. 4:16), for faith is as entirely opposite to 'works' as is grace. Another controversy has been carried on as regards the nature of 'historic faith'. Historic faith being distinguished from 'saving faith'. Yet, when the Gospel is examined, we perceive that it cannot exist apart from its history. If Christ was not born at Bethlehem, we are all unsaved. If Christ was not 'crucified under Pontius Pilate', we are of all men most miserable. History is so intimately interwoven with purpose, that to embrace the one necessitates belief in the other. Further, the difference between our belief in human testimony, and our belief in the Divine testimony, consists not in the act of believing, but in the difference of the thing believed. Faith according to Scripture can be considered as threefold:

- (1) It is a belief of a testimony concerning Christ.
- (2) It is a reception of the Christ thus revealed.
- (3) It is a trust in Christ and His work for full salvation.

Now, each of these definite statements includes the other two. I cannot believe that the Father sent the Son to be the Saviour of the world, without receiving that Saviour and trusting in Him. I cannot trust in Christ for my salvation, and yet at the same time refuse to believe the Gospel that makes the good news known, or refuse to receive the Saviour in Whom I profess to trust. Little is said in Scripture as to the nature of faith, or what faith is, but much is said in Scripture of the object of faith. In the Gospel Christ is set forth in all the wonder of His person and work. The following note is taken from Dr. E. W. Bullinger's Figures of Speech Used in the Bible, p. 854:

'Pistis faith. In classical Greek, it meant (1) psychologically, conviction: (2) rhetorically, proof which brings about the conviction; and (3) morally, good -faith or mutual trust. In Biblical Greek there is added a fourth usage, which is (4) theologically, an ideal virtue: viz. a full assurance (Rom. 4:20,21). And, since it believes that, what God has said He will surely bring to pass, therefore, its objects are also objects of hope as well as faith' (Heb. 11:1).

It is easy to see that so vital a subject as 'faith' would by a well - known figure of speech, soon be used to indicate the thing believed, and there are seven references in the New Testament where 'The faith' refers, not to the act of believing, but to the body of doctrine which faith embraced. These references are as follows:

'A great company of the priests were obedient to the faith'
(Acts 6:7).
'He ... now preacheth the faith which once he destroyed'
(Gal. 1:23).
'Before faith came' (Gal. 3:23).
'One Lord, one faith' (Eph. 4:5).
'Some shall depart from the faith' (1 Tim. 4:1).
'That they may be sound in the faith' (Tit. 1:13).
'Earnestly contend for the faith' (Jude 3).

It is evident from the foregoing that faith stands for the thing believed. It can be obeyed, preached, come, be left, be sound in, form part of a unity, and be contended for. In the passage, 'before faith came' (Gal 3:23) 'faith' is set over against the dispensation of the law, which is likened to a 'schoolmaster until Christ'. Faith, or the doctrine that constitutes 'the faith' is conceived of as 'one', a whole, a unit in a unity, something that can neither be added to nor subtracted from without dire consequences. Jude speaks of this faith as 'the faith which was once delivered to the saints'. There is much that is implied by the two words 'once' and 'delivered'. Jude uses the word 'once' in verse 5, and an examination of that passage will help us in understanding the import of verse 3:

'I will therefore put you in remembrance, though ye once knew (Gk. eidotas apax knowing once) this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not' (Jude 5).

Writing on this verse Dr. Peile is quoted by Dr. Bloomfield as saying:

'If we be asked what is the reference made in eidotas apax, we answer that, (1) we believe St. Jude's Epistle to have been addressed (a good many years after the death of St. Peter and St. Paul) to the same Hebrew element in the same Christian communities, scattered over the face of Asia Minor, to which the Epistle to the Hebrews, and both the epistles of Peter were written; (2) that St. Jude reminds them in verse 5 of what the writer of the Epistle to the Hebrews had so impressively urged upon them in chapter 3:7 -19, and in verses 6,7, etc. of what St. Peter had written in 2 Peter 2:4 -9, etc.; (3) that St. Jude, like St. Peter (2 Pet. 3:15), has borne incidental and undesigned testimony -- which, so far as it goes, makes for the prevailing opinion, that St. Paul was the writer of the Epistle to the Hebrews'.

When Jude said, 'Ye once knew this' he is but anticipating what he says in verse 17, 'But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ'.

This is 'the faith once delivered to the saints'. The apostle Paul writing to the Corinthians said:

'I delivered unto you first of all that which I also received' (1 Cor. 15:3).

The great doctrine of salvation was 'delivered to the saints' in this way and by this means. Peter uses the same word, saying:

'It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them' (2 Pet. 2:21).

By such means and with such intent the Gospel was delivered, the way of righteousness, the holy commandment, the faith. To whom were these precious words 'delivered'? To an organized Church? To some ecclesiastical authority? No, 'to the saints', to the children of God, to the believer, to you and me. They were delivered 'once'. Since the close of the New Testament canon, no inspired Scripture has been written, no prophet has received a message from on high, no addition is permissible to the Scriptures which we now possess. Like the great Sacrifice of which they speak, the Scriptures were given 'once for all'. In the days in which we live Jude's words come as a clarion call to all who believe and love the truth:

'Earnestly contend for the faith which was once delivered unto the saints'.

Shall we be wrong in saying that this earnest contention shuts out all other faith and all other combat? We cannot serve two masters, we cannot be engaged in two wars at the same time, the strife is so intense, the enemy so strong and so daring, the cause so vital and so true, that we must 'throw aside every weight', we must say, 'one thing I do', we must at all costs seek to finish our course if we would 'keep the faith'. We may 'continue' in the faith; 'stand fast' in the faith; 'strive together' for the faith; be 'established' in the faith; and 'fight the good fight of faith'; but before we can do these things, we must know for a certainty that faith which was once delivered to the saints, and then, and then only, shall we receive both the strength and the desire to contend earnestly for it.

With sword and trowel

The experience of Nehemiah, especially the mocking of Sanballat and his company, appear to be repeated in the Epistle of Jude, and in one particular, to bear upon our theme. Nehemiah's helpers used both 'sword and trowel' (Neh. 4:17), Jude urges his hearer to contend for, and build himself up on the faith:

'But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life' (Jude 20,21).

Contending earnestly for the faith, may be the imperative need at the moment, but the very fact that the faith is worth contending for, brings before us the practical associations and implications of this verse.

The faith is called 'your most holy faith' and is seen to be the foundation upon which the hope of eternal life rests. Let us give our attention first to the fact that the 'common salvation' is related to a 'most holy faith' and then observe the fourfold activity in connection with it, 'building', 'praying', 'keeping' and 'looking'.

The epithet 'holy' is attached to the Scriptures, the redeemed, the prophets, the calling, but only once in all of its occurrences, apart from the references to God and the Holy Spirit, is it used in the superlative 'most holy' and that of 'the faith' once delivered to the saints.

The apostle Jude makes references to conditions and environment which were most unholy. Angels leave their first estate, and are associated with such cities and sins as those of Sodom and Gomorrha; men are described as being 'filthy dreamers' who 'corrupt themselves'; their characteristics are those of Cain, of Balaam and of Korah; they are referred to as spots, wandering stars, ungodly, those who walk after their own lusts, being sensual and having not the spirit. While the believer, though bidden to engage in acts of mercy, and the rescue of those who might be snatched as brands from the burning, is exhorted to be on his guard 'hating even the garment spotted by the flesh'.

What greater safeguard in a world of corruption can there be than intimate, heartfelt association with our 'most holy faith'? The first thing the believer is called upon to do by Jude is to 'build'. 'Building up yourselves on your most holy faith' (20). If the words 'most holy' are among the highest in the spiritual realm, the word that gives us the conception of 'building' is among the most homely. Oikos, the root of the word used by Jude, means a home, a house or a household, and no matter how its meaning may be expanded, it never refers to a mere 'building' in the architectural sense, but always to a place wherein one may 'dwell'. To merely state this fact, and pass on to other things is not enough. It is desirable that this homely truth should be brought truly home to the reader.

Men who would flee the corruption of the world have had resort to monasteries, churches, retreats, conferences, discipline, austerity, badges and leagues, but the Divine provision is a home which has for its foundation our most holy faith. A proverb which we believe would stand the test of time is, 'Take care of the home, and the Church will take care of itself'. With this important fact in mind, let us closely study the usage of the word 'to build' and its many compounds, that we may receive from our meditation and labour in the Word an indelible impression of this blessed truth.

Without pretending to settle the question as to which comes first in the formation of language, the thing, that is the noun, or the act, that is the verb, we commence with the verb oikeo because of its simplicity. It occurs but nine times in the New Testament and is always translated 'to dwell'. Katoikeo, a more intensive form, occurs forty-eight times in the New Testament and is translated 'to dwell' and 'dweller' forty-five times, and 'inhabit' three times. Such variants as katoiketerion, katoikesis and katoikia are translated 'dwelling' and 'habitation'. Never in the whole range of its usage, whether literally or figuratively, does the word mean the mere edifice, the mere building; throughout the New Testament it always means a dwelling -place, a home. There are thirty-three other variants or compounds of oikos or oikeo employed in the New Testament.

Oikos in the primitive sense means 'a house' (Luke 1:23). In a secondary sense 'the house of David' (Luke 1:27); 'the house of God' (Luke 6:4), and so throughout its 110 occurrences. Never is it translated 'building' and where it is translated 'temple' (Luke 11:51), it is but a translator's variant for 'the house of God'. In three places the word is rendered 'household' (Acts 16:15; 1 Cor. 1:16; 2 Tim. 4:19) where by a common figure of speech the house is used for the people who dwell in it.

Oikia was distinguished from oikos in Attic law in that while the former referred to all the property left by a person, the latter referred only to the dwelling place itself. This distinction was not strictly observed. It is partly observed in the New Testament, and oikia which occurs ninety-five times is translated 'house' ninety-three times, 'home' once and 'household' once.

Oikoumene, 'the world', 'the earth' in the A.V., but better 'the habitable or inhabited part of the earth' and particularly in New Testament times, the Roman Empire (Luke 2:1).

Oiketerion (2 Cor. 5:2; Jude 6) refers to the resurrection body of the believer and the original habitation of the angels that fell.

Oikonomos means a steward, and oikonomia, a dispensation or stewardship, both these words primarily refer to the management of a house (Luke 16:1,2; Col. 1:25; 1 Cor. 4:1), and so through thirty-three variants and compounds. Everywhere the house or the home is prominent rather than a mere building.

Epoikodomeo. This word is used once by Jude (verse 20) but seven times by Paul, making eight occurrences in all. Jude warns his readers of ungodly men who will creep in unawares, and turn the grace of God into lasciviousness, denying the Lord that bought them. Note the connection in 2 Peter 2:1. In Acts 20 Paul warns his hearers against 'grievous wolves' which should enter in among them, 'not sparing the flock'. What is the inspired apostle's remedy for that insidious attack? God and the word of His grace, 'which is able to build you up' (Acts 20:32). The four occurrences in 1 Corinthians 3:10,12 and 14, while dealing particularly with the testing of a believer's works, reveal that this 'building' presupposes 'a foundation'. This, also, is the insistence of Ephesians 2:20, which speaks of the Church 'built upon the foundation of the apostles and prophets', while Colossians 2:7 instead of speaking of the foundation, employs the figure of growth 'Rooted and built up in Him'. The preposition epi which is used in combination with oikodomeo, seems to possess two shades of meaning (1) to finish the structure of which the foundation has already been laid, i.e. 'to build up'; (2) 'to build on', with close regard to the foundation upon which the superstructure rests.

We can now appreciate a little more fully the intention behind the exhortation Jude gave to the readers of his Epistle. The most holy faith was the foundation upon which they rested, even as was 'the common salvation' of his earlier references (verse 3). In order that they might keep themselves from the surrounding contaminations, they were exhorted to build themselves up on this blessed foundation; to build a spiritual home in which they could dwell; a place where the sanctity and the sanity, the holiness and the homeliness of the faith could thrive and grow without distortion and without constraint, without legal bondage and without licence. Three related spiritual exercises are given by Jude in connection with this building; praying, keeping, looking. The close association of prayer and the Word of God is common knowledge. In the faith once delivered to the saints, God has spoken to us; in his prayer the believer speaks to God. If the Holy Ghost be the Inspirer of Scripture, then only as it is in the Holy Ghost will prayer be in entire conformity to the will of God. In the faith, the will of God is revealed; in prayer the will of God is acknowledged. In both cases the will of God is uppermost. There is emphasis, moreover, on the pronoun

'yourselves'. Grace does not make for slackness or indifference. Build up yourselves, keep yourselves. This pronoun occurs seven times in Jude, the first occurrence being in striking contrast with the last.

First occurrence of heauton, 'yourself':

'The angels which kept not their first estate' (6).

Last occurrence of heauton, 'yourself':

'Keep yourselves in the love of God' (21).

In both these passages the verb tereo, 'keep' and a compound of oikos are used, in Jude 6 'habitation' is oiketerion, in Jude 20 'building up' is epoikodomeo. There is, therefore, a double lesson here. Avoid the awful failure of the fallen angels; keep yourselves in the love of God. And furthermore, in this context which it is well nigh impossible for any believer, however strong his faith and desire may be, 'to keep himself', the precious truth recorded by Jude is not fully expressed until we understand his opening reference to tereo, which is translated 'preserved':

'Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called' (1).

The believer who 'keeps' himself is but working out that which is already his by grace in Christ. The believer is exhorted to live 'looking' for the mercy of our Lord Jesus Christ (21). This means an eager, expectant looking, the Greek word is translated 'wait' (Mark 15:43). In Titus 2:12,13 he is exhorted to 'live ... looking for that blessed hope' -- a parallel truth with that of Jude.

The relation of mercy with the believer's practical outworking of grace and its association with the Second Coming cannot be pursued here, but we observe that when we have done all, builded, prayed, kept, we shall still need 'mercy' in that day.

The Doxology

To anyone with a modicum of grace or appreciation of truth, it is not possible to close a study of the Epistle of Jude with the exhortations, 'build up yourselves' and 'keep yourselves', for these express but half a truth, which the poet says, 'is ever the blackest of lies'.

The Epistle opens with a statement of fact. The believer is 'preserved' in Jesus Christ (Jude 1), a standing in grace, a position entirely dissociated from effort or will. The bulk of what follows is devoted to an exposure of surrounding evil, and exhortations to defensive action on the believer's part:

'Contend earnestly', 'remember', 'build', 'pray', 'keep', 'look', 'hate the garments spotted by the flesh'.

In closing, Jude turns from exhorting the saints, to praising the Lord, and ends with a doxology. In that doxology, those who were exhorted to 'keep themselves' are found to be 'kept'; those who were to hate garments spotted by the flesh, are to be presented 'faultless'. It may truly be said that a

man's doctrine and manner of life may be gauged by the character of his praises. The doxology of Romans 16 or that of Ephesians 3, are examples of this. We should, therefore, find much to help us by considering the doxology of Jude as an integral part of his testimony:

'Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen' (24,25).

The first note of praise in this doxology is directed to the power of God, 'To Him that is able': *dunamai* is related to *dunamis*, 'power'. Peter speaks of the redeemed as 'Kept by the power of God' (1 Pet. 1:5) and in the parallel doxology of Romans 16:25, instead of translating *dunamai* as in Jude 24, the A.V. reads, 'Now to Him that is of power'. The doxology in Ephesians 3 opens with the words, 'Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us' (Eph. 3:20), both words (*dunamai* and *dunamis*) are employed here.

'Power' must be coupled with 'wisdom'. There are those who possess sufficient power to carry out certain tasks, but lack the wisdom necessary to achieve their desired ends. Others have knowledge but no ability to do what they conceive. Christ 'The Power' of God, and 'The Wisdom' of God, is the pledge of true success.

The doxologies in Romans 16:27 and 1 Timothy 1:17 conclude with a reference 'to the only wise God'; and so does Jude in verse 25. Some MSS., however, omit 'wise' in 1 Timothy and Jude, and these omissions are endorsed by the R.V. If the R.V. presents the original text, then the ascription of praise is, 'To the only God' as distinct from all other helps and aids. The doxology of Jude, however, does not merely praise God for His power; it is that power which 'keeps from falling' that calls forth this note of praise. We have already seen that the word translated 'keep' in Jude 21, is the same that is translated 'preserved' in the first verse, and one expects to find tereo again in this great doxology, but such is not the case. Our assurance is fortified by the word *phulasso*, 'to guard'. This word is used by Paul in writing to the Thessalonians, after having spoken of 'unreasonable and wicked men', he said,

'But the Lord is faithful, Who shall stablish you, and keep you from evil' (2 Thess. 3:3).

At the end of his course, though betrayed and forsaken, Paul rejoiced in the fact that the Lord was 'able to keep that which had been committed' (2 Tim. 1:12), and in 2 Peter, which is so closely allied to the Epistle of Jude, the word is translated 'save' (2 Pet. 2:5). The context of this reference is to 'the angels that sinned' and to false prophets and false teachers who privily bring in damnable heresies, denying the Lord that bought them, and consequently provides a similar atmosphere to that of Jude itself (2 Pet. 2:1-4; Jude 4 and 6):

'And spared not the old world, but saved (*phulasso*) Noah the eighth person' (2 Pet. 2:5).

There are other instances in 1 and 2 Peter and in Jude which show contrasting usage of the word *tereo*, 'to preserve' or 'to keep'. In 1 Peter 1:4, it is used of the believer and of the inheritance that is 'reserved' in

heaven undefiled and unfading. In like manner Jude refers to the 'preserved' in Jesus Christ. On the other hand Peter uses tereo four times in his second Epistle in connection with both evil and judgment:

'Reserved unto judgment', 'reserve the unjust ... to be punished'.
'The mist of darkness is reserved for ever', 'reserved unto fire against the day of judgment' (2 Pet. 2:4,9,17; 3:7).

So also in Jude 6 the angels that fell He hath 'reserved in everlasting chains ... unto the judgment of the great day'; while for those who have gone the way of Cain, Balaam and Korah 'is reserved the blackness of darkness for ever' (11-13). The angels that fell 'kept not' their own habitation, the believer is exhorted to 'keep himself' in the love of God, and may find in this doxology assurance of God's protecting care.

Phulake, the substantive form of phulasso is translated 'prison' in 1 Peter 3:19, another most pointed contrast. These were 'guarded' as a punishment, but you, said Jude, will be as effectually 'guarded' even from falling. The intensive form, diaphulasso, is found in Luke, chapter 4, where we read:

'It is written, He shall give His angels charge over Thee, to keep Thee' (4:10).

From this word phulasso has come the 'phylactery' used by the Jew as a 'guard' or 'charm'; 'that evil spirits may not have power to hurt us' (Rabbinical Targum on the Song of Solomon). This is a false trust, a mere superstition, resorted to by those who had lost their way and wandered from the truth. May this knowledge of the usage of phulasso, enable us to join thankfully and intelligently in the doxology of Jude, ascribing glory unto Him that is able to guard us. We need guarding, protecting and keeping in many ways, and in connection with many things, but that singled out by Jude is 'from falling'. The English word 'fall' should be reserved to translate the Greek word pipto (Romans 11:11,12), the word by Jude here being aptaistos. Jude is not concerned with the possibility that the saints would 'fall', he is concerned that they should not even 'stumble', as the word ptaio is translated in Romans 11:11 where 'stumbling' may indeed lead to a 'fall' although it is not the fall itself.

In James 2:10 and 3:2 the word is translated 'offend' and such is human nature that James admits, 'In many things we offend all'. Consequently we must remember that Peter does not really say in his second Epistle, 'If ye do these things ye shall never fall', but 'ye shall never stumble or trip up' (2 Pet. 1:10). 'Standing' is not so much in view as 'state'. To guard believers from stumbling is a negative proposition, but 'To present them faultless in the presence of His glory with exceeding joy' is positive, and blessed beyond comprehension. The work of redeeming love will not be fully accomplished until believers who were once lost in sin are not only forgiven, justified and sanctified, but are 'presented faultless' before the presence of the Lord. It may be remembered that at the opening of this study we acknowledged the dispensational difference of the callings of Jude and of the apostle Paul, but said that the character of unsaved men, their opposition and the saint's reaction, remained much the same toward the end of the age, whatever difference there might be in the individual believer's calling and standing. We observe one of these dispensational differences with this word 'present' (Jude 24). The believer, addressed by Jude, and those to whom Paul wrote in Ephesians and in Colossians, are to be 'presented blameless'. So

far the teaching is parallel, but a closer examination suggests an intended difference. In Ephesians 5:27 and Colossians 1:22 and 28, the Greek word used for 'present' is paristemi, whereas in Jude 24 it is the simpler word histemi, 'to stand', and the difference must be noted. Paul 'stood' before the Council (Acts 24:20); he 'stood' at Caesar's judgment seat (Acts 25:10); and the word here employed is histemi, merely 'to stand'. At first we might deduce from this that Paul could scarcely have 'stood beside' paristemi the council or the judgment seat of Caesar, but any such deduction would be false if we meant that he could not have used the fuller word, for in Acts 23:33 where Paul is 'presented' before Felix, and in Acts 27:24 where the angel assured Paul that he would be 'brought before' Caesar, paristemi is used.

While this fact prevents us from maintaining an essential difference between Jude 24 and Colossians 1:22, it remains significant that the fuller word is used of the presentation of the Church of the One Body. Perhaps the difference will be more apparent if we translated Jude 24, 'Cause you to stand blameless', and Colossians 1:22, 'Present you ... blameless', the latter expression being more intimate than the former. This is in harmony with the usage of the A.V. in Colossians, for the parallel passage to Colossians 1:28 is Colossians 4:12, where we read, 'that ye may stand (histemi) perfect and complete'. Whatever shade of difference may be intended, it is a glorious truth that is announced by Jude. In contrast with the possibility of 'stumbling' he places this glorious 'standing'.

The word 'faultless' is the Greek word amomos, which is translated in Ephesians 1:4, 'without blame'; in Ephesians 5:27, 'without blemish'; in Colossians 1:22 'unblameable'; in Hebrews 9:14, 'without spot', and in 1 Peter 1:19 'without blemish'. Peter, in a passage very similar to Jude, uses the word momos, 'blemishes' (2 Pet. 2:13). Jude also uses the words spilias 'spots' and spiloo 'spotted' (Jude 12,23).

From the foregoing it will be seen there is an intended contrast with the unclean condition of the surrounding world and the nature of this unblemished condition revealed in the references to the Sacrifice of Christ. In Revelation 14:4 we have a special company of the redeemed who live in the days which are foretold by Jude and described in the Apocalypse. These are said to be 'undefiled' and to be a 'firstfruits unto God and unto the Lamb', and it is further added 'in their mouth was found no guile: for they are without fault before the throne of God' (Rev. 14:5). Some such company is envisaged by Jude, and we take courage from the thought that if saints can be guarded from stumbling and made to stand faultless in such a day and in such conditions, then the grace of God knows no limitations and the child of God can be sustained anywhere. While none of us, perhaps, could undertake to give a very full exposition of what Job meant when he said he was 'saved by the skin of his teeth' we find no such near escape here. This glorious standing is not only 'in the presence of His glory' but 'with exceeding joy'.

May the doxology of Jude be repeated again and again by the redeemed of the Lord, until faith turns to sight, and the presentation that will crown the glorious work of salvation becomes actual and blessed fact.

Judgment Seat. See Judgment Seat2.

JUSTIFICATION BY FAITH

The Place and Purpose of the Law

How should man be just with (or before) God? (Job 9:2). Job's question has been called the oldest question in the world, and certainly the answer to it goes to the very root of all our relationships as sinners with a holy God. In arriving at a Scriptural understanding of the great doctrine which the question involves, we shall need clear apprehension of the functions and realm of law, grace, righteousness and faith. In this study we propose an examination of the place and purpose of the law in God's plan. Writing to the Galatians Paul said:

'Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace' (Gal. 5:4).

Again and again this sentiment is expressed in Paul's Epistles, so that a true understanding of the function of the law is of vital importance. The giving of the law at Mount Sinai took place about 2,400 years after the creation of Adam, but there are many evidences that law was known among men during the long period between these two events. Moses himself speaks of making known laws and statutes before Sinai (Exod. 18:16); Abraham obeyed God's 'voice' and kept His 'charge', 'commandments', 'statutes' and 'laws' (Gen. 26:5). In Genesis alone, thirty-four such laws have been noted in operation. Moreover, Romans 2:14,15,26,27 bears witness to the fact that the nations of the earth had something similar to the law of Sinai 'written in their hearts'. Finally, the Saviour made it clear that all the law and the prophets hung upon the primal law of love to God and to neighbour.

We are, therefore, right in asking the question, why was the law specially given at Sinai? What purpose did it serve? Has obedience to this law, either in person or by a substitute, any place in the justification which pertains to the Gospel?

Exodus 19:1 -7 and 24:3 -8 make it clear that, at Sinai, Israel entered into a covenant with God. They would be His peculiar treasure and become a kingdom of priests if they kept this law, but the remainder of the Old Testament is tragic witness to the utter failure of Israel to keep its terms. The Old Covenant is likened to Hagar and gendereth to bondage, and all under it are likened to those 'born after the flesh' (Gal. 4:21 -31).

The Epistle to the Hebrews speaks of the 'weakness and unprofitableness' of this covenant; it shows that the 'law made nothing perfect'; that its ordinances were 'carnal'; its priests 'infirm'; its sacrifices utterly without avail either to touch the conscience or to put away sins. It declares that God found fault with this first covenant, but that in Christ He has established a New Covenant with a better Sacrifice, a better Priesthood, a better hope and better promises:

'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; cf. 10:1 -4).

'By the deeds of the law there shall no flesh be justified in His sight' (Rom. 3:20).

As if this were not enough, note the answers of the Scriptures to the question, 'Wherefore then serveth the law?' (Gal. 3:19):

- (1) 'It was added because of transgressions, till the Seed should come to Whom the promise was made' (Gal. 3:19).
- (2) 'If there had been a law given which could have given life, verily righteousness should have been by the law' (Gal. 3:21, cf. 2:21).
- (3) The return of a believer to the law is described as going back to 'weak and beggarly elements' (Gal. 4:9).
- (4) 'As many as are of the works of the law are under the curse' (Gal. 3:10).
- (5) 'The law was our schoolmaster to bring us unto Christ' (Gal. 3:24).
- (6) 'The law, which was 430 years after (the promise to Abraham), cannot disannul, that it should make the promise of none effect' (Gal. 3:17).
- (7) The old Covenant is described as 'the letter that killeth', 'the ministration of death' and 'the ministration of condemnation'. It was destined to be 'abolished' (2 Cor. 3).
- (8) The law 'worketh wrath' (Rom. 4:15); and entered that sin 'might abound' (Rom. 5:20).
- (9) The apostle, writing as a faithful believer, declared that before his conversion as 'touching the righteousness of the law' he was 'blameless'. This condition he called 'mine own righteousness which is of the law', yet so poor and futile was it (although no reader of these lines has ever reached it), that, when compared with the righteousness which is through the faith of Christ, he was constrained to fling aside his own righteousness as so much 'refuse' (Phil. 3:6 -9).
- (10) To this law, its claims, its righteousness, its rewards, its works, its promises and its penalties, Paul 'died', that in and with Christ he might 'live' unto God (Gal. 2:19).
- (11) Though the law itself was 'holy', 'just', 'good' and 'spiritual', man was carnal and the law was 'weak through the flesh' (Rom. 8:3; 7:12 -14).

Unconditionally and of set purpose, the apostle sets the law aside as having no place whatever in the plan of the gospel of grace. When this fact is established beyond the possibility of doubt, he returns to the primeval law of love:

'For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself' (Gal. 5:14).

'Love worketh no ill to his neighbour: therefore love is the fulfilling of the law' (Rom. 13:10).

The law of Moses given at Sinai, therefore, was a covenant destined to fail because of the inability of Israel to fulfil its terms, and so it becomes a demonstration for all time that 'by the deeds of the law shall no flesh be justified in the sight of God'. The apostle's announcement at Antioch sums up the matter:

'Through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses' (Acts 13:38,39).

To appreciate the teaching of free justification revealed in Romans 3:24 we should read verses 23 and 24, together, taking no breath at the junction of the verses, thus: 'For all have sinned, and are coming short of the glory of God, being justified freely', etc. 'Coming short' and 'being justified' are both in the present tense. There is no interval between the two states. The same truth is found in Romans 4:5, 'Him that justifieth the ungodly'. If such be the fact, then justification by faith can never be merited. This is the truth suggested in the tenses of the verbs, and definitely revealed in the words 'freely' and by His 'grace'.

The free gift

The word translated 'freely' is dorean and like dorea, dorema and doron is derived from didomi, 'to give'. We cannot stress too strongly the blessed fact that justification is an act of grace, is a gift undeserved and unmerited. Let us not pass this feature by too easily. Let us allow the 'freeness' of this rich gift to make itself felt. The word 'freely' occurs in the Gospels, the Epistles and the Revelation:

'Freely ye have received, freely give' (Matt. 10:8).
'They hated Me without a cause' (John 15:25).
'I have preached to you the gospel of God freely' (2 Cor. 11:7).
'If righteousness come by the law, then Christ is dead in vain' (Gal. 2:21).
'Neither did we eat any man's bread for nought' (2 Thess. 3:8).
'The water of life freely' (Rev. 21:6; 22:17).

The English idiom will not allow John 15:25 to be translated, 'They hated Me freely', but we can say: 'They hated Me gratuitously'. So in Galatians 2:21, 'Christ died in vain' (or gratuitously). Romans chapter 5 places great emphasis on this gratuitous act of God:

'But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification' (15,16).

Here we not only have dorea in verse 15, and dorema in verse 16, but also charisma, a gift in grace (or gracious gift), translated in both verses 'free gift'. We doubt whether any definition of grace is complete that does not include this element of a gift, a gift that is the antithesis of 'wages' (Rom. 6:23), a gift that is without repentance on the part of God (Rom. 11:29). The 'grace -by -faith -salvation' of Ephesians (2:8) is not of works, but is the gift of God. It is the very essence of love to give. Even unregenerate men and women manifest their mutual love by the exchange of gifts. Children, parents and friends seize upon birthdays, weddings and festive seasons as opportunities of manifesting their love by gifts. The love of God has been shown for all time in the gift of His Son (John 3:16), and it is a repeated characteristic of the love of Christ that it gives, and gives all, even to life itself (Gal. 2:20; Eph. 5:2 and 25).

We have been 'justified freely', gratuitously, without a cause, 'by His grace'. Here we need to pause again that we may receive the double emphasis

upon the 'grace' element of the gift. Grace is of such a nature that it is entirely vitiated by the intrusion of 'works' or 'wages':

'And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work' (Rom. 11:6).

'Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness' (Rom. 4:4,5).

'For the wages of sin is death; but the gift of God is aionion life through Jesus Christ our Lord' (Rom. 6:23).

'For by grace are ye saved ... it is the gift of God' (Eph. 2:8).

Let not a crude theology rob us of the 'freeness' of this gift of grace. Romans 3:24 does say we are, 'being justified freely by His grace, through the redemption that is in Christ Jesus'. What it does not say is that this freely given justification is through the fact that the Lord Jesus earned a legal righteousness for us by His obedience to the law of Moses. Such an idea robs the gracegift of its glory, and brings God down to the level of a bargainer with His Son, whereas it is God Himself Who loved the world, God Who sent His Son, God Who justifies us freely, God Who provided the ransom.

Justification through Redemption

Where some schools of theology teach justification through the 'imputed obedience', under law, of the Lord Jesus, Romans 3:24 declared that it is through the 'redemption' that is in Christ Jesus. The same truth appears in Romans 5:8,9 where we read: 'Christ died for us. Much more then, being now justified by His blood', and again in Romans 4:25: 'Who was delivered up because of our offences, and raised again because of our justification'. Christ's death dealt with our sin. His blood at once redeems, atones and makes us nigh. Redemption sets us free, and long before the dispensation of grace dawned, David realized that God would reckon righteousness where He forgave sin:

'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).

It was necessary that sin should be righteously dealt with, and that has been done, but it is the glory of the gospel that the same love that prompted our redemption and our deliverance can provide gratuitously, freely, and without cause (except in the great love of God Himself) 'a righteousness of God apart from law'.

Shall we reject this loving gift because, forsooth, We do not see just how God could give it to us freely and without some external moving cause? We undervalue far too much the initial movement of God in our salvation. Who constrained God in the first place to provide a ransom? What works of righteousness were accomplished, and by whom, before He would send His gift of love down to die? Do we not see that in a sense more full than the context allows, we may take the words of Romans 8:32: 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' Here is God's own argument. The 'free gift' of

righteousness to the believer in the Lord Jesus is freely covered and provided for in the one great gift of all, His own Son. Let none think that his righteousness is not resting upon a firm enough foundation -- it is. It rests upon the uninfluenced grace of God. Its bedrock is the love of God that changes not, and the fact of the gift of Christ itself is sufficient pledge that, having given Him, God will freely give, not grudgingly give, or have to be persuaded to give, but freely and without a cause, give all things else that are necessary to life and glory. This does not refer only to the act of justification, but covers all our pilgrim needs, and our eternal blessedness.

'Justification has altogether a legal signification, and has respect, not to what the man is in actual character, but to what the man is held to be in juridical estimation. It is not that change in himself, by which he is made a just person; but it is that change in his relation to the law and the Lawgiver, by which he is reckoned and treated as a just person. It describes not the man's moral rightness, but his legal right: and however inseparably the two may be conjoined in fact, they ought not on that account to be confounded in idea' (Chalmers).

It has been said that the doctrine of justification by faith is held by both Protestant and Roman schools of thought, everything depending, of course, upon exactly what is meant by 'faith'. It is good, therefore, to be able to express what we mean concerning the freeness of this gift, and the fact that faith has no merit in it, by quoting, insistently, the language of Titus 3:7: 'Being justified by His grace'. Justification by grace is what we believe and what we intend when using the more common expression 'justification by faith' -- 'it is the gift of God'.

'Now if you doubt that I am Christ's
If one suspicion lurks
I'll show by deeds that I am His
I'm justified by works.

'I praise the Lord 'tis all of Him
The grace (Rom. 3:24), the faith (Rom. 5:1), the blood (Rom. 5:9).
The resurrection power (Rom. 4:25), the works (Jas. 2:18 -24),
I'm justified by God'.

(With acknowledgments to the unknown author).

See for further exposition the studies entitled Righteousness⁷; and Works v. Faith⁷.

Kinsman -Redeemer. See article Redemption⁷.

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,
indicates that an article on the subject 'Seated' may be found on page 218, in Part 4 of this 10 Part Analysis.

Subject Index to all 10 Parts (A - C)

A Part No.:Page

Aaron, see Hebrews 2:101

Abba 1:1

Above 1:3

ABRAHAM 1:4; 8:1

Absent 1:11; 6:1

Accepted 1:11

Access 1:13

Account 6:2

Acknowledge 1:15

ACTS OF THE APOSTLES 1:19

Acts 28, The Dispensational Boundary 1:26

Adam 1:31

ADOPTION 1:40

Adversary 6:4

AGE 1:47

Alien 1:56

Alienation 6:9

All and All Things 1:61

ALL, AND IN ALL 8:4

AMOS 8:51

Angels 1:69

Angels, Fallen 1:72

Anointing 1:79

ANTICHRIST 8:57

APOSTLE 1:82

Appearing 1:94

Archangel 1:95

ARMAGEDDON 8:59

Armour, see Satan 4:169

Warfare 10:314

Ascension 1:96

A continued Part No.:Page
 Assurance 6:10
 Assyria/ian 8:61
 Atom 8:62
 ATONEMENT 6:29
 B
 Babes 1:102
 BABYLON 1:104; 8:63
 BAPTISM 1:106
 BEAST 8:75
 Begotten, see Deity of Christ 6:157
 Believe, see Faith 6:200
 Better 1:114
 Birthright 1:115
 Blessing 1:116
 Blood 6:48
 Blot Out 6:50
 BODY 1:119
 Born Again 6:52
 Both 1:125
 Bought with a Price 6:54
 BRIDE and BODY 1:125
 Brimstone 6:55
 Buried 6:56
 Subject Index to all 10 Parts (C - E)

C
 CALLING 1:132; 6:58
 Castaway 1:137
 Chastening, see Judgment Seat 2:239
 Cherubim 1:138
 Children v. Sons 1:142
 Christ Jesus 1:143
 CHRONOLOGY AND THE SEVENTY WEEKS 8:97
 CHRONOLOGY OF THE ACTS AND EPISTLES 1:146
 CHURCH 1:171
 Citizenship 1:175
 CLEAN 6:60
 Clothing 6:71
 COLOSSIANS 1:178
 COMING OF THE LORD 8:105
 Common 6:74
 CONDEMNATION 6:75
 Confirmation 1:184

C continued Part No.:Page
 Conscience 6:84
 Cornelius 1:186
 Counted, see Reckoning 7:164
 COVENANT 1:192; 8:157
 Creation 1:199; 6:87
 Creation, New 6:88
 Cross 6:91
 Crown 1:204
 Crucify 6:97
 Subject Index to all 10 Parts (E - F)

D
 Damnation 6:101
 DANIEL 8:164

Darkness 6:102
 DAVID and SOLOMON 8:170
 DAY OF THE LORD, DAY OF GOD 8:175
 Day, Including Day of Christ, etc. 1:206
 DAYS OF HIS FLESH 6:104
 Death 6:150
 Death, The Second 6:153
 DECREES 1:212
 DEITY OF CHRIST 6:157
 DEPART 6:171
 Deposit, see Good Deposit 2:63
 Destruction, see Wages of Sin 7:409
 Devil 1:224
 Differ 1:224
 Difference 1:224
 DISPENSATION 1:225
 Due Time 1:229
 E
 Earnest and Seal 6:183
 Earth 1:235
 Earthly Things 1:241
 EFFECTUAL WORD
 Able to make wise unto salvation 10:41
 The Incorruptible seed 10:46
 The engrafted Word 10:50
 The Word of His grace 10:57
 Faith, and the hearing of the Word 10:61
 The Sword of the Spirit, which is the Word of God 10:66
 Essential conditions 10:70

E continued Part No.:Page
EGYPT 8:187
Election 1:247; 6:188
End 1:256
Enmity 1:263
EPHESIANS 1:267
Epistle 1:293
Eternal, Everlasting, see Age 1:47
Eternal, Everlasting, For Ever 1:296
Evil, see Wages of Sin 7:409
Excellent 1:298
EZEKIEL 8:202
EZRA -- NEHEMIAH 8:208
Subject Index to all 10 Parts (F - H)

F

Fables 2:1
Face 6:194
Fail 2:3; 6:198
FAITH 6:200
Faithful 2:4
Family 2:5; 6:206
Far Above All 2:8
Fathers 2:9
FEET OF CLAY 8:219
Fellowship 2:14
FESTIVAL YEAR 8:242
Fig Tree 2:18; 8:268
Figures of Speech 6:207
Firmament 2:21
Firstfruits 2:23
Flesh 2:24; 6:210
Flesh and Blood 2:25
Flock and Fold 2:27
Forbidding 2:29
FORECASTS OF PROPHECY 8:269
Fore -Hope 2:30
FORGIVENESS 6:213
Found 6:224
Foundation 6:227
FOUNDATION OF THE WORLD 8:272
Freedom 6:232
Fulfil 2:34
Fulness 2:35

H continued Part No.:Page
HE FAILETH NOT
Doth His promise fail for evermore? 10:108
Unquenchable, Uncrushable, and Upheld until Victory 10:111
I will not fail thee, nor forsake thee 10:118
God Who cannot Lie 10:123
Christ, the Yea and Amen of All Promises 10:126
For that He is strong in power, not one faileth 10:130
Head 2:81
Healing 2:83
Heathen 2:89
HEAVEN 2:89
Heavenly Places 2:95; 6:272
HEBREWS 2:101
Heirs, Fellow -Heirs 2:115
Hell 6:277
Heresy 6:303
Hid, Hide, and Hidden 2:125
High Calling 2:132
High Priest 2:132
HOLINESS 6:306
HOLY CITY 8:303
HOPE 2:132
HOSEA 8:309
Hour 2:162
House 2:171
Husband 2:183
Subject Index to all 10 Parts (J - M)
I
Image 6:311
IMAGE OF DANIEL 2 8:317
Immortality 6:316
Imputation, see Account 6:2
IN ADAM 2:184
INSPIRATION 6:318
Intercession 6:324
INTERPRETATION 2:191; 6:332
ISAIAH 8:328
ISRAEL 2:213
ISRAEL'S RETURN 8:382
J
Jacob 6:374
Jehovah 6:374
JEREMIAH 8:390
J continued Part No.:Page
JERUSALEM 2:226; 8:396
Jesus 2:229
Jew 2:231
Jig -Saw Puzzle 6:378
JOEL 8:400
JOHN 2:232
Joint -Heirs/Body/Partakers,
see Heirs, Fellow-Heirs 2:115
JONAH 8:403
Jubilee 6:380
JUDE, THE EPISTLE OF 6:385
Judgment Seat 2:239

JUSTIFICATION BY FAITH 6:410
 K
 Key to Prophetic Truth 8:410
 KINGDOM 2:243
 Kinsman -Redeemer, see Redemption 7:186
 Knowledge, see Acknowledge 1:15
 Subject Index to all 10 Parts (M)
 L
 LAST DAYS
 (1) In the Old Testament 8:416
 (2) In the New Testament 8:428
 (3) Of the Mystery 8:435
 Last Days and Latter Times 2:251
 LAW 2:260
 Letter 2:266
 Liberty, see Freedom 6:232
 Lie 2:268
 LIFE 7:1
 Lord's Day 2:274
 LORD'S PRAYER 2:276
 LORD'S SUPPER 2:284
 Love 7:9
 Lo -ammi 2:297
 LUKE'S GOSPEL 7:13
 M
 Make Meet 7:70
 MALACHI 9:1
 MAN 3:1; 7:70
 MANIFESTATION 3:3
 Manna 7:98
 M continued Part No.:Page
 Me 3:7
 Mediator 3:8
 MEDIATOR, THE ONE 7:99
 Member 3:9
 Memorial 3:10
 Mercy 7:108
 Mercy Seat, see Tabernacle 7:358
 MICAH 9:6
 MIDDLE WALL 3:12
 Milk v. Meat 3:18
 MILLENNIAL CONTEXTS 3:27
 Revelation 20 is Basic 3:27
 (1) Babylon Must be Destroyed 3:31
 (2) The Lord God Omnipotent Reigneth 3:31
 (3) Marriage of the Lamb 3:35
 (4) Second Coming of the Lord 3:36
 (5) The Rod of Iron 3:37
 (6) The Overcomer 3:41
 (7) Government or Kingdom 3:43
 Subject Index to all 10 Parts (M - O)
 MILLENNIAL STUDIES
 (1) Bottomless Pit 9:12
 (2) Rest of the Dead 9:18
 (3) Wrath 9:23
 (4) Little Season 9:28
 (5) Heavenly Jerusalem 9:30

(6) Eve of the Millennium	9:36	
(7) Lake of Fire	9:41	
(8) Converging Lines of Prophetic Truth	9:55	
(9) Thousand Generations	9:67	
(10) Sevenfold Blessing of Revelation	9:71	
(11) New Heaven and the New Earth	9:74	
(12) Nations and the Camp of the Saints	9:83	
(13) White, its usage in the Apocalypse	9:90	
(14) Book of life	9:96	
(15) Why 'the Second' Death?	9:97	
(16) 'Hurt' of the Second Death	9:98	
(17) Times of the Gentiles, and the Treading Down of Jerusalem		9:101
(18) To Whom was the Apocalypse Written?	9:104	
(19) A Few Notes on the Millennium	9:113	
(20) This is the Sum	9:122	
MILLENNIUM (see ZION ...)	9:293	
MIRACLE	3:46	
(1) Twelve Miracles that precede Rejection	3:49	
(2) Two Miracles of Dispensational Importance	3:53	
M continued	Part No.:Page	
MULTITUDE OF NATIONS	9:125	
MYSTERY	3:59	
(1) Mystery that had been Silenced	3:69	
(2) Revelation of a Mystery	3:72	
(3) What was the Secret?	3:75	
(4) Mysteries in Eph., Col., and 1 Tim.	3:78	
(5) Dispensation of the Mystery	3:79	
(6) Mystery of Christ	3:84	
MYSTERY MANIFESTED	3:89	
(1) Among the Gentiles	3:89	
(2) Mystery of God -- Christ	3:92	
(3) God was Manifested in the Flesh	3:95	
(4) The Meaning of 1 Tim. 3:16	3:98	
(5) Alexandrian Manuscript	3:100	
Subject Index to all 10 Parts	(O - P)	
N		
Nation	3:104	
NATIONS AND THE TIME OF THE END	9:129	
Near and Nigh	7:111	
Nephilim	3:104	
New	3:105	
Night is Far Spent	7:112	
Noah	3:108	
'Now' in Acts 26:17	3:113	
Numerics	3:114	
O		
Olive Tree, see Romans	4:126	
One	3:117	
Open Face	7:113	
Ordinances	7:113	
OUR YOUNG PEOPLE		
Some suggested lessons	10:134	
The Holy Scriptures	10:134	
Salvation	10:136	
The Saviour	10:137	
The Sin -Bearer	10:138	

Redemption 10:139
Faith 10:140
'Children of God' 10:141
Out -resurrection, see Prize 3:305
Philippians 3:196
Hebrews 2:101
Resurrection 4:67
Resurrection 7:191
O continued Part No.:Page
OVERCOMER 3:119; 9:293
OVERTHROW or FOUNDATION 7:114
Overthrow, see Ephesians 1:287
Subject Index to all 10 Parts (P - Q)

P

Papyri 7:132
PARABLE 3:122
Paradise 7:133
Parenthesis 3:135
PARENTHETICAL DISPENSATION 9:140
PASSOVER WEEK 7:136
PAUL 3:136
(1) Apprehension at Jerusalem 3:136
(2) Roman Citizenship 3:140
(3) Paul the Zealot 3:144
(4) Self Portrait 3:149
(5) His Companions 3:153
(6) An Hebrew of the Hebrews 3:156
PAUL AND HIS COMPANIONS
Fellowship in service 10:142
Fellowprisoners 10:145
Ananias, the man who said 'brother' 10:148
Barnabas, the encourager 10:151
Silas, the succourer 10:156
Timothy, the son 10:160
Luke, the beloved physician 10:164
Aquila & Priscilla, or 'Greater love hath no man than this' 10:166
Paul, The Prisoner 3:157
Peace 7:138
PENTECOST 3:160
PEOPLE 3:174; 9:146
PERFECTION or PERDITION 3:176
PERSON 7:139
PHASES OF FAITH
Faith says Amen to God 10:170
Faith is the crediting of a Testimony 10:172
'Historic' and 'Saving Faith' 10:175
A Few Sidelights 10:177
Head versus Heart 10:179
Repentance 10:182
Faith as a Fruit, a Gift, and Inwrought 10:184
Philemon 3:186
PHILIPPIANS 3:187
Subject Index to all 10 Parts (R - S)

P	continued	Part No.:	Page
PLEROMA		3:	197
(1)	Introduction and Chart	3:	197
(2)	Lessons Taught by the Parable of the 'Patch'	3:	200
(3)	Creation and Its Place in the Purpose	3:	206
(4)	The First Gap	3:	212
(5)	Present Creation, a Tabernacle	3:	216
(6)	Testimony of Peter to the Days of Noah	3:	221
(7)	Paradise Lost and Restored	3:	234
(8)	Filling up of The Nations	3:	239
(9)	Fulness of Gentiles	3:	246
(10)	Head and Fulness	3:	251
(11)	Fulness of the Seasons	3:	264
(12)	All the Fulness of God	3:	269
(13)	All the Fulness of the Godhead Bodily -wise	3:	275
Pleroma Chart	Inside back cover of Part 3		
Predestination		3:	283
Presentation		3:	293
Priest		7:	146
Principalities		3:	300
PRINCIPALITY AND POWER		7:	146
Prior or Out -Resurrection		3:	196
Prison Epistles		3:	160
PRIZE		3:	302
(1)	The Power of His Resurrection	3:	302
(2)	The Out -Resurrection	3:	305
(3)	The Prize Itself	3:	310
(4)	The Mark	3:	317
Promise		3:	323
Promised Land, Its Boundaries		9:	174
Prophecy		3:	325
PROPHECY AND THE MYSTERY		9:	175
Prophecy, What Is It?		9:	179
PROPHETIC EARTH		9:	189
Prophets, Chronological Order		9:	199
Prudence		7:	160
PULPIT OF THE OPENED BOOK		10:	187
	The Opened Book must be read	10:	188
	The Opened Book must be 'divided'	10:	189
	The Opened Book speaks of Christ	10:	189
Purpose		3:	326
Q			
Quickened Together		7:	161
	Subject Index to all 10 Parts (S)		

R Part No.:Page
Ransom 7:162
REASONABLE SERVICE
The Association of Sacrifice with Service 10:191
The Sacrifice of Open Avowal 10:194
Philippian Gifts, an Odour of a Sweet Smell 10:198
The Walk that is in Love 10:202
The Drink Offering 10:205
The Afflictions of Christ 10:208
Suffering, Consolation and Exaltation 10:214
RECKONING 7:164
Reckoning and Reality 7:168
RECONCILIATION 4:1
RED SEA AND JORDAN 7:174
REDEMPTION 7:186
Reign, see Prize 3:302
REMNANT 4:35; 9:204
Repentance 4:39
Restoration 4:55
RESURRECTION 4:67; 7:191
REVELATION 4:93
Reward 7:237
Right Hand 7:248
RIGHT DIVISION 4:118
RIGHTEOUSNESS 7:239
Roman Stones for the Ephesian Temple 4:150
ROMANS 4:126
S
Sacrifice 7:250
Saints 4:160
Salvation 4:167
SANCTIFICATION 7:253
SATAN 4:169
The Finished Pattern 4:172
The Sin of Satan 4:173
Satan's Doom 4:176
Satan and Redemption 4:179
Satan, and War on the Saints 4:179
Seal 4:206
Search 4:216
Seated 4:218
Second 4:219
Second Coming, see Hope 2:132
Mystery 3:59
S continued Part No.:Page
Secret in Romans 16:25, see Romans 4:126
Secret Things 4:237
Secrets of Men 4:221
Secrets of the Son 4:234
SEED 4:238
SEVEN TIMES OF LEVITICUS 26:28 9:212
SEVENTY WEEKS OF DANIEL 9 4:276; 9:213
Shadow 4:283
Sheep 4:284
Short Synopsis of Prophetic Events 9:238
SIGNS THAT PRECEDE THE PASSING
OF HEAVEN AND EARTH 9:243

SIN 7:276
 SLEEP 7:287
 So (John 3:16) 7:298
 Some Aspects of the Kingdom
 in the Light of Their Contexts 9:250
 Subject Index to all 10 Parts (S - T)
 SONG OF JEHOVAH'S NAME 9:260
 Sons of God 4:285
 Sons, see Adoption 1:40
 Children v. Sons 1:142
 Soul, see Life 7:1
 Man 7:70
 SPIRITUAL 7:299
 Star Seed, Dust and Sand 4:287
 STRANGERS and SOJOURNERS with ME 7:302
 SURETY, THE 7:344
 SURVEY OF AGES AND DISPENSATIONS 4:291
 SYMBOLS OF SERVICE
 Ambassador, Apostle, Angel 10:218
 Bondservant, Builder, and Burden -bearer 10:221
 Calling, Cleansing, and Committing 10:224
 Debtors and Disciples 10:227
 The Ear and the Eye 10:229
 The Pierced Ear 10:230
 The Consecrated Ear 10:230
 The Opened Ear 10:231
 The Opened Eye 10:231
 Fishers, Forsakers, and Followers 10:232
 Gatherers and Guides 10:236
 Helpers and Husbandmen 10:238
 Interpreters and Intercessors 10:242
 Joints and Bands 10:244
 The Keeper 10:247
 S SYMBOLS OF SERVICE continued Part No.:Page
 The Labourer 10:250
 Messengers and Ministers 10:252
 Nursing -Mother and Nursing -Father 10:255
 Overseers 10:258
 Perfecters and Preachers 10:259
 The Refresher 10:262
 Sharpeners and Sweeteners 10:264
 Teachers and Teaching 10:267
 Teaching and Practice 10:269
 Unmoveable 10:269
 Vessels 10:272
 Witnesses 10:275
 Subject Index to all 10 Parts (U - W)
 T
 Tabernacle 7:358
 Table 5:1
 TELEIOS, or Senses Exercised 5:1
 Temple 5:25
 TEMPTATION 5:26; 7:361
 TENTATIVE TRANSLATIONS TESTED
 The extreme importance of usage demonstrated 10:279
 TESTED TRUTH 5:42
 THEN COMETH THE END 9:268

THINK OF THAT 5:92
 This Generation 9:280
 THREE SPHERES OF BLESSING 5:117
 TIME 5:138
 Times of the Gentiles 5:145
 Times of the Gentiles Begin 9:280
 2 TIMOTHY 5:146
 TITUS 5:176
 TOOLS FOR THE UNASHAMED WORKMAN 5:274
 Two Genealogies of Christ, see Luke's Gospel 7:55
 TWO NATURES AND THE SOUL (by Stuart Allen)
 A Question of Balance 10:96
 The Flesh 10:96
 The Carnal Mind 10:97
 The Old Man 10:97
 The New Nature -- spirit 10:98
 The New Man and the Inward Man 10:99
 Soul and Spirit 10:101
 Sanctification and Consecration. Hebrew words Charam 10:104
 Nezer 10:105
 Qadesh 10:105
 Male 10:105
 U Part No.:Page
 ULTRA DISPENSATIONALISM 5:308
 Understanding 5:330
 UNITY 5:332
 Unity of the Spirit 5:346
 V
 VICTORY
 Words used in the New Testament 10:293
 A Survey of the Field of Battle 10:294
 Essentials to Victory 10:295
 Volume 5:383
 VOLUME OF THE BOOK 7:372
 Subject Index to all 10 Parts (W - Z)
 W
 WAGES OF SIN 7:409
 WAITING ON THE LORD
 Silent, Restful, and Uncomplaining 10:303
 Expectantly waiting 10:305
 Waiting with hope 10:306
 Waiting that stands to serve 10:307
 Waiting as a host under command 10:308
 Waiting of mutual and eager expectation 10:309
 Waiting that implies faithful service 10:311
 WALK 10:6
 WARFARE 10:314
 The Power of His Resurrection 10:316
 The Essential Basis of Ephesians 6:10 10:317
 Are all the Saved, Soldiers? 10:318
 Stand and Withstand 10:319
 The Complete Armour 10:325
 Proved Armour 10:327
 WARFARE GREAT 9:285
 WAY 10:1
 What happened then? 5:385
 WHAT IS OUR TRUST? 5:390

WHAT IS TRUTH? 10:329
 The Relating of Relationships 10:332
 The Necessary Limitations of the Creature 10:334
 The Need for the Divine Inspiration of Scripture 10:338
 Some Examples of the Proposition:
 Truth is Relationship 10:342
 WHAT MANNER OF PERSONS!
 His Service is Perfect Freedom (Chrysostom) 10:345
 Prerequisites for Service 10:347
 WHO and WHAT? 7:428
 W continued Part No.:Page
 WITH 5:401
 WITH ALL THY GETTING, GET UNDERSTANDING
 What Constitutes a Valid Argument? 10:350
 Names: their Place and Importance 10:354
 The Constitution of an Assertion 10:359
 The Import of Propositions 10:361
 Classification 10:363
 Definitions 10:365
 Propositions 10:368
 The Syllogism 10:371
 The Fallacy 10:376
 Fallacies classified 10:384
 Some Elements of Crooked Thinking 10:388
 The Importance of Analogy 10:391
 The Definition of Analogy 10:394
 Analogy, and the Image of God 10:396
 WITNESS 10:22
 Witness and Testimony 5:421
 WORDS IN SEASON
 A Word fitly Spoken 10:401
 Be Filled with the Spirit 10:401
 Faction, Fellowship, Faithfulness 10:403
 The Goal of a Ministry 10:406
 My Yoke is Easy 10:408
 Prefaces to Prayer 10:410
 Do You Wear a Veil? 10:413
 WORDS WHICH THE HOLY GHOST TEACHETH 5:431
 Works v. Faith 7:435
 WORSHIP
 The homely character of the Church in the beginning 10:419
 Some of the adjuncts of acceptable worship 10:421
 WORSHIP 5:463; 7:438
 Z
 ZECHARIAH 9:286
 ZION, THE OVERCOMER, AND THE MILLENNIUM 9:293