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SYNONYMS
OF
THE OLD TESTAMENT:

THEIR

BEARING ON CHRISTIAN FAITH AND PRACTICE.

BY THE REV.

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OR THE JUDGMENT OF THE GREAT DAY VIEWED IN
THE LIGHT OF SCRIPTURE AND CONSCIENCE.'

Voces sunt finitæ ; res autem infinitæ.

LONDON :
LONGMANS, GREEN, AND CO.
1871.

‘WHOSO is armed with the Text, the same is a right Pastor, and my best advice and counsel is, that we draw water out of the true Fountain; that is, diligently to read in the Bible. He is a learned Divine that is well grounded in the Text; for one text and sentence out of the Bible is of far more esteem and value than many writings and glosses, which neither are strong, sound, nor armour of proof.’

MARTIN LUTHER.

PREFACE.

THE WORK now presented to the public was begun eight years ago, amidst the pressure of a curate's life in a large parish, and has been completed in evening hours after days spent in still more arduous employments. Nothing but a conviction of the importance of the subject, and a belief that no one had attempted a systematic investigation of it, justified one who has neither profound scholarship, nor a ready pen, in undertaking the task. He cannot help hoping that the work thus imperfectly sketched out may be taken up and carried on hereafter by more accomplished hands.

In selecting subjects, it was hard to know where to stop; but the leading topics of religious thought have been the same in all ages of the Church; and the writer's aim has been to investigate the usage of the terms in which these subjects were originally brought before the human mind by the Great Author of our being. Whilst admitting the importance of studying the writings of the Early Fathers, and the works of English and foreign divines of various schools, the writer holds that the pious, diligent, and accurate study of the Sacred Text is the appointed means of obtaining a wise and practical understanding of the Truth, both as it regards the

character and work of God and the duty and hopes of man.

To be unbiassed is impossible; but the writer has never wittingly evaded any text or any consideration which seemed to militate against a previously formed impression. Hence the result of the present investigations has been that his opinions on some points have been considerably modified. He has endeavoured to approach the work as a student, not as a controversialist; and the various chapters have been worked out independently, not as parts of a system, although as a matter of fact they have thrown much light on each other. Some readers will object that too many controverted points are introduced; whilst others will complain that the writer's views on doctrinal subjects are not sufficiently pronounced. Believing that sound theology ought to be based on accurate Biblical criticism, the writer could not discuss sacred words without touching upon their doctrinal import. On the other hand, having put together the materials which could best aid in the formation of a judgment on the chief doctrines of the Bible, it seemed both unwise and unnecessary, even if there had been time and space for the undertaking, to work out the details of a theological system.

A secondary aim has not been overlooked in preparing the following pages, namely, to illustrate the importance of the study of Hebrew. The difficulties at the outset are considerable, but when they are once overcome, every hour spent on the Hebrew Bible amply repays the student.

The English translations of texts do not always follow

the A. V.¹, nor has elegance been aimed at in translation, the object being the greatest possible clearness. Sometimes an alternative rendering or a paraphrase has been incorporated into the text, in order to bring out the sense more clearly.

The spelling of Hebrew words in Roman characters has often been a source of perplexity, owing to the variety of forms which they assume, and the different sounds which Hebrew letters take under different circumstances. The writer fears he has not been altogether successful or consistent in this matter, but he has generally followed Ewald's system, especially in putting TH for the Hebrew *ו*, the sound of which is neither T nor TH, but something between the two.

The chief books which have been used in the course of the preparation of the work are the Bible in various languages, Wilson's 'English-Hebrew Concordance' (Macmillan), a most valuable work; Fürst's 'Hebrew Concordance,' the 'Englishman's Hebrew Concordance' (Longman), and the Greek Concordances of Kircher, Trommius, and Bruder. Buxtorf's Rabbinical Dictionary has also been referred to, in order to ascertain the (comparatively) modern usage of Hebrew terms; but Rabbinical studies, whilst deeply interesting, do not contribute nearly so much to the understanding of the Scriptures as might be supposed. The LXX is of infinitely greater importance for the present purpose than either the Targums or the Talmud.

¹ This abbreviation signifies the English Authorised Version in the following pages; similarly, LXX signifies the early Greek translation of the O. T., commonly called the Septuagint.

Thanks to the kindness of those friends who have criticized the sheets, verified the references throughout, and prepared the index of texts, it is hoped that the printing is tolerably accurate.

In conclusion, the author earnestly desires that readers of this book may gain—as *he* has gained in writing it—a deepened conviction of the truth, the unity, and the authority of the Scriptures, and that it may influence members of various parties and denominations to enter upon a critical and systematic study of the Sacred Records in their original languages. They will thus be drawn nearer to one another, and will be stimulated to live ‘in unity of spirit, in the bond of peace, and in righteousness of life,’ awaiting the Master’s return to reward all who have laboured in His spirit and on His side ;—‘and then shall every man have praise of God.’

CLAPHAM COMMON :

October 1871.

CONTENTS.

CHAPTER I.

ON THE STUDY AND THE TRANSLATION OF THE SCRIPTURES.

	PAGE
Controversies originated by want of accuracy in the interpretation of Scripture.	
—World-wide circulation of the Bible defended.—The Scriptures a standard of doctrine.—Theological precision of the Hebrew O. T.—Peculiarities of the Hebrew language, and wealth of its synonyms.—Value of the LXX as a connecting-link between the Hebrew O. T. and the Greek N. T.—Languages spoken by the Jews in our Lord's time.—Principles of translation.—Our Lord's mode of quoting and interpreting the O. T.—Illustrations	1

CHAPTER II.

THE NAMES OF GOD.

A translator's difficulties.—The title Elohim ; is it a proper name?—Its application to idols.—Its plural form.—Its application to Judges.—How to be translated.—St. Paul's speech at Athens.—The forms Eloah , Elah , El , and Elim .—Titles of the Messiah.— Shaddai or the All-Bountiful.— Adonai or The Lord.— 'Elion or The Most-High.— Jehovah and Jah .—Elohist and Jehovist discussion.—The Lord of Hosts.—The Angel of the Lord.—How ought the name Jehovah to be represented?—Its application to the Messiah	32
---	----

CHAPTER III.

THE NAMES OF MAN.

Incongruities of human nature.—Meaning and usage of Adam .—The 'Son of Man'.—Glorified human nature.—Origin, meaning, and usage of Ish .—The apple of the eye.—Usage of Enosh .—Passages in which it occurs.—Its probable etymology.—Why not applied to the Messiah.—Meaning and usage of Gever .—Instances of its occurrence.—Words cognate with Gever .— Rephaim and Nephilim	74
--	----

CHAPTER IV.

THE SOUL AND THE SPIRIT.

Psychological distinctions in the O. T.— Nephesh , the soul.—Teaching with regard to the soul in the N. T.— Ruach , or the spirit; its primary and secondary meanings.—Comparison of Ruach and Nephesh .—The Spirit of God.—Senses in which the word Spirit is used in the N. T.—Christ and the Holy Spirit.—The work of the Spirit.—The Seven Spirits of God	92
---	----

CHAPTER V.

HEART, WILL, CONSCIENCE, WISDOM, UNDERSTANDING.

	PAGE
Difficulty of the subject.—Words rendered <i>Heart</i> in the O. T.—Usage and meaning of Lev. —The hardening of the heart; Hebrew words for <i>Hardening</i> .—Usage of the word <i>Heart</i> in the N. T.— Avah , the <i>Will</i> .—Usage and meaning of Chaphets and Ratson .—The will of God in the N. T.—Words used for the <i>Will</i> in Daniel.— Nadav , or voluntary action.— Yaal or volition.—Other words rendered <i>Will</i> .—The <i>Conscience</i> .— Chacam or wisdom.— Bin , or understanding.—Similar words	107

CHAPTER VI.

SIN, WICKEDNESS, TRESPASS, AND GUILT.

Chatha , its general meaning—Its peculiar usage in the Piel form.—How represented in the LXX.— Avah , or Wrong.— Amal , or Travail.— Aval , or Evil.— Avar , or Transgression.— Ra , or Mischief.— Pasha , or Rebellion.— Rasha , or Wickedness.— Ma'al , or Breach of Trust.— Aven , or Vanity.— Asham , or Guilt.—Words for <i>sin</i> , &c., in the N. T.	127
---	-----

CHAPTER VII.

REPENTANCE, CONVERSION, AND AMENDMENT.

Original meaning of the word Nacham .—Its renderings in the LXX.—Complex ideas connected with it.—Maimonides, Rosenmüller, Beza, Erasmus, and Lucas Brugensis on <i>Penitentia</i> .—The Roman Catholic doctrine.—Repentance according to the N. T.—Other aspects of the word Nacham as illustrated by the LXX and N. T.—Hebrew and Greek words for <i>conversion</i> , <i>amendment</i> , and <i>goodness</i>	144
--	-----

CHAPTER VIII.

PERFECTION AND PEACE.

Various words rendered ' <i>Perfect</i> ' in the O. T.—Usage of Shalam and Thamam .—Idea of <i>Peace</i> in the N. T.—Oneness and Perfection.—Development and maturity.—Christ's perfection, Faultlessness and completeness	157
---	-----

CHAPTER IX.

UPRIGHTNESS, FAITH, AND HOPE.

Meaning and usage of Yashar .—Its Greek representatives in the N. T.— Thamam , or integrity.— Tsadak , or righteousness.— Mishpath , or judgment.— Aman , truth or faithfulness.—Hebrew words rendered <i>trust</i> .— Bathach , to confide in.—Words rendered <i>hope</i> .—Distinction between faith and trust.—Christian <i>faith</i> , <i>trust</i> , and <i>hope</i>	167
---	-----

CHAPTER X.

GRACE, PITY, LOVE, AND MERCY.

Words rendered <i>grace</i> in the O. T.— Racham , or pity.— Ahav , or love.—Other words rendered <i>love</i> .— <i>Love</i> , according to the N. T.— Chesed , or mercy.—Meaning of chasid , usually rendered <i>saint</i> .—How represented in the N. T.	177
--	-----

CHAPTER XI.

REDEMPTION AND SALVATION.

	PAGE
The Divine intervention on behalf of man supported by analogy.— Gaal , to redeem.—Its spiritual application.— Padah , to deliver.—Redemption, according to the N. T.—The idea of <i>Purchase</i> in the N. T.— Yasha' , to save.—Its fulness of meaning in the Prophets.—Other words rendered <i>Save</i> in the O. T.—Aspects of Salvation in the N. T.	191

CHAPTER XII.

ATONEMENT, FORGIVENESS, AND ACCEPTANCE.

The call made by man's sin upon the attributes of God.—Meaning of the word Caphar .— Capporeth , or the mercy-seat.—Ideas set forth by the word <i>atonement</i> .—Other renderings of Caphar .—Its Greek representatives.—The <i>vicarious</i> nature of Christ's sufferings.— <i>Reconciliation</i> .— Salach , to forgive.—Forgiveness, according to the N. T.— Nasa , to bear.—Its representatives in the N. T.—Hebrew words rendered <i>acceptance</i> .— Ratsah ; its meaning and usage.— <i>Acceptance</i> , according to the N. T.	205
--	-----

CHAPTER XIII.

CLEANSING, WASHING, SPRINKLING, AND BAPTISM.

God's purity.—Man impure through sin.— Thahér , to cleanse.—The case of the leper.—Other cases of cleansing.—Moral application of the word.—Cleansing, according to the N. T.—Words for <i>Washing</i> in the O. T.— Cavas , to wash garments, and Rachats , to wash the body.—Moral application of the words.—Washing, according to the N. T.— Barar , to make clean.—Words signifying internal purity.—Hebrew words for <i>Sprinkling</i> .— <i>Baptism</i> . Usage of the word in the LXX and N. T.—Conclusions as to the administration of the rite	230
---	-----

CHAPTER XIV.

JUSTIFICATION, INNOCENCE, AND IMPUTATION.

Ideas connected with the word <i>Justification</i> .—Usage of the verb Tsadak .—Renderings in the LXX.—Passages in which the word <i>Righteousness</i> occurs in the O. T.—Sacrifices of righteousness.—Aspects of <i>Righteousness</i> in the O. T.—Its meanings in the N. T.— <i>Justification</i> , according to the N. T.— Nakah , to be clean.— Chashav , to impute or reckon.—Its theological meaning.—Its representative in the N. T.	254
---	-----

CHAPTER XV.

SANCTIFICATION, HOLINESS, CONSECRATION, ANOINTING.

Usage and meaning of Kadash .—Words marking <i>Consecration</i> , <i>Dedication</i> , and <i>Ordination</i> .—Usage of <i>ἀγιάζω</i> and cognate words in the N. T.— Mashach , to anoint.—Christ, the Anointed King.—Anointing, as applied to Christians.—The anointing of the sick	283
---	-----

CHAPTER XVI.

OFFERINGS, SACRIFICES, AND ALTAR.

The Jewish offerings typical.— Korban , or offering.— Nagash , to draw near.—Representative words in the N. T.— 'Olah , the ascending-offering.—Its meaning illustrated from the N. T.— Minchah , the meat-offering.— Zevach ,

the sacrifice, or communion feast.—The altar.—Sacrifice and altar in the N. T.
 —Remarks on Heb. **13.** 10.—'**Asah**, to offer or do.—Relation of the Lord's
 Supper to the Sacrifice of the Passover.—**Shachath**, to slay.—**Pasach**, the
 Passover.—**Shelem**, the restitution-offering.—**Chattah**, the sin-offering.—
 The same in the N. T.—**Asham**, the guilt-offering.—**Ishah**, the fire-offer-
 ing.—**Nesec**, the drink-offering.—*Incense*.—The free-will offering.—The wave
 and the heave-offering 297

CHAPTER XVII.

WORD, LAW, COMMANDMENT, CHARGE, COVENANT.

Revelation regarded as *the Word of the Lord*.—Modes of expressing *the Word* in
 the O. T. and the N. T.—Hebrew names for *Law*; for *Commandments*.—Terms
 used in the 119th Psalm.—The *Law* and *Commandments* in the N. T.—The
 words for *Covenant* in the O. and N. T. 324

CHAPTER XVIII.

WORSHIP, PRAY, PRAISE, PREACH, TEACH.

Words used for *Worship*.—**Shachah**, to *prostrate oneself*.—Worship rendered
 to Christ.—Other references to *Worship* in the N. T.—Hebrew and Greek
 words which express *Prayer*, *Praise*, and *Blessing*.—**Bashar**, to evangelise, and
Kara, to proclaim.—Ecclesiastes, or the *Preacher*.—Preaching in the N. T.—
 Words used to express *Teaching* 341

CHAPTER XIX.

TEMPLE, TABERNACLE, CONGREGATION, CHURCH.

Hebrew and Greek words for *Temple*, *Sanctuary*, and *Tabernacle*.—The Feast of
Tabernacles.—**Kahal**, its meaning and usage.—'**Adah**, the *Congregation* or
Testimony.—The Tabernacle of the Congregation.—The Holy Convocation.—
Ecclesia and *Synagogue*.—Church organisation.—Other senses of *Ecclesia* . . . 359

CHAPTER XX.

PROPHET, PRIEST, ELDER, MINISTER.

Hebrew names for a *Prophet*.—**Chozeh**, or the Seer.—**Cohen**, or the Priest.—
zacén, or the Elder.—The 'Ancients.'—Christian *Presbyters*.—**Shereth**, or
 the Minister.—Representatives.—'**Eved**, or the Servant in the N. T. . . . 377

CHAPTER XXI.

KING, JUDGE, CONDEMN, PUNISH, REVENGE.

Hebrew words representing *Royalty*, *Rule*, and *Judgment*.—The judicial and the
 administrative offices.—Meaning of **Shaphath**.—*Judgment* and *Condemnation*
 in the N. T.—Words used for *Punishment* and *Vengeance*, in the O. T. and N. T. 393

CHAPTER XXII.

HEATHEN, NATION, PEOPLE, TRIBE, FAMILY.

Goim, or Heathen.—'**Am**, or People.—Other words rendered *People*.—Distinc-
 tion between *ἔθνος* and *λαός* in the N. T.—The expression 'all nations.'—
 Words for *Tribe* and *Family* 405

CHAPTER XXIII.

LAND, EARTH, WORLD.

Adamah, or Soil.—Passages in which it has been rendered *Earth*.—Distinction between **Adamah** and **Erets**.—Other words rendered *Earth*.—*Earth* and *Land* in the N. T.—Words for *World* in the O. T. and N. T. 412

CHAPTER XXIV.

HEAVEN, HOST OF HEAVEN, FIRMAMENT.

Words for *Heaven* in the O. T. and N. T.—‘The Queen of Heaven.’—The Host of Heaven.—The *Firmament*: ideas conveyed by the Hebrew and the Greek words 418

CHAPTER XXV.

DESTROY, PERISH.

Words used to express *Destruction*.—Meaning and usage of **Avad**, **Shachath**, **Shamad**, and **Charam**.—Representatives in the N. T.—The extermination of the Canaanites 425

CHAPTER XXVI.

THE GRAVE, HELL, DEATH.

Passages in which **Sheol** occurs.—Meaning of the word.—References to **Hades** in the N. T.—Notes on passages in the N. T.—Hebrew words which express *Death*.—**Rephaim**.—‘Thou shalt surely die.’—Peculiar use of the word *Death* in the N. T.—Relationship between sin and death.—The Second Death 443

CHAPTER XXVII.

SATAN, TEMPTER, SERPENT.

Existence and influence of evil spirits.—Meanings of the word **Sair**, **Shed**, and **Satan**.—The words *Satan*, *Devil*, and *Demon* in the N. T.—Hebrew words which signify *Temptation*.—Conclusion as to the meaning of the words.—Their Greek equivalents.—Hebrew names for the *Serpent* and the *Dragon* 455

CHAPTER XXVIII.

WITCH, DIVINER, FAMILIAR SPIRIT, MAGICIAN.

Ancient and Modern Spiritualism.—**Cashaph**, or the Witch.—**Kesem**, or the Diviner.—**Ob**, or the Familiar Spirit.—The Witch of Endor.—**Id'oni**, or the Wizard.—**Chartummim**, or magicians.—**Gezar**, or the Soothsayer.—Other words of similar import 471

CHAPTER XXIX.

IDOL, TERAPHIM, GROVE, HIGH PLACE.

Man's tendency to materialism.—Hebrew words for *Idols*.—‘Abomination’ in the N. T.—Usage and meaning of **etsev**.—Hebrew and Greek words signifying *image* or *similitude*.—Other words referring to idolatry.—Fulke and Martin's controversy on the word *image*.—**Mitsvah**, or the Pillar.—The **Chamonim**.—**Asherah**, or the Grove.—**Bamah**, or the High Place.—The *Teraphim* 448

CHAPTER XXX.

ETERNAL, EVERLASTING, THE AGE TO COME.

	PAGE
The word ' ad , and its Greek renderings.— Netsach , or ' <i>Utterly</i> .— Tamid , or ' <i>Perpetually</i> .— Orec, Dor, Kedem, Yom, Eth, 'Olam , N. T. representatives of these words.—The Age to Come	495

INDEX OF SUBJECTS	507
„ HEBREW WORDS	511
„ GREEK WORDS	513
„ TEXTS	515

SYNONYMS

OF THE

OLD TESTAMENT.



CHAPTER I.

ON THE STUDY AND THE TRANSLATION OF THE SCRIPTURES.

§ 1. Doctrinal controversies not caused by Protestantism; § 2. But mainly originated by want of accuracy in the interpretation of Scripture.—§ 3. Use of the Bible for the uneducated.—§ 4. Its world-wide circulation defended.—§ 5. The Scriptures, as we now possess them, a standard of doctrine amongst all Churches.—§ 6. Theological precision of the Hebrew O. T.—§ 7. The present volume intended to illustrate this precision and to exhibit its bearing on the N. T.—§ 8. Peculiarities of the Hebrew language, and wealth of its synonyms.—§ 9. Value of the LXX as a connecting-link between the Hebrew O. T. and the Greek N. T.—§ 10. The languages spoken by the Jews in our Lord's time. Note on St. Matthew's Gospel.—§ 11. Principles to be borne in mind by translators of the Scripture.—§ 12. Our Lord's mode of quoting and interpreting the O. T.—§ 13. Illustrations of the foregoing views as applied to (a) 2 Thess. **3.** 5, (b) 2 Thess. **1.** 11, (c) Acts **2.** 27.

§ 1. THE CONTROVERSIES which exist in the Christian Church are a source of trouble and perplexity to every thoughtful mind. It might naturally be supposed that those who profess to follow one and the same Master, to venerate one and the same Book as the final court of appeal in matters pertaining to religion, would agree on all questions of faith and ecclesiastical order; but this is far from being the case. Roman Catholic theologians have sometimes asserted that Protestantism is the real source of religious dissensions.

inasmuch as it exposes the Scripture to the private judgment of the individual; and they tell us that there would be no differences of opinion among Christians if all were to abide by the teaching of the Papal Church. There are many reasons, however, which may fairly lead us to doubt the propriety of such a solution. In the first place, controversy did not spring up with the Reformation. There were nearly a hundred shades of opinion, more or less erroneous, which had to be contended against in the earliest ages of the Church; and there were as hot discussions on theological questions in the Middle Ages as there are now. Secondly, there are far greater divergences of thought in religious matters among the adherents of the Papacy than the world generally suspects.¹ Thirdly, it is to be observed, that though the modern Church of Rome has laid down in the decrees of the Council of Trent a scheme or basis of doctrine according to which all Scripture is to be interpreted, yet she has never ventured to publish an infallible commentary which should explain all the hard passages of Scripture. Thus even under Roman rule the door of controversy is practically left open. There were expositors of the Scripture in the Church of Christ long before men were divided into Roman Catholics, Greek Church, and Protestants. Which of them shall we follow? Shall it be Origen or Chrysostom? Jerome or Augustine? The answer which the Church of Rome, in common with all other Churches, has to give is, that no interpretations of Scripture by an individual, however learned, are to be regarded as infallible; all that can be done by the authorised leaders of the Church is to indicate a certain line of faith, ecclesiastical order, and practice, according to which the Bible ought to be interpreted, and by which all commentators ought to be guided and tested.

¹ Jeremy Taylor, in his *Liberty of Prophesying*, gives an almost interminable list of the differences of opinion which have existed in the Church of Rome.

In accordance with this view, one of the most learned of Roman Catholic divines, Cardinal Cajetan, says, that if a new sense be discovered for a text, though it is opposed to the interpretation of a whole torrent of sacred doctors, it may be accepted, provided it be in accordance with the rest of Scripture, and with the teaching of the Church.¹ To Scripture alone, he adds, do we reserve this authority, that we believe a thing *to be so* because it is *written so*; a new sense of Scripture is not to be opposed merely because it is new, and if it falls in perspicuously with the text and context, let praise be ascribed to God who has not tied down the exposition of the Scriptures to the interpretations of the ancient doctors, but to the sacred writings themselves, subject only to the censorship of the Church Catholic.²

¹ Cajetan, *Præf. in Pent.* The original passage is as follows:—‘Si quando occurrerit novus sensus Textui consonus, nec a Sacra Scriptura nec ab Ecclesiæ doctrina dissonus, quamvis a torrente Doctorum sacrorum alienus, æquos se præbeant censores. Meminerint jus suum unicuique. Solis Scripturæ Sacræ autoribus reservata est hæc autoritas, ut ideo credamus sic esse, quia ipsi ita scripserunt: alios autem, inquit Augustinus, ita lego, ut quantalibet sanctitate doctrinaque præpolleant, non ideo credam sic esse, quia ipsi ita scripserunt. Nullus itaque detestatur novum Scripturæ sensum, ex hoc quod dissonat a priscis Doctoribus; sed scrutetur perspicacius Textum ac contextum Scripturæ; et si quadrare invenerit, laudet Deum, qui non alligavit expositionem Scripturarum Sacrarum priscorum Doctorum sensibus, sed Scripturæ integræ sub Catholicæ Ecclesiæ censura.’ Cardinal Pallavicini (*Hist. Conc. Trid.* vi. 18) discusses the view thus boldly enunciated by his brother Cardinal—a view by no means generally approved of—and says that it is not contrary to the decrees of the Council of Trent, as they simply declare heretical any doctrine or exposition which is opposed to the universal teaching of Fathers, Popes, and Councils.

² It would be beyond the aim of the present work to discuss the relationship which exists between the Church and the Bible. Certainly the teaching, creeds, liturgies, and general spirit of the Church ought to be in accordance with the Scripture. If they are not, they cannot be right. No doctrine of Development can be accepted which would tend to throw discredit on the teaching of the New Testament. This point is admirably laid down in Articles VI., XX., and XXI. of the Church of England. The fact that the Church is a witness and keeper of Holy Writ is sometimes set forth as a reason why her teaching ought not to be criticised by reference to its pages. But this is a fallacy unworthy of those who advance it. As the flaws in the candlestick may be detected by the light of the candle which it holds, so may the dogmas, formularies and ceremonies of the Church be checked and reformed from time to time by a wise and reverent comparison with the teaching of Scripture.

§ 2. It would be utopian to anticipate a time in which all Christians will be of one mind in matters of faith and practice—at least under the present dispensation. It has been constantly remarked that our beliefs are affected by physical temperament and education, by the occupations of our life, and by the nature of our intercourse with men and books. We bring these things with us to the study of the Bible, and they give a certain colouring to truth in the course of its assimilation with our nature. In this matter, as in all others, God is only acting in accordance with the general laws which He has imposed upon the receptive faculties of man.

Whilst, however, it is of the utmost importance that we should bear this in mind, we are none the less bound to aim at reducing our differences to a *minimum*. The Lord's prayer for unity (John 17.) calls us imperatively to take such a course. The Apostle Paul also presses this point specially upon our attention when he says (Phil. 2. 2), 'be like-minded, having the same love, being of one accord, of one mind.' How is such an exhortation as this to be fulfilled? First by recognising the points of *union* which exist among us, which are much more numerous than we sometimes suppose; and secondly, by carefully tracing our differences to their real sources. As we follow out this latter line of inquiry, we shall see with increasing clearness how numerous are the causes which contribute to bring about the diversities of view which we so much regret. Not only are there great varieties of temperament, giving a distinctive hue to each man's creed, but also he inherits many views from his parents; he is affected by the ecclesiastical body to which he belongs; he is biassed by his tastes, his studies, and his pursuits,—by the importance he attaches to particular texts, and by the weight he assigns to *historical* Christianity which has grown up through the lapse of ages into an elaborate and almost

stereotyped form, as compared with the *primitive* Christianity sketched in the N. T. But, in addition to these and such-like points, it will be found that our religious differences are in a large measure owing to the vagueness with which we read and interpret the Bible. So far from this sacred book being a cause of contention among us, it will be found that the more thoroughly we study it in a right spirit and on just principles of interpretation, so much the more closely shall we draw near to one another in faith and life.

It is to the last-named point—not the *quantity* but the *quality* of our reading—that attention is specially directed in the present volume.

§ 3. The Bible is to be regarded in two aspects. It has its use for the unlearned and its use for the teacher. The Old Testament tells the story of God's dealings with man from the Creation to the days of Abraham, from Abraham to Moses, and from Moses to the Captivity, in language which sets the main facts of the case plainly before the most unlettered. The New Testament likewise unfolds the love of God, as it has been manifested in Christ toward the poor, the fallen, and the whole world, in terms which come home to every heart. The little child and the untaught man will find many hard words, many puzzling arguments, many allusions to Eastern customs and to points of contemporary history of which they know nothing; but they will also find certain solid facts which they can grasp, and they will meet with living words which will arrest their attention and cause them to regard God in a new light. As they read on they will learn not only that there is indeed a God who made them, who sustains them, but also that He has a fatherly regard for their welfare. The simple student may thus become a theologian in the true old sense of the word, though ignorant of what modern writers sometimes call theology: he may attain that loving and reverential disposition towards his

Maker and Redeemer which is described as 'the beginning of wisdom,' though knowing nothing of the Early Fathers or of the German School of Thought.

It has been held in all ages of the Church that the humble and devout reading of the Scriptures is one of the most profitable sources of growth in godliness; and nothing but the exigencies of controversy can have led the authorities of the Church of Rome to discourage the circulation and study of the Bible, even in their own authorised versions, indicating thereby their opinion that it is a dangerous book, and one not to be trusted in the hands of the people.¹

Jerome, the prince of translators, and a 'churchman' of the highest order, speaks with no uncertain sound on this point. So does Augustine; and so do Chrysostom, Ambrose, Basil, and the leading fathers of the early church. They knew that 'as the body is made lean by hunger and want of food, so is the soul which neglects to fortify itself by the Word of God rendered weak and incapable of every good work.'²

§ 4. It may, however, be said that the reading of the Scriptures should at any rate be confined to those who are previously instructed in Christianity. This point has often been pressed with much force against those zealous Protestants who seek to circulate the Scriptures in India and

¹ No translation of the Bible can be circulated with the sanction of the Papacy unless it be made from the Latin Vulgate, and be accompanied with notes taken from the 'Catholic doctors;' and even then no layman is (theoretically) permitted to read it unless he have a licence from his priest. The practical consequence of these steps has been that the Bible is almost an unknown book among the Roman Catholic laity.

² Augustine. Compare the words of Ambrose, '*omnes ædificat scriptura divina*.' The acrimony with which the circulation of the Scriptures has been opposed by the Popes and their subordinates since the days of the Reformation presents a painful contrast with the earnest exhortations of such men as Jerome and Augustine. The cases of the Madiari and Matamoros are still in everybody's memory, and similar instances of persecution for reading the Bible might be cited from France, Belgium, Portugal, Mexico, and wherever the Roman Church has been able to assert itself. Amongst modern defences of Bible reading, see *Réponse de quelques Membres de l'Église Réformée au Mandement de Mgr. l'Archevêque de Toulouse*, 5th ed. 1838.

elsewhere, even among those who have not been converted and baptized. But this objection is not valid, either theoretically or practically. Theoretically the Bible is a book for mankind because it contains the history of God's dealings with the whole human race, and there is nothing in its pages which calls the Church to restrict its circulation. Practically also it is found that the Scriptures in the mother tongue have penetrated further than the living voice of the missionary, and in hundreds, nay probably thousands, of instances they have been the means of leading men to the knowledge of God. The Reports of the British and Foreign Bible Society and the records of the various missionary societies abundantly testify to this point. A more independent writer, however, may be cited; and his words deserve to be well weighed.

‘It is not easy (says Sir Bartle Frere, formerly Governor of Bombay) to estimate the exact effect produced by the general cheap circulation of the Christian canonical books and other literature, apart from the preaching and *viva voce* explanations of the missionaries; but anyone who is at the pains to inquire will speedily be satisfied that the effect is so considerable as almost to justify the expressions of those who talk as if nations could be evangelised simply by the circulation of the printed Scriptures.

‘Missionaries and others are frequently startled by discovering persons, and even communities, who have hardly ever seen, and perhaps never heard, an ordained missionary, and who have nevertheless made considerable progress in Christian knowledge, obtained through the medium of an almost haphazard circulation of tracts and portions of Scripture.

‘In one instance, which I know was carefully investigated, all the inhabitants of a remote village in the Deccan had abjured idolatry and caste, removed from their temples the idols which had been worshipped there time out of mind, and agreed to profess a form of Christianity which they had deduced for themselves from a careful perusal of a single Gospel or a few tracts. These books had not been given by any missionary, but had been casually left with some clothes and other cast-off property by a merchant, whose name even had been forgotten, and who, as far as could be ascertained, had never spoken of Christianity to

his servant, to whom he gave at parting these things, with others of which he had then no further need.

‘That an inquisitive and intelligent though very simple people, who have few books of their own, and whose recognised indigenous teachers rarely attempt any very earnest instruction in their own religion, should readily read anything that came in their way regarding the religion of their rulers, is not more than might be naturally expected. But we must go to countries in the condition of India and China at this moment to see at work the process of elaborating from a few tracts so read, a system of theology powerful enough to set aside an ancient and well-established creed. The process is no new one; but it is only rarely, or at a special crisis in the intellectual life of a nation, that such a phenomenon is to be observed.’¹

With such a statement as this before us,—and similar testimonies might readily be produced,—we may safely affirm that the reading of the Scriptures, even in an imperfect translation, is calculated, under God’s blessing, not only to edify and instruct the Christian, but also to awaken new and holy convictions in the hearts of those with whom the ministers and missionaries of the Church have never come into personal contact.

§ 5. But the Bible is also the text-book for the theological teacher, and the final court of appeal on all religious questions. Even the Church of Rome, though putting her ecclesiastical traditions on a level with the Scripture, generally seeks to obtain the sanction of God’s word for her teaching, and never professedly holds any doctrine which, according to her interpretation, is positively opposed to the Bible. To this book, then, all churches and denominations turn for support; and whatever our view of inspiration may be, we practically take its *words* as the basis of our teaching and as the standard of our orthodoxy.

It would be quite beside the present purpose to discuss theories of inspiration, to attempt a solution of the various

¹ Essay on Missions in a volume entitled *The Church and the Age*, Murray, 1870.

questions which relate to the Canon, or to weigh the authority of different texts, MSS., and readings. Suffice it to say that, with regard to the Old Testament, it is generally allowed that the text as now received, with the punctuation and accentuation¹ which represent the traditional way of reading it in early times, may be taken as *substantially* the same as that which existed when our Lord gave the weight of his authority to 'the Scriptures.' Several hundred Hebrew MSS. have been brought to light in modern times, and by their aid the Received text might be considerably amended; and the result would probably be a far greater approximation to the readings contained in the New Testament, the LXX, the Samaritan Pentateuch, the Peshito Syriac, and the Latin Vulgate.² The emendations, however, which would thus be introduced, though very numerous, and often of the deepest interest, would not affect the body of the book. With regard

¹ By *punctuation* is here signified, not the marking of pauses in the sense, but the determination of the vowel sounds. Supposing that in some old English inscription we met with the abbreviated word BRD, we might have to determine whether it stood for BREAD, BIRD, BARD, BEARD or BOARD. This we could usually do by means of the context; but there might be doubtful cases, and if such existed we should be glad to know how the word had been understood by others in past times. Thus tradition would come in to aid our reasoning powers, though, after all, tradition itself might sometimes be at fault. This just illustrates the case of the Hebrew points. They were added to MSS. somewhere about the fifth century after Christ, in order to perpetuate the traditional mode in which the Hebrew words of the Bible used to be pronounced. Generally speaking, they are undoubtedly right; but they are not infallible, and sometimes they are capable of correction by means of MSS. and early versions. The case of the word *bed* for *staff*, in Gen. 47. 31, is the most familiar sample of the existence of two traditional modes of giving vowel sounds for a word whose consonants are the same.

The *accents* mark the tones, the emphasis, and the pauses in Hebrew, and thus they too at times affect the sense and even the division of the verses.

² Kennicott's two Dissertations, his Introduction to the Hebrew Bible which he edited, and the posthumous volume of his criticisms, abound in proofs of this assertion. He may have been led to speak too strongly against what he conceives to be the wilful corruption of the text by the Masoretic Jews, but he has conferred a benefit by his labours upon both Jew and Christian, which, alas! neither the one nor the other has yet learned to appreciate. Döderlein and Meisner's Critical Hebrew Bible contains the most convenient collection of readings from Kennicott's and De Rossi's MSS.

to the New Testament we also have *substantially* in the Received Text the writings which were received as authoritative in the early church. Here again there exist plentiful materials for amending the text, through the discovery of many ancient MSS., and through the collation of ancient versions of the quotations to be found in the writings of the early Fathers; but after all had been done that could be done the book would remain very much the same as it is now.

We may, therefore, take the Hebrew and Greek text of the Bible as it exists in the hands of every scholar as a sufficiently fair representative of the Scriptures; and whilst we bless Him through whose Providence it has been so wonderfully preserved to us, we are bound to remember the cause for which this care has been exercised—namely, that we may return again and again to the sacred text, and correct our fickle and fallible thoughts and teachings by means of its unchanging utterances.

§ 6. The more closely we study the Hebrew Bible, the more we shall be struck with the uniform precision with which doctrinal terms are used throughout its pages. However we may choose to account for this fact, its practical bearing is manifest. If the Hebrew Scriptures use theological terms with marked exactitude, translations made from them are plainly missing something of Divine truth unless they do the same. Nor can it be denied that the more accurately the original words are rendered, and the more fully their usage is ascertained by us, so much the nearer shall we be to unity.¹ The truth, whilst it makes us *free*, will also make us *one*.

§ 7. With a view to the illustration and confirmation of

¹ The rule that each word of the original shall always have the same rendering is not to be pressed too far, but in argumentative and doctrinal passages it is very important. It would be easy to name a hundred passages, even in our Authorised Version, which have seriously suffered through the neglect of this principle.

this point, four questions are considered in the following discussions:—

First. What is the original meaning, and what the general usage of Hebrew words which have been selected by the inspired writers to convey the leading theological, moral, and ceremonial ideas of the Old Testament?

Secondly. How far have the distinctions between these words been retained in our own Authorised Version?

Thirdly. What Greek words are generally adopted in the Septuagint to represent the Hebrew terms above specified?

Fourthly. How far ought the original meaning and usage of the Hebrew words to affect or to determine the rendering of their Greek representatives when these reappear in the New Testament?

The importance of these inquiries will at once be perceived. The opinion formerly held by some scholars, that all Hebrew words are equivocal, is now generally regarded as an exaggeration; and, although there are differences of opinion as to the meaning of some words, the dictionaries of such men as Gesenius and Fürst, being the embodiment of Jewish tradition confirmed and checked by investigations into cognate languages, give us a fair general idea of the meaning of the roots. This, however, is not enough. The Bible being regarded as a statute book among Christians, the exact shade of meaning to be given to each Hebrew word ought, if possible, to be ascertained; and this can only be effected by *an induction of instances* leading to a definite conception of the sacred usage in each case.¹ When this has been discovered,

¹ The Founder of Inductive Science has not neglected to remind us that its principles are applicable to the study of the Bible. He urges an inquiry into 'the true limits and use of reason in spiritual things,' which would 'open men's eyes to see that many controversies do merely pertain to that which is either not revealed or

the student is naturally led to inquire how far the sense thus arrived at has been represented and retained in the Authorised Version. The same question is also to be raised with reference to the Septuagint, not as a matter of mere antiquarian curiosity, nor only because this venerable translation ought to have great weight from its age and character, but more especially because of its importance in relation to the Greek of the New Testament.

§ 8. In making a translation of the Bible, it is impossible at first to find words which adequately represent some of the ideas which it contains; and there must always be a risk of considerable misunderstanding for a time. It is only gradually that the peculiar Bible usage of a word becomes engrafted into a national language. This observation may be illustrated both from English and from other languages; and it has been noticed that the more *formed* a language is at the time the translation is made into it, the greater is the difficulty of diverting words from their general use to the sacred purposes of the Bible.¹ The Hebrew language, though poor in some words, is rich in others, and probably no better language could have been selected for the purpose of preparing the way for the redeeming work of Christ. Its variations of voice give shades of meaning which cannot be found in the Indo-European languages. Its definite article, the way in which genders are marked in the verb as well as in the noun, its mode of marking emphasis and comparison, the gravity and solemnity of its structure, the simplicity of its tenses, the massive dignity of its style,

positive, and that many others do grow upon weak and obscure inferences or derivations;’ he calls men to investigate the Scriptures themselves instead of resting in Scholastic Divinity, because ‘the more you recede from the Scriptures by inferences and consequences, the more weak and dilute are your positions;’ and he extols ‘positive divinity, collected upon particular texts of Scriptures.’ — Bacon’s *Advancement of Learning*, last chapter.

¹ See Rhenius on the principles of translating the Bible.

the picturesqueness of its idiom—these and other points make it peculiarly fitting as a vehicle for expounding the ways of God with man.

The original meanings of Hebrew religious words may sometimes be ascertained by an observation of their usage in reference to non-theological subjects, and may in other cases be illustrated by references to the Syriac, Arabic, and Ethiopic languages. It has often been observed that they are of peculiar interest. Indeed, it is quite a lesson in moral philosophy to take a Hebrew dictionary, and trace the gradual growth of meaning in words as their signification advances from things which are seen and temporal to those which are not seen and eternal. Persons who have made this point a study can well sympathise with the saying of Luther, that he would not part with his knowledge of Hebrew for untold gold.¹

It is not possible that an English translation should bring out all the shades of thought which are to be found in the Hebrew Bible. Thus the play upon words,² which is so frequent in the original, as in the naming of Jacob's sons or in the blessing pronounced upon them by their father, can

¹ 'Hac quantulacunque cognitione infinitis millibus aureorum carere nolim' (*Prol.* in Ps. 45). Mr. Craik, in his little work on the Hebrew language (Bagster), gives a few apt illustrations of the original meanings of its words. 'It has been well observed,' he says, 'that the original notions inherent in the Hebrew words serve to picture forth with remarkable distinctness the mental qualities which they designate. Thus, for instance, the usual term for "meek" is derived from a root which signifies to afflict. The usual term for "wicked" comes from a root that expresses the notion of restlessness. A "sinner" is one who misses the mark. To "delight" in anything is literally to bend down towards it. The "law" is that which indicates the mind of God. "Righteousness" is that which is perfectly straight. "Truth" is that which is firm. "Vanity" that which is empty. "Anger" is derived from a root meaning to breathe, quick breathing being a sign of irritated feeling. To "trust" is to take shelter under, or to lean upon, or to cast oneself upon. To "judge" is radically to smooth or make equal.'

² A large number of instances of *paronomasia* will be found at the end of Canon Wilson's *Hebrew Concordance* (Macmillan).

rarely be reproduced in another language. Such distinctions as exist between the rest which means cessation (*sabbath*) and that which signifies repose (*noah*), or between the fear which signifies terror and that which marks respect, are often through sheer necessity left unnoticed by translators. Again, who would have supposed that three Hebrew words are rendered window in the account of the Deluge, three rendered sack in the story of Joseph's brethren in Egypt, three rendered leaven in the account of the Passover, three rendered ship in the first chapter of Jonah, and five rendered lion in two consecutive verses of Job (4. 10, 11)? There are many other curiosities in Hebrew which cannot be reproduced, such as the strange fact that the same word is sometimes used not only in different senses, but even with flatly contradictory meanings. For example, one word signifies both to bless and to curse; the same is the case with words signifying to redeem and to pollute; to join and to separate; to afflict and to honour; to know and to be strange; to lend and to borrow; to sin and to purge; to desire and to abhor; to hurt and to heal. Again, how much significance lies in the circumstance that a common word for buying and selling also means corn, that a name for money also means a lamb, that the general word for cattle is adopted to signify possession, and that the common name for a merchant was Canaanite.

As an illustration of the richness and variety of the Hebrew language, it may be mentioned that seven different words are rendered black in the Authorised Version; there are eight words for an axe, for an archer, for a hook; nine are rendered wine; twelve words stand for beauty, and the same number for body; thirteen for light, for bough, and for hand; fourteen are rendered dark; sixteen are rendered anger, and chief; eighteen are rendered fear;

twenty are rendered bind, and cry. The words afraid or affrighted stand for twenty-one Hebrew words; branch for twenty-two; deliver for twenty-five; cover for twenty-six; gather for thirty-five; cut for forty-two; come for forty-seven; destroy for fifty-five; break for sixty; cast for sixty-one; bring for sixty-six; go for sixty-eight; and take for seventy-four.

Such facts as these may well lead the Biblical student to inquire whether there may not be important distinctions between Hebrew words which are used to express theological, moral, ceremonial, or ecclesiastical ideas.

§ 9. Passing from Hebrew to Greek, we may take as our starting-point the remark of a scholar, lately deceased,¹ that the Christian revelation must be regarded as *Hebrew thought in Greek clothing*. No single language is capable of setting forth adequately the unsearchable riches of Christ; but God has mercifully revealed his truth in *two* languages, and has so combined these two, that we get in the New Testament not mere ordinary Greek, such as might be found in Plato or Demosthenes, but Greek of a peculiar kind, each word of which conveyed to the *Jewish* mind an idea which the Hebrew Old Testament had originated.

This we owe in great measure to the fact that the *Septuagint* was in constant use among the Jews in our Lord's lifetime, and was evidently a familiar book to those who wrote the New Testament.

Very different estimates have been formed respecting the value of the LXX by various writers. In the early days of Christianity both Jews and Christians were inclined to regard it as a work of inspiration; and most of the early versions of the Old Testament were made from it. But when the Jews found that it was so freely quoted and so much used by

¹ Professor Duncan. Cappellus expressed the same sentiment in almost the same words.

Christians, they took refuge in the assertion that it was not a faithful translation; and on this account the Greek versions of Theodotion, Aquila, and Symmachus were made. It was too late, however, to disparage a version which had been prepared before the days of controversy between Jew and Christian had begun; and the charges made against it were really the means of confirming its value, for Jerome was led to make his version from the Hebrew, partly at least that Christians might see that both Hebrew and Greek practically taught the same truth.

Modern critics have sometimes run to extremes in dealing with the LXX. Isaac Voss held that it was inspired; Cappellus, Munster, and Buxtorf attached but little value to it; Morinus respected it highly, but was inclined to correct it by the Latin Vulgate. Perhaps the fairest estimate of its value is to be found in the work of Hody on early versions, and in the criticisms of Kennicott.

This early Greek translation is, indeed, of the greatest value to the Biblical student, partly because it contains certain readings of importance which are not to be found in the existing Hebrew Bibles; partly also, because its renderings, though often free and paraphrastic, and sometimes even illiterate and unintelligible, frequently represent the traditional sense attached to the sacred text among the Alexandrian Jews. But, after all, the main value of the LXX lies in this, that it represents in a great measure the Greek religious language of many of the Jews of our Lord's time, and by its pages the Greek of the New Testament may be illustrated at every turn. Those who have access to Grinfield's Hellenistic Greek Testament or any similar book, are aware that there is hardly a verse in the New Testament the phraseology of which may not be illustrated, and to some extent explained, by reference to the LXX. This fact, which is allowed by all students, has, nevertheless,

hardly received that full attention from translators which it deserves. The idea that the LXX is often an indifferent authority from a literary and critical point of view, has caused them to neglect its study,¹ whereas it ought to be regarded as a sort of dictionary in which every New Testament word and phrase ought to be looked out,² in order that its usage in Judæo-Greek might be ascertained. Philo is good, Josephus is good, but the LXX is best of all; both because of its subject-matter, and because of the influence which it exercised over the Jewish language.

It has often been remarked how much the English language now owes to the Authorised Version of the Bible. Many English words and phrases used in tracts and sermons, and other religious writings, can only be understood by reference to the Bible. The words themselves may sometimes be found in the works of authors who lived before our version was prepared, and also in the writings of many whose acquaintance with religious topics is very limited; but it is to the Bible that we turn for an explanation of such words as *edify*, *justify*, *atonement*, *faith*, and *grace*. These and many other words have been taken out of their ordinary secular usage, and have been adopted for Christian purposes. Little by little the new sense has eclipsed and obscured the old, so that in some cases the latter has vanished altogether. As generations succeed one another, if religious instruction and conversation continues, and if our Bible is not materially altered, biblical language may become still more naturalised amongst us.

¹ Certainly, if the Hebrew original were lost and our translation were made from the LXX, each word being rendered according to classical usage, whilst the substance of the Old Testament would remain the same, we should have a very different (and a very mistaken) idea of many of its details.

² Trommius' *Concordance to the LXX* is becoming a very scarce book, and ought to be reprinted. The Delegates of the Oxford or Cambridge Press would do well to undertake this work, which is beyond the enterprise of a private individual.

What is true in the case of the English language has also been perceived in many other languages;—wherever, in fact, the Bible is much studied. It often happens that missionaries gather their knowledge of a new language, not from native literature, for perhaps there is none, but from a translation of the Scriptures. This forms the basis of their vocabulary, and the standard of their idiom. Mr. Medhurst, in one of his works on China, notices that this was the case in Malacca, where ‘the style of preaching and writing became in consequence very stiff and unidiomatic, and so a new and barbarous dialect sprang up among the professors of Christianity, which was in many instances barely intelligible to the Mahometan population who speak the regular Malayan tongue.’

To take one other illustration of the mode in which a religious language is formed, the reader may be reminded of the vocabulary at the end of Dean Nowell’s Catechism. It contains a list of Latin words and modes of expression peculiar to Christians, and differing from the ordinary classical usage.¹ We find among them the words for *angel*, *apostle*, *flesh*, *believe*, *create*, *crucify*, *demon*, *devil*, *elect*, *gospel*, *Gentile*, *idol*, *justify*, *sanctify*, *mediator*, *minister*, *mortify*, *repentance*, *resurrection*, *sacrament*, *scripture*, *temptation*, *tradition*, and *Trinity*.

Applying these remarks to the case of the Septuagint, and its influence on Judæo-Greek, we may cite the opinion of Father Simon, who points out² that the versions made by the

¹ *Vocabula nostratia, et loquendi formæ Christianorum propriæ, in quibus a communi more verborum Latinorum discessum est.*

² *Critique V. T.* 2. 3. Similar remarks are made by this acute writer in the very interesting preface to his French translation of the New Testament. This work, including the Preface, was translated into English by William Webster, Curate of St. Dunstan’s-in-the-West, and printed by Charles Rivington, in St. Paul’s Churchyard, in 1730. Simon’s rendering of the Greek would be generally regarded as too free, though not so paraphrastic as the version made by De Sacy. Whilst aiming at ‘expressing the pure word of God with all possible exactness,’ he

Jews have been servile renderings, and that style has never been considered in them. ‘The words employed in these versions are not used in the ordinary style; rather the Jews in their desire to give a verbal rendering to the words of the Hebrew text, have formed a certain strange language, which one might call *the language of the synagogue*. The Greek of the Septuagint version, *and even that of the New Testament*, is of this nature. . . . It is this which has led certain learned critics to call it Hellenistic, so as to distinguish it from ordinary Greek.’

The late Dr. Campbell, of Aberdeen, may also be quoted as holding the same opinion. He writes as follows with regard to the Jewish use of the LXX:—

‘In one view their Bible was more to them than ours is to us. It is religion alone, I may say, that influences our regard; whereas their sacred books contained not only their religious principles and holy ceremonies, but the whole body of their municipal laws. They contained an account of their political constitution, and their civil history, that part especially which is most interesting, the lives of their patriarchs, and the gradual advancement of that family from which they gloried to be descended; the history of their establishment as a nation; the exploits, victories, and conquests of their ancestors; the lives and achievements of their kings and heroes, prophets and reformers. Nay more, the Scriptures might just be considered as a collection of the writings, both prosaic and poetical, of all the most eminent authors their country has produced.’ ‘Those words in particular,’ says the same writer, ‘which have been in most familiar use with the old (LXX) interpreters have with their naturalisation among the Israelites acquired in the Jewish usage an infusion of the national spirit. Though the words therefore are Greek, Jewish erudition is of more service than Grecian for bringing us to the true acceptance of them in the sacred writings. Would you know the full import of the words *ἁγιασμός* and *δικαιοσύνη* in the New Testament? It will be in vain to rummage the classics. Turn to the pages of the Old Testament. It will avail little to recur to the Greek roots *ἅγιος* and *δική*. Examine the extent given to the signification of the Hebrew roots *kadush*, and *tsadak*, which have

was the very opposite of a *servile* translator. His remarks on the Greek particles and prepositions, viewed in relation to the Hebrew, are very instructive.

given occasion to the introduction of these Greek terms into the translation of the Seventy.' ¹

The principle thus clearly laid down by Dr. Campbell is one of extreme importance. There cannot be a doubt that he is right in maintaining that the Greek of the New Testament is *Judæo-Greek*, or to use Dr. Duncan's expression 'Hebrew thought in Greek clothing,' being formed by the LXX regarded as an embodiment of that revelation which was made in Hebrew. Not only is the truth of the Old Testament taken for granted on every page of the New, but the very language of the latter has a vital connection with that of the former, the LXX being a natural, or we should rather say a *providential*, bridge spanning the gulf which separated Moses from Christ. Thus, to take a single short book, in the Epistle of St. James we meet with certain Greek words rendered *dispersion, temptation, trial, doubting, first-fruits, respect of persons, Lord of Sabaoth, in the last days, stablish your hearts, justify, double-minded, long-suffering, of tender mercy, faith, spirit, wisdom, the judge*. A Jew trained in the Greek translation of the Old Testament would naturally and almost unconsciously give to these words a peculiar richness and fulness of meaning from their usage in the Law and the Prophets when they appear as the rendering of certain Hebrew words and phrases. Again, such expressions as 'son of perdition,' 'children of wrath,' 'if they shall enter into my rest,' 'by the hand of a mediator,' 'go in peace' (*εἰς εἰρήνην*), 'living waters,' were familiar words to most of them from their youth up.²

§ 10. It may be objected, however, that the use of the LXX

¹ Campbell's *Preliminary Dissertations*.

² Mr. Webster rightly states, in his *Grammar of New Testament Greek*, that the influence of Hebrew on the Greek Testament is lexical rather than grammatical, but he somewhat underrates the bearing of the Hebrew voices, tenses, particles, and prepositions on New Testament Greek. Dr. Delitzsch in the learned introduction to his translation of the Epistle to the Romans into Hebrew (Leipsig, 1870) has some interesting remarks on this subject.

was confined to a small portion of the Jews, that most of them spoke Aramaic, and that we must not therefore press the resemblances between the Greek Testament and the LXX too far. The popular theory certainly is that our Lord and his disciples spoke in Aramaic or Syro-Chaldee,¹ an idea which is usually based on the fact that three or four words of this dialect are found amidst the Greek of the N. T. When Diodati propounded his view that our Lord was in the habit of speaking in Greek, it met with general contempt. De Rossi, no mean critic, controverted this novel view (as it was considered) in a treatise of some learning, though of short compass.² Dr. Roberts in his 'Discussions on the Gospels,' has taken up the subject again, and has upheld the views of Diodati with much skill. His treatise has never been thoroughly answered; yet his arguments do not altogether carry conviction. It is strange that the learned are content to rest in uncertainty about a point of such deep interest. There is probably more to be said on *each* side than has yet been said; but the conviction which a student of the controversy is likely to come to at present is that a large number of the Jews were bilingual: they talked both Syro-Chaldee and Judæo-Greek; and our Lord and his apostles did the same. Whilst, therefore, *some* of the addresses and discourses contained in the Greek Testament must be considered as translations, others may be fairly taken as giving us the *ipsissima verba* of Him who spake as never yet man spake. One thing is certain, that if the Greek Gospels do not give our Lord's original discourses, it is in vain to look to any other source for them. If *they* are not originals, we have no originals. The Peschito Syriac version of the New Testament bears evident

¹ A compound of Babylonian and Syrian, of which there were two or three dialects, e.g. the Galilean, which was ruder than that spoken in Jerusalem. See Walton's *Prolegomena* on this subject; also De Rossi's work, referred to further on.

² *Dissertazioni della lingua propria di Cristo*, Milan, 1842.

traces of having been made from the Greek; so does the early Latin; so do all the other early versions; nor is there any other practical conclusion to be arrived at than this, that the Greek Gospels are to be taken as the inspired transcripts of the words and deeds of the Saviour, written in a tongue which was intelligible to most Jews, to all Greeks, to many Romans, and to the great bulk of people whom the Gospel could reach in the course of the first century.

A difficulty which naturally presents itself here is that the LXX embraces a number of books and fragments for which we find no originals in the Hebrew Bible; if, therefore, its pages mainly represented the Scriptures of the O. T. to the Jews in our Lord's time, it might be supposed that He gave authority to the *Apocrypha*. But was it so? When He said 'Search the Scriptures,' did He mean, Search Judith, Tobit, Bel and the Dragon, and the Maccabees? No. By *the Scriptures* He meant *the Law and the Prophets*, which were read in the synagogue every Sabbath day, and He referred to the Greek interpretation of these Scriptures only so far as they were clear expositions of the Law and the Prophets.

The LXX had certainly received a quasi-authorisation by age and custom in our Lord's time, and perhaps it had been more formally authorised. Father Simon considers that it may have obtained its name from the fact that it was sanctioned by the Sanhedrim, which consisted of seventy members. He remarks that the Synagogue was used not only for a place of religious service, but as a school. It was in this sense called *Beth midrash*, the house of exposition; and whereas the Tahnud prohibited the reading of the law in any language but Hebrew during divine service, the LXX and also the Chaldee Targums were the main basis of teaching in school hours. Thus the Hebrew sacred books constituted the canon, whilst the LXX, so far as its rendering of those sacred books is concerned, became what we may call the Authorised

Version in daily use in the school, and to a certain extent in the family; and its modes of expression would gradually form the religious language of the bulk of the people.¹

§ 11. Those readers who have carefully followed the statements now advanced will understand that the studies of Old Testament synonyms contained in the following pages are not intended to initiate any novel mode of interpreting Scripture, but simply to apply those principles which all students, theoretically at least, hold to be sound.

The translator must deal with *words* before he can render *sentences*. He finds 1860 Hebrew roots in the Old Testament for which he has to discover equivalents. Each of these may have several shades of meaning; and the various senses given to the original word may not exactly tally with

¹ NOTE ON ST. MATTHEW'S GOSPEL.—A possible solution of a long-standing difficulty may be here presented for the consideration of the learned. There is an old tradition that St. Matthew wrote his Gospel in Hebrew; but the opinion of some modern scholars who have subjected the matter to the severest criticism is that it was written in Greek. This view is upheld with much force by Dr. Roberts in his *Discussions on the Gospels*. But, after all, may not some copies of St. Matthew's Gospel have been specially prepared in *Hebrew characters* for those Jews who talked Greek, but did not read it? In the present day we find Greek, Spanish, German, Polish, Persian, and Arabic works (especially Bibles) printed in the Hebrew character. So early as the time of Origen, the Hebrew Scriptures were written in Greek letters. Why, then, should not the Greek Scriptures have been written in Hebrew characters for the benefit of a portion of the Jewish people who would otherwise have been debarred from access to them? Transliteration is very common now. Arabic Scriptures are printed in Syriac characters, Turkish in Armenian, Turkish in Greek, Kurdish in Armenian, Indian languages in Arabic, Malay and even Chinese in Roman. The version which the Caraites especially esteem is a Greek Pentateuch, printed at Constantinople in Hebrew characters. According to the opinion of most scholars, the whole Hebrew Scriptures have been transliterated from Samaritan characters, whilst the Samaritans still retain a text of the Pentateuch in their own character. There would, therefore, be nothing novel or extraordinary in the plan which is here conjectured to have been adopted by St. Matthew or some of his followers, namely, to make copies of the Gospel in Hebrew characters. Any person not versed in the study of Hebrew would naturally suppose, on seeing such a copy, that it was written in the Hebrew language. It is true that such scholars as Origen and Jerome would not be so imposed upon; but there is no proof that either of these learned men had ever held the book in their hand. The solution now proposed is only ventured on as a *possible*, though very *natural*, clue to the problem.

those which are represented by the word adopted as a translation. It is a great help to him to find that the rendering of a great proportion of them has gradually become fixed by a sort of tradition. If, however, fresh light can be obtained either from the context, or from the LXX, or from the general usage of a Hebrew word, and still more if the N. T. can be more clearly rendered through comparison with the LXX, tradition must be sacrificed to truth.

The translator's business is to give the idea which the Jew¹ would have in reading the Old and New Testaments, in as idiomatic a form as possible, but without trenching on the duties of the expositor. A word ought to be translated according to its general usage unless there is some plain reason to the contrary. When a word is capable of being rendered either in a general or in a specific or technical sense, there is much need of caution and judgment; here, however, the shades of meaning represented in the Hebrew *Voice* often come to the help of the translator, the *Piel* being peculiarly a technical or ceremonial *Voice*. Where critics or theologians differ as to the sense conveyed by the original, the translator must content himself by adhering to the most literal or the most natural rendering of the text. Martin Luther departed from this principle when he translated δικαιοσύνη θεοῦ 'the righteousness which is valid before God,'² because, whether this idea might or might not be conveyed by the general teaching of St. Paul, the bare words do not teach it. This is thrusting a theological view into the translation, which ought to be scrupulously avoided, as far as possible. The revisers of the English Bible would be justly censured if they were to translate τοῦτό ἐστι τὸ

¹ It may be objected that some portions at least of the New Testament were intended for Gentile readers; this *may* have been the case, but they were written by Jews, and consequently more or less in the Judæo-Greek diction.

² *Die Gerechtigkeit, die vor Gott gilt.*

σῶμά μου, ‘this represents my body;’ or, ἐν Χριστῷ, ‘by virtue of union with Christ;’ or, ἐξ ὕδατος καὶ πνεύματος, ‘by water, *that is to say*, by the spirit;’ and yet such renderings as these have existed in standard versions.

It is sometimes difficult to decide how far a translator should be rigidly precise in translating all words uniformly. On the one hand, a version might be made over-systematic, as was the case with that of Arius Montanus according to the judgment of good authorities; and, on the other, it may neglect the most ordinary amount of uniformity, thus giving some support to the theory of Cardinal Cajetan, who held that all Hebrew words were equivocal. The English Authorised Version is certainly not so uniform as it ought to be, though far better than many other versions, which seem to have affected variety simply for variety’s sake. Wherever a word has a particular theological, ecclesiastical, or technical sense, one and the same rendering ought to be retained throughout. This course also ought to be followed whenever an argument depends for some of its force and completeness on the use of the same word in its different parts. Numerous instances are given in the following pages of the advantages which will arise from the more strict maintenance of this rule, and of the inconvenience which has arisen from its neglect. On the other hand, it must be allowed that there ought to be a certain ‘elasticity’ in a version; and when a language is rich in synonyms they may well be resorted to, provided the above rules are acted upon.

There is a remarkable consistence in the usage of important words in the Hebrew Bible. Just as all prophecy seems to be framed in accordance with a certain scheme, the germ of which is to be found in the Song of Moses (Deut. 32), so all the moral, theological, and ceremonial terms of the Bible have their sense fixed in the Pentateuch, which is the

birthplace of 'Jewish modes of thought.' The same thing is true to a certain extent with regard to the LXX; and wherever the predominant usage of a word in this translation is plainly established, the sense thus obtained ought to be carried forward, so that the idea indicated by the Hebrew expression for which the said Greek word is a rendering may be incorporated, so far as possible, into the translation of the New Testament. By this means the LXX will secure the continuity of teaching which ought to exist between the Old and New Testaments, and the spirit of the Hebrew language will be breathed into the Greek.

It is needless to add anything here as to the ordinary rules which ought to guide a translator, such as the interpretation of a text by its context; the solution of a hard verse by comparison with a parallel passage which is easier; these are points which the Authorised Version illustrates at every turn. The care with which the Apostles translate, as well as the mode in which they interpret the Scriptures of the Old Testament is well worth examination; though there is some difficulty, owing to the fact that in many of the passages in question the Masoretic text is evidently very different from the MSS. from which the Apostles translated, as it is also from the oldest MSS. which have been collated by Kennicott and De Rossi.

§ 12. It is curious to observe the great variety of deductions that have been made from examining the mode in which the Old Test. is cited in the New. Father Simon in his 'Critique' on the Old Testament (lib. i. chap. 17) tells us that our Lord followed the method of interpreting the Scriptures which was adopted by the Pharisees, whilst he condemned their abuse of those traditions which had no solid foundation. 'St. Paul,' he continues, 'whilst he was one of the sect of the Pharisees, had interpreted Scripture in the light of tradition; and the Church apparently from the

beginning preferred this mode of elucidating the Bible to that adopted by modern grammarians who stick to the words. Thus neither our Lord nor his apostles appear to have taken pains to cite passages of Scripture word for word ; they have had more regard for the sense than for the letter of the text.' 'Their citations were made after the method of the Pharisees, who took no exact account of the words of the text when they cited it, being persuaded that religion depended more on the preconceived opinions (*préjugés*) obtained by tradition than on the simple words of Scripture which were capable of diverse explanations.'

This bold statement, which if true would be very convenient for the Church to which Father Simon belonged, requires considerable modification. There were two schools among the Jews of our Lord's day who tampered with the letter of Scripture. There were the Pharisees, who so overlaid Scripture with legal niceties of man's invention, that the Word of God was practically made void by their traditions. And there were the Cabbalists, who applied a mystical interpretation to the very letters of which the words of Scripture were composed, and thus lost the plain sense which lay on the surface. In opposition to these two schools our Lord and his followers adopted the plan of interpreting the Scripture with its context, and with a due regard both to the claims of grammar and the harmony of the Divine plan of revelation.

§ 13. A few instances may be given, in conclusion, to illustrate the bearing which the language and idiom of the LXX ought to have upon the translation of the New Testament.

(a) In 2 Thess. 3. 5, we read, 'The Lord direct your hearts into the love of God and into the patient waiting for Christ.' The latter words are more literally rendered in the margin 'the patience of Christ.' This expression would not convey much sense to the reader, unless he took it to signify

‘the patience which Christ exhibited when He suffered,’ or ‘the patience which Christ bestows upon his people.’ Were our translators right in departing from the literal rendering, and in giving a clear and definite meaning to the apostle’s words, and one which is in strict conformity with the context? Yes; they have doubtless hit the sense; and their view of the passage is confirmed by the Greek rendering of Ps. 39. 7, which literally runs thus, ‘And now what is my patience? is it not the Lord?’ This answers to our rendering from the Hebrew, ‘And now, Lord, what wait I for? My hope is in thee.’ It may well be supposed that if this passage from the LXX was not in the Apostle’s mind as he wrote, yet the phraseology of it, which was so familiar to him, gave form to his wish that the Thessalonians should be directed into the patient waiting for Christ.

(b) In a Greek Testament which is in the hand of every student, it is said in a note on 2 Thes. 1. 11 (on the words ‘fulfil all the good pleasure of his goodness’) that ‘ἀγαθωσύνη will not refer with any propriety to God, of whom the word is *never* used.’¹ Now, in the first place, if this is arguing at all, it is arguing in a circle, because it cannot be proved that the word is *never* used of God, unless there is good reason to suppose that in each instance, of which one is before us, it certainly is not so used. It happens to be used in three other passages of man, *therefore* it cannot be used in a fourth passage of God! Surely this is a hasty and imperfect piece of criticism. But the defender of the A. V. in this instance might fairly ask that the usage of the LXX should be considered before the question be thus summarily decided. Accordingly, on turning to that book, we find that the word ἀγαθωσύνη is used of God in at least four passages,

¹ Vide Alford in loco. This criticism was written some months before the death of the late Dean of Canterbury, whose labours on the text, translation, and exposition of the New Testament cannot be too highly estimated.

namely, 2 Sam. 7. 21 ; Neh. 9. 25, 35, and 13. 31. A consideration of this fact would at least tend to modify such a criticism as that referred to, and would show that our translators had some good precedents when they understood that ἀγαθωσύνη referred to God.

(c) Readers of the English Bible must have experienced some surprise at meeting twice over with the singular expression, ‘thy holy child Jesus’ in Ac. 4. 27 and 30 (see also, Ac. 3. 13, 26). The Greek word παῖς may certainly be rendered child, though the diminutive παιδίον is more usually adopted in the N. T. for this purpose. But why should the Christians make such special mention of ‘the holy child?’ The usage of the N. T. may first be consulted. The word occurs at most twenty-five times. In seven or eight of these passages it is rightly rendered ‘servant,’ whilst in others it is also rightly rendered ‘child.’ The word is first applied to our Lord in Matth. 12. 18, where the prophecy of Isaiah (42. 1) is referred to. Our translators here wisely allowed themselves to be guided by the Hebrew word, of which παῖς is the rendering, and to translate ‘Behold my servant whom I have chosen.’ The Messiah, the impersonation of the true Israel, is described in the 42nd and 43rd chapters of Isaiah as the servant of Jehovah, chosen for a special work, anointed with the Spirit, set as a covenant for the Jews, and as a light for the Gentiles. In accordance with this passage the Virgin Mary sings of God, ‘He hath holpen his servant (παῖς) Israel’ (Lu. 1. 54), and Zacharias praises God for raising up a horn of salvation (i.e. a mighty Saviour) in the house or family of his servant (παῖς) David. It may, therefore, be expected that the Christians referred to in Ac. 4. 27, 30, did not mean to speak of Christ as God’s child, but as his servant. This view is borne out by the fact that they had in the very same prayer in which the words occur used the same expression with reference to David’s saying, ‘Lord,

thou art God . . . who by the mouth of thy servant (*παῖς*) David hast said, why did the heathen rage.' For these reasons it would be well to translate *παῖς* servant in the four passages in the Acts in which it is used of the Lord. They would then run as follows:—

Acts 3. 13, 'The God of Abraham . . . hath glorified his servant Jesus.'

„ 3. 26, 'Unto you first God, having raised up his servant Jesus, sent him to bless you.'

„ 4. 27, 'Of a truth against thy holy servant Jesus, whom thou hast anointed . . . the people of Israel were gathered together.'

„ 4. 30, 'That signs and wonders may be done by the name of thy holy servant Jesus.'

An examination of other passages in which David is called God's servant will greatly tend to confirm the rendering given above. In Jer. 33. 15, God promises to cause the righteous Branch to grow up unto David, and announces three times in the most emphatic and solemn manner that the Seed of David his servant shall never fail to occupy the throne of Israel. In Ez. 34. 23, 24, God reiterates this promise, 'I will set up one Shepherd over them, and he shall feed them, even my Servant David, he shall feed them, and he shall be their shepherd; and I the LORD will be their God, and my Servant David a prince among them; I the Lord have spoken it.' Once more after the sublime vision in chap. 37, the Lord, referring to the same promise, says of Israel and Judah, 'I will make of them one nation in the land upon the mountains of Israel, and one king shall be king to them all, neither shall they defile themselves any more with their idols . . . and David my Servant shall be king over them, and they all shall have one Shepherd . . . and my Servant David shall be their Prince for ever.'

The resurrection of Jesus from the dead proved that He was the person referred to in these wonderful prophecies; and

whilst it constituted Him *Son* in a special sense (see Ps. 2. 7; Rom. 1. 4), it also was a testimony to the fact that He was the true David, the true *Servant*, the man after God's own heart who should fulfil all His will, and who should occupy the throne of David for ever.

These samples perhaps are sufficient to show the remarkable way in which the LXX forms a connecting link between the Old Testament and the New. Many more will be brought to light in the course of the following pages, in which the leading Hebrew terms relating to the nature of God and man, the work of redemption, the ministrations under the law of Moses, together with other important topics, are discussed. If all difficult passages in the New Testament were dealt with in accordance with the principles thus illustrated, it does not seem too much to say that many obscurities would be removed, and the perplexities in which the plain English reader often finds himself involved would be considerably alleviated.

CHAPTER II.

THE NAMES OF GOD.

§ 1. A translator's difficulties often begin with the names of God.—
 § 2. The title *Elohim*; is it a generic or a proper name?—§ 3. Its application to idols; how far sanctioned in Scripture?—§ 4. Inference to be deduced from its plural form.—§ 5. Its application to Judges.—§ 6. To angels.—§ 7. Ought the name to be *translated, transferred, or represented*?—§ 8. Reasons for generally preferring the last-named course.—§ 9. Relationship between *Zeus* and *Theos* illustrated by St. Paul's speech at Athens.—§ 10. Ought the same word to be used to represent false gods as is adopted for the true God?—§ 11. The forms *Eloah, Elah, El, and Elim*.—§ 12. The titles of the Messiah in Is. 9. 6.—§ 13. The title *Shaddai* or the All-Bountiful.—§ 14. *Adonai* or The Lord.—§ 15. *'Elion* or The Most-High.—§ 16. The name *Jehovah* or *Jah*.—§ 17. Meaning of the name *Jehovah* as set forth in Ex. 3. 14.—§ 18. The Elohist and Jehovist discussion.—§ 19. The Lord of *Sabaoth* or of *Hosts*.—§ 20. The Angel of the Lord.—§ 21. Ought the name *Jehovah* to be *transferred, or otherwise represented*?—§ 22. Application of this name to the Messiah, as implied in the N. T.

§ 1. A TRANSLATOR of the Bible finds his work beset with difficulties at every step. He has not only to seek how he may convey sublime and heavenly ideas in human idioms, but also to feel about for bare words, and this not merely in such matters as weights, measures, animals, and trees, but in others of far greater importance. He constantly has to pause and consider whether he had better use a native word which but indifferently represents the original, or whether it be preferable to transfer a word from the Hebrew, Greek, or some other language. In the one case, he is in danger of creating a misunderstanding in the mind of his readers; in the other, he is certain to convey no sense at all until by oral teaching, or otherwise, the newly-grafted word

has become familiar. He wants to speak of the sins of the flesh, and can only find a word which signifies meat; he has to speak of angels, and has to choose between messengers and genii; he wants to write of the kingdom of heaven, and finds, to his astonishment (as in the case of the Tinne or Chippewyan language) that such a thing as a kingdom is unknown; he has to speak concerning the soul and the spirit to those who are apparently without a conception of anything beyond the body, as was the case with the Bechuana tribes.¹ Thus a version of the Scripture must needs be full of anomalies and obscurities at first, and though the substantial facts contained therein may be plainly set down, a clear understanding of its details will only be arrived at after much study on the part of native readers.

The difficulty of the translator, however, usually begins with the name of God. To us English people this is so much a thing of the past that we cannot understand it; but as a matter of fact it has caused perplexity, if not dissension, in the case of many new translations. Thus, to take a single instance, in China the missionaries of the various Christian bodies are not to this day agreed as to the right word to be adopted, and consequently they will not all consent to use the same version of the Bible. Some approve of the name *Tien-Chu*, a title which signifies 'the Lord of heaven,' which has been adopted for three centuries by the Roman Catholics; some adopt *Shang-ti*, the Confucian name for 'the Supreme Ruler;' others are in favour of *Shin*, which is generally supposed to mean 'spirit.' The controversy between the upholders of these various opinions has been very warm and earnest, and has called forth several deeply interesting essays. The arguments have usually gathered round one question,—Ought we to choose a *generic* name for God, i.e. a name

¹ See Moffat's *South African Sketches*. Things are very different among the Bechuanas now.

which represents to the heathen mind a *class* of beings, or ought we to choose what may be called a *proper* name, even though that name may present a most unworthy notion of the Deity? Some light, it is hoped, will be thrown on this question in the course of the following discussion; but at the same time it must be acknowledged to be a subject of peculiar difficulty, and one which cannot be fully settled without taking into consideration the peculiar circumstances of each country in which the matter has called for a solution.

§ 2. The general Hebrew name for God is **Elohim** (אלהים). Sometimes it is used with a definite article, sometimes without. Altogether it occurs 2,555 times. In 2,310 of these instances it is used as the name of the living and true God, but in 245 passages it appears to be adopted in a secondary or lower sense.

Although plural in form¹ the name is generally used with a singular verb when it refers to the true God; hence no argument in favour of polytheism can fairly be drawn from it.

With regard to the question whether **Elohim** was used by the sacred writers as a generic word or as a Proper Name, it must be granted by all that theoretically and originally the word cannot have been generic, because, as a matter of fact, it represented One Being.² The believer in the Bible holds that in the earliest stage of human history One Being only revealed Himself to man as Creator, Ruler, and Lord.

¹ This is indicated by the termination *-im*, as in such words as Cherub-im and Seraph-im.

² The doctrine that in the unity of the Godhead there are three Persons is not inconsistent with what is here laid down, for the three Persons are not regarded in Scripture as constituting a class. They are not Three Gods but One God. As the body, soul, and spirit are three constituent elements in one man, so (according to the Catholic Faith) the Father, the Son, and the Holy Ghost are three Persons in one God. Distinction of Person implies a *class* with man, but not with God. Our ideas of Person and of Class do well enough for things human, but they are but imperfect exponents of the infinite and unsearchable Fountain of Life.

Whatever name He was known by was, therefore, necessarily His own peculiar title, and ought to have been confined to Him. As **Elohim**, this Being stood alone; and so we read, ‘in the beginning God (**Elohim** in the plural) created (in the singular) the heavens and the earth.’

The first hint at the possibility that the title **Elohim** might be shared by others besides the Creator is to be found in the serpent’s suggestion, ‘Ye shall be as **Elohim**, knowing good and evil.’ The translators of the Authorised Version, by using the plural, ‘Gods,’ in this passage, appear to have too much anticipated that polytheism which afterwards became common, but which can hardly have been suggested in such a rude form by the Tempter. Our first parents only knew of one **Elohim**; they heard his voice from time to time, and perhaps they saw his form; they addressed Him in the singular number as *Thou*; and the idea of any other being to be called **Elohim** but this One could not have entered their imagination until the Tempter said to them ‘Ye shall be as **Elohim**, i.e. as God, knowing good and evil.’

In after ages, however, the worship of the Creator as **Elohim** began to be corrupted. The august Name, indeed, was retained, but the nature of Him who bore it was well-nigh forgotten. When men were divided into different nations, and spoke various dialects and languages, they must have carried with them those notions of **Elohim** which they had inherited from their fathers, but as they did not care to retain Him in their knowledge, that worship which was due to Him alone was in the lapse of ages transferred to the souls of the departed, to the sun, moon, and stars, and even to idols made by men’s hands.¹

¹ This is the order of idolatrous degradation adopted by G. S. Faber. He holds that the worship of the heavenly bodies arose from the idea that deceased heroes were transplanted to other regions and became occupants of the stars, with which, after a time, they became traditionally identified.

In this way the title **Elohim**, which was the sacred right of the One, became transferred to the many, and this degeneracy of faith and worship led to the anomaly of supposing that there might be a class of beings to whom the title might be applied. If it be accounted treason where there is an absolute monarchy to speak of any but one person as *king*, much more must it be a mark of disloyalty and rebellion for the inhabitants of a world which has been originated and preserved by one **Elohim** to designate any other being or beings by the same title.

Elohim, then, cannot be properly regarded as a generic word, seeing that it is the title of the Creator and Ruler of the world, as such, and that it indicates the power and majesty of that Being to whom every creature owes his existence, his daily life, and his habitation.

§ 3. It has been supposed that some sanction is given to the theory that the name **Elohim** is generic by the fact that idols are called by this name in Scripture. Some instances of this usage may therefore be cited for examination.

In Gen. 35, 1, 2, 4, we read as follows: ‘And **Elohim** said unto Jacob, Arise, go up to Bethel and dwell there, and build there an altar, unto the **El** that appeared to thee when thou fleddest from before thy brother Esau. Then Jacob said to his house and to all that were with him, Put away the strange **Elohim** that are among you . . . and they gave unto Jacob all the strange **Elohim** that were in their hands, and their earrings which were in their ears, and Jacob hid them under the oak which was by Shechem.’ The **Elohim** in this case seem to have been images, perhaps charms worn on the person, similar to those which the ancient Egyptians used to wear, and which have been exhumed or manufactured by hundreds in modern days. The word *nacar*, here rendered strange, is used in Scripture in two opposite senses, for *to know*, and *not to know*; it here

probably means foreign or alien, in which sense it is frequently applied to idolatrous worship in Scripture.

Some light is thrown on the passage by a reference to the 31st chapter of Genesis. Here we read (verse 19) that Rachel had stolen her father's images (teraphim ¹), but Laban calls them his **Elohim** (verse 30), and Jacob, adopting the word, says, 'with whomsoever thou findest thine **Elohim**, let him not live.' Laban then worshipped teraphim as **Elohim**, though he ought to have known better, for he knew the name of **Jehovah** (Gen. 30. 27, 31. 49), and he was not ignorant of the real **Elohim**, whom his own father had worshipped (Gen. 31. 29, 50, 53).

We also read of 'the **Elohim** of Egypt' (Ex. 12. 12, A. V. gods; the margin has princes, but see Nu. 33. 4); of molten **Elohim** (Lev. 19. 4); of 'the **Elohim** of the heathen' (Ex. 23. 24); also of Chemosh, Dagon, Milcom, and other idols which were designated as **Elohim**. When the Israelites made the molten calf out of their golden earrings, they said of it, 'These be thy **Elohim**, O Israel' (Ex. 32. 3, 4), and they regarded the image as a representation of **Jehovah** (verse 5).²

Jethro, the father-in-law of Moses, draws a distinction between the true and the false **Elohim** when he says, 'Now know I that **Jehovah** is greater than all the **Elohim**, for in the matter wherein they dealt proudly he was above them' (Ex. 18. 11); yet this very confession is so worded as to imply not only that the priest of Midian had hitherto been in the dark on the subject, but also that he still had a lin-

¹ For further remarks on the nature of the *Teraphim*, see chap. 29. § 14.

² David Mill, in one of his *Dissertationes Selectæ*, discusses the symbolical meaning of the golden calf, and comes to the conclusion that it represented Typhon, the deity to whom the Egyptians attributed all things hurtful. The people of Israel knew full well that their God had looked with no favouring eye upon Egypt, and it is therefore not improbable that in choosing a symbol to represent Him they would select that which the Egyptians regarded as their evil genius.

gering belief in the existence of inferior **Elohim**. The same ignorance and superstition was to be found amongst the children of Israel; and the primary lesson which the Lord sought to teach them during their journeyings in the wilderness was that they were to restore the name **Elohim** to its original and sole owner. ‘Thou shalt have no other **Elohim** before Me’¹ (Ex. 20. 3). ‘Make no mention of the name of other **Elohim**, neither let it be heard out of thy mouth’ (Ex. 23. 12). ‘Jehovah he is **Elohim** in heaven above and upon the earth beneath; there is none else’ (Deut. 4. 39). So in the Song of Moses (Deut. 32. 37, 39) we read concerning the heathen, ‘Where are these **Elohim**, the rock on which they leaned? . . . I even I am He, and there is no **Elohim** with me.’ Once more, the utter anomaly of using the word **Elohim** for others than the true God is clearly indicated in the prayer of Hezekiah (2 Kin. 19. 18), ‘Of a truth, **Jehovah**, the kings of Assyria have destroyed the nations and their lands, And have cast their **Elohim** into the fire: for they were no **Elohim** but the work of men’s hands, wood and stone.’

§ 4. It has already been remarked that the fact of the word **Elohim** being plural in form does not at all sanction polytheism; but we have now to consider whether it may fairly be taken as a testimony to the plurality of Persons in the Godhead. It is certainly marvellously consistent with this doctrine, and must remove a great stumbling-block out of the path of those who feel difficulties with regard to the acknowledgment of the Trinity in Unity. Great names are

¹ Literally, ‘in addition to my face.’ Some Hebrew students regard this expression not merely as a Hebrew idiom, but as setting forth that the Face or Manifestation of God is God. They have hence argued for the Deity of Christ; but the argument in the form in which it is sometimes advanced is rather perilous, because it is inapplicable to other passages, e.g. Ex. 33. 20: ‘Thou canst not see My face, for there shall no man see Me and live.’ It is nevertheless true that we behold ‘the glory of God in the face of Jesus Christ’ (2 Cor. 4. 6).

to be cited for taking a step further, and for adducing the words, ‘Elohim said, Let *us* make man in *our* image after *our* likeness,’ as a proof of the Trinity. Father Simon notes that Peter Lombard (1150) was the first to lay stress upon this point; though probably the argument was not really new in his time. Many critics, however, of unimpeachable orthodoxy, think it wiser to rest where such divines as Cajetan in the Church of Rome and Calvin among Protestants were content to stand, and to take the plural form as a *plural of majesty*, and as indicating the greatness, the infinity, and the incomprehensibleness of the Deity. On the whole, it appears probable that the idea unfolded in the plural form **Elohim** may be expressed more accurately by the word *Godhead* than by the word *God*; and there is certainly nothing unreasonable in the supposition that the name of the Deity was revealed to man in this form, so as to prepare him for the truth that in the unity of the Godhead there are Three Persons.

As long as the passage above quoted stands on the first page of the Bible, the believer in the Trinity has a right to turn to it as a proof that Plurality in the Godhead is a very different thing from Polytheism, and as an indication that the frequent assertions of the Divine Unity are not inconsistent with the belief that the Father is God, the Son is God, and the Holy Ghost is God. The fact that the Hebrews often expressed a word in the plural, so as to give it a stronger or more technical meaning, as in the case of the words Blood, Water, Wisdom, Salvation, Righteousness, Life, is really in favour of what has just been advanced; and the use of the plural in the language of majesty and authority is the same. In these cases it is evidently implied that the word in the singular number is not *full* enough to set forth all that is intended, and so in the case of the Divine Name the plural form expresses the

truth that the finite word conveys an inadequate idea of the Infinite Personality or Unity of Persons which it represents.

Other names of God will be found to be in the plural also ; and it is worthy of notice that in the well-known passage in Ecclesiastes (12. 1) the Hebrew runs thus, ‘Remember now thy Creators in the days of thy youth.’

§ 5. Another use of the word **Elohim** has now to be noticed. We read in Ex. 4. 16, that God said to Moses, with reference to his brother Aaron, ‘thou shalt be to him *in the place of Elohim*,’ or more literally ‘*for Elohim*.’ From these words it would appear that Moses was to be regarded by Aaron as standing in immediate relation to God,—not, however, as on a level with Him, for God did not say ‘thou shalt be *as* (כ) **Elohim**,’ but ‘*for* (ל) **Elohim**.’¹ Moses was to convey the divine message to Aaron, who, in his turn, was to announce it to Pharaoh. Similarly in chap. 7. 1, the Lord says to his servant, ‘Behold I have appointed thee (*as*) **Elohim** to Pharaoh, and Aaron shall be thy prophet.’ It is evident that the name of God was here given to his human representative, *as such*.

The usage of the word in these passages may be well illustrated by a reference to our Lord’s teaching. When accused by the Jews of making Himself God, He answered, ‘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, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?’ (John 10. 34–36.) The passage which our Lord here refers to is in

¹ In chap. 6. 7, we have the same expression (לְאֱלֹהִים) rendered, ‘I will be to you *a God*.’ It might be best, therefore, to consider the emphatic verb *to be* in the above passage as signifying (in conjunction with the preposition) *to represent*—‘Thou shalt represent **Elohim** to him.’ In Zech. 12. 8, there is a more remarkable expression; it is said that ‘the House of David shall be *as God* and *as the Angel of the Lord* before them.’

Psalm 82, which begins thus: 'God taketh his stand (נצב) in the gathering of **El**, i.e. in the *mighty* gathering; in the midst of **Elohim** he doeth judgments.' The Psalmist then proceeds to rebuke this gathering of **Elohim**, who are evidently *judges*, responsible for judging in accordance with the word of the Lord: 'How long will ye administer perverted justice, and favour wicked men? Deal justly with the poor and fatherless: acquit the afflicted and needy. Deliver the poor and needy: rescue them from the hand of wicked men.' Yet the rebuke was unheeded. Alas! 'They know not, neither do they perceive; they go on walking in darkness: all the foundations of the land (i. e. its judges) are moved from their course.' Then comes the retribution following on their neglect of these august privileges and duties. 'It is I¹ that said ye are **Elohim**; and all of you children of the Highest. Yet after all ye shall die as Adam, and as one of the princes shall ye fall.' The Psalmist concludes with the prophetic aspiration, 'Arise, thou **Elohim**, administer just judgment in the land: for it is thou that hast all the heathen for thine inheritance.' Our Lord, by referring to this Psalm, evidently meant his hearers to understand that if earthly judges were called gods in Scripture because they were to regulate their decisions by the Word of God, it could be no blasphemy in Him whom the Father hath sent into the world to call Himself God's Son. If *they* represented God, how much more did *He*.

In accordance with the words of the Psalm just referred to, we read in Ex. 22. 7, 8, 'If the thief be not found, then the master of the house shall be brought unto the judges, (**ha-Elohim**) to decide whether he hath put his hand unto

¹ It is only in some such way as this that one can express the force of the emphatic Hebrew personal pronoun. Our translators have not often adopted this plan, but in other versions (e.g. the French of Ostervald) the distinction between the expressed and the unexpressed pronoun has been marked in this way.

his neighbour's goods. The cause of both parties shall come before the judges (*ha-Elohim*), and whom the judges (*Elohim*) condemn, he shall pay double to his neighbour.' In the 28th verse, where our translators have somewhat unfortunately put 'thou shalt not revile the gods,' we read *Elohim* again, and consistently with the previous passages we should render it, 'thou shalt not revile judges, nor speak evil of a leader among thy people.' This passage was referred to with a latent shade of irony by St. Paul when he was called to account for speaking sharply to Ananias, who professed to judge him after the law whilst causing him to be smitten contrary to the law (Ac. 23. 5).

The judges are also called *Elohim* in Ex. 21. 6, where the account is given of the master boring his servant's ear in the presence of the magistrates. It is possible that the witch of Endor, when she said, 'I see *Elohim* ascending from the earth,' used the word in this sense, that we might render the passage, 'I see judges ascending from the earth.' Both the noun and the participle are in the plural number in this passage.¹

In all these passages the word *Elohim* indicates not beings who are to be worshipped, but a body of responsible magistrates who represent the only true *Elohim*, and who have received his word as the rule whereby all judicial causes are to be decided. Accordingly we read that 'the men between whom there is a controversy shall stand *before Jehovah*, before the priests and the judges' (Deut. 19. 17). Nothing, surely, could invest a human tribunal with greater majesty and importance than the solemn truth that the magistrate was to regard himself, and to be regarded by others, as the mouth-piece of 'the Judge of all the Earth.' Human laws were to be based on Divine revelation; man's judgments were to be conformed to God's law of equity and right.

¹ See chap. 28. § 5, for a further reference to the scene here noticed.

§ 6. There is yet another use of the word **Elohim** which must not be passed over. The Samaritan Version and also the LXX have adopted the word *angels* to represent it in several places, and the English translators, partly guided by the teaching of the New Testament, have occasionally followed their example.

Some critics have been inclined to render the words in Gen. 3. 5, 'Ye shall be as angels'; but there is no ground for such an interpretation. In Job 38. 7, 'the sons of God' who shouted for joy are designated angels by the LXX, but this is by way of commentary rather than translation. Again in Ps. 138. 1, where we read 'before the gods will I sing praise unto thee,' the LXX has 'before the angels.' The Psalmist may have meant that he would praise God publicly in the presence of the judges. This interpretation would fall in well with the 4th verse, where we read, 'All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.'

There are two other passages which call for special attention because of their connection with the New Testament. In Heb. 1. 6, we read, 'when he bringeth again the first-begotten into the world, he saith, And let all the angels of God worship him.' The writer here cites words which are to be found in some copies of the LXX in the Song of Moses (Deut. 32. 43), but there is no Hebrew equivalent for them in our existing text. The next words of the song, 'Rejoice, ye Gentiles, with his people,' are quoted by St. Paul in his Epistles to the Romans (15. 10), as indicating a hope, not for the Jews only, but also for the Gentiles; and the verses which follow carry the reader on from the day of Moses to a time yet to come when God 'will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people.' This will be, no doubt, at the time of the restitution of all

things which have been spoken of by all the holy prophets since the world began (Ac. 3. 21). It may well be supposed, therefore, that the writer of the Epistle to the Hebrews had the Song of Moses in his mind when he quoted the words of the LXX *verbatim*, ‘And let all the angels of God worship Him.’ There may, indeed, be a secondary reference to Psalm 97. 7, where we read, ‘worship him all ye *gods* (Elohim),’ but where the LXX has rendered, ‘worship him all ye his *angels*.’ This passage, however, could not be pressed as giving apostolic sanction for interpreting Elohim as *angels*.

In the 8th Psalm the Authorised Version runs thus, ‘What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands.’ Here the Hebrew has Elohim; and were it not for the sanction given to the LXX interpretation in the Ep. to the Hebrews (2. 7), our translators might have given a literal rendering.

Gesenius, Hengstenberg, and other critics, understood the Psalmist to mean that the Son of Man should be but little below the glory of God.¹ We might, perhaps, paraphrase the words, ‘thou hast bereft him for a little while of the divine glory,’ cf. Phil. 2. 7 (ἐαυτὸν ἐκένωσε). In giving this interpretation of the words, though we do not adopt the exact rendering of the LXX, we arrive at a substantial agreement with its teaching. The fact announced in the Hebrew text with regard to man generally, is fulfilled with regard to Christ in such a mode as the LXX describes, and as the writer of the Epistle to the Hebrews sanctions. Our translators have, therefore, the highest authority for their rendering; but the passage in the Psalm cannot justify the

¹ So Calvin, ‘parum abesse eum jussisti a divino et cœlesti statu.’

supposition that *angels* are to be taken as a class of **Elohim**, as some have imagined.

§ 7. We have now arrived at the conclusion that the name **Elohim** is properly a title belonging to one Being, who is the Creator of heaven and earth, and the Sustainer of all existence. We have seen that the regard due to Him alone has been obliterated in great measure from the memory of the human race, and that what remains of it in the heart of man has often been transferred to unworthy objects. The question now returns, how is the word **Elohim** to be dealt with in translation? Three possible courses present themselves; the Hebrew word might be transferred into other languages; or we might substitute for it the name of some native object of worship, which seems to form the best material on which to graft the true ideas of the Divine Being; or we might take the original meaning of the Hebrew word, and translate that into other languages.

To deal with the last proposal first, it will be sufficient to say that although it has not been customary to translate the word, there could be no valid objection to such a course if no better plan presented itself. It is agreed by almost all scholars that the name **Elohim** signifies the putter forth of power. He who is called by it is the Being to whom all power belongs; this is the essential idea originally conveyed by the name wherever it is used. The lowest of heathen tribes are compelled to acknowledge that there is a Power in existence greater than their own, and the missionary constantly has to take this acknowledgment as a basis on which he may plant a more complete theology.

The proposal that the Hebrew name for the Divine Being should be *transferred*, and used alone, or in combination with those of native deities, has been received with greater favour by some missionaries. They have looked upon it as a means of avoiding the danger in which every translator is

manifestly involved, of giving a seeming sanction to false religion by the adoption of a name which conveys false ideas. But, after all, while seeking to escape one evil, the translator would find himself running into another, for he would be laying himself open to the charge that he was setting forth strange gods—a course never approved of in Scripture.

§ 8. It would appear a wiser plan to single out that name which is on the whole the best representative of a personal and powerful Being, leaving it for the general teaching of Scripture, and for the oral instruction of the missionary to lift up men's minds to higher ideas of this Being than they had before.

If all the names of God were to be rejected which had ever been used for idolatrous purposes it is hard to know what would be left. *Elohim* itself was so used; its Arabic forms, *Ilah* and *Allah*, which are adopted in a large number of Oriental versions of the Scripture, were so used in old times (see Herodotus 3. 8); the Greek *Theos*, the Ethiopic *Amlak* (i.e. *Moloch*), the Egyptian *Nout*, the Hungarian *Isten*, the Albanian *Pernti*, the Tartar *Tengri*, and many others, which are sanctioned in time-honoured versions, or have been adopted in later times, would have to go. Nay, what would happen to the Georgian *Ghut*, the Persian *Khuda*, the German *Gott*, and the English *God*, when it has been held by learned authorities that these names are to be identified with the idol *Gad*, condemned in Is. 65. 11 (margin)? To this it will be at once answered that our idea of God comes not from the etymology of the word, nor from its use in the days of our heathendom, but from the truths which have been taught about Him from our childhood. This is exactly the point to be borne in mind. The name, and the sense conveyed by it, may be very different in different countries, and in no country may it exactly tally with the original mean-

ing of **Elohim**. Every care should be taken to select the best word, but after all it is well to remember that in *all* countries the truth about God is gathered not so much from the Name as from what is taught concerning Him who bears it. The knowledge of the nature and character of God is gradually acquired through the study of the Scriptures. Little by little the false ideas which man too readily forms with respect to his Maker are removed from his mind, and new thoughts take their place; thus he goes 'from strength to strength' in the path of faith and obedience, and the idea suggested by the name he has adopted for **Elohim** becomes deeper and purer, until he passes away from earth, and enters into the immediate presence of his Maker, where he shall know even as he is known.

Bishop Boone, in his contribution to the Chinese discussions, says that we should render the name of God by the highest generic word which represents an object of worship. If this theory were to be carried out, then the first verse of the Bible would run thus: 'In the beginning an object of worship (*σέβασμα*) created the heavens and the earth.' This, however, would be an inversion of the right order of thought. God is to be worshipped because He is Creator. His works constitute, in great measure, his claim to worship. It would be better, therefore, to take a more personal name as a starting-point, even though it might cause some misconception at first. The above-mentioned writer also quotes Lactantius and Origen in favour of a *generic* name for God. These learned men wrote centuries after the matter had been practically settled, so far as regards the Greek language, by the usage of the LXX, and when it would have been too late, even if it had been good for any reason to substitute *Zeus* for *Theos*. Mr. Malan indeed has shown in his work on the Names of God¹ that *Zeus* and *Theos* were

¹ *Who is God in China?*—a powerful argument in favour of *Shang-ti*.

originally, in all probability, the same word. But we have a greater witness than Mr. Malan, even that of the Apostle of the Gentiles, who, after quoting two heathen hymns written in honour of *Zeus*, argues from them in favour of the spiritual nature of *Theos*, who made the world.

§ 9. The passage in the Acts (chap. 17.) now referred to is of such exceeding importance with reference to the subject under discussion that it may well receive some further notice. When St. Paul reached Athens he found that it was wholly given to idolatry (*κατείδωλον*), an expression which falls in all too well with the Roman satirist's remark that it was easier to find a god than a man in that city. Accordingly the apostle held constant discussions (*διελέγετο*), not only with the Jews and proselytes whom he found in the Synagogue,¹ but also with anybody whom he could meet with in the Agora. Here certain of the Epicureans, who were Atheists, and of the Stoics, who were Pantheists, fell in with him from day to day:² and while some spoke of him with utter scorn—his Gospel being 'foolishness' to them—others came to the conclusion that he was setting forth certain *demons* (Authorised Version, 'gods') which were foreign to their city. By 'demons' these philosophers meant very much the same as the Mahommedans mean by their *genii*; their ideas about them would be very vague. Sometimes they seem to have been regarded as the souls of the departed, sometimes as guardian angels, sometimes as evil influences, sometimes as what we call *demi-gods*.³

¹ The A. V. runs thus: 'Therefore disputed he in the synagogue with the Jews, and with the devout persons;' but there ought to be no comma after the word Jews. The *σεβόμενοι*, or devout proselytes, went to the synagogue, where Paul doubtless discoursed in *Greek*. See chap. 1. § 10.

² The imperfect tense is used throughout.

³ No distinction can be drawn between *δαίμων* and *δαιμόνιον*; both were applied to the deity, to fortune, to the souls of the departed, and to *genii* or *demi-gods*, beings part mortal part divine (*μεταξὺ θεοῦ τε καὶ θνητοῦ*) as Plato calls them (*Symp.* p. 202 d.).

Idolatry and demon-worship (taking the word in this vague and general sense, in which Socrates seems to have used it) are the two substitutes for the worship of the living God which are to be found amongst almost all the nations of the earth. The *fetish* of the African rain-maker is connected with a sort of mysterious unseen power, which is supposed to work upon a man's life and possessions. The acknowledgment of such hidden influence harmonises all too readily with Pantheism, and is not inconsistent even with Atheism. A man may be a Positivist and yet a Spiritualist. He may, in profession at least, deny that there is a personal *causa causarum*, and yet may give way to a superstitious respect for certain shadowy powers, which are to him realities, and which exercise an appreciable influence on his thoughts and ways. This arises from the necessity of his nature. His consciousness announces to him the reality of unseen and immaterial entities, though he does not care to proclaim the fact to the world. If he is highly civilised and scientific, he may dismiss these phantoms as creations of the imagination; but if he is a member of a barbarous and uncultivated tribe, from which the true idea of God has apparently died out, he will become the prey of the rain-maker, the conjuror, or the witch, by whose arts his superstition will be systematically developed. The *fetish* or object which he regards with awe, whether it be merely a bit of rag or a bundle of feathers, becomes an embodiment of the dark and terrible side of his spiritual feelings. The bright side, which ought to be exercised towards God, may gradually have passed away. As long as the sun shines and the rain descends and the fruits of the earth abound,—as long as a man has health, and strength, and prosperity,—he cares little about fetish or demon, and still less about God; but when trouble comes he will follow the example of Jonah's mariners, who 'cried every man unto his god,' and will seek by magic or superstitious arts to avert

the misfortunes which have befallen him, and to propitiate the evil spirit whom he has unwittingly offended. This sad story of human superstition is well known to every missionary who has laboured among rude tribes of idolaters; and it may help us to understand the state of things which Christianity has had to displace ever since its earliest promulgation.

But to return to St. Paul's speech at Athens. 'He seemeth,' said the sage, 'to be a setter forth of strange (i.e. foreign) demons.'¹ Accordingly, impelled by curiosity, they gather round the apostle, and lead him out of the bustling Agora up the rock-cut steps by which one still mounts to the Areopagus.² There to his male and female audience, half-cynical, half-interested, the apostle of the Gentiles delivers an address, which is in itself a masterpiece, reflecting equal credit on his judgment and his learning, on his philosophy and on his theology. It is indeed a model after which all missionary addresses ought to be formed, and confers a lustre on Athens which neither the oratory of Demosthenes, the statesmanship of Pericles, the philosophy of Plato, nor the art of Phidias can surpass. It may be paraphrased as follows:— 'Athenians! ye appear to me to be far too much given to demon-fearing already; it is a mistake therefore to suppose that I have come to set forth more demons for your acceptance. My mission is a very different one; for whilst coming through your city, and inspecting the objects which you regard with reverence, I met with an altar on which was written, "TO GOD THE UNKNOWN." Besides the demons whom you fear, then, there is evidently a being called God, whom you regard with reverence, even though you are ignorant about his true nature. *This* is the Being whom I am setting forth to you.'³

¹ The very charge made against Socrates (Xen. *Mem.* **1.** 1. 2; Plato *Ap.* 24 b.).

² The author climbed up them in the spring of 1860, and was not a little interested in looking upon the remains of the heathen temples which must have greeted the eye of the great apostle on this memorable occasion.

³ Καταγγέλλω; compare the ξένων δαιμονίων καταγγελεὺς of v. 18.

Having thus with admirable tact awakened the attention of his hearers, and disabused their minds of the idea that he was going to encourage them in their demon-dread, he sought to concentrate their mind on the word *God*—ὁ θεός. This word, whatever its original significance, had come to be used in a very *generic* way. There were ‘Gods many.’ But St. Paul, while taking their familiar word, so defines it that the Being whom he designates by it is at once separated off from all others. ‘The God (with the definite article) who made the *cosmos* and all that is in it, He, being by this very fact constituted possessor and ruler of heaven and earth, cannot have his Presence confined within the minute space which human hands are able to compass round with walls (and here no doubt the speaker pointed to the buildings that lay at his feet) neither can He be ministered to (θεραπεύεται) by hands of mortal man, as if He had any necessities which they could relieve—seeing that it is He that is the giver of life in all its aspects to all men. The nations which dwell on the face of the whole earth have sprung from one source, and have been distributed through many ages, and among various countries, by his will and agency. And it is for them to seek God,¹ if haply they may feel Him² and find Him. And after all He is not far off from any single person among us, for it is through union with Him that we have life, movement, and even bare existence; as some of your own poets³ have said, “For we are his offspring.” Seeing,

¹ Not ‘the Lord,’ as A. V.

² The point is somewhat obscured in the A. V., which reads, ‘They may feel after him.’ The verb ψηλαφάω means to ‘handle’ (1 John 1. 1); hence, to feel an object in the dark. The nations were intended to have an *impression* of God’s existence, though they were in darkness as to his real nature.

³ The hymn to Jupiter, written by Cleanthes the Stoic, which Menander echoed afterwards, is so striking that a further portion of it may well find a place here:—‘Thee it is lawful for all mortals to address, for we are thine offspring, and alone of creatures possess a voice, which is the image of reason; therefore, I will for ever sing thee and celebrate thy power. All this universe rolling round the earth obeys thee, and follows willingly at thy command. Such a minister hast thou in thine

then, that there is such a relationship existing between God and man, we ought to know better than to suppose that *Divinity* (τὸ θεῖον) can be really like a cleverly carved piece of stone or metal. If these things do not represent the real life of man, how can they possibly represent Him from whom that life flows?’

Here we may stop, as the rest of the address does not affect the subject before us. The chief point to be observed is that the idea which St. Paul gave of God was not gathered from his *name*, but from certain facts which he set forth regarding a Being for whom that name was on the whole a suitable representative. St. Paul knew full well that the word *Theos* did not convey the whole truth about the Divine Being to the mind of his hearers, and that *Zeus* was still further from being a fair representative of **Elohim**; but nevertheless he made the best use, under Divine guidance, of the materials which were in his hand, and confirmed what he had to say about the *Theos* who made the heaven and the earth by reference to two hymns dedicated to *Zeus*, who was also described as maker of all things. He thus worked round to the original idea of **Elohim**, and laid the foundations of his Gospel teaching on one of the noblest products of what may be called natural (or traditional) heathen theology.

invincible hands, the red-edged flaming vivid thunderbolt. O King Most High, nothing is done without thee, neither in heaven or earth nor in the sea,—except what the wicked do in their foolishness. Thou makest order out of disorder, and what is worthless becomes precious in thy sight. For thou hast fitted together good and evil into one, and hast established one law which exists for ever. But the wicked fly from thy law, unhappy ones, and though they desire to possess what is good, yet they see not, neither do they hear, the universal law of God. If they would follow it with understanding they might have a good life; but they go astray, each after his own devices, some vainly striving after reputation, others turning aside after gain, others after riotous living and covetousness. Nay but, O Zeus, giver of all things, who dwellest in dark clouds and rulest over the thunder, deliver men from their foolishness. Scatter it from their souls, and grant them to obtain wisdom, for by wisdom thou dost rightly govern all things; so that, being honoured, we may rightly repay thee with honour, singing thy works without ceasing, as it is right for us to do.’

§ 10. Sometimes it is asked whether translators ought to use for *false* gods the word which properly represents the true one. Mr. Medhurst and other Chinese missionaries were inclined to draw a distinction, and to speak of the real God as *Shang-ti*, and of the heathen gods as *Shin*. The Hebrew original, however, as we have seen, has given us a precedent in this matter, which has been followed by the Greek, Latin, English, and almost all other versions. Having once determined what is the title which in the mind of the people most nearly represents the name **Elohim**, it would appear best to adhere to it; and if it is used for idolatrous purposes, as has been the case with the name of God in almost every country under the sun, it will be remembered that the same was the case with **Elohim**. The idea conveyed by this word was gradually lowered, if not lost; and it can only be recovered by the teaching of the Scriptures concerning Him whom it was originally intended to represent. Just as we read of ‘false Christs,’ though the name is properly the title of one person, so may such words as *Zeus*, or *Theos*, or *Shang-ti* be applied to a host of inferior deities, without being thereby disqualified from being used in a higher sense.¹

§ 11. Although the plural **Elohim** is ordinarily used for God, the singular form **Eloah** is found in 57 passages, most of which are in the Book of Job. Only 6 times is **Eloah** applied to any but the true God.

The Aramaic form **Elah** is found 37 times in Ezra, once in

¹ The origin of heathen names for God is sometimes very curious. The Kafir and Hottentot name, *u-Tixo*, signifies ‘wounded knee.’ Various accounts are given of its origin. Mr. Appleyard, in his Kafir Grammar, says that it was originally applied to a doctor or sorcerer, who had received a wound in the knee, but whose powers of healing were very great.

Among the Bechuana tribes the idea of God appears to have almost, if not quite, died out before the missionaries reached them. A word, however, was borrowed from neighbouring tribes, namely, *Mo-Rimo*, which is supposed to signify ‘the Exalted,’ and to have been used by conjurors and rain-makers to represent the hidden power which they professed to appease.

Jeremiah, and 46 times in Daniel. Of the 84 passages where it occurs, 72 refer to the True God.

The more simple and elementary form **El**, which is frequently adopted either alone or in dependence on another substantive, to express power or might, is used of the True God in 204 passages, and of others in 18 passages. It is found especially in Job, the Psalms, and Isaiah.

Here, then, there can be little doubt,¹ we have the root from which **Elohim** is derived, and therefore the primary idea which that majestic title is intended to convey. When we use the words, 'Thine is the power and the kingdom and the glory,' we are giving utterance to the true meaning which a Hebrew would attach to the title **Elohim**—the Being who creates, sustains, and governs all things for his own righteous pleasure and glory. The name may not be rendered by a fair equivalent in other languages, but the idea originally connected with the name is brought to the surface in a practical form on almost every page of Holy Writ.² **Elohim** may be called *Deus* or *Theos* (i. e. the Dawn³), or He may be called *God* (i. e. the Good), but in each case the Revealed Word is needed to give a correct idea of this Being whom—

‘ The saint, the savage, and the sage,
Alike believe, and feel, and own.’

The plural of **El** is **Elim**, which is supposed to be used of false gods in Ex. 15. 11; Ps. 29. 1, 89. 6; and Dan. 11.

¹ Some scholars have supposed that the name **Elohim** properly means *that which one swears by*, but this is a reversal of the right philosophical and etymological order. It is far more likely that the verb signifying ‘to take an oath’ should be derived from the title of God than *vice versâ*.

² It has often been noticed that there is only one book of the Bible from which the name of God is missing, and in that book (Esther) his Providential Rule is set forth in the most remarkable way.

³ This interpretation seems to be generally accepted now, though it is not without its difficulties. Of the older classical interpretations, that which explains the word as the Disposer of human affairs is the best.

36, in each of which passages, however, the word may be rendered ‘mighty ones.’

El is sometimes used in compound names, as **El-Shaddai**, rendered in the Authorised Version ‘Almighty God,’ **Beth-el**, ‘the house of God;’ and in other cases it is used apparently to add force and sublimity to an idea, as when we read of ‘mountains of **El**,’ i. e. ‘mighty mountains.’

§ 12. The titles of the Messiah contained in Is. 9. 6, have been subjected to a good deal of criticism from Jewish and Gentile pens, partly, no doubt, because the name **El** occurs in the expression which our translators have rendered ‘the mighty God.’ In this passage we read, ‘His name shall be called Wonderful, Counseller.’ These words may, perhaps, be taken in their connection with one another as a parallel to Is. 28. 29, where the same words in rather different forms are rendered, ‘wonderful in counsel,’ and applied to the Lord of Hosts.¹ Again, ‘His name shall be called the Mighty God.’ In the LXX, Luther’s, and other versions, we find this title broken up into two, and translated ‘Mighty, Hero,’ or ‘Mighty, Powerful’; but the order of the Hebrew words is in favour of our rendering them God, the Mighty, a translation which tallies with the Authorised Version, and which is most consistent with Is. 10. 21, and Jer. 32. 18, where the title reappears. The remaining title, The Everlasting Father, has been rendered in the LXX and the Vulgate the Father of the Coming Age, and in other versions the Father of Eternity; the last, which is the best rendering, when read in the light of the N. T., would signify that the Messiah was

¹ The word for *wonderful* is literally a *wonder* (see Is. 29. 14). The verb related with it is constantly used of God’s *wonderful* works. Sometimes it signifies that which is *hidden*, or *difficult*, as in Gen. 13. 14, ‘is anything too *hard* for the Lord;’ Jud. 13. 18, ‘Why askest thou my name, seeing it is *secret*?’ Perhaps *wonderful* would be a better rendering here, as the cognate verb occurs in the next verse, where we read that the angel did *wondrously*.

to be the Father, Spring, or Source of Everlasting Life to all the world.

Lastly, as He was to be the Father of Eternity, so was He to be called the Prince of Peace, one whose dominion should establish a holy peace (in all the fulness of meaning of that word¹) throughout the world.

§ 13. **Shaddai** (שֹׁדַי), rendered Almighty, is a word about the meaning of which scholars have differed. Like **Elohim**, it is plural in form, so as to indicate the majesty and incomprehensibleness of the Being whom it represents, and it is also possessive in termination (lit. *my Shaddim*), to signify that the Being thus designated is known *in his relation to man*.

The LXX renders the word *θεός, κύριος, and παντοκράτωρ*, God, Lord, and Almighty. In five passages we find *ἱκανός*, which we might render All-sufficient, and in Ex. 6. 3, *ὢν*, He that is. Jerome adopted the word *Omnipotens*, Almighty, and other versions have followed in his track.

The title **Shaddai** really indicates the fulness and riches of God's grace, and would remind the Hebrew reader that from God cometh every good and perfect gift,—that He is never weary of pouring forth His mercies upon His people, and that He is more ready to give than they are to receive. The word is connected with a root which signifies *a breast*, and hence the idea is similar to that contained in our word *exuberance*. Accordingly, some critics have been inclined to follow the Greek rendering *ἱκανός*, or all-sufficient,² but perhaps the expressive all-bountiful would convey the sense more exactly. This rendering will be illustrated and confirmed by a reference to some of the passages in which **Shaddai** occurs, as they will be found specially to designate God as a Bountiful Giver.

The first passage in which the word is found is Gen. 17. 1,

¹ See chap. viii.

² Compare the rendering *allgenugsame* in the Berlenburger Bible.

where we read that ‘Jehovah appeared to Abram, and said, I am **El-Shaddai**; walk before me, and be thou perfect: And I will make my covenant between me and thee, and will multiply thee exceedingly and thou shalt be a father of a multitude of nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of a multitude of nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee.’

The title is next found in Gen. 28. 3, ‘**El-Shaddai** bless thee, and make thee fruitful, and multiply thee, that thou mayest be an assemblage of peoples.’

The third passage in which the word occurs is Gen. 35. 11, where God said unto Jacob, ‘I am **El-Shaddai**: be fruitful and multiply; a nation and an assemblage of nations shall be of thee, and kings shall come out of thy loins’ (compare Gen. 48. 3).

The fourth passage is Gen. 43. 14, where Jacob, in the intensity of his anxiety on behalf of his youngest son whom he is about to send into Egypt, throws himself upon the tender compassion of the All-Bountiful God, and says ‘**El-Shaddai** give you tender mercy before the man, that he may send away your other brother and Benjamin.’

There is only one other place in Genesis in which this remarkable and beautiful name of God is found, namely, Gen. 49. 25, where Jacob is blessing his son Joseph, and says, ‘From the **El** of thy father, there shall be help to thee; and with **Shaddai**, there shall be blessings to thee, blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts (here the word **shad** is used in its original sense), and blessings of the womb.’

These passages appear to establish the fact that whilst the name **El** sets forth the might¹ of God, the title **Shaddai**

¹ When we read of the Mighty One of Israel, or the Mighty God of

points to the inexhaustible stores of His Bounty, and the whole title might well be rendered God the All-Bountiful.

Passing by the reference to this name in Ex. 6. 3, which will be discussed in a later section, it may be noticed that **Shaddai** is only once again used in composition with **El**, namely in Ez. 10. 5; without **El** it is used twice by Balaam (Num. 24. 4, 16), twice by Naomi (Ruth 1. 20, 21), twice in the Psalms (68. 14, 91. 1), and three times by the prophets (Is. 13. 6; Ez. 1. 24; Joel 1. 15). These are the only places in which it is to be found in the Bible except in the Book of Job, in which we meet with it thirty-one times.

§ 14. The word usually rendered 'Lord,' or 'my Lord,' is **Adonai** (אֲדֹנָי). This is the possessive plural form of **Adon**, a word which signifies Master, and which exactly answers in its general usage to the Greek *Kúrios*. **Adon** is sometimes rendered Sir in the A. V., as in Gen. 43. 20; Owner, as in 1 Kin. 16. 24; but generally Master, as in Gen. 24. 9. The plural form **Adonim** and its plural construct form **Adonei** are used in the same sense; but when the word is applied to God, the form **Adonai**, 'my Lords,' is adopted. This, then, is another instance both of the 'plural of majesty,' which was noticed in the case of **Elohim**, and of the *possessive* or *relative* idea,¹ which has been observed as existing in the word **Shaddai**. In the A. V., as in other versions, **Adonai** is

Jacob or Israel, the word for Mighty is usually *Abir* or *Avir* (אֲבִיר), a word marking strength and excellence. Sometimes *gadol* (גָּדוֹל), great, is used, e.g. in Deut. 7. 21; and in one or two cases the Hebrew name for a Rock is used to set forth the firmness of the Divine power: see for examples, Is. 30. 29. The 50th Psalm begins with the three names **El**, **Elohim**, **Jehovah** (A. V. The Mighty God, even the LORD).

¹ It is remarked by the late Mr. Isaac Taylor, in his *Spirit of the Hebrew Poetry*, that 'the Hebrew writers, one and all, and with marvellous unanimity, speak of God *relatively only*, or as He is related to the immediate religious purposes of their teaching. The separate elements of Biblical Theism are complementary one to another, only in relation to the need and the discipline of the human mind,—not in relation to its modes of speculative thought or reason.'

frequently rendered ‘my Lord.’ The title indicates the truth that God is the owner of each member of the human family, and that He consequently claims the unrestricted obedience of all.

The words which we read in the 110th Psalm and the first verse if literally translated would run thus:—‘**Jehovah** said unto my Master¹ sit thou on my right hand until I make thine enemies thy footstool;’ and our Saviour’s comment might fairly be rendered, ‘If David call him Master, how is he his Son?’ The mystery of the manifestation of God in the Seed of David lies at the root of these words, as is the case with the passage from Isaiah quoted in the last section. The Lord of all Power and Might condescended to enter human existence, not at its source in the days of Adam, but midway down the stream, when many generations had played their little part in life and had passed away; and thus He who was the Root whence David sprang became also his Offspring;² hence it was that the Psalmist ‘in spirit’ designated as his Master, One who was to be raised up out of his own tribe and family.

The expression ‘*the Lord God*,’ which first occurs in Gen. 15. 2, and is constantly found in the Old Test., especially in the prophetical books, is literally **Adonai Jehovah**, i.e. ‘my Lord Jehovah.’

When we meet with the title ‘Lord of Lords,’ as in Deut. 10. 17, the words are literally ‘master of masters,’ i.e. Divine master of all those who possess or obtain authority.

In the Psalms and elsewhere there is found that significant title which the apostle Thomas gave to Jesus of Nazareth when he had optical and sensible demonstration that He was

¹ According to the present Masoretic punctuation the word is in the singular, **Adoni** not **Adonai**.

² Rev. 22. 16. The Root is often regarded in this and other passages as if identical with the Branch; but this appears to be a mistake.

risen from the dead. Thus in Ps. 35. 23, the sacred writer uses the double title **Elohai** and **Adonai**, ‘my God and my Lord;’ and in Ps. 38. 15, we find **Adonai Elohai**, ‘my Lord, my God.’ No criticism, however ingenious and destructive, can get rid of the plain fact that when Thomas was assured of Christ’s Risen Humanity he gave Him a title which recognised his Deity.

The claim upon man’s service which is set forth in the title **Adonai** is well illustrated by Mal. 1. 6, where Jehovah says, ‘A son honoureth his father, and a servant his master (or masters); if, then, I be a father, where is mine honour? and if I be a master (**Adonim**¹) where is my reverential fear?’ A passage such as this puts theology in a very practical form. There may be mental difficulties which keep men from holding exactly the same theories with regard to the Father and the Son; but the question which God puts to his people is this, ‘Theory apart, what are your dispositions, and what are your actions? Do you practically honour the Father? And do you honour the Son even as you honour the Father?’

§ 15. The Hebrew title rendered ‘Most High’ is ‘**Elion**’ (עֲלִיֹן), for which the LXX usually has the reading ὁ ὑψίστος, the Highest. The word ‘**Elion**’, however, is not confined to this sacred use. It is found in Gen. 40. 17, where we read of ‘the uppermost basket.’ In 1 Kin. 9. 8, and 2 Chron. 7. 21, it is adopted by God Himself in speaking of the temple ‘which is high.’ In 2 Kin. 18. 17, it is used of the ‘upper pool;’ in 2 Chron. 23. 20, of the ‘high gate;’ in chap. 32. 30, of the ‘upper watercourse;’ in Neh. 3. 25, of the ‘king’s high house;’ in Jer. 20. 2, of the ‘high gate of Benjamin;’ and in chap. 36. 10, of the ‘higher court.’

This title is first applied to God in the account of Melchizedek (Gen. 14. 18–22); it is used by Balaam, who ‘knew the knowledge of the Most High;’ and Moses adopts it

¹ Some MSS. here read **Adonai**.

when he speaks of the Most High dividing the earth among the nations (Deut. 32. 8; compare Acts 17. 26). It occurs also several times in the Psalms, e.g. Ps. 18. 13, 'The Highest gave his voice;' Ps. 78. 35, 'They remembered that God was their Rock and the High God their Redeemer.' In Ps. 89. 27, this title is applied to the Messiah:—'I will make him my firstborn, higher than the kings of the earth.' It is also used of the Lord's exaltation, 'High over all the earth' (Ps. 97. 9).

When we read of the Most High God in Micah 6. 6, the Hebrew *Marom* (מָרוֹם), lifted up, is used; compare Ps. 99. 2, 113. 4, 138. 6; and Is. 57. 15, where a simpler form of the same word is rendered High, and applied to God.

§ 16. All the titles by which the living and true God was made known to Israel have now been brought under consideration with the exception of one, namely, *Jehovah* (יְהוָה). This name has been preserved by our translators in a few passages, but the word *LORD*, spelt in small capitals, has usually been substituted for it. The LXX set a precedent for this course by almost invariably adopting the word *Kύριος*, Lord, as a rendering, the only exception being Prov. 29. 26, where *δεσπότης*, Ruler or Master, is found.

The shorter form, *Jah*, occurs in Ex. 15. 6, and 17. 16, in each of which passages our translators have rendered it *LORD*; it is also found in thirty-five passages in the Psalms, the earliest instances being Ps. 77. 11, and 89. 8. It is supposed by some students that this shorter form has special reference to the Messiah.

It is a strange fact, with respect to the word *Jehovah*, that critics should differ both as to its pronunciation and its meaning. The former, it is true, is of secondary importance, and arises from the mystery with which the Jews have always surrounded this sacred and (as they hold) incommunicable name; and we may rest content with the traditional

form of the word until there is stronger reason than appears at present for the substitution of **Jahveh**, or of some other form. But putting this question aside, we might certainly expect that scholars would have come to a clear understanding among themselves as to the signification of the name. That they have not done so is owing probably rather to the finiteness of the human understanding than to any uncertainty as to the revelation of **Jehovah** contained in Scripture.¹

Whatever may be the opinion about **Elohim**, it is generally agreed that **Jehovah** is not a generic or class name, but a personal or proper name. Maimonides says that all the names of God which occur in Scripture are derived from his works except one, and that is **Jehovah**; and this is called 'the plain name,' because it teaches plainly and unequivocally of the substance of God. A Scotch divine has said, 'In the name **Jehovah** the Personality of the Supreme is distinctly expressed. It is everywhere a proper name, denoting the Person of God, and Him only; whence **Elohim** partakes more of the character of a common noun,² denoting usually, indeed, but not necessarily or uniformly, the Supreme. 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 says again and again *my God*, but never *my Jehovah*, for when he says 'my God' he means **Jehovah**. He speaks of *the God of Israel*, but never of *the Jehovah of Israel*, for there is no other **Jehovah**. He speaks of *the living God*, but never of *the living Jehovah*, for he cannot conceive of **Jehovah** as other than living.'³

¹ In some foreign translations of the Bible the name **Jehovah** is rendered *The Eternal*; perhaps there is no word which, on the whole, conveys the meaning of the name so well; but, after all, the truth which it represents is too many-sided to be rendered by any one word.

² Practically it may do so, but not *theoretically* or *properly*; see § 2.

³ See Fairbairn's *Dict. of the Bible*, art. *Jehovah*.

§ 17. The meaning, and, in all probability, the etymology¹ of this name, is to be looked for in Ex. 3. 14, where, in answer to the question of Moses as to the name of the Elohim who was addressing him, the Lord said to Moses, ‘I AM THAT I AM.’²—‘Thus shalt thou say unto the children of Israel, I AM hath sent me unto you . . . **Jehovah**, the Elohim of your fathers—of Abraham, and of Isaac, and of Jacob, hath sent me unto you; this is my Name for ever, and this is my Memorial³ unto all generations.’ Again, in the sixth chapter (verses 2, 3), we read, ‘I am **Jehovah**, and I appeared unto Abraham, and unto Isaac, and unto Jacob, by (the name of) **El-Shaddai**, and, as regards my name, **Jehovah**, I was not understood by them; yet, verily, I have established (or rather, taking the tense as a prophetic future,—I will establish) my covenant with them to give them the land of Canaan.’ These two passages taken together elucidate the following points: first, that though the name **Jehovah** was in frequent use as the title of the Elohim of the Patriarchs, yet its full significance was not revealed to them; secondly, that it was to be viewed in connection with God’s covenant and promise; and, thirdly,

¹ There has been much difference of opinion as to the formation of the word; but it may be noted that the *v* introduced into the name is exactly paralleled by the *v* in the name of *Eve*.

² The words above rendered ‘I AM THAT I AM’ are almost unapproachable, after all. Owing to the vagueness of the Hebrew tense (which is the same in both parts of the sentence) we might render them in various ways, but none are better than our own, denoting as they do a Personal, Continuous, Absolute, Self-determining Existence. It ought to be observed that the Hebrew word rendered I AM occurs in several important prophetic passages, in which it has generally been rendered ‘*I will be*.’ Thus, in this same chapter of Exodus, and the 12th verse, we read, ‘Certainly *I will be* with thee;’ so in Gen. 26. 3, ‘*I will be* with thee and will bless thee;’ and in Gen. 31. 3, ‘*I will be* with thee.’ In these and similar passages we might render the words ‘I AM with thee.’ They mark an eternal, unchanging Presence. Compare the identical words used by the Lord (Jesus Christ?) in Ac. 18. 10, ‘I AM with thee, and no man shall set on thee to hurt thee.’

³ Compare Hos. 12. 5. ‘**Jehovah** is his memorial,’ i.e. the name by which his attributes were always to be brought to mind.

that now, after the lapse of some hundred years, the true import of the name was to be unfolded by the manifestation of the Deity as a personal living Being, working in behalf of Israel, so as to fulfil the promises made to the Fathers. Thus the sublime idea of an unchanging, ever-living God, remaining faithful to his word through many generations, began to dawn upon the mind of Israel, and that which was hoped for, and sealed up in the Name during the Patriarchal age, began to work itself out into a substantial reality. God's personal existence, the continuity of his dealings with man, the unchangeableness of his promises, and the whole revelation of his redeeming mercy, gathers round the name **Jehovah**. 'Thus saith **Jehovah**,' not 'thus saith **Elohim**,' is generally the formal introduction to the prophetic messages. It is as **Jehovah** that God became the Saviour of Israel, and as **Jehovah** He saves the world; and this is the truth embodied in the name of **Jesus**, which is literally **Jehovah-Saviour**.

§ 18. Strange and unsatisfactory efforts have lately been made to divide the writers of the Hebrew Scriptures into diverse and even hostile theological parties, making their records almost a *farrago* of fragments, written partly by worshippers of **Jehovah**, partly by followers of **Elohim**, compiled by an **Elohist**, revised by a **Jehovist**, retouched by an **Elohist**, and so on *ad infinitum*. We are not bound to believe that all the parts of Genesis were originally written by the hand of Moses, though the book certainly bears the stamp of Mosaic authority; and if any theory could be established which tended to show that there were various writers, using different styles, and speaking of God under different titles, no objection could well be raised against it. But more than this is demanded. Critics, who have little but their self-consciousness to guide them, and gifted with undoubted zeal and ingenuity, draw up complicated systems (if indeed they may be called

systems), according to which the Book of Genesis is parcelled out among various writers and editors; but the task of one man is hardly accomplished before it is replaced by something still more elaborate and irrational attempted by another hand.

It would surely be far more profitable to enquire whether the various names of God in Scripture are not used by the sacred writers advisedly, so as to bring out the various aspects of his character and dealings. Though it is beyond the limits of the present work to enter fully into such an investigation, a few points may be observed which will guide us as to the usage of the name **Jehovah** among the Jews. Thus, the first chapter of Genesis sets forth Creation as an act of power; hence **Elohim** is always used. The second chapter, which properly begins at the fourth verse, brings **Elohim** into communion with man; hence he is called **Jehovah Elohim**. In the third chapter it may be observed that the Serpent avoids the use of the name **Jehovah**. In the fourth chapter the offering of Cain and Abel are made to **Jehovah**, and this is the case with the whole sacrificial system, both under the Patriarchal and the Levitical dispensation. In many cases the offerings to **Jehovah** are accompanied by the calling on his name (see Gen. 12. 7, 13. 4); and probably from the earliest days, or at least the days of Enoch,¹ the Name of **Jehovah** was taken as the embodiment of that hope for the human race which found its expression in sacrifice and in prayer.

Although man had fallen, **Jehovah** had not forsaken him; His Spirit still strove with man (Gen. 6. 3), but the judicial aspect of His nature had to be exercised in punishment, as we see from the history of the Deluge, the confusion of tongues, and the destruction of Sodom and Gomorrrha. In Gen 9. 26, **Jehovah** is called the God of Shem; and in 14. 22,

¹ See Gen. 4. *fin.*, and consult the remarks on this passage in Chap. 3. § 11.

he is identified by Abram with **El'Elion**, 'the Most High God,' who is 'the Possessor of heaven and earth.'

In Gen. 15. 1, we are introduced to the expression which afterwards became so familiar, '*the Word of Jehovah*;' and throughout that remarkable chapter the name **Elohim** does not occur, because it is the name **Jehovah** which God adopts when making his communications and covenants with man. In chap. 16. '*the angel of Jehovah*' is spoken of for the first time, and appears to be identical with **Jehovah** Himself; He is also described by Abraham as 'the Judge of all the earth' (chap. 18. verse 25).

The Patriarchs are frequently represented as worshipping and holding spiritual communication with **Jehovah**, who seems to have revealed Himself in a visible form *as a man* to these privileged children of Adam, whether through visions or otherwise (see Gen. 18. 1, 2, 28. 13-17, 32. 24-30).

In Ex. 24. 10, we are told of the Elders that 'they saw the God of Israel . . . and did eat and drink.' What a marvellous sight, and what a mysterious feast is here recorded! But this God of Israel must have been **Jehovah**, whom Jacob or Israel worshipped, and who was now revealing Himself to fulfil the promises made to the fathers.

Jehovah is represented as in constant communication with Moses; and when He threatened that He would not go up to the land of Canaan with the people because of their idolatry, the law-giver took the tabernacle, or sacred place of meeting which already existed (for there was *worship* from the beginning), and pitched it without the camp, and 'the cloudy pillar descended, and stood at the door of the tabernacle, and talked with Moses. And **Jehovah** spake unto Moses face to face, as a man speaketh unto his friend' (Ex. 33. 9-11.) Then it was that Moses besought this august Being to show him His glory, and His merciful answer was given and the revelation made: '**Jehovah**, the merciful and gracious

El, longsuffering, and abounding in lovingkindness and truth. Keeping lovingkindness for thousands, pardoning iniquity and transgression and sin, and that will by no means hold men guiltless; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation' (Ex. 34. 6, 7).

Here then we have the full meaning of the name **Jehovah**, and we find that it sums up all the *merciful and judicial aspects of the Divine character*, so that while the title **Elohim** sets forth God's creative and sustaining Power, **Shaddai** His Bounty, and **'Elion** His Sublimity, the name **Jehovah** sets forth His essential and unswerving principles of mercy and judgment, and presents Him as a Father, a Friend, and a Moral Governor.

§ 19. The title **Jehovah** is often found embodied in the expression 'the **LORD** of Hosts' and 'the **LORD** of Sabaoth'; the former of which is a translation of the latter.¹ The **LXX** sometimes retains *Σαβαώθ* (compare James 5. 4), and sometimes renders it *ὁ Κύριος τῶν δυναμέων*, and sometimes the **LORD** of Hosts, or *παντοκράτωρ*, Almighty. Occasionally the name **Elohim** is substituted for **Jehovah** in this connexion, as in Ps. 80. 7, 14, 19; Am. 5. 27.

In Ex. 12. 41, the Israelites are called 'the Hosts of the **LORD**,' and hence it has been supposed that the title above-mentioned signifies the captain or defender of the hosts of Israel. Others regard the expression as referring to God's governments of the 'host of heaven,' i.e. the stars; whilst others connect it with the fact that God is attended by hosts of angels who are ever ready to do his pleasure.

This title is often used in the minor prophets, and with especial reference to God's majesty, sometimes also with

¹ The French translation (Ostervald) has *l'Éternel des armées*; hence, no doubt, is derived the questionable title 'the God of battles.' Luther has *Herr Zebaoth*. Where we read of 'the God of Forces,' in Dan. 11. 38, a different word is used, which literally means *strength*.

reference to his care for Israel, as, for example, in 2 Sam. 7. 26; Ps. 46. 7, 48. 8; Zech. 2. 9, 11, 4. 9. Probably the name would indicate to a Jew that God was a Being who had many material and spiritual agencies at his command, and that the universe of matter and the world of mind were not only created, but also ordered and marshalled¹ by Him; who ‘telleteth the number of the stars, and calleth them all by their names’ (Ps. 147. 4; compare Is. 40. 26).

§ 20. The name **Jehovah**, again, is always used in the familiar expression, ‘the angel of the Lord.’ This title, in the opinion of some scholars, specially belongs to the Messiah. The late Dr. McCaul, in his Notes on Kimchi’s Commentary on Zechariah, briefly states the reasons which led him to this conclusion. First, as to the word **Malac** (מלאך), he reminds us that it simply signifies a messenger,² leaving the rank and nature of the person so designated out of the question. Thus in Gen. 32. 1, 3, the word is applied first to God’s angels, and, secondly, to Jacob’s messengers. Then as to the full expression **Malac Jehovah**, he opposes the opinion occasionally advanced, that it should be rendered ‘the Angel Jehovah,’ because in this case it would have a definite article prefixed, as in the case of the word **Adon** when applied to God; moreover, he cites Mal. 3. 1 (*my angel*) in favour of the view that **Jehovah** must be taken as a genitive case, and not in apposition with the word angel.³ Again, this learned Hebraist opposes the translation adopted by modern Jews, ‘an angel of the Lord,’ though it is occasionally sanctioned by the Authorised Version, as in Jud. 2. 1.

¹ The *collocation*, as distinct from the *creation*, of the heavenly bodies, is dwelt upon with great force by Dr. Chalmers in his Bridgewater Treatise.

² More literally, an agent or worker. The word is found in another form in Gen. 2. 1, of God’s works; there is, therefore, nothing unbecoming in applying the title to a Divine Being.

³ The Hebrew word for ‘my angel’ in this passage is the name of the prophet—*Malachi*. A connection can often be traced between the names of the prophets and some special point in their mission. Ezekiel’s name is a notable case in point.

The absence of the article is no guide here, because the word angel is *in regimen*, i.e. is limited or defined by the word which follows it; and though the second word under such circumstances generally has a definite article, yet this would be impossible in the present instance, owing to the fact that יהוה (**Jehovah**) never in any case receives one. Dr. McCaul thus reaches the conclusion that ‘the angel of the LORD’ is the right rendering, and he affirms that one and the same person is always designated thereby, as the expression is never used in the plural number. He then proceeds to show that ‘the angel of God’ occasionally spoken of in the singular number is the same person as ‘the angel of the LORD.’ This he does by comparing Jud. 6. 20, 21, and also Jud. 13. 3, 9. In Gen. 16. 7–13, ‘the angel of the LORD’ is identified with ‘the LORD’ (i.e. **Jehovah**) and with **EL**. The same is the case in Jud. 6. 11–16, and in Josh. 6. 2. A still more remarkable identification is found in Zech. 3. 2, when the angel of **Jehovah** is not only spoken of as **Jehovah** Himself, but is also represented as saying, ‘the LORD (**Jehovah**) rebuke thee.’ There are very strong grounds for supposing that this passage is referred to by St. Jude when he represents *Michael the archangel* as uttering the word of rebuke. Have we not in it an adumbration of the doctrine of plurality of Persons in the Godhead? Else how is it that the name which God has specially reserved for Himself (Is. 42. 8) is transferred by the inspired prophet to a second Person?

But the writer whose treatise is here referred to goes a step further. He refers to Gen. 31. 13, where ‘the angel of **Jehovah**’ says of Himself ‘I am the God of Bethel, where thou anointedst the pillar, and vowedst the vow unto me;’ and on referring back to the vision at Bethel we read that this Being said, ‘I am **Jehovah**, the God of Abraham thy Father, and the God of Isaac.’ Dr. McCaul justly adds,

‘Where the law of Moses sets before us a Being who says of Himself that He is the God of Bethel, and that He is the object of Jacob’s worship, what else can we conclude but that He is Very God, especially as the great object of this law throughout is to enforce the unity of God?’ A similar inference may be gathered from Ex. 3. 4–6.

The above arguments are very interesting, and if they are not regarded as absolutely conclusive, yet they prove that in *some*¹ cases there is a remarkable identification between **Jehovah** and the Agent who carries into effect the Divine purposes. The teaching of the Old Testament would justify us in adapting St. John’s words thus: ‘In the beginning was the Worker (or Agent), and the Worker was with God, and the Worker was God. All things were made by Him, and without Him was not anything made that was made.’² When our Lord said, ‘My Father worketh hitherto, and I work,’ this great truth appears to have been in his mind; and it almost dawned upon the minds of his hearers, for we read that ‘the Jews sought the more to kill him, because he said that God was his Father, making himself equal with God’ (Jo. 5. 17, 18). The whole mission of Christ was regarded and set forth by Him as the doing the Works of God, so that He was practically, what the Old Testament indicates that He was to be, the Angel or Agent of **Jehovah**, giving effect and embodiment to the will of His Father. Moreover, as the Priest was the agent

¹ The importance of making this qualification will be seen at once by pursuing the subject into the New Testament. The ‘Angel of the Lord’ in Mat. 2. 13, cannot well be identified with ‘the young child’ in the same verse. It may be noticed, however, that here (as in ver. 19, chap. 28. 2, 5, and elsewhere) the word Angel has no definite article. In the Old Testament we must look to the context to find out whether *an* angel is meant, or whether *the* Angel or Agent of the Divine Will is referred to. In Zech. 1. 12, there is evidently a distinction of persons between the Angel of the Lord and the Lord of Hosts; the former intercedes with the latter in behalf of Israel. See also Jud. 13.

² On ‘the Word of the Lord’ see chap. 17. §§ 1–3.

(Authorised Version, messenger) of the Lord of Hosts under the old covenant (Mal. 2. 7), so Christ became the True Priest or Agent who should bring about a more spiritual system of worship, and a more close union between God and man.

§ 21. It has been urged, with some force, that the name **Jehovah** ought to have been adopted more generally in translations of the Bible, whereas it is confined to a very few.¹ Putting aside, however, the difficulty as to the right spelling of the word, it may be observed that the LXX had set an example before our Lord's time which it would not be easy to depart from now. If that version had retained the word, or had even used one Greek word for **Jehovah** and another for **Adonai**, such usage would doubtless have been retained in the discourses and arguments of the N. T. Thus our Lord, in quoting the 110th Psalm, instead of saying, 'The Lord said unto my Lord,' might have said, '**Jehovah** said unto **Adoni**.' How such a course would have affected theological questions it is not easy to surmise; nor is it needful to attempt any conjectures on the subject, as the stubborn fact remains before us that **Adonai** and **Jehovah** are alike rendered **LORD** in the Septuagint, and that the LXX usage has ruled the adoption of the same word in the N. T.

Supposing a Christian scholar were engaged in translating the Greek Testament into Hebrew, he would have to consider, each time the word *Kúrios* occurred, whether there was anything in the context to indicate its true Hebrew representative; and the same difficulty would arise in translating the N. T. into languages in which the title **Jehovah** has been allowed to stand in the Old. The Hebrew Scriptures would be a guide in many passages: thus, wherever the expression

¹ The Spanish translator De Reyna preserved **Jehovah** throughout the Old Testament, and his successor, Valera, whose version is now used in Spain, did the same. De Reyna defends the adoption of this course in his Preface at some length. Calvin also uses the word **Jehovah** in his Latin translation, and many modern translators have done the same.

‘the angel of the Lord’ occurs, we know that the word Lord represents **Jehovah**; a similar conclusion as to the expression ‘the word of the Lord’ would be arrived at, if the precedent set by the Old Testament were followed; so also in the case of the title ‘the Lord of Hosts.’ Wherever, on the contrary, the expression ‘My Lord’ or ‘Our Lord’ occurs, we should know that the word **Jehovah** would be inadmissible, and **Adonai** or **Adoni** would have to be used.

§ 22. It is to be noticed, in connection with this subject, that there are several passages in the O. T. referring to **Jehovah** which are adopted in the N. T. as fulfilled in the Lord Jesus Christ. Thus, in Joel 2. 32, we read, ‘Whosoever shall call on the name of **Jehovah** shall be saved;’ but these words are applied to ‘the Saviour of the world’ in Rom. 10. 13. St. John (chap. 12. 41), after quoting a certain passage from Isaiah, which there refers to **Jehovah**, affirms that it was a vision of the Glory of Christ (see Is. 6. 9, 10). In Is. 40. 3, the preparation of the way of **Jehovah** is spoken of, but John the Baptist adopts the passage as referring to the preparation of the way of the Messiah. In Mal. 3. 1, there seems to be a very important identification of **Jehovah** with the Messiah, for we read, ‘**Jehovah**, whom ye (profess to) seek, shall suddenly come to his temple, even the angel of the covenant¹ whom ye (profess to) delight in.’ This identification exactly falls in with the application to Christ of many other passages which refer to **Jehovah**. Thus, in Rom. 9. 33, and 1 Pet. 2. 6–8, Christ is described as ‘a stone of stumbling and a rock of offence,’ titles which appear to be

¹ There is some difficulty about this passage. It would seem that the Old Covenant is spoken of. Who, then, was its Angel? Possibly there is a reference to Ex. 23. 20–23, ‘Behold, I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Regard him (*not* beware of him, A. V.), and obey his voice, provoke him not; for he will not pardon your transgressions: for My Name is in him.’ The coming of the Messiah was evidently to be the manifestation of One who had for a long time been in charge of the People of Israel. See Mat. 23. 37.

given to **Jehovah** in Is. 8. 13, 14. Again, in Is. 45. 23–25, Jehovah says, ‘Unto me every knee shall bow. Surely, one shall say, in Jehovah have I righteousness and strength; in Jehovah shall all the seed of Israel be justified.’ But in Phil. 2. 9, we read that God hath highly exalted Christ Jesus, and hath given him *the name* which is above every name, that in the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is LORD (surely Jehovah¹) to the glory of God the Father.’ The same prophetic passage is applied to Christ in Rom. 14. 10–12, where St. Paul cites it as about to be fulfilled in the last day, when we shall all stand before the judgment-seat of Christ.

It would be out of place here to go further in this subject, otherwise it would be deeply interesting to show how each of the names of God finds its embodiment in Him who is ‘the only-Begotten of the Father.’ Thus, as **Elohim**, Christ exercised Divine power, and also communicated supernatural powers to others. As **Shaddai**, Christ was all-sufficient, possessed of unsearchable riches, and always ready to pour forth his benefits on man. As **’Elion**, Christ was exalted in moral and spiritual nature, and also, as to position, made higher than the heavens. Lastly, as **Jehovah**, Christ is ‘the same yesterday, to-day, and for ever,’ ready to save to the uttermost, in close communion with his people, fulfilling all the divine promises, and appointed to be ‘Judge of all the earth.’ ‘I am Alpha and Omega, the beginning and the end, saith the Lord, which is, and which was, and which is to come, the Almighty’ (Rev. 1. 8).

¹ This title in its abbreviated form is embodied in the name, Jesus, i.e. Jehovah-Saviour.

CHAPTER III.

THE NAMES OF MAN.

§ 1. The incongruities of human nature illustrated by the Hebrew names of man.—§ 2. Meaning and usage of the word **Adam**.—§ 3. The title 'Son of Man.'—§ 4. The visions of glorified human nature in Ezekiel and Daniel.—§ 5. The promise of a human Seed from on High made to David.—§ 6. The origin and meaning of the word **Ish**.—§ 7. Various ways in which it is used.—§ 8. The apple of the eye.—§ 9. General usage of the word **Enosh**.—§ 10. Examination of various passages in which it occurs.—§ 11. Its probable etymology.—§ 12. Why it is not applied to the Messiah.—§ 13. Meaning and usage of the word **Gever**.—§ 14. Instances of its occurrence in the Poetical and Prophetical Books.—§ 15. Words cognate with **Gever**.—§ 16. **Rephaim** and **Nephilim**.

§ 1. IF it is strange that man, gifted though he is with great intelligence, should yet need a revelation of the nature and character of his Maker; still more surprising is it that he should have to learn from the pages of Holy Writ the story of his own origin and destiny. We know by our natural instincts neither whence we come, nor whither we are going. But the Book which unfolds to us the manifold aspects of the Divine existence has not failed to supply this further lack; it furnishes us with a number of vivid scenes from human life, tracing it from its dawn in Paradise to its final and sublime reconstitution in the Great Day of 'the manifestation of the sons of God.' These pictures set forth the ways of man both in his relationship with God and in his domestic, social, and national capacities; and they are perpetually bringing into prominence the extraordinary anomalies which exist in his dispositions, aims, or actions. In consonance with our every-day experience, the Divine Artist, in pour-

traying human nature, has depicted a series of incongruities which illustrate at once the greatness and the littleness of man, his nearness to God, and his fellowship with the dust.

The very names of man used by the Hebrew writers indicate the anomalies of his condition, for the principal words which are used represent him in four apparently inconsistent aspects:—as **Adam**, he is of the earth, earthy; as **Ish**, he is endued with immaterial and personal existence; as **Enosh**, he is weak or incurable; and as **Gever**, he is mighty and noble.

§ 2. Beginning the discussion of these names with the word **Adam** (אָדָם), it is noticeable the root signifies to be red or ruddy, and is the ordinary word used for that purpose. It designates Esau's red lentil pottage, and gives him his name, **Edom** (Gen. 25. 30). It is used of the rams' skins dyed red in Ex. 25. 5, 26. 14, 35. 7, 23, 36. 19, and 39. 34. It marks the colour of the red heifer in Num. 19. 2, and of the red horses in Zech. 1. 8, and 6. 2. It is the word used of the sardius stone or ruby in Ex. 28. 17, 39. 10, and Ez. 28. 13; and of the ruddy tint of the flesh of the human being in Gen. 25. 25; 1 Sam. 16. 12, 17. 42, and Cant. 5. 10. In 2 Kin. 3. 22, it is applied to the water which was as red as blood; and in Is. 63. 2, to the red garments which He wore who came from **Edom**. Nor should we omit to notice that the ordinary Hebrew word for blood (**Dam**) is manifestly connected with the same root, and is perhaps its real origin. Thus the relationship between man and blood is shown even in the very name.¹

Another form which the word takes is **Adamah**, the earth or soil, which may have received its name from its reddish tint. We here see why the first man was called **Adam**, and why the human race is generally called by the same name in the Hebrew Scriptures.

¹ See Gen. 9. 6.

We read, in Gen. 2. 7, that ‘the Lord God formed man (Adam) of the dust of the ground (Adamah).’ Man was moulded by the plastic art of Jehovah out of the very materials of which earth itself is composed. He is earth-born, and hence called Adam.¹ His physical framework is in close alliance with all material nature; from the dust it draws its sustenance, and to the dust it must return.²

The usual rendering of the word **Adam** in the LXX is *ἄνθρωπος*, a human being, which occurs as its substitute in 411 passages; *ἄνθρωπος*, a man, is found only 18 times, of which 15 are in the Book of Proverbs; in Prov. 20. 24, *θνητός*, mortal, is used; in the Book of Job, *βροτός*, mortal, is adopted 4 times; and in Jeremiah 32. 20, we find *γηγενής*, earth-born, which is the closest translation of any.

§ 3. The word **Adam** is used throughout the Hebrew Old Testament to signify human nature or the human race generally, as contrasted with God above, or with the brute creation below. Thus it is used with great fitness in Ex. 33. 20, ‘There shall no man see me and live,’ and in Mal. 3. 8, ‘Will a man rob God?’ It is the word ordinarily used in the expression ‘children of men’ (e.g. in Gen. 11. 5; Ps. 11. 4, 12. 1, 14. 2). It is also found in the title ‘son of man,’ which occurs 57 times in Ezekiel and once in Daniel (8. 17), where it may have been intended to indicate that the heavenly visions vouchsafed to these prophets were set forth through an earthly medium; compare also Ps. 8. 4, Job 25. 6, 35. 8, and some other passages in the Psalms and Proverbs in which the expression is used. In all such passages special

¹ It may also perhaps be inferred that primæval man was of a ruddy colour. Lancelotti’s translation of the word **Adam** was *Il Rossicante*.

² It is not always easy to determine when the word **Adam** should be regarded as a proper name, and when as a generic title. In Job 31. 33, we read of a man hiding his transgression *as Adam*, a remarkable reference to the story of the fall; but in Hos. 6. 7, where the same form is found, our translators have put into the text ‘they *like men* have transgressed the covenant,’ and have banished the name Adam to the margin.

stress is laid upon the fact that the person thus designated is a child of Adam by descent, one of the great family of man, with a body framed of earthy material. In this sense would the expression be understood by all Jews; and doubtless our Lord frequently used it with respect to Himself in order to teach His disciples that though He ‘came down from heaven,’ and was ‘sent from God,’ yet He was in very deed and truth a man. Hence it is that He adopts the title just at the very points at which it was needful that this belief should be kept clearly in the mind of His hearers, viz. when speaking of His incarnation, His mission, His death, His resurrection, His ascension, and His second coming.¹

§ 4. A few passages in which the word **Adam** is used for man deserve to be specially pointed out. In Dan. 10. 16, 18, we read of ‘one like the similitude or appearance of a man’—*like* an **Adam**, and yet not an **Adam**, because not yet incarnate. In Ezekiel 1. 5, 8, 10, and 10. 8, 14, we meet with a description of living creatures with ‘the likeness of a man,’ with ‘the hands of a man,’ and with ‘the face of a man;’ and ‘upon the likeness of the throne was the likeness as of the appearance of a man above upon it;’ and this we are told was ‘the appearance of the likeness of the glory of the LORD’ (Ez. 1. 26, 28; see also chaps. 3. 23, and 10. 4). It may be inferred that the Being whom Ezekiel thus saw in his vision was represented in human form but clothed with Divine attributes—not yet ‘a son of **Adam**,’ but ‘One *like* a son of **Adam**’—One whose glory *might* be manifested in human nature if He chose to take up His abode in an earthly tabernacle.

¹ It is sometimes asked, How can a Person be at the same time God and the Son of God? The answer partly lies in the parallel question, How can a Person be at the same time Man and the Son of Man? Christ was not the son of any individual man, but was a partaker of human nature: and this was what He signified by the title ‘Son of Man.’ Similarly, by the title ‘Son of God’ He taught that He was a partaker of Deity.

These remarkable passages teach us that human nature is intended to occupy a very high position in the scale of Creation, and that man was so constituted as to be capable of becoming the dwelling-place of the Most High. They also naturally prepare our minds for the truth set forth by the Evangelist St. John, who thus wrote of Christ:—‘The Word was made flesh, and dwelt (or *tabernacled*) among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.’ What Ezekiel saw in vision John saw in reality; his eyes looked upon and his hands handled the Word of Life.

§ 5. An observation or two may be permitted on two other passages which have often attracted the attention of students. In 2 Sam. 7., there is recorded first, the promise of God to keep an unfailling covenant with the seed of David, whose throne should be established for ever; and secondly, David’s expression of thankfulness on account of this promise. In the opening of his song of praise he says, ‘Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant’s house for a great while to come. And is this the manner of man, O Lord God?’ (2 Sam. 7. 18, 19). The parallel passage (1 Chron. 17. 17) runs thus: ‘For thou hast also spoken of thy servant’s house for a great while to come, and hast regarded me according to the estate of a man of high degree.’ The word translated ‘manner’ in the one passage and ‘estate’ in the other, is *torah*, which is generally rendered ‘law.’ The first passage might be rendered, ‘And this is the law (or order) of the man,’ and the second ‘Thou hast regarded me according to the law (or order) of the man from on high.’ The Man Christ Jesus was not only the Seed of Abraham, in whom all the nations of the earth should be blessed, but also the Seed of David, who

should reign for ever and ever. And as Abraham rejoiced to behold the day of Christ, so David received with thankfulness the Divine assurance that from his family the promised Deliverer should come forth, to be a light to lighten the Gentiles, and to be the glory of His people Israel.

Some versions have rendered these passages so as to bring out more distinctly the reference to the Messiah which seems to be implied. Thus, in Luther's version of 2 Sam. 7. 19, we read, 'That is a way of a man, who is God the Lord;'¹ whilst his rendering of 1 Chron. 17. 17, is, 'Thou hast looked upon me after the order (or form) of a man who is the Lord God on High.'² The words are grammatically capable of this rendering; but it is more in accordance with the context, and also with the structure of the passage, to regard the name of the Lord God as in the vocative case, in accordance with the rendering given by our translators.

§ 6. The second name for man which is to be considered is *Ish* (אִישׁ). The original meaning of this word is doubtful. It is often supposed to be connected with *Anash* or *Enosh* (on which see below); and this theory receives a certain amount of confirmation from the fact that the plural of the latter word has almost always been used instead of the proper plural of *Ish*. Others incline to the supposition that the word may bear some relationship to the verb—if it may be called a verb—*Yesh* (יָשָׁה), a root similar to the Latin *esse*, and to the English *is*. Others again connect it with the word *Ashash*, to found or make firm; or with the kindred form, *Ashah*.

The first passage where the word occurs is Gen. 2. 23,—
'Adam said, This is now bone from my bone, and flesh from my flesh; she shall be called woman (*Ishah*), because she

¹ Das ist eine Weise eines Menschen, der Gott der Herr ist.

² Du hast angesehen mich als in der Gestalt eines Menschen, der in der Höhe Gott der Herr ist.

was taken out of man (**Ish**).’ Although great names may be cited to the contrary, there seems to be no valid reason for departing from the implied derivation of **Ishah** from **Ish**.¹ We may, perhaps, go a step further and say that the word **Ish**, being first used by man of himself in contradistinction to a second being of his own kind, and springing from him, must represent some personal feeling of a kind to which Adam had hitherto been a stranger. This thought may incline us to take the second of the derivations proposed above. Instead of being isolated and without a fellow, having God far above him, and the beasts of the earth below him, Adam found that he had a companion of a nature congenial to his own, ‘a help,’ as Scripture says, ‘meet for him;’ there was an *I* and a *Thou*, a personal relationship between two *selves* or *existences*, an **Ish** and an **Ishah**, the one springing from the other, and reflecting the other’s nature, —the same, yet different.

But whatever may be the origin of the word **Ish** its usage is very plain, and is illustrated by the fact that the LXX renders it by *άνήρ* in about 1083 passages, and by *άνθρωπος* only 450 times. **Ish** is rightly translated a man as contrasted with a woman; a husband² as contrasted with a wife; a master as contrasted with a servant; a great and mighty man as contrasted with a poor and lowly one.

Ish is often used with qualifying nouns, as in Ex. 4. 10, ‘a man of words.’ It sometimes implies greatness or eminence, and is thrown into contrast with **Adam**. Thus, in Ps. 49. 2, the words ‘low and high’ are literally ‘children of **Adam** and children of **Ish**;’ Ps. 62. 9, ‘men of low degree (children of **Adam**) are vanity, and men of high degree

¹ The Vulgate keeps up the relationship between **Ish** and **Ishah** by rendering them **Vir** and **Virago**. Our word *woman* is contracted from *wife-man*, i.e. *weaving-man*, according to some etymologists.

² The word itself appears in Hos. 2. 16, ‘Thou shalt call me **Ishi**,’ that is, My Husband.

(children of **Ish**) are a lie'; so also in Is. 2. 9, where we read, 'the mean man boweth down, and the great man humbleth himself,' the literal rendering would be 'the **Adam** boweth down, and the **Ish** humbleth himself.' Compare also Is. 5. 15, and 31. 8.

§ 7. The word **Ish** is often used in the sense of each or every one, e.g. Joel 2. 7, 'They shall march every one on his ways.' It is used in the Hebrew idiom, 'a man to his brother,' which signifies, 'one to another,' as it is rendered in Ex. 25. 20; Ezek. 1. 11, &c., where reference is made to the wings of the living creature touching each other. The feminine form, **Ishah**, is used in exactly the same way. Thus we read in Ex. 26. 3, 'The five curtains shall be coupled together, one to another;' literally, 'a *woman* to her *sister*.' Probably the much disputed passage, Lev. 18. 18, which is so frequently discussed in relation to the marriage with a deceased wife's sister, may be rendered in accordance with this idiomatic form of expression. If so, there is no special reference to a *sister*, but there is simply a law against bigamy or polygamy.

Where we read in Ex. 15. 3, that 'the Lord is a man of war,' the word **Ish** is used. The passage does not mean that He is a human being—*this* would have involved the use of the word **Adam**, but simply means that He is a Being who can enter into combat with his adversaries and overcome them. Again, when the inspired writer tells us in Josh. 5. 13, that 'a man stood over against' Joshua, he does not use the word **Adam**, but **Ish**, which both here and elsewhere can be rendered Person or Being. Compare also Dan. 9. 21, 10. 5, 12. 6, 7; Zech. 1. 8, &c., where the word is applied to Beings, who presented themselves in vision to the eye of the prophet, without necessarily being partakers of human nature.

The word is constantly used in such compound expressions

as 'Man of Israel,' 'Man of God,' 'Man of understanding,' and 'Man of Sorrows.'

§ 8. There is a Diminutive formed from the word **Ish**, namely **Ishon** (אִישׁוֹן) which signifies the apple or pupil of the eye, literally the 'little man' which any one may see reflected in another person's eye.¹ It occurs in Deut. 32. 10: 'He kept him as the apple of his eye;' and in Prov. 7. 2, 'Keep my law as the apple of thine eye.'² In Lam. 2. 18, the figure is slightly different, the expression being literally 'the daughter of the eye;' and in Ps. 17. 8, the two are combined, so that the literal rendering would be 'keep me as the little man, the daughter of the eye.' In Zech. 2. 8, a different word is used for the pupil, representing the hole or gate of the eye rather than that which is reflected on it.

A verb has been derived from the word **Ish**, and is used in the expression, 'shew yourselves men,' answering well to the Greek ἀνδρίζεσθε. Compare the English phrase 'to be unmanned.'

§ 9. The third word for Man is **Enosh** (אֲנוֹשׁ) which occurs very frequently in the Old Testament, and is generally considered to point to man's *insignificance* or *inferiority*. This word, like **Ish**, depends, in some measure, on its surroundings for its meaning, and often answers to our English word 'person,' by which it has been rendered in the Authorised Version in Judges 9. 4, and Zeph. 3. 4. It is used in a most indefinite way in the *plural* number; there it represents the men of a certain city or country, and the servants or men of a household, and is frequently found with qualifying nouns, where the stress is laid not on the fact of their being *men*, but on their possessing certain qualifications. Thus it

¹ This figure has found its way into other languages. See Gesenius' *Thesaurus* on the word.

² In the 9th verse of the same chapter it is rendered black (the idea being borrowed from the darkness of the pupil) and applied to night.

occurs in Gen. 6. 4, in the expression ‘men of renown’; compare ‘men of strength’ (Is. 5. 22), ‘men of stature’ (Is. 45. 14), ‘angry fellow’ (Jud. 18. 25). In these and similar cases the word is regarded as a plural of *Ish*.

This is the word used in the 18th and 19th chapters of Genesis to designate the three Beings who came to Abraham, and the two who came to Lot at Sodom. If the word *Adam* had been used in these chapters we might have been led to the conclusion that the Beings referred to were men; but the indefinite plural of the word *Enosh* being used, we are at liberty to gather their real nature from the context; and that teaches us that two of them were messengers from another world, whilst the third was the Lord Himself.

In poetry *Enosh* occurs as a parallel to *Adam*. Thus, ‘The lofty looks of man (*Adam*) shall be humbled, and the haughtiness of men (*Enosh*) shall be bowed down’ (Is. 2. 11; compare verse 17); ‘I will make a man (*Enosh*) more precious than fine gold; even a man (*Adam*) than the golden wedge of Ophir’ (Is. 13. 12). It is occasionally introduced as a parallel with *Ben-Adam*, ‘the son of man’; thus, ‘How much less man (*Enosh*) that is a worm, and the son of man (*Ben-Adam*) which is a worm’ (Job. 25. 6); ‘What is man (*Enosh*) that Thou art mindful of him? and the son of man, (*Ben-Adam*) that thou visitest him?’ (Ps. 8. 4); ‘What is man (*Enosh*), that thou takest knowledge of him? or the son of man (*Ben-Adam*), that thou makest account of him?’ (Ps. 144. 3); ‘Thou turnest man (*Enosh*) to destruction; and sayest, Return; ye children of men’ (*Benai-Adam*, Ps. 90. 3). In these passages it will be noted that the *insignificance* of man is especially in the writer’s mind. In Job 4. 17, our translators have rendered it mortal man: ‘Shall mortal man (*Enosh*) be more just than God? Shall a man (*Gever*) be more pure than his maker?’ Here the word *Gever* must be used with a tinge of irony, as in Job 10. 5, ‘Are thy days

as the days of man (**Enosh**)? are thy years as man's (**Gever**) days?'

Other passages where the insignificance of man is specially brought out by the use of **Enosh** are as follows:—

Job 7. 17, 'What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?'

Job 9. 2, 'How should man be just before God?'

Job 15. 14, 'What is man that he should be clean? and he that is born of a woman that he should be righteous?'

Job 25. 4, 'How then can man be justified with God? or how can he be clean that is born of a woman?'

Ps. 9. 20, 'Put them in fear, O Lord, that the nations may know themselves to be but men.'

Ps. 103. 15, 'As for man, his days are as grass.'

Dan. 2. 43, 'Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men.'

In Dan. 4. 16, we find the word where we should hardly expect it, because it evidently points to human nature in opposition to brute nature, so that we should have looked for either **Adam** or **Ish**. But the whole passage is intended to be a rebuke to Nebuchadnezzar for his pride, and accordingly the order is given, 'Let his heart be changed from that of a mortal man, and let a beast's heart be given unto him;' the insignificant word for 'man' being used, and the higher word for 'beast' or animal (חיה).

Enosh is used where man is brought into direct contrast with his Maker in the following passages:—

Job 10. 4, 'Hast thou (O God) eyes of flesh? or seest thou as man seeth?'

Job 33. 12, 'I will answer thee, that God is greater than man.'

Is. 7. 13, 'Is it a small thing for you to weary men, but will ye weary my God also?'

Is. 29. 13, 'Their fear toward me (God) is taught by the precept of men.'

Is. 51. 7, 'Hearken unto me, ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men.'

Is. 51. 12, 'Who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker.'

§ 10. A few other passages in which the word occurs may be noticed. In Is. 8. 1, we read of 'a man's pen,' where the word **Enosh** may be used to denote the feebleness of the instrument by means of which the Divine message is conveyed, the treasure being in earthen vessels.

In the same prophecy (chap. 66. 24) it is written, 'They shall go forth and look upon the carcases of the men that have transgressed against me.' Here we may be led from the use of the word **Enosh** to observe the folly which prompted such insignificant beings to oppose themselves to their Maker; and we may perhaps further gather that those that shall suffer the wrath of God hereafter will be degraded below the level of true humanity; they will not be known as sons of Adam but as heirs of wretchedness.

In Ez. 24. 17, the prophet is forbidden to mourn or to eat 'the bread of men.' Here the Rabbinical commentators incline to take the word men as signifying other men, according to an ordinary Hebrew idiom, and they refer to the custom of the food of the mourner being supplied by a neighbour. Others read it 'the bread of husbands,' i.e. of widowed husbands, and the usage of the word in Ruth 1. 11, and perhaps in Jer. 29. 6 (in each of which passages **Enosh** occurs) gives some slight ground for this view. Others again consider the word **Enosh** here signifies incurable or miserable.

The Authorised Version rendering of the word in 1 Sam. 2. 33, 'in the flower of their age,' is hardly justified by other passages, and might well be replaced by a more literal translation without departing from English idiom; it has the sanction, however, of the Vulgate and of Luther. In 1 Sam. 4. 9, it is strange to find **Enosh** in the phrase, 'quit you like men,' but it may be here taken as the plural of **Ish**.

§ 11. When we come to enquire into the etymology and original meaning of the word, we find it intimately connected with the Hebrew root **anash**. It is true, as observed above, that when **Enosh** is found in the plural ('men') it may be taken as the plural form of **Ish**, but the word in the singular number yet remains to be accounted for, and there seems to be good reason for connecting it with the root above-named.

The word **anash** occurs (usually in the form **anush**) in the following passages only :—

2 Sam. 12. 15, David's child was 'very sick.'

Job 34. 6, 'My wound is incurable.'

Psalms 69. 20, 'I am full of heaviness.'

Isaiah 17. 11, 'Desperate sorrow.'

Jerem. 15. 18, 'Why is my pain perpetual, and my wound incurable, which refuseth to be healed?'

Jerem. 17. 9, The heart is 'desperately wicked.'

Jerem. 17. 16, 'Neither have I desired the woeful day (LXX, 'the day of man.')

Jerem. 30. 12, 'Thy bruise is incurable and thy wound is grievous.'

Jerem. 30. 15, 'Thy sorrow is incurable for the multitude of thine iniquity.'

Micah 1. 9, 'Her wound is incurable.'

These passages fix the meaning of the root. But it may be asked why a word which signifies incurable should be used to denote man. In order to find the right answer, it seems best to go back to the name **Enosh** in Gen. 4. 26, and 5. 6. Seth had been 'appointed' in the place of Abel ('vanity') as the righteous seed, but alas! time went on, and Seth's son was born, and man remained unchanged and unredeemed. 'Then began men to call upon the name of Jehovah.' The race was 'incurable,' but the Lord was its hope. Thus, Seth's son may have been named **Enosh**, that is to say 'incurable,' because he was utterly unable to redeem himself from the bondage of corruption. This view of the matter is taken by Cocceius, who says that, 'as Adam was

the name given to all who sprang from the dust of earth, so **Enosh** became the title of all those who are heirs of corruption.'

§ 12. The Messiah was never designated by the name **Enosh**, because, though appointed to become a descendant of Adam, and destined to be made 'in the likeness of sinful flesh,' yet in Him there was to be no sin. But it is a remarkable thing that when the glorious coming of the Messiah to rule the nations is unfolded in Daniel 7. 13, the Lord is described as 'one like the son of man,' literally 'one like a son of **Enosh**.' Compare the description in Rev. 5. 6, 'A Lamb as it had been slain.' He who shall be manifested in glory hereafter was crucified in weakness, and the marks of his humiliation will adorn his glory.

§ 13. The last name for man which has to be noticed is **Gever** (גבר), which is used more than sixty times in the Old Testament, and represents man as a mighty being. This title is at first sight inconsistent with the name **Enosh**; but no one can weigh well the facts which human nature daily presents to his observation without coming to the conclusion that man is a marvellous compound of strength and weakness, and that while he is rightly called **Enosh** by reason of the corruption of his nature, he may also lay claim to the title of **Gever** by virtue of the mighty energies which are capable of being exhibited in his life and character.

The Greek translators have rendered **Gever** by *άνήρ* in the majority of places where it occurs, but in fourteen passages they have been content with the more general word *άνθρωπος*. In the English Bible it is usually rendered Man, but in some places the original sense of the word has been adhered to, and it has been translated mighty.

The earliest passages where the word is found, with the exception of Gen. 6. 4,¹ are—Ex. 10. 11, 'Go now ye that

¹ In this verse we meet with three of the four words under discussion—

are men ;' and Ex. 12. 37, 'About six hundred thousand on foot that were men, beside women and children.' It is used of the male sex as opposed to the female in Deut. 22. 5, and is rendered 'man by man' where individuals are distinguished from tribes in Jos. 7. 14, and 1 Chron. 23. 3. It is twice applied to David with a significant reference to its real meaning, namely, in 1 Sam. 16. 18, 'A mighty valiant man' (lit. 'a mighty man of strength'), and 2 Sam. 23. 1, 'The man who was raised up on high.' It is noticeable that Balaam uses this word when he designates himself 'the man whose eyes are open,' Num. 24. 3, 15.

The name **Gever** is applied in irony to the warriors in Sisera's host in Jud. 5. 30, 'To every man a damsel or two.' It is used to designate 'the upright man' in 2 Sam. 22. 26, and its parallel, Ps. 18. 25. The 'very able men for the work of the service of the house of God' (1 Chron. 9. 13), the 'men of might' who gathered themselves to David (1 Chron. 12. 8), the 'chief men' of the sons of Eleazer (1 Chron. 24. 4; cf. 26. 12), David's 'mighty and valiant men' (1 Chron. 28. 1), and the mighty men of Abijah's and Jeroboam's army (2 Chron. 13. 3), are all described by this word. We have now referred to all the passages in the historical books where the word occurs, with the exception of four passages in Ezra where it is used of 'the men' who set to work to build the walls of Jerusalem, and certainly they were well worthy of the name (Ezra 4. 21, 5. 4, 10, 6. 8).

§ 14. The above-named passages plainly show the original meaning and the general usage of **Gever**, but in the poetical books, in which this word occurs with greater frequency, there is not always the same marked clearness of signification. In the Book of Job there appears to be a slight irony in

'daughters of men' (**Adam**), 'mighty men' (**Gever**), and 'men (**Enosh**) of renown.' **Enosh** here cannot point to weakness, though it may point to sinfulness, but probably it is to be taken in a general sense of the plural, as signifying 'persons.'

its use. Thus:—‘ Shall a man (mighty though he be in his own estimation) be more pure than his Maker ? ’ (4. 17) ; ‘ Are thy years as the days of a (mighty) man ? ’ (10. 5) ; ‘ (mighty) man dieth and wasteth away ’ (14. 10) ; ‘ If a (mighty) man die, shall he live again ? ’ (ver. 14). ‘ O that one might plead for a (mighty) man with God, as a man (lit. son of Ish) pleadeth for his neighbour ’ (16. 21) ; ‘ Can a (mighty) man be profitable unto God ? ’ (22. 2) ; ‘ That he may hide pride from (mighty) man ’ (33. 17) ; see also 33. 29, 38. 3, 40. 7.

The word **Gever** is used in Ps. 34. 8, ‘ Blessed is the man that trusteth in Him,’ where it points to the fact that however great a man may be, yet he is not to trust in his own strength, but in the living God. The same explanation may be given of its use in Ps. 37. 23, ‘ The steps of a man (Authorised Version, ‘ of a good man’) are ordered (or established) by the Lord.’ Compare Ps. 40. 4, 52. 7, 94. 12, and 128. 4. In Ps. 88. 4, we read, ‘ I am as a (mighty) man that hath no strength ’ ; the contrast here indicated between the name and the condition is very striking. The Psalmist says again (89. 48), ‘ What man is he that liveth and shall not see death ? ’ The point of this question comes out far more clearly when the use of the word **Gever** is noticed, and the sentiment might be thus expressed, ‘ Is there any living man so mighty as to be able to avoid death ? ’

The word occurs a few times in the Book of Proverbs, the most noteworthy passage being chap. 28. 3, ‘ A poor man that oppresseth the poor is like a sweeping rain which leaveth no food.’ A man may be poor and yet powerful, and the tyranny of him who is poor as well as mighty is never satisfied until it has swept away all that is before it. Before leaving this verse it may be noted that two very different words for ‘ poor ’ are used in it, the first signifying a needy man, and the second one who is helpless, wretched, and despised.

Neither Isaiah nor Ezekiel use the word **Gever** at all, but we meet with it eight times in the prophecy of Jeremiah, and four times in the Book of Lamentations. The following are the most interesting examples:—Jer. 17. 5, 7, ‘Cursed is the (mighty) man (**Gever**) that trusteth in man (**Adam**, the earthy).’ . . . ‘Blessed is the (mighty) man that trusteth in the Lord.’ Jer. 23. 9, ‘I am like a (mighty) man whom wine hath overcome.’ With what force is the power of strong drink here delineated! **Gever** is also found in Jer. 31. 22, where the Lord says to the ‘Virgin of Israel,’ that he was about to create a new thing—‘A woman shall compass a man.’¹

The word in its Chaldean form is used a few times in Daniel; see especially 8. 15, ‘There stood before me as the appearance of a man.’ Only three times is it to be found in the minor prophets, the most important passage being Zech. 13. 7, ‘Awake, O sword, against my shepherd, and against the (mighty) man that is my fellow, saith the Lord of Hosts.’ It has already been remarked that the word which marks the corruption of human nature is never used of the Messiah without some qualification; but the term by which man’s greatness is represented is suitably introduced in this passage to describe Him who is the ‘Fellow’ of the Lord of Hosts, the Shepherd of His people, but who though mighty in Himself, was to be ‘smitten.’

§ 15. It may be well to notice in conclusion the words which are etymologically related to **Gever**. There is the verb **gavar**, which is found in twenty-three places, and is usually rendered prevail; in Ps. 103. 11, and 117. 2, it is used of the moral efficacy and prevailing power of God’s mercy.

¹ Literally, ‘a female shall compass (or encircle) a Mighty One.’ The Virgin of Israel was to be drawn from her backsliding by the announcement of this ‘new thing,’ which was fulfilled when the Virgin Mary became a mother in Israel, and that Holy One that was born of her (or, as Father Simon renders it, that Being who was born Holy of her) was called the Son of the Highest.

Gevir is used for 'lord' in Isaac's blessing, Gen. 27. 29, 37. **Gevirah** is sometimes used for a Queen; **Gevereth** for a mistress (rendered *lady* in Is. 47. 5, 7). **Gevurah** is rendered force, mastery, might, power, strength. **Gibbor** signifies mighty, and is frequently used both of God and man; it is found three times in the expression, 'the Mighty God,' namely, in Is. 9. 6, 10. 21, and Jer. 32. 18, passages which are deeply interesting in relation to the Deity of the Messiah.¹

§ 16. The LXX has sometimes rendered **Gibbor** by γίγας, giant, as in Gen. 6. 4; Gen. 10. 8, 9; 1 Chron. 1. 10; Is. 3. 2, 13. 3; Ez. 32. 21. The general Hebrew name for a *giant* is not **gibbor**, which refers to might rather than stature, but **Rephaim**, Rephaites or sons of Raphah. The word used in Gen. 6. 4, and also in Num. 13. 33, is **Nephilim**, which is derived from the Hiphil or Causative form of **Naphal** to fall, and hence signifies *tyrants*, or those who make use of their power to cast down others. In the former of these passages the Vulgate has *giants* and Luther *tyrants*; in the latter the Vulgate has *monsters*, and Luther *giants* (*Riesen*).

¹ See Chap. 2. § 12.

CHAPTER IV.

THE SOUL AND THE SPIRIT.

§ 1. Psychological distinctions recognised in the O. T.—§ 2. **Nephesh**, the soul or animating principle.—§ 3. The life-blood, the representative of the soul.—§ 4. The soul regarded as the centre of appetite and desire.—§ 5. General usage of the word.—§ 6. Teaching with regard to the soul in the N. T.—§ 7. **Ruach**, or the spirit; its primary and secondary meanings.—§ 8. Comparison of **Ruach** and **Nephesh**.—§ 9. The Spirit of God.—§ 10. Senses in which the word Spirit is used in the N. T.—§ 11. Relationship between Christ and the Holy Spirit.—§ 12. Distinction between the work of the Spirit in the present and the former dispensations.—§ 13. The Seven Spirits of God.

§ 1. WHEN the writer of the Epistle to the Hebrews says that the word of God pierces ‘to the dividing asunder of soul and spirit’ (Heb. 4. 12), and when St. Paul prays that the ‘body, soul, and spirit’ of his converts may be preserved blameless (1 Thess. 5. 23), a psychological division of the immaterial part of human nature is drawn which is exactly similar to what we find running through the whole Old Testament. The Bible proceeds upon the supposition that there are two kinds of existence, which, for the convenience of the moment, may be called *mind* and *matter*; it appears to teach that matter originally proceeded from mind, not *vice versâ*; it tells us that the key to the mystery of the universe is to be found, not in the material substance of which it is composed, nor in the agents or influences which cause the phenomena of nature to follow one another in regular sequence, and which give rise to what we call Laws of Nature, but to a Master-mind, who plans all things by His wisdom, and sustains them by His power. The Scriptures

bring the immaterial world very close to every one of us; and whilst we are all only too conscious of our relation to things fleeting and physical, the Sacred Record reminds us on every page that we are the offspring of the absolute and unchanging Source of all existence. A man is sometimes tempted to say, 'I will believe only what I see'; but the first puff of wind or the first shock of electricity tells him that he must enlarge his creed. If he still stops short by asserting his faith only in the forces which affect matter, he will find himself confronted by the fact that the matter which composes the human frame becomes by that very circumstance subject to forces and influences to which all other matter is a stranger. He finds a world within as well as a world without, and he is compelled to acknowledge that his physical frame is the tenement of a super-physical existent being which he calls *self*, and which is on the one hand a recipient of knowledge and feeling obtained through the instrumentality of the body, and on the other hand an agent, originating and, as it were, generating a force which tells upon the outer world, and enables him to play a part in existence.

It is in respect to this inner life and its workings that man is the child of God. His structure is of soil, earth-born, allied with all physical existence, and subjected to the laws of light, heat, electricity, gravitation, and such like, as much as if it were so many atoms of vegetable or mineral matter. But the immaterial existence which inhabits that structure, investing it with consciousness, flooding it with sensibilities, illuminating it with understanding, enabling it to plan, to forecast, to rule, to make laws, to sympathise, to love,—this *ego*, this pulse of existence, this nucleus of feeling and thought and action, is a sunbeam from heaven, a denizen of an immaterial sphere of being, ordained by God its Father to live and grow and be developed within the tabernacle of flesh.

§ 2. The Hebrew equivalent for the word ‘soul’ is **Nephesh** (נֶפֶשׁ), which answers to *ψυχή* in the Greek. The cognate verb **Naphash**, to refresh, is found in Ex. 23. 12, 31. 17, and 2 Sam. 16. 14. **Nephesh** has various shades of meaning and of rendering which must be gathered as far as possible under one or two heads. The soul is, properly speaking, the animating principle of the body; and is the common property of man and beast. Thus, in Lev. 24. 18, we read, ‘He that killeth a beast shall make it good; beast for beast’; this is literally ‘He that smiteth the soul of a beast shall recompense it; soul for soul.’ It is also used with respect to the lower animals in Gen. 1. 21, 24, 2. 19, 9, 10, 12, 15, 16, and Lev. 11. 46; in these passages it has been rendered creature.

In some passages in the Pentateuch **nephesh** has been rendered ‘anyone’; the word is thus used in an indefinite sense, the soul representing the person, as when we speak of a city containing so many thousand ‘souls.’ Perhaps, however, we should do wrong if we were to attribute an indefinite sense to the word in Scripture. The following are instances which may enable us to decide the point:—Lev. 2. 1, ‘When any (lit. ‘a soul’) will offer a meat offering’; Lev. 24. 17, ‘He that killeth any man,’ lit. ‘that smiteth any soul of man’—the soul representing the life; Nu. 19. 11, ‘He that toucheth the dead body of any man shall be unclean seven days,’ lit. ‘he that toucheth the dead (part) of any soul of a man (**Adam**) shall be unclean seven days’; verse 13, ‘Whosoever toucheth the dead body of any man that is dead,’ lit. ‘the dead (part) of a soul of a man that has died,’ ‘and purifieth not himself, defileth the tabernacle of the Lord’;¹ 31. 19, ‘Whosoever

¹ Since the body is the tabernacle of the soul, there may be more significance than at first sight appears in this injunction. The untenanted tabernacle is unclean, because death is the result of sin, and he that touches it identifies himself by contact with its uncleanness, and so he pollutes the Lord’s tabernacle, of which the human body is, in one sense, the antitype.

hath killed any person,' lit. 'whosoever hath slain a soul'; see also Nu. 35. 11, 15, 30. In all these passages a dead body is regarded as that which ought properly to be animated by the soul, but owing to the law whereby man has to return to the dust, the spectacle is seen of a soulless body, and therefore of an object which (as representing sin) is to be regarded as ceremonially unclean.

This idea is borne out by other passages where contact with the dead is referred to. Thus, Lev. 21. 11, 'Neither shall he go in to any dead body,' is literally, 'neither shall he go in to a dead soul'; so Num. 6. 6, 'He shall come at no dead soul'; see also chap. 9. 6, 7, 10, where 'dead body' is literally '*soul*,' the idea of death being understood from the context. The same is the case in Nu. 5. 2, 'Whosoever is defiled by the dead,' lit. 'by the soul'; and 6. 11, 'He hath sinned *by the* dead,' lit. 'with respect to the soul.'

In Ps. 17. 9, 'deadly enemies' are literally 'enemies of my soul or life.' In Job 11. 20, 'the giving up of the ghost' is 'the puffing forth of the soul.' So also in Jer. 15. 9, the literal rendering is 'she hath puffed forth the soul.'

§ 3. The soul is thus the source of animation to the body; in other words it is the life, whether of man or beast. Accordingly, **Nephesh** is rendered 'life' in Gen. 19. 17, 19, where we read of Lot's life being saved; Gen. 32. 30, 'I have seen God face to face, and my life is preserved'; Gen. 44. 30, 'His life is bound up in the lad's life'; Ex. 21. 23, 'Thou shalt give life for life'; verse 30, 'He shall give for the ransom of his life whatsoever is laid upon him.'

In Deut. 24. 7, we read 'If a man be found stealing any (lit. 'a soul') of his brethren,' &c.; so in Ez. 27. 13, 'They traded the persons (lit. 'the souls') of men.' By the use of the word **Nephesh** here the wickedness of treating men as goods and chattels to be bought and sold is practically reprobated. This doubtless is the crime referred to in Rev. 18. 13. Too

much stress, however, must not be laid upon the fact that the *soul* is mentioned in these places. Perhaps the word 'person' in the sense in which we speak of an offence against a man's person, or of a personal injury, is the real meaning in such passages. This rendering is adopted in Gen. 14. 21; Lev. 27. 2 (where both men and beasts are referred to); Nu. 5. 6, 19. 18; and Ez. 16. 5 (where perhaps 'soul' would be better). A similar rendering is *self*, which is found in Lev. 11. 43, 'Ye shall not make yourselves (lit. 'your souls') abominable, neither shall ye make yourselves unclean'; 1 Kin. 19. 4, 'He requested for himself (or with respect to his soul) that he might die.' It is used figuratively in this sense in Is. 5. 14, 'Therefore hell hath enlarged herself' (lit. 'her soul').

The emphasis laid on the word *soul* in Gen. 27. 31, &c., 'that thy soul may bless me,' is very remarkable, and perhaps may be explained in accordance with the passages last referred to. The blessing, though it came out of the mouth, proceeded from the living man,—from his personal self.

§ 3. In Hebrew, as in most other languages, the shedding of a man's blood was a phrase used to represent the taking of his life, for 'the blood is the life.' In this oft-repeated phrase (e.g. Lev. 17. 11, 14), we see that the blood is (i.e. represents) 'the soul'; and if the one flows out from the body, the other passes away too. In Prov. 28. 17, we read lit. 'The man that doeth violence to the blood of a *soul* shall flee into the pit'; so in Ez. 33. 6, 'If the sword come and take away a *soul* (Authorised Version, 'person') from among them . . . his *blood* will I require at the watchman's hands'; Jonah 1. 14, 'Let us not perish for this man's *life*, and lay not upon us innocent *blood*.'

This mystical identification of the blood and the life is of great interest as bearing upon the atoning work of Christ. We are told that He poured out His soul unto death, and

that He shed His blood for the remission of sins. Evidently the shedding of the blood was the outward and visible sign of the severance of the soul from the body in death; and this severance, effected as a voluntary sacrifice by the Divine Son, in accordance with the Father's will, was the means of putting away sin.

§ 4. But the **Nephesh** or soul is something more than the bare animating principle of the body; at least, if it is regarded in this light, a large view must be taken of that mysterious organisation which we call the body, and it must include the appetites and desires. The word is rendered 'appetite' in Prov. 23. 2, and Ecc. 6. 7. Compare the words of Israel, 'our soul loatheth this light food,' Num. 21. 5. Other passages in which a similar idea is presented are as follows:—

Ecc. 6. 9, 'Better is the sight of the eyes than the wandering of the desire' (lit. 'the soul').

Isaiah 56. 11, 'Greedy dogs' (lit. 'dogs strong of soul and appetite').

Hab. 2. 5, 'Who enlargeth his desire as hell, and cannot be satisfied.'

Micah 7. 3, 'He uttereth his mischievous desire.'

Jer. 22. 27, 44. 14, 'The land to which they desire to return.'

Jud. 18. 25, 'Angry fellows' (lit. 'bitter of soul').

1 Sam. 22. 2, 'Discontented' (lit. 'bitter of soul').

Exod. 15. 9, 'My lust (i.e. soul) shall be satisfied upon them.'

Ps. 78. 18, 'They tempted God in their heart by asking meat for their lust.'

Ps. 105. 22, 'To bind his princes at his pleasure.'

Deut. 23. 24, 'Thou mayest eat grapes thy fill at thine own pleasure.'

Deut. 21. 14, 'Thou shalt let her go whither she will.'

Ps. 27. 12, 41. 2, 'Deliver me not over unto the will of mine enemies.'

Ez. 16. 27, 'I have delivered thee unto the will of them that hate thee.'

Nephesh is also rendered mind and heart in several places where these words are used in the sense of desire and inclination. Thus, Gen. 23. 8, 'If it be your mind that I should bury my dead'; 2 Ki. 9. 15, 'If it be in your minds,

let none escape'; Deut. 28. 65, 'Sorrow of mind'; 1 Sa. 2. 35, 'According to that which is within my heart and in my mind'; Ez. 36. 5, 'Despiteful minds.'

In a few passages where **Nephesh** has been rendered heart, the meaning is evidently the same as in the passages last quoted, i.e. desire and inclination. Thus, Ex. 23. 9, 'Ye know the heart (i.e. the nature, sentiments, or desires) of a stranger'; Lev. 26. 16, 'Sorrow of heart' (lit. 'pining away of life or desire'); Deut. 24. 15, 'He setteth his heart upon it,' i.e. he desires it; compare Hos. 4. 8; 2 Sam. 3. 21, 'All that thy heart desireth'; Ps. 10. 3, 'The wicked boasteth of his heart's desire'; see also Prov. 23. 7, 27. 9, 28. 25, and Ez. 25. 6, 15. In Jer. 42. 20, and Lam. 3. 51, the heart signifies 'the self,' as in passages already noticed.

In Job 41. 21, **Nephesh** has been rendered breath; in Isaiah 19. 10, we find it rendered fish, and in Is. 3. 20, there is the still stranger rendering tablet. In the second passage, instead of 'ponds for fish,' modern critics usually render the words 'grieved in mind'; and in the latter some sweet and desirable perfume is supposed to be signified.

§ 5. The renderings of **Nephesh** have now all been referred to except the most common of any, namely, soul. Wherever this word occurs in the Authorised Version, it stands for **Nephesh**, except in Job 30. 15, where another word (נְדִיבָה) is used, which might be rendered freedom or nobility, and in Is. 57. 16 ('the souls that I have made'), where the word *neshamah* (נִשְׁמָה) probably signifies a breathing being.

If it be asked what the soul is, the answer from the Old Testament would be that the soul is the source of desire, inclination, and appetite, and that its normal condition is to be operating in or through means of a physical organisation, whether human or otherwise. Hence, when we read that man or Adam became a living soul (Gen. 2. 7), we are to understand that the structure which had been moulded from

the dust became the habitation and, to a certain extent, the servant of an *ego* or centre of desire or appetite. When the soul departs (Gen. 35. 18), the body becomes untenanted, and the *ego* which has grown with the growth of the body amidst the circumstances of earthly life is dislodged from its habitation. It may, however, return again to its old home through the operation of God, as was the case with the widow's child (1 Ki. 17. 21).

The fact that the desires to which the soul gives birth are often counter to the will of God fixes *sin* upon the soul; thus we read, 'if a soul shall sin,' &c.; and the consequence to the soul is death—'the soul that sinneth it shall die,' Ez. 18. 4. Hence the need of atonement for the soul (Lev. 17. 11), and of its conversion or restoration to a life of conformity with God's law (Ps. 19. 7, 34. 22). According to the law of substitution, the Messiah was to make His soul an offering for sin, and to pour it out unto death (Is. 53. 10, 12), but it was not to be left amongst the dead (Ps. 16. 10); and the resurrection of the Saviour gives a sure ground of confidence that God will answer the prayer of the penitent, 'heal my soul, for I have sinned against thee.'

§ 6. In the N. T. $\psi\upsilon\chi\eta$ often signifies life, as in Mat. 2. 20, 'Those who seek the life of the young child'; Mat. 6. 25, 'Be not solicitous for your life' (or animal existence). In Mat. 10. 28, a distinction is drawn between the destruction of the body, which man can effect, and the perdition of the soul in Gehenna, which only God can bring about. Sometimes there seems to be a play upon the word, as when the Saviour says 'he that loseth his life or soul (in the ordinary sense of the word) shall find it' (in a new and higher sense), Mat. 10. 39, 16. 25. When describing His mission, our Lord plainly said that He came to give His soul or life a ransom for many, Mat. 20. 28. In Mat. 22. 37, the Lord, quoting from Deut. 6. 5, says, 'Thou shalt love the Lord thy God with

all thy heart (or feeling), and with all thy soul (or desire), and with all thy mind' (or power of appreciation). In John 10. 24, we read, 'How long dost thou make us to doubt?' but a more literal and at the same time better rendering would be, 'How long doest thou keep our souls in suspense?' (ὥς πότε τὴν ψυχὴν ἡμῶν αἴρεις).

In Acts 2. 27, Peter quotes the Psalm (16. 10), 'Thou wilt not leave my soul in Hades.' This passage certainly *might* be taken to signify, 'thou wilt not leave my dead body in the grave'; but it is far more in accordance with the usage of the two important words soul and *Hades* to understand that the animating principle, the *ego*, of our Blessed Saviour was not consigned to the nether world as a permanent place of abode.

With regard to other passages, it may suffice to say that the word soul is used in the New Testament in the same sense as in the Old, but that there is a greater predominance of passages in the New in which it receives the deeper meaning of the *ego*, or seat of desire and inclination and hidden life, which is redeemed through faith in Christ (Heb. 10. 39).

§ 7. Very different is the idea which Scripture gives of the Spirit from that which is to be understood by the word soul. With the exception of Job 26. 4, and Prov. 20. 27, where *neshamah* (נִשְׁמָה), 'a breathing being,' is used, the word spirit always represents the Hebrew *Ruach* (רוּחַ).

There are two verbs cognate with this word; one signifies the being refreshed, 1 Sam. 16. 23, Job 32. 20 (see also Jer. 22. 14, where large signifies airy or ventilated); the other signifies to smell, hence to be keen or 'of quick understanding' (Is. 11. 3).

The word *Ruach*, like its Greek equivalents, *πνεῦμα* and *ἀνεμος*, the Latin *spiritus*, and the English *ghost*, together with similar words in other languages, originally signifies wind or breath. It is the only word rendered wind in the Old

Testament. It is rendered whirlwind, in Ez. 1. 4; tempest, in Ps. 11. 6; cool (wind), in Gen. 3. 8; air, in Job. 41. 16; blast, in Ex. 15. 8, 2 Kin. 19. 7, Is. 25. 4, 37. 7; it also represents the quarter or side from which the wind blows, in Jer. 52. 23, Ez. 42. 16, &c. Thus, as *blood* represents the soul, so does *wind* the spirit.

Ruach is very frequently rendered breath, e.g. in Gen. 6. 17, 'The breath of life'; Job. 17. 1, 'My breath is corrupt' (margin, 'my spirit is spent'); 19. 17, 'My breath is strange to my wife.' As long as this breath is sustained in a man, he lives (Job 27. 3), when it goes forth he returns to his earth (Ps. 146. 4). From an earthly point of view, all creatures have one breath (Ecc. 3. 19), whether it be the spirit or breath of man that ascends, or that of a beast that descends towards the earth (verse 21); and all appear to suffer the same fate when that breath is withdrawn. The most remarkable passage in which the action of breath and wind is identified with the source of life, is in the vision concerning the dry bones in Ez. 37. In this, as in some other passages, it is not easy to distinguish between the physical and the super-physical breath.

If it be asked whence comes this breath of life, the answer is, From God. It is His breath or Spirit that enters into man; it is He that breathes upon the dead, and gives them life; it is His breath that has given substantial existence to all nature, whilst it is also His breath that destroys those with whom He is angry. These points are clearly shown, not only in this chapter in Ezekiel, but also in 2 Sam. 22. 16; Job. 4. 9, 9. 18; Ps. 18. 15, 33. 6, 104. 29, 30; Is. 11. 4; and 30. 28.

It may be gathered from the passages which have been cited, that the word **Ruach** conveys to us at once the idea of wind or invisible force, and also the idea of breath or

life and feeling; and under these aspects all other ideas range themselves.

In Jos. 2. 11, where we read 'there remained no more courage in any man,' the word might perhaps be rendered *breath*. In Jud. 8. 3, the deep breathing is a sign of anger, and accordingly the word is so rendered. In 1 Sam. 1. 15, it is a sign of earnest prayer, or perhaps of the agitation of the heart. In Gen. 26. 35, it is a sign of grief; it is here rendered 'mind' instead of spirit, unfortunately, and this has also been the case in Prov. 29. 11; Ez. 11. 5, 20. 32; and Hab. 1. 11.

§ 8. To sum up the results which have been noted, it may be said that the wind is regarded in Scripture as a fitting emblem of the mighty penetrating power of the Invisible God; and that the breath is supposed to symbolise, not only the deep feelings which are generated within man, such as sorrow and anger, but also kindred feelings in the Divine nature. God is not set forth in Scripture as a *soul*,¹—i.e. the centre of physical appetite and the animator of the body—but as a *spirit*, that is, an unseen being possessed of unlimited power, independent of the laws of space and time, and capable of feeling deep emotions. Moreover, it is revealed that God, and He alone, has the faculty of communicating His Spirit or Divine breath to His creatures, who are thus enabled to feel, think, speak, and act in accordance with the Divine will.

§ 9. References in the Old Testament to *the Spirit of God* and to *the Spirit of Jehovah* are more numerous than is sometimes imagined. In upwards of twenty-five places this Divine Spirit is spoken of as entering man for the purpose of giving him life, power, wisdom, or right-feeling. God,

¹ It is true that the Hebrew word **nephesh** is used in certain idiomatic expressions with reference to the Divine Being, but not in such a way as to invalidate what is affirmed above.

moreover, is called 'the God of the spirits of all flesh' in the Old Testament, as He is called the 'Father of our spirits' in the New, and it is everywhere taught or implied that the personal agency of God is in contact with the centre of life in every child of man. How He acts we know not; in what mode He enlightens, comforts, and warns, we cannot tell. We see and feel the results, but we are unable to comprehend the processes.

§ 10. A minute examination of the usage of the word *πνεῦμα*, spirit, in the N. T. would be a work of great interest, but of no little difficulty. The passages in which it occurs may be generally classified as follows:—

First, there are various references to the spirit of man, that part of human nature which is breathed into him by God.

Secondly, mention is often made of evil spirits, which are spoken of as personal beings, capable of allying themselves with men, and inflicting various evils upon them.

Thirdly, there are references to the work of the Holy Spirit of God in John the Baptist and others *before* the day of Pentecost.

Fourthly, some passages are found which speak of the Spirit of God dwelling and working in our Saviour during his earthly ministry.

Fifthly, there are a number of passages which imply a special agency of the Holy Spirit, which has come into operation in consequence of the mediatorial work of Christ.

Lastly, there are texts which speak of the effects produced in man by the Spirit of God, and which combine under the same designation both the Worker and the effect produced.

The first and third of these classes naturally associate themselves with similar passages in the O. T. The second is deeply mysterious and interesting, but does not call here for special discussion. There remain three others upon which a few remarks may be offered.

§ 11. Our blessed Lord, *as man*, had body, soul, and spirit; but His spirit was in a special sense the dwelling-place of the Most High. His body was generated by the Holy Spirit of God; He was filled with the Spirit, which was given to Him *without measure*.¹ He was guided in His movements by the Spirit; His wisdom and discernment, His power over evil demons, and perhaps we may say all His words and deeds, were wrought out through the agency of the Spirit. See Matt. 1. 18, 4. 1, 12. 18, 28; Luke 4. 1, 14, 18; John 3. 34.

A special point in the teaching of John the Baptist was that Jesus, the Lamb of God, should baptise with the Holy Ghost; and our Lord, in his conversations with Nicodemus, the Samaritan woman, and others, teaches that those who believed in Him would become partakers of a New Life, which would be in a peculiar sense the work of the Holy Ghost. In the course of these conversations He put forth this truth in various forms. There was the heavenly birth, the living water, the bread of life, the resurrection life, the sap of the vine, each in turn taken as the central point in a discourse, leading up to the truth that (after His glorification) those who believe in Him should receive the Holy

¹ It is almost dangerous, and yet it may be helpful to some minds, to take an illustration of this difficult subject from nature. As it is true that no man hath seen God at any time, so it may be said that no one has seen electricity. But as a man may be charged with electricity without losing his personal identity, and may thus become, not only an embodiment of that unseen agency, but also capable of communicating it to others by contact, so the Son of Man contained the Fulness of the Spirit. This in-dwelling Agency had complete possession of the human nature, so that in Him the manhood was taken into the Godhead. By the touch of faith we draw the virtue or Force of the Spirit from Him into ourselves; we thus become partakers with Him of the Spirit of God. The relationship between the three Persons of the Godhead is utterly beyond human conception. The Father is represented in Scripture as the Source of life, will, and affection; the Son is the obedient Agent of the Father's will working on the creature, *ab extra*; the Spirit works on the creature *ab intra*. Viewed absolutely, the procession of the Holy Ghost may be described in accordance with the view of the Greek Church; but viewed in relation to the gifts which He bestows on the Christian Church, the Western Church rightly regards Him as 'proceeding from the Father and the Son.'

Ghost. Our Lord's last conversations with His disciples before His crucifixion were full of this subject ; and when He rose from the dead He indicated by the symbolical act of breathing on His disciples the truth that through His mediatorial agency they were to receive the promised blessing of the Spirit. When the day of Pentecost was fully come, this Divine gift was showered down. A life of praise, of sonship, of love, of boldness, and of missionary labour, was inaugurated. The disciples were organised through this new influence into a Church, which breathed the spirit of Christ and did the work of Christ upon earth. For a time, the Christian life and preaching were accompanied by special miracles, as our Lord's own life had been. These were intended to give an authoritative seal to the mission of the disciples, just as similar works had testified a few years earlier to the mission of the Son of God.

The Book of the Acts and the Epistles are full of references to the work of the Holy Ghost in and through those who believed in Christ, and give irrefragable testimony to the real power which the exalted Saviour is thus exercising among His people.

§ 12. If it be asked in what way the work of the Holy Spirit of God differs now from what it was in earlier ages of the world's history, it may be sufficient for the present purpose to answer that, though the Agent is the same, the Truth whereby He operates upon the feelings and affections of man is much more developed now than in old days. Formerly, the way of redemption from sin and corruption was only dimly shadowed forth ; now the substance has been wrought out : Christ has been lifted up, and all men are being drawn to Him, and those who believe in Him enter thereby into a special relationship with Him, so that they live in Him and He in them, both being partakers of one Spirit. Formerly, the Spirit operated through the written word, through types and shadows, through laws and ordi-

nances, reproving men of sin, and kindling their hopes of a better time; but now He operates especially through the Living Word, of Whom all the Scripture testifies, and Who is the Way, the Truth, and the Life. He manifests Christ in His completed work to the heart of man, and quickens the believer into newness of life by breathing into him that eternal life which is in the Father, and in His Son, Jesus Christ. Metaphysically, we cannot understand the nature of this agency, but theologically, and as a matter of revelation, we believe and thankfully receive it.

§ 13. The last class of passages to which reference has to be made consists of those which seem to identify the Spirit of God with the results which He is producing in the heart and life of man. Thus we read of the spirit of sonship or adoption, Rom. 8. 15; the spirit of meekness, 1 Cor. 4. 21; the spirit of faith, 2 Cor. 4. 13; the spirit of wisdom and revelation, Eph. 1. 17; the spirit of truth, 1 John 4. 6; and the spirit of holiness, Rom. 1. 4. It is evident that these passages refer, not to the abstract characteristics of the Holy Spirit, but to those effects which He produces in the believer. They answer to a similar class of passages in the Old Testament; see, for example, Is. 11. 2; and perhaps they furnish an illustration of a passage which has suggested a theological difficulty to many minds, namely, Rev. 4. 5, where we read of ‘seven lamps of fire burning before the throne, which are *the seven spirits of God*,’ that is to say, the seven-fold or manifold workings of the spirit of God. The passage in Isaiah just referred to seems to reflect the light of these burning lamps, for here we have seven spirits. ‘There shall rest upon him (1) the Spirit of Jehovah; (2, 3) the spirit of wisdom and understanding; (4, 5) the spirit of counsel and might; (6, 7) the spirit of knowledge and of the fear of Jehovah.’ The order of the words in the Hebrew which we have here followed brings the number all together without any break.

CHAPTER V.

HEART, WILL, CONSCIENCE, WISDOM, UNDERSTANDING.

§ 1. Difficulties connected with any attempt to distinguish the component parts of the inner man.—§ 2. Various words rendered *Heart* in the O. T.—§ 3. Usage of the Word **Lev.**—§ 4. Ideas to be attached to the word.—§ 5. The hardening of the heart; Hebrew words for *Hardening*.—§ 6. Usage of the word *Heart* in the N. T.—§ 7. The *Will*, as represented by **Avah.**—§ 8. Note on Hos. **13.** 10, 14.—§ 9. Usage and meaning of **Chaphets.**—§ 10. Meaning of **Ratson.**—§ 11. The Will of God, as referred to in the N. T.—§ 12. Special words used for the *Will* in Daniel.—§ 13.—**Nadav** or voluntary action.—§ 14. Examination of 2 Cor. **8.** 11, 12.—§ 15. **Yaal** or volition.—§ 16. Other words rendered *Will*.—§ 17. The *Conscience*, according to the O. T. and the Apocrypha.—§ 18. The conscience, according to the N. T.—§ 19. **Chacam** or wisdom.—§ 20. **Bin**, or understanding.—§ 21. Other words which have the same or cognate renderings.

THE present chapter has for its subject a discussion of those elements in human nature which are the sources or centres of emotion, volition, deliberation, and spiritual apprehension. It is comparatively easy for the physiologist or anatomist to mark out the different organs of the human body, and to learn their structure and manifold uses; but the psychologist has a harder task to perform; he has to analyse and classify his own sensations and emotions, to determine so far as possible which are from the body and which from an immaterial source, to compare his own mental constitution with the effects produced on and by the minds of others, to note how different classes of external entities appeal to and call forth distinct feelings, and move in various spheres of existence, touching finer or ruder chords of human sensibility, according to their nature and the

aspect in which they are presented. The mental analyst is in danger of running to one of two extremes, and more especially so when applying his study to Scripture; he is sometimes inclined to take the popular words which represent the inner life, in a very loose and vague sense, using the one for the other as people do in their ordinary conversation, and coming to the conclusion that there is but one organ of emotion and volition in man, and that it receives different names according to the different relationship to external existence which it has to sustain; at other times he is tempted to exercise his powers of mental anatomy in ranging and classifying the different powers of the immaterial existence in several groups, assigning each to a separate organ, and thus making the heart, the will, the conscience, and the understanding to be members of a spiritual organisation, the spring and centre of which is utterly beyond the reach of human ken. Each of these systems represent an aspect of truth, but each is imperfect if taken by itself. We are not in a position to grasp the subject of immaterial existence, and can only approach it relatively and in those aspects in which it exists in connection with bodily life. We are, as it were, organised grains of dust floating on an ocean of spiritual existence, which permeates our being, connects us with one another, and binds us to that higher sphere of life in which God dwells. In this spirit-world we live and breathe and know and feel and think and determine, but we understand little of its nature, and certainly we are not in a position to decide whether there is only one hidden agency at work in our bodies, taking many forms through the medium of the brain and nerves, or whether the nucleus of our conscious life is to be considered as composite in its original nature; in other words, whether human nature is like an Æolian harp, which has many strings, but is played upon so as to produce wild and plaintive music through the

blind force of the wind ; or whether it is like an organ, not only complex in itself, but also played upon by a complex being, who gives expression to his own thought and feeling as he touches its keys.

The Bible does not discuss this subject ; it makes use, however, of certain terms which require careful consideration, as they have stamped themselves upon our popular and religious language, and are sometimes used without consideration of the ideas which they were originally intended to convey.

§ 2. The general Hebrew word for the heart is **Lev** (לֵב). This is usually rendered *καρδία* in the LXX, but sometimes Greek words signifying the soul, the intellect, or the understanding, are taken to represent it.

Two or three other words are occasionally translated ‘heart’ in the A.V., e.g. **Nephesh**, ‘the soul’ in Ex. 23. 9 ; Lev. 26. 16 ; Deut. 24. 15 ; 1 Sam. 2. 33 ; 2 Sam. 3. 21 ; Ps. 10. 3 ; Prov. 23. 7, 27. 9, 28. 25, 31. 6 ; Jer. 42. 20 ; Lam. 3. 51 ; Ez. 25. 6 ; 15, 27. 31 ; Hos. 4. 8 ; also **Secvi** (שֶׁבִי) in Job 38. 36 ; **Mai'im** (מַעֲיִם) the bowels, in Ps. 40. 8 ; **Kir** (קִיר), the *wall* of the heart, Jer. 4. 19 ; and **Kerev** (קֶרֶב), the inner or middle part, Jer. 9. 8. The fact of these words being rendered heart would certainly justify our translators in adopting a similar rendering in John 7. 38, which might run thus—‘out of his heart shall flow rivers of living water,’ the heart representing the innermost part of the body.

§ 3. The word **Lev**, which is found throughout the Scripture with the few exceptions above noted, not only includes the motives, feelings, affections and desires, but also the will, the aims, the principles, the thoughts, and the intellect of man. In fact, it embraces the whole inner man. Hence we read of men being ‘wise hearted,’ Ex. 31. 6, 36. 2 ; of *wisdom* being put into the heart, 2 Chron. 9. 23 ; of the heart being *awake*, Ecc. 2. 23, Cant. 5. 2 ; of the *thoughts* of the

heart, Deut. 15. 9 ; of words being laid up in the heart or sinking down into it to prevent their being forgotten, 1 Sam. 21. 12 ; and of mercy being written on the tablets of the heart, Prov. 3. 3. In 2 Kin. 5. 26, Elisha says to Gehazi, 'Went not my *heart* with thee' (or after thee) ; here a combination of knowledge and feeling is implied. There is a beautiful expression in the Hebrew 'to speak to the heart,' which we render, 'to speak comfortably or friendly,' Ruth 2. 13 ; 2 Sam. 19. 7 ; 2 Chron. 30. 22 ; Is. 40. 2 ('Speak ye comfortably to Jerusalem'), Hos. 2. 14 ('I will bring her into the wilderness and speak comfortably to her'). In Ecc. 3. 11, we read 'He hath made everything 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.' Some render 'the world' here 'the age,' and this translation would enable us to understand that God has appointed that men should be occupied with (and should comprehend in a measure) the things of this present age without being able to understand what has gone before and what follows after. Others render the passage 'He hath set *eternity*¹ in their hearts.'

§ 4. It seems clear then that the Hebrew word **Lev** is used with the same width of meaning as the English word that represents it—perhaps even with more. It stands for the whole inner working of the man, 'the hidden man of the heart;' and it becomes important to bear in mind this fulness of meaning when we read such words as those of the Psalmist, 'your heart shall live for ever' (Ps. 22. 26), or the sublime and touching prayer 'Create in me a clean heart, O God,' Ps. 51. 10.

¹ The word '**Olam**' is usually rendered *eternal* (see chap. 30. § 12); if the above rendering be adopted the passage would imply man has within him a sense of eternity which he cannot grasp, but which teaches him that God's ways cannot be limited by that narrow measurement of time which sets a limit to all human actions.

Whilst it is the source of all action, and the centre of all thought and feeling, the heart is also described as receptive of influences both from the outer world and from God Himself. The wisdom of the wise-hearted was given them by the Lord (2 Chron. 9. 23); 'the heart to perceive, the eyes to see and the ears to hear' are bestowed or withheld by God in accordance with His will and purpose; when Saul turned from Samuel, 'God gave him another heart' or 'turned his heart into a new direction,' 1 Sam. 10. 9; the Lord gave to Solomon 'a wise and an understanding heart,' 1 Kin. 3. 12; He says concerning His people, 'I will give them one heart and one way, that they may fear me for ever. . . . I will put my fear in their hearts that they shall not depart from me' (Jer. 32. 39, 40); 'I will give them one heart, and I will put a new spirit within you, and I will take away the stony heart out of their flesh, and will give them a heart of flesh' (Ez. 11. 19, 36. 26). Similarly we read in Acts (16. 14) that the Lord opened the heart of Lydia.

§ 5. The *hardening of the heart* is also described in Scripture as the work of God. Pharaoh's case is by no means unique; it is a sample of the history of all those who neglect the opportunities which God gives them, and thus lead Him to put in exercise that law to which the whole human race is subject—that moral impressions if not acted upon become (subjectively) weaker and weaker, until at last the heart of man becomes altogether callous.

In the case of Pharaoh three words are used to represent the hardening process; **Chazak** (חזק), to brace up or strengthen,¹ points to the hardihood with which he set himself to act in defiance against God, and closed all the avenues of his heart to those signs and wonders that were wrought

¹ This word is also used of God's bringing Israel out of Egypt 'with a strong right hand.' The firmness of the Creator overcame the firmness of the creature.

by the hand of Moses; **Caved** (כבד) 'to be heavy, dull, or unimpressible,' denotes his insensibility and grossness of perception; and **Kashah** (קשה) *to be harsh*, marks the restlessness, impatience, petulance and irritability with which his course was characterised whilst he was resisting the urgent appeals, not of Moses only, but also of his own people. Stubbornness, dulness, and moroseness gradually planted themselves in the king's heart, until they found their culmination in his mad pursuit of Israel into the Red Sea.

Each of these words is used under similar circumstances in other parts of the Old Testament. Thus **Chazak** is found in Jos. 11. 20, 'It was of the Lord to harden their hearts,' Jer. 5. 3, 'They have made their faces harder than a rock;' Ez. 3. 9, 'As an adamant harder than flint have I made thy forehead' (the very name of Ezekiel being derived from the word). It is usually rendered to be strong, courageous, to hold fast, to be valiant, stout, mighty.

Caved is used in 1 Sam. 6. 6, 'Wherefore do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts'; Ez. 3. 5, 6, 'Of a hard language.' It is usually rendered heavy.

Kashah is found in Ex. 18. 26; Deut. 1. 17, 2. 30, 'The Lord thy God hardened his spirit and made his heart obstinate, that he might deliver him into thy hand'; Deut. 15. 18, 26. 6, 'The Egyptians laid upon us a hard bondage'; 2 Sam. 3. 39; 2 Kin. 2. 10, 17. 14, 'They hardened their necks'; Neh. 9. 16, 17, 29; Job 9. 4, 'Who hath hardened himself against him, and prospered?' Ps. 60. 3, 95. 8, 'Harden not your heart'; Prov. 28. 14, 'He that hardeneth his heart shall fall into mischief'; 29. 1; Is. 8. 21, 'Hardly bestead'; 14. 3, 'Hard bondage'; Jer. 19. 15, and Ez. 3. 7. In some of these passages the word means simply *difficult to deal with*; but in the majority of instances it refers to such a process as Pharaoh went through. The

usual renderings are hard, grievous, cruel, stiff. It is to be noticed that in God's mission to Ezekiel, in the third chapter, the three words now mentioned occur together. Other words of similar meaning are **Kashach** (קשח), which is found in Job 39. 16, and Is. 63. 17; and **Tekeph** (תקף), which occurs in Dan. 5. 20.

§ 6. In the N. T. the heart is especially regarded as the source whence all our thoughts, words, and deeds draw their life and direction; it is also identified as the organ of belief, and as the seat of that understanding and attention which must be awakened in order that the truth may be received. See Matt. 12. 35, 13. 15, 15. 8, 18, 19; Acts 16. 14; Rom. 10. 10.

§ 7. The English word will is sometimes merely the sign of the future tense, whilst at other times it expresses the willingness of the agent. In the Hebrew, as in the Greek,¹ those ideas are represented by different words, and in many passages it is important to notice the distinction.

Avah (אבה) represents the inclination which gives a general bent to action rather than the volition which immediately precedes it. In the LXX **Avah** is rendered both by *Βούλομαι* and *θέλω*. In Job. 34. 36, where the A. V. reads, 'My desire is that Job may be tried,' the margin, 'My father, let Job be tried,' is probably right, the word being a form of *ab*, father. In Prov. 6. 35, it has been rendered 'he will not rest content,' but the meaning is rather 'he will not incline towards thee'; so Prov. 1. 10, 'If sinners entice thee, consent thou not,' that is, 'let not thine inclination go out towards them.' In Deut. 13. 8, 'Thou shalt not consent unto him,' and in 1 Kin. 20. 8, 'Hearken not unto him nor consent,' the meaning is the same.

The word **Avah** is rendered 'will' or 'willing' in the

¹ The *modern* Greek has discarded the proper future, and thus lost the distinction which it used to possess.

following passages: Gen. 24. 5, 8; Ex. 10. 27 ('He would not let them go'); Lev. 26. 21 ('If ye will not hearken unto me'); Deut. 1. 26 ('Ye would not go up'); Deut. 2. 30 (Sihon 'would not let us pass by him'), 10. 10 (the Lord 'would not destroy thee'), 23. 5, 25. 7, 29. 20; Jos. 24. 10; Jud. 11. 17, 19, 10, 25, 20. 13; 1 Sam. 15. 9, 22. 17, 26. 23, 31. 4; 2 Sam. 2. 21, 6. 10, 12. 17, 13. 14, 16, 25, 14. 29, 23. 16, 17; 1 Kin. 22. 49; 2 Kin. 8. 19, 13. 28, 24. 4; 2 Chron. 10. 4, 11. 18, 19, 19. 19; 2 Chron. 21. 7; Job 39. 9; Psalm 81. 11; Isaiah 1. 19 ('If ye be willing'), 28. 12, 30. 9, 15, 42. 24; Ez. 3. 7, 'The house of Israel will not hearken unto thee, for they will not hearken unto me'; see also chap. 20. 8.

It is remarkable that these passages, with two exceptions (Is. 1. 19, and Job 39. 9), are *negative*. Where they refer to the disobedience of Israel they imply that the refusal to hearken to God's Word was voluntary, and that they were responsible for it. Where reference is made to the Divine action, it is implied that God is a moral governor, and his dealings with men are deliberate, and dependent upon their obedience or disobedience.

§ 8. In Hos. 13. 10, 14, we read, 'I will be thy king'; 'O death, I will be thy plagues; O grave, I will be thy destruction.' The word for will (*ehi*, *יהי*) might probably be better rendered where? as in the margin; and this rendering would identify the passage all the more closely with St. Paul's words in 1 Cor. 15. 55.

§ 9. *Chaphets* (*חפץ*), to *delight*, is usually rendered *θέλω*, *ἐθέλω*, or *βούλομαι* in the LXX. In the A.V. it is rendered 'will' in Ruth 3. 13, 'If he will not do the part of a kinsman to thee'; 1 Sam. 2. 25, 'The Lord would slay them'; 1 Kin. 13. 33, 'Whosoever would, he consecrated him'; 1 Chron. 28. 9, 'Serve him with a willing mind'; Job 9. 3, 'If he will contend with him, he cannot answer him one of a thousand'; Prov. 21. 1, 'The king's heart is in the hand of

the Lord, he turneth it whithersoever he will'; Prov. 31. 13, 'She worketh willingly with her hands.'

This word is used in the phrase 'there is a time for every purpose,' Eccl. 3. 1, 17, 8. 6; also in Eccl. 12. 10, 'The preacher sought to find out acceptable words.' The Psalmist uses it when he says 'Let them be put to shame that wish me evil,' Ps. 40. 14.

Chaphets is rendered please or pleasure in Jud. 13. 23; 1 Kin. 9. 1, 21. 6; Job 21. 21, 22. 3, 'Is it any pleasure to the Almighty that thou art righteous'; Ps. 5. 4, 'Thou art not a God that hath pleasure in wickedness'; Ps. 35. 27, the Lord 'hath pleasure in the prosperity of his servant'; Ps. 51. 19, 111. 2, 115. 3, 'He hath done whatsoever he pleased'; 135. 6; Eccl. 5. 4, 8. 3, 12. 1; Cant. 2. 7, 3. 5, 8. 4; Is. 42. 21, 'The Lord is well pleased for his righteousness' sake'; 44. 28, 46. 10, 48. 14, 53. 10, 'It pleased the Lord to bruise Him . . . the pleasure of the Lord shall prosper in his hand'; 55. 11, 56. 4, 58. 3, 13; Jer. 22. 28, 48. 38; Ez. 18. 23, 'Have I any pleasure at all that the wicked should die'; verse 32, 'I have no pleasure in the death of him that dieth'; 33. 11, 'I have no pleasure in the death of the wicked'; Hos. 8. 8; Jonah 1, 14; Mal. 1. 10.

In Job. 40. 17, **Chaphets** is rendered 'moveth,' which is hardly a correct translation. In Deut. 25. 7, 8, the word 'like' is adopted to represent it. It is rendered 'favour' in 2 Sam. 20. 11, Ps. 35. 27, and 41. 11. In these passages there is no reference to what we call 'favouritism,' i.e. the overlooking of the claims of some so as to gratify the wishes of special friends; it is simply recorded that pleasure was found in certain persons, whatever the ground of it might be. Whether that pleasure is arbitrary or capricious, or whether it depends on some element in the nature of its object or of its subject, must be gathered from the general tenour of God's word.

Chaphets is rendered desire in 1 Sam. 18. 25; 2 Sam. 23. 5; 1 Kin. 5. 8, 9, 10, 9. 11, 10. 13; 2 Chron. 9. 12; Neb. 1. 11; Job 13. 3, 21. 14, 31. 16, 33. 32; Ps. 34. 12, 40. 6, 'Sacrifice and offering thou didst not desire'; 51. 6, 16, 'Thou desirest not sacrifice'; 70. 2, 73. 25, 107. 30; Prov. 3. 15, 8. 11; Jer. 42. 22, and Hos. 6. 6, 'I desired mercy, and not sacrifice.' It is also rendered delight very frequently; see especially 1 Sam. 15. 22, 'Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord'; 2 Sam. 22. 20, 'He delivered me because he delighted in me'; 1 Kin. 10. 9; 2 Chron. 9. 8; Ps. 1. 2, 16. 3, 18. 19, 22. 8, 'Let him deliver him, seeing he delighted in him'; 40. 8, 'I delight to do thy will'; Is. 1. 11 'I delight not in the blood of bullocks'; Is. 58. 2, 62. 4, 'The Lord delighteth in thee' (*Hephzi-bah*, 'My delight is in her'); Jer. 9. 24; Mic. 7. 18; Mal. 3. 12, 'Ye shall be a delightsome land.'

On reviewing all the passages where the word **Chaphets** is used, the reader will probably come to the conclusion that its true meaning is not so much an intense pleasurable emotion, as a favourable disposition, or the prompting of the heart to take a certain course of action from a sense of fitness. It is usually relative rather than absolute. It is applied to the revealed truth that God is naturally disposed to look for obedience, trust, and holiness, in those who were created after His own likeness; that He deals tenderly but uprightly with His creatures; that He confers life rather than death if morally possible; that He administers judicial punishment where necessary; and that He has seen fit to inflict suffering upon the Messiah. It also marks His unwillingness to be put off with ceremonial observances as a substitute for the devotion of the heart.

§ 10. **Ratson** (רצון), which properly means good pleasure or acceptance, is translated 'will' in the following passages: Gen. 49. 6, 'In their self-will they digged down a

will'; Lev. 1. 3,¹ 'Of his own voluntary will'; 19. 5, 'At your own will'; 22. 19, 29; Neh. 9. 24, 'As they would'; Esther 9. 5; Ps. 40. 8, 'I delight to do thy will'; 143. 10, 'Teach me to do thy will'; Dan. 8. 4, 'He did according to his will'; 11. 3, 16, 36. The word properly sets forth a pleasurable emotion, whether leading to action or not. Both the substantive and the verb (*ratsah*) are used most frequently in Scripture to represent that which is pleasant, delightful, acceptable, or approved of by God. It is frequently used to represent the Divine pardon, acceptance, and favour.

The LXX usually adopts *θέλημα*, *εὐδόκια*, or *δεκτός* as a rendering for this word.

§ 11. It is interesting to observe what a number of passages there are in the N. T. in which reference is made to 'the will of the Lord.' God's good pleasure is everywhere regarded as the law whereby all things human and divine are ordered. Christ is regarded as its embodiment and manifestation; and the Christian, being—by profession at least—one with Christ, is supposed to be conformed to that will in all things.

The *θέλημα*, answering to *Ratson*, is that which God decides to have done because it is pleasing to Him; the *βουλή*, which answers to *Chaphets*, marks his *disposition* rather than his counsel or purpose. The two words are found together in Eph. 1. 11.

The latter word implies not so much that there has been a consideration of the circumstances which call for action, as that they are in accordance with the nature and attributes of God; whilst the former points to the fact that the course of action determined on gives a real pleasure to Him who orders all things in accordance with the dictates of His will.

§ 12. In Ezra 7. 18, *re'uth* (רעות), *wish* or *will*, is used.

¹ Probably these passages in Leviticus ought to be translated otherwise. See chap. 12. § 17.

Tseva (צבא), *to be inclined*, is found in Dan. 4. 17, 25, 32, 35, 5. 19, 21, 7. 19, in all which passages, except the last, it refers to the sovereign disposal of human events by God.

§ 13. *Voluntary* action, as opposed to that which is constrained or compulsory, is indicated by the word **Nadav** (נדב) for which the LXX uses *προθυμέω*. This word is applied to the offerings for the tabernacle which were given ‘willingly,’ Ex. 25. 2, 35. 5, &c.; to the ‘free-will offerings’ for Solomon’s temple, 1 Chron. 28. 21, 29. 5; and to the ‘free offerings’ in the days of Josiah, 2 Chron. 35. 8. In Lev. 7. 16, and Ez. 46. 12, **Nadav** is rendered *voluntary*. In Ps. 68. 9, it is used of the ‘plentiful rain’ which was sent freely or without stint upon God’s inheritance.

This word occurs in Ps. 54. 6, ‘I will freely sacrifice unto thee’; in Hos. 14. 4, ‘I will love them freely’; also in Ps. 51. 12, ‘Uphold me (with Thy) free Spirit,’ i.e. ‘sustain in me an unconstrained spirit of devotion.’ In this last passage the LXX reads *πνεύματι ἡγεμονικῶ*, ‘with Thy guiding or ruling spirit,’ the Hebrew reading followed being perhaps slightly different from our own.

In Ps. 110. 3, we read, ‘Thy people shall be willing in the day of thy power.’ These words are sometimes taken as referring to God’s ‘preventing grace,’ and they have been even cited as justifying a man in sitting listlessly under God’s Word, waiting till power comes upon him from above. Such an interpretation is held in forgetfulness of the fact that God works through the will, not apart from it—that he *turns* the lock, but does not force it. The form of the word **nadav** which is used in this passage is the plural substantive, and the literal rendering would be ‘thy people shall be *freewill offerings*,’ &c. Luther renders it, ‘thy people shall offer willingly’; and the words seem to point to the fact that in the day of the Messiah’s exaltation His people shall offer him unconstrained service, yielding their bodies

as living sacrifices unto God, rendering him a *rational* (as opposed to a *ceremonial*) service. (See Rom. 12. 1, and compare the Prayer-Book Version of the Psalms.)

§ 14. The word *προθυμία* is not often found in the N. T., but there is one passage, viz. 2 Cor. 8. 11, 12, where it occurs, which calls for some slight elucidation. The A. V. runs thus:—‘Now therefore perform the doing of it that, as there was a readiness to will, so there may be a performance also out of that which ye have, for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.’ The words ‘a readiness’ in the first part of this passage, and ‘a willing mind’ in the second, stand for the Greek word *προθυμία*; so that the Apostle would say, ‘as there was a willingness to determine (*προθυμία τοῦ θέλειν*), so let there be a carrying out of that determination by a contribution from what you possess; for where there is a real willingness, such a contribution is acceptable, even though small, because it is given according to what a man does possess, not according to what he does not.’ The word *προθυμία* here answers to *nadav*, whilst the word *θέλειν* answers rather to *avah*. St. Paul did not accept the will (*avah*) for the deed, but if what is given is given voluntarily (*nadav*), then he gladly accepted the gift in proportion to the means of the giver.

§ 15. The word which marks volition or that which immediately precedes action is *Yaal* (יָאֵל), which the LXX generally represents by *ἀρχομαι*, to *begin*. We meet with it in Josh. 17. 12, ‘The Canaanites would dwell in that land’; compare Jud. 1. 27, 34, and Hos. 5. 11, ‘He willingly walked after the commandment.’ It is rendered ‘assay’ in 1 Sam. 17. 39, ‘He assayed to go,’ implying that David was on the verge of starting off (Vulg. ‘he began to step out’) in Saul’s armour when [he put them off, for] he had not proved them. *Yaal* is rendered ‘begin’ in Deut. 1. 5. In

Gen. 18. 27, 31, it is found in the expression ‘*I have taken upon me to speak unto the Lord.*’ All these passages exhibit the real meaning of the word as representing the volitional element in an act rather than the feelings, dispositions, or motives which have prompted it.

In a few passages *Yaal* is rendered ‘content,’ where the word signifies that a certain effort of the will was necessary before the thing required was done. See Ex. 2. 21; Jos. 7. 7; Jud. 17. 11, 19. 6; 2 Kin. 5. 23, 6. 3; Job. 6. 28. Where the sentence is in the form of a petition, it seems to answer to our use of the word ‘*do*’ in the sentence ‘Oh, *do* come!’ In accordance with this sense, it is rendered ‘*be pleased*’ in 1 Sam. 12. 22; 2 Sam. 7. 29; 1 Chron. 17. 27; Job 6. 9.

§ 16. In Ecc. 4. 13, where we read ‘who will no more be admonished,’ a different verb is used, and the words are rightly rendered in the margin ‘who knoweth not to be admonished.’ Compare the use of the word *know* in the sentence ‘the Lord knoweth to deliver the godly’ (2 Pet. 2. 9), where reference is not made to the *mode* of deliverance, as the addition of the word *how* in the A. V. might lead us to suppose, but to God’s *determination* to deliver.

In Lam. 3. 33, ‘He doth not afflict willingly,’ the margin gives the literal rendering—‘from the heart,’ words which point to the fact that God’s nature and property is not to afflict but to have mercy.

§ 17. We look in vain for the word *conscience* in the O. T. Its Greek representative, however, just appears, as a rendering of the verb *Yada’*, to know. In the Apocryphal Books we meet with *συνείδησις* twice, viz. in Ecc. 10. 20, where it is rendered ‘wittingly’; and in Sap. 17. 11, where it seems to point to the constraining power of a sense of right. The verb *συνείδω* is used of knowledge in Lev. 5. 1; also in Job 27. 6, the LXX reads οὐ γὰρ σύννοιδα ἐμαντιῶ ἄτοπα

πράξας, ‘I am not conscious of having acted foolishly,’ words which have no Hebrew text answering to them, but which seem to find an echo in St. Paul’s phrase, ‘I know nothing against myself’ (οὐδὲν γὰρ ἑμαυτῷ σύνοιδα) 1 Cor. 4. 4.¹

The verb *συνεῖδω* is also used to represent ordinary perception, without reference to the moral aspect of the thing perceived, in five passages in the Books of the Maccabees.

§ 18. Conscience, then, so far as the O. T. throws any light on it, is to be taken not as a separate faculty, which enables a man to distinguish right and wrong, but as the exercise of *consciousness*; and it will be seen, by noting the passages in the N. T. in which the word occurs, that this meaning is generally adhered to. Omitting John 8. 9, the reading of which is doubtful, we do not meet with the word *συνείδησις* until we arrive at the end of the Acts. St. Paul, standing before the council, says ‘In all good conscience I have lived (πεπολίτευμαι) under the government of God unto this day’ (Acts 23. 1). These words are elucidated by the following statement made before Felix, ‘In this I exercise myself, having (or to have) a conscience void of offence towards God and towards man’ (Acts 24. 16). He evidently signified that he was not conscious of living or aiming to live in any course which was wrong in the sight of God or really offensive to man. In exact accordance with these expressions, he writes to the Corinthians, ‘I am not conscious of anything against myself, yet am I not hereby justified, but he that judgeth me is the Lord’ (1 Cor. 4. 4).

In these passages St. Paul teaches two things—one concerning himself, that he was not conscious or aware that he was failing in his duty; and one concerning the Lord, that whatever a man’s own consciousness might be, the decision

¹ A. V., ‘I know nothing *by* myself,’ &c., where the word *by* is used in an old-fashioned sense.

at the last day would rest upon the view taken by Him who searcheth the heart. The same apostle refers to his consciousness that what he said was spoken in sincerity, in Rom. 9. 1, 'My conscience also bearing witness.' These words are in the Greek an exact parallel to those which we find in Rom. 2. 15, 'Their conscience also bearing witness.' See also 2 Cor. 4. 2, and 5. 11. In 1 Cor. 8. 7, we read of those who are eating 'with conscience of the idol,'—that is, with a conscious feeling that they are eating what is offered to idols; and their conscience, i.e. their susceptibility, being weak, is defiled. In the tenth verse, the Apostle proceeds, '*You* may know that an idol is nothing, that an idol-chamber is not really different from any other room, and that meat, part of which has been presented to an idol, is not really affected by such a process; but supposing one who has not attained this knowledge, being still a child in spiritual things, and weak in the faith, sees you thus sitting at the table; and supposing he, all-conscious as he is that meat offered to idols is before him, stifles his feelings and eats; he then becomes a partaker with the idol, owing to the difference between his feeling in the matter and yours; and for this he will suffer chastisement, even death (or perhaps moral injury). You have thus dealt a blow against the susceptibility of a weak brother, and in so doing you have sinned against Christ.'

This same moral sensibility or conscience is referred to in 1 Cor. 10. 25, 27, 28, 29, 'Asking no questions because of consciousness; not your own consciousness, but that of the weak brother who has not yet attained to that liberty and knowledge which enables you to disregard heathen superstitions.'

When St. Paul is describing the end or sum and substance of the charge which Christ lays upon men, it is in these words, 'love out of a pure heart and a good conscience

and unfeigned faith' (1 Tim. 1. 5), by these words he means that there should be nothing selfish or sensual in love, that there should be a conscious aim at that which is good in God's sight, and a faithfulness untainted by a particle of hypocrisy. Compare 1 Tim. 1. 19, where faith and a good conscience are again joined together. See also 1 Tim. 3. 9, and 2 Tim. 1. 3. Falsehood and the searing of the susceptibilities are put together in 1 Tim. 4. 2; and so in Tit. 1. 15, we read of those whose very mind and conscience are polluted with the miasma of impurity.

The passages in the Epistle to the Hebrews in which the word occurs are very interesting and important. From Heb. 9. 9, we gather that the offerings under the O. T. could not make men 'perfect as pertaining to the conscience,' i.e. 'could not take away that sense of sin, past and present, which hinders man from oneness with God.' They did not take away sin, as a matter of fact, and they could not, from the nature of things; for if the effect of the Levitical dispensation had been to make men perfect, i.e. at one with God (see chap. 8. § 6), the offerings would not have needed repetition; the worshippers once purged would have had no more consciousness of sins (Heb. 10. 2). They would have had a *good* consciousness; they would have been conscious that they were living with God; they would have breathed a purer moral atmosphere, and would have lived a holy life. This effect *is* produced by 'the blood of Christ'; it cleanses a man's consciousness from dead works, and enables him to serve the living God (Heb. 9. 14); and the heart is thus 'sprinkled from an evil conscience' (10. 22). In other words, the faithful acceptance of the sacrifice of Christ takes away that sense of sin which had been a bar between man and God, and enables a man to live no longer as a servant but as a son.

St. Peter says 'This is grace (A. V. thankworthly) if from

conscience towards God (i.e. through consciousness of his duty and of his relationship to God in Christ) a man endure pains, suffering unjustly' (1 Pet. 2. 19). He urges that men should keep 'a good conscience' (3. 16), and he reminds them that it is not the external cleansing, the putting away of the filth of the flesh, that now saves us, but the answer of a good conscience toward God, or, as we might render it, the seeking¹ unto God with a good conscience (1 Pet. 3. 21).

The verb *συνιδεῖν*, to be conscious, is used in only three passages in the N. T. exclusive of that already mentioned in 1 Cor. 4. 4. In Acts 5. 2, we read that Ananias kept back part of the price of the land, 'his wife being privy to it, or conscious of it.' After St. Peter was delivered from prison by the angel, 'When he considered the thing,' or rather 'When fully conscious of the state of the case,' he came to the house of Mary (Acts 12. 12). Again, when the Jews were going to stone Paul and Barnabas, 'being made conscious of the fact,' they fled for refuge to the cities of Lycaonia (Acts 14. 6).

Conscience, therefore, appears to be almost identical with consciousness, but while the latter word may be used by us with reference to external facts or to internal feelings, the former is confined to the knowledge that a man has of the moral aspect of things. A good conscience, according to Scripture, is not only a sense of freedom from past guilt, but also a consciousness of purposing and doing that which is good in God's sight; it implies purity of motive and action; it is inconsistent with a deliberate course of sin, or with departure from the living God, and it is closely connected with faith in Christ.

¹ Ἐπερώτημα εἰς Θεόν. This passage has awakened much discussion. I am inclined to be guided by the fact that ἐπερωτάω sometimes answers to the meaning of *darash* (דָּרַשׁ), *to seek*, in the O. T. The Vulgate confirms this view by reading *interrogatio conscientiae bonae in Deum*. Luther renders 'the contract (Bund) of a good conscience (Gewissen) with God.' De Sacy takes it as 'the engagement of the conscience to keep pure for God.'

§ 19. Coming to the words which designate man's intellectual capacities, we may begin with the word wisdom. This word generally answers in the A. V. to the Hebrew *Chacam* (חכם). This is an important word in Scripture, and is used to represent the discernment of good and evil, prudence in secular matters, skill in arts, experience in Divine things, and even dexterity in magic. In the reflexive form it signifies to be wise in one's own eyes, and hence to outwit another. The general rendering of the LXX is *σοφία*, which is used in the same largeness of sense in the N. T. See especially James 3. 17.

§ 20. The understanding is most generally represented by the word *bin* (בין), to perceive, to be intelligent. This word, again, is used with many shades of meaning, such as to consider, discern, feel, know, look, mark, perceive, view. The LXX usually represents this word by *σύνεσις*, but occasionally by *ἐπιστήμη* and *φρόνησις*.

§ 21. *Sacal* (שכל), to look, to be knowing, and hence to prosper, is used to represent a certain kind of wisdom in Gen. 3. 6, and a good many other passages. The LXX renderings are generally the same as those last mentioned. In Ex. 23. 8, 'The gift blindeth the wise,' we find the word *pakah* (פקה), which signifies open-eyed. In Prov. 8. 5, 'armah (ערמה), subtilty is used, being the same word as that which designates the craft of the serpent in Gen. 3. 1; *Tha'am* (טעם), to taste, is used in Dan. 2. 14, and Job 12. 20; *Yada'* (ידע), to know, in a few passages; and *shama'* (שמע) to hear, in others.

One word remains to be noticed, namely, *tushiah* (תושיה). The LXX renderings for this word are very variable. Some critics understand it as signifying *essentia* or existent being. Hence it is rendered 'that which is' in Job 11. 6, 26. 3. It is rendered substance in Job 30. 22, 'Thou dissolvest my substance.' A shortened form of the word (יֵשׁ) has the

same rendering in Prov. 8. 21. In Is. 28. 29, it is translated working, 'wonderful in counsel, and excellent in working.' In Job 5. 12, we find the word enterprise adopted—'Their hands cannot perform their enterprise' (literally perhaps 'that which is to be'). The most general rendering, however, is wisdom, or sound wisdom. Thus we read in Job 6. 13, 'Is wisdom quite driven from me?' Job 12. 16, 'With him is wisdom and strength'; Prov. 2. 7, 'He layeth up sound wisdom for the righteous'; 3. 21, 'Keep sound wisdom and discretion'; 8. 14, 'Counsel is mine, and sound wisdom'; 18. 1, 'Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom': here the margin has 'intermeddleth with every business'; Mic. 6. 9, 'The Lord's voice crieth unto the city, and (the man of) wisdom shall see thy name'; the margin has here 'Thy name shall see that which is.'

The usage of this peculiar word may teach us that true wisdom is a substantial knowledge of the *essence* or *reality* of things. This knowledge is closely connected with right action. With God all that *is* is *known*; man, on the contrary, knows only in part at present, but hereafter he will know things not as they *seem*, but as they *are*.

CHAPTER VI.

SIN, WICKEDNESS, TRESPASS, AND GUILT.

§ 1. The pictorial power of the Hebrew language.—§ 2. **Chatha**, its general meaning and usage as *Sin*.—§ 3. Its peculiar usage in the Piel form of the verb.—§ 4. Its various representations in the LXX.—§ 5. **Avah**, or Wrong.—§ 6. **'Amal**, or Travail.—§ 7. **'Aval**, or Evil.—§ 8. **'Avar**, or Transgression.—§ 9. **Ra'**, or Mischief.—§ 10. **Pasha'**, or Rebellion.—§ 11. **Rasha'**, or Wickedness.—§ 12. **Ma'al**, or Breach of Trust.—§ 13. **Aven**, or Vanity.—§ 14. **Asham**, or Guilt; examination of the passages in which it is referred to, and conclusion as to its meaning.—§ 15. Words for *sin*, &c., in the N. T.

§ 1. THE pictorial power of the Hebrew language is seldom brought more prominently before the student than in its mode of designating the various aspects of evil. Every word is a piece of philosophy; nay, it is a revelation. The observer of human affairs is painfully struck by the wearisomeness of life, and by the amount of toil and travail which the children of men have to undergo to obtain a bare existence; he sees the hollowness, vanity, and unreality of much that seems bright and charming at first; he notes that human nature, in its social and individual aspects, is distorted and out of course; that the chain of love which ought to bind the great family in one has been snapped asunder; that isolation and desolation have taken the place of unity and happiness; that the relationship between man and his Maker has become obscured, and that even when man knows the will of God, there is something in his nature which prompts him to rebel against it; lastly, he comes to the conviction that this state of things is not original, but that like a dark cloud, it has intervened between the children of

earth and the sun of righteousness, and has poured trouble upon humanity, opposing men's best instincts, and frustrating the original design of their creation.

The Hebrew Bible meets us with a full acknowledgment of these manifold aspects of human suffering, and blends together wrong-doing and suffering to a most remarkable degree, setting forth sin in its relation to God, to society, and to a man's own nature, depicting it in its negative aspect as iniquity or unrighteousness, and in its positive aspect as rebellion and a breach of trust.

§ 2. The word translated sin throughout the O. T., with very rare exceptions, is derived from the word *Chatha* (חָטָא), which originally signifies *to miss the mark*, and answers to its universal Greek representative *ἀμαρτάνω*, notifying the fact that all wrong-doing is a *failure* or a *coming short* of that aim which God intended all His children to reach. The word is used in its original sense in Jud. 20. 16, where we read of 'seven hundred chosen men left-handed, every one of whom could sling stones at an hair's breadth, and not miss.' If man was originally made in the image of God, it must have been implanted in him as a first principle that he should live as God lives, or, to use a venerable idiom, that he should walk with God. Every departure, therefore, from the law of Right is a coming short of the purpose for which man was made, and a missing the goal which ought to be reached.

On examining the general usage of this word through the O. T., it will be found that it usually implies blame-worthiness, and that it is very largely used in confessions, to express a conviction that wrong has been done either towards God or towards man. This wrong is not necessarily wilful, for many sins were committed through ignorance—see Lev. 4. 2, 5. 15, Num. 15. 28. Sin is not usually regarded as a condition, but as a definite act, whether of thought, word,

or deed. The word was applied not only to moral evil and to idolatry (which is theological evil), but also to breach of ceremonial regulations.

The following are the only passages in which other words besides *Chatha* have been rendered sin by the translators of the A. V. In Lev. 4. 13, and Num. 15. 28, 29, we find the word *Shagah* (שגה), to err; in 1 Kin. 17. 18, '*Aven* (עון), vanity or iniquity is used; in Prov. 10. 12, 19, 28. 13, *Pesha*' (פשע), rebellion or transgression is adopted.

Besides the general rendering for *Chatha*, we find it otherwise rendered by our translators in a few passages. Thus it is rendered fault in Gen. 41. 9, and Ex. 5. 16; trespass in 1 Kin. 8. 31; harm in Lev. 5. 16, 'He shall make amends for the harm he has done'; blame in Gen. 43. 9, 'Let me bear the blame for ever,' compare chap. 44. 32; offend in Gen. 20. 9, 'What have I offended thee?' also in Gen. 40. 1; 1 Kin. 1. 21; 2 Kin. 18. 14; Ecc. 10. 4; Is. 29. 21; and Jer. 37. 18.

§ 3. The word under consideration must not be dismissed until the meaning which it has in the *Piel* or *Intensive* Voice has been noticed. There are several verbs which assume a peculiar technical or ceremonial signification in this voice, and in its passive form, the *Hithpael*, but none of them present more remarkable peculiarities than the word *Chatha*. The *Piel* form of this verb is rendered as follows:—*to make reconciliation*, 2 Chron. 29. 24; *to bear loss*, Gen. 31. 39; *to offer for sin* (*Leviticus passim*); *to cleanse from sin*, Ex. 29. 36; Lev. 14. 49, 52; Ez. 43. 20, 22, 23, 45. 18; *to purge* or *purify*, Lev. 8. 15; Num. 8. 7, 21, 19. 9, 12, 13, 17, 19, 20, 31. 19, 20, 23; also in the familiar words of the Psalm (51. 7), 'Purge me with hyssop and I shall be clean,' and in Job. 41. 25, where we read of the Leviathan that 'when he raiseth up himself, the mighty are afraid; by reason of breakings they purify themselves.'

§ 4. The LXX, which is generally very consistent in retaining the rendering *ἁμαρτάνω*, has in some ceremonial passages adopted renderings similar to those now noticed. Thus we find *ἐξιλάσκομαι* in 2 Chron. 29. 24, Ez. 43. 22, 45. 18; *ἀγνίζω* in Num. 8. 21, 19. 12, 13, 31. 19, 23; *ἀφαγνίζω* in Lev. 14. 49, 52, Num. 19. 12, 19, 20, 31. 20; *καθαρίζω* in Ex. 29. 36, Lev. 8. 15, 9. 15; *ῥαντίζω* in Ps. 51. 7; *ἱλασμός* in Ez. 44. 27; *ἐξιλασμός* in Ex. 30. 10, Ez. 43. 23, 45. 19; *ἄγνισμα* in Num. 19. 19; and *ἀγνισμός* in Num. 8. 7, 19. 17.

§ 5. The perversion or distortion of nature which is caused by evil-doing is represented by the word *'avah* (אָוַה), to be bent or crooked. The original meaning of the word is found in Is. 21. 3, 'I was bowed down at the hearing of it'; Lam. 3. 9, 'He hath made my ways crooked,' and perhaps Ps. 38. 6, where we read in the A. V. 'I am troubled, I am bowed down greatly.' The English word wrong, i.e. that which is wrung out of course, gives the same idea of evil, and is taken as a translation of *'avah* in Est. 1. 16. We also find the analogous word perverseness as a rendering in 1 Sam. 20. 30; 2 Sam. 19. 19; 1 Kin. 8. 47; Job 33. 27; Prov. 12. 8; Is. 19. 14; and Jer. 3. 21. Amiss is found in 2 Chron. 6. 37; and iniquity in 2 Sam. 7. 14; Ps. 65. 3, 106. 6; Jer. 9. 5; Ez. 28. 18; Dan. 4. 27, 9. 5; and Mal. 2. 6.

The chief renderings for *'avah* in the LXX are *ἁμαρτία*, *ἀνομία*, and *ἀδικία*, none of which quite coincide with the original in their primary meaning.

§ 6. That sin has made life a burden and has turned work into toil and travail is acknowledged by all, and this fact has found its place among the lessons contained in Hebrew words. The word *'amal* (עָמַל), sets forth labour in its toilsome aspect, and is well represented in the LXX by *κόπος*, *μόχθος*, and *πόνος*. It is rendered toil in Gen. 41. 51; trouble in Job. 5. 6, 7; wearisome in Job. 7. 3; sorrow in Job 3. 10, Ps. 55, 10; pain or painful (in its old

sense, as involving labour) in Ps. 25. 18, 73. 16; and labour in Ps. 90. 10, 'Yet is their strength labour and sorrow.' This last rendering is constantly found in the Book of Ecclesiastes, which is devoted in great measure to a setting forth of the burdensomeness of an earthly existence. In Ec. 4. 6, 'amal is rendered travail, and this rendering has been adopted in Is. 53. 11, where we read of the Messiah that 'he shall see (the fruits) of the travail of his soul, and shall be satisfied.'

The passages hitherto noted do not trace the weariness of life to its source, but there are others in which this is not obscurely taught. In Is. 10. 1, and Hab. 1. 3, 'amal is rendered grievousness; in Num. 23. 21, perverseness, 'he hath not seen perverseness in Israel'; in Hab. 1. 13, iniquity, 'thou canst not look on iniquity'; in Job 4. 8, wickedness; in Job. 15. 35, mischief, 'they conceive mischief and bring forth vanity.' See also Ps. 7. 14, 16, 10. 7, 14, 94. 20, 140. 9; Prov. 24. 2; Is. 59. 4, in all of which the same rendering is given and the same idea implied.

§ 7. The word 'aval (אָוַל) is thought to designate the want of integrity and rectitude which is the accompaniment, if not the essential part, of wrong-doing. This word in some of its forms reminds one of the word *evil* (Ger. *Uebel*), and of the contracted word *ill*. The chief renderings for it in the LXX are ἀδικία and ἀνομία, of which the first is probably the best. 'Aval is rendered unjust in Ps. 43. 1, 82. 2, Prov. 29. 27, Is. 26. 10, Zeph. 3. 5; unrighteous in Lev. 19. 15, 35, Deut. 25. 16, Job 27. 7, Ps. 71. 4, 92. 15; ungodly in Job. 16. 11; perverse in Is. 59. 3; wicked in twelve passages, including Ps. 89. 22, 'The enemy shall not exact upon him, nor the son of wickedness afflict him.'

'Aval is also rendered iniquity in about thirty passages; and this word, taken in its original sense, as a departure from that which is equal and right, is probably the most

suitable rendering. The usage of the word is well illustrated by Mal. 2. 6, where we read of Levi that ‘the law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from unrighteousness.’

§ 8. The idea of transgression, or crossing over the boundary of right and entering the forbidden land of wrong, is marked by the use of the word ‘Avar (עבר), to cross over (whence probably the name *Hebrew* is derived). The word is rendered transgress in eighteen passages, e.g. Ps. 17. 3, ‘I am purposed that my mouth shall not transgress;’ Hos. 6. 7, and 8. 1, ‘They have transgressed the covenant.’

§ 9. The word generally used for evil and wickedness is *ra’* (ר), which appears to signify *breaking up* or *ruin*. The LXX rendering for it is usually *κακός* or *πονηρός*. It is one of those words which binds together in one the wicked deed and its consequences. It is rendered calamity in Ps. 141. 5; distress in Neh. 2. 17; adversity in 1 Sam. 10. 19, Ps. 94. 13, and Ecc. 7. 14; grief in Neh. 2. 10, Prov. 15. 10, Ecc. 2. 17, Jon. 4. 6; affliction in Num. 11. 11, and ten other passages; misery in Ecc. 8. 6; sad in Gen. 40. 7, Neh. 2. 1, 2, Ecc. 7. 3; sorrow in Gen. 44. 29, Neh. 2. 2; trouble in Ps. 41. 1, and eight other passages; sore in Deut. 6. 22, and eight other passages; noisome in Ez. 14. 15, 21; hurt in Gen. 26. 29, and twenty-eight other passages; heavy in Prov. 25. 20; vex in Num. 20. 15, and 2 Sam. 12. 18; wretchedness, Num. 11. 15; also harm, ill, and mischief, in almost every place where these words are found in the A. V.

The meanings above noted imply injury done to a person, but do not touch upon its moral aspect. But in other cases we find this element introduced. In Jud. 11. 27, we read ‘I have not sinned against thee, but thou doest me wrong to war against me,’ here the wrong or injury is

regarded as an injustice. Again in 1 Sam. 17. 28, 'I know thy pride and the naughtiness of thy heart,' moral evil seems to be intended. The word is also rendered 'naught' or 'naughty' in 2 Kin. 2. 19, Prov. 20. 14, and Jer. 24. 2, but in these passages naughty has its original sense of 'good for nothing,' a sense in which the word is still used in some parts of England. Perhaps this was all that was implied in Eliab's rude speech to his younger brother David.

Ra' is rendered wicked a great many times; it is also constantly rendered bad, but it is to be noticed that in the latter class of passages that which is injurious is referred to rather than that which is morally evil. *As such, Ra'* in fact generally indicates the rough exterior of wrong-doing, as a *breach* of harmony, and as a breaking up of what is good and desirable in man and in society. Whilst the prominent characteristic of the godly is lovingkindness (see chap. 10. § 9), one of the most marked features of the ungodly man is that his course is an injury both to himself and to every one round him.

§ 10. **Pasha'** (פָּשָׁא) signifies *to revolt* or *to refuse subjection to rightful authority*. It is very generally rendered transgression. The chief LXX renderings for it are ἀσεβεία, ἀδικία, and ἀνομία. We meet with the verb in Ps. 51. 13, 'Then will I teach transgressors thy ways, and sinners shall be converted unto Thee'; Prov. 28. 21, 'For a piece of bread a man will transgress' (i.e. rebel); Is. 43. 27, 'Thy teachers have transgressed against me.'

Pasha' is rendered sin in Prov. 10. 12, 'Love covereth all sins,' where the contrast between the offence and the mercy is brought out very clearly by the use of the word; again it is found in verse 19, 'In the multitude of words there wanteth not sin'; 28. 13, 'He that covereth his sins shall not prosper.' It is rendered trespass in Gen. 31. 36, 50. 17; Ex. 22. 9; 1 Sam. 25. 28; and Hos. 8. 1, 'They have

trespassed against my law.' In 2 Kin. 8. 20, 22, it is used in its primary sense of the revolt of Edom and Libnah; in 1 Kin. 12. 19, of the 'rebellion' of Israel against Judah; so also in other passages. We meet with the word in Job 34. 37, where it is said of him that 'he addeth rebellion unto his sin.' Lastly, the word occurs in the solemn opening of the prophecies of Isaiah, 'hear, O heavens, and give hear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me' (Is. 1. 2).

§ 11. *Rasha'* (רשע) is the word most generally rendered wicked¹ in the A. V. It is supposed originally to refer to the *activity*, the *tossing*, and the *confusion* in which the wicked live, and the perpetual agitation which they cause to others. Thus Isaiah says (57. 20, 21) 'The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; there is no peace, saith my God, to the wicked.' Job also (3. 17), looks forward to the grave as the place 'where the wicked cease from troubling, and the weary are at rest.' In the Book of Job the wicked are represented as triumphing for a time, but as finally put out into darkness; in the Psalms they are represented as busily occupied in disturbing the peace of others, and as trying to destroy them. They are frequently contrasted with the righteous; and their ways are fully described in Ezekiel, chaps. 18. and 33. If Kennicott's view of Is. 53. 9, could be substantiated, we should read of the Messiah, 'he made his grave with the rich, but with the wicked was his death'; and the use of the word to mark the robbers or disturbers of the public peace, would have been very appropriate.

¹ The word *wicked* is supposed by some etymologists to be connected with *quick*, and to mean *lively*; if this be its true significance it answers admirably to *Rasha'*. See Dean Hoare's work on *English Roots*.

Rasha' is usually rendered ἀσεβής, ungodly, in the LXX, but ἄνομος and ἁμαρτωλός are found in several passages.

The *verb* in its Hiphil or causative form is generally taken as signifying to condemn, literally 'to make wicked,' and hence 'to deal with as wicked.' It is found in all but four passages where the word 'condemn' occurs in the A. V.

§ 12. The word **Ma'al** (מַא'ל), probably points to the *unfaithfulness* and *treachery* of sin, and represents wrong-doing as a *breach of trust*, whether between man and man or between man and God. It is rendered trespass about thirty times, transgression fifteen times, and falsehood in Job 21. 34. In the first passage where it occurs (Lev. 5. 15), it refers to the trespass committed in ignorance; in the second to any sin committed against one's neighbour (6. 2). In Jos. 7. 1, 22. 20, it is used of Achan's sin; the building of the altar on the east of Jordan was also described by this word (Jos. 22. 16); it is applied to Uzziah (2 Chron. 26. 18); to Ahaz (28. 22); to Manasseh (33. 19); and to the people who married heathen wives, Ezra 9. 2, 4; Neh. 13. 27. Lastly, it is found in Prov. 16. 10, where we read that, 'the king's mouth transgresseth not in judgment.' The trespass or breach of trust denoted by this word was regarded by God in a very serious light. See Ez. 14. 13, 15. 8, 18. 24, 39. 23. The reason of this is manifest. The persons guilty of sin in this particular aspect were chiefly persons in authority. A certain trust had been reposed in them, which they had abused. Much had been given to them, and much was required of them. The nation of Israel as a whole were put in a position of high privilege and consequent responsibility, hence their departure from the way of God was marked specially by the word **Ma'al** as an act of unfaithfulness, and breach of a bond as holy and as close as that which subsists between man and wife.

§ 13. The word most frequently rendered iniquity is

Aven (אָבֵן). Some critics connect this word with a root which signifies desire; others, with greater reason, hold that its original meaning is nothingness. Its connection with idolatry is noticeable (see chap. 29. § 2), and originates in the fact that an *idol* is a thing of naught, a vain thing. In Amos 5. 5, we read ‘Bethel shall come to naught’ (*aven*); and, turning to Hos. 4. 15, 5. 8, 10. 5, 8, we find that Bethel, the House of God, is designated as Beth-*aven*, i.e. the house of vanity, because idols were worshipped there.

The word is rendered vanity in the following passages:— Job 15. 35, ‘They conceive mischief and bring forth vanity’; Ps. 10. 7, ‘Under his tongue is mischief and vanity’; Prov. 22. 8, ‘He that soweth iniquity shall reap vanity’; Is. 41. 29, ‘Behold they are all vanity, their works are nothing’; Is. 58. 9, ‘If thou take away from the midst of thee the yoke, the putting forth of the finger, the speaking vanity’; Jer. 4. 14, ‘How long shall thy vain thoughts lodge within thee’; Zech. 10. 2, ‘The seraphim have spoken vanity and the diviners have seen a lie.’ Many of these passages seem to refer to the nothingness or hollowness of evil, reminding us of the question of St. Paul, ‘What fruit had ye then of those things whereof ye are now ashamed?’ (Rom. 6. 21; see also Eph. 5. 11).

The following other renderings for the word **Aven** are to be found in the A.V.:—

Prov. 11. 7, ‘The hope of unjust (or *vain*) men perisheth.’

Is. 10. 1, ‘Woe unto them that decree unrighteous (i.e. vain) decrees.’

Is. 55. 7, ‘Let the wicked forsake his way, and the unrighteous (or vain) man his thoughts.’

Ps. 90. 10, ‘Yet is their strength labour and sorrow’ (i.e. vanity).

Deut. 26. 14, ‘I have not eaten thereof in my mourning’ (vanity or iniquity).

Hos. 9. 4, ‘These sacrifices shall be unto them as the bread of mourners’ (or of iniquity).

Job 5. 6, ‘Affliction cometh not forth of the dust.’

- Jer. 4. 15, 'A voice publisheth affliction from Mount Ephraim'
 (compare vain thoughts in the previous verse).
 Hab. 3. 7, 'I saw the tents of Cushan in affliction.'
 Ps. 140. 11, 'Evil shall hunt the wicked person to overthrow him.'
 Prov. 12. 21, 'There shall no evil happen to the just.'
 Prov. 17. 4, 'A wicked doer giveth heed to false lips.'
 Ps. 36. 4, 'He deviseth mischief on his bed.'
 Ps. 55. 10, 'Mischief and sorrow are in the midst of it.'
 Ez. 11. 2, 'These are the men that devise mischief.'

Aven is rendered wicked or wickedness in Job 11. 11, 22. 15, 34. 36; Ps. 59. 5; Prov. 6. 12, 18, 30. 20. It is rendered iniquity thirty-eight times. The most noticeable passages are as follows:—

- Num. 23. 21, 'He hath not beheld iniquity in Jacob.'
 1 Sam. 15. 23, 'Stubbornness is as iniquity and idolatry.'
 Job 4. 8, 'They that plow iniquity and sow wickedness
 reap the same.'
 Job 21. 19, 'God layeth up his (i.e. the wicked man's) iniquity
 for his children.'
 Job 31. 3, 'Is not destruction to the wicked, and a strange
 (punishment) to the workers of iniquity.'
 Job 34. 22, 'There is no darkness nor shadow of death where the
 workers of iniquity may hide themselves.'
 Ps. 5. 5, 'Thou hatest all workers of iniquity.'
 Ps. 6. 8, (Compare Luke 13. 27), 'Depart from me, all ye
 workers of iniquity.'
 Ps. 56. 7, 'Shall they escape by iniquity?'
 Is. 1. 13, 'The calling of assemblies I cannot away with; it is
 iniquity, even the solemn meeting.'
 Mic. 2. 1, 'Woe to them that devise iniquity.'

On considering all these passages, we shall be led to the conclusion that the word **Aven** suggests not so much breach of law, or injury done to another, as a course of conduct which will in the end prove unprofitable to the doer. It presents the evil devices of man in their false, hollow, and unreal aspect; and by the use of this word the inspired writers put a stamp of nothingness or unreality upon every

departure from the law of God, whether it consist of wrongdoing, evil devising, false speaking, or idolatrous worship.

The leading rendering of **Aven** in the LXX is ἀνομία; ἀδικία is used several times; πόνος and κόπος occasionally.

§ 14. We now come to a word about which there has been a good deal of difference of opinion, namely **Asham** (אַשָׁם), the usual rendering of which in the LXX is πλημμέλεια, a mistake, and in the A. V. trespass or guilt.¹ In some passages the word has been regarded as cognate with **Shamam** (שָׁמַם), *to render desolate*, and perhaps this idea was originally contained in the word.²

Various opinions have been held as to the particular kind of sin which is signified by this word. Some critics hold that whilst **Chatha** denotes sins of commission, **Asham** designates sins of omission. Others have come to the conclusion that **Chatha** means sin in general, and **Asham** sin against the Mosaic Law. The best way to come to a conclusion is to examine all the passages in which the word occurs, and to observe the point or points in which they all agree. It will be found to lead us to this result, that **Asham** is used where a sin, moral or ceremonial, has been committed through error, negligence, or ignorance. A loose code of morality might permit offences committed under such circumstances to be passed by, but not so the law of Moses. An offence against the person of another is an offence, whether it be known or found out at the time or not. When it comes to our knowledge, we are **Asham**, i.e. we are to regard ourselves as having offended, even though it has been unwittingly; and compensation must be made. So also when the offence is a breach of ceremonial law, or if it is an act of idolatry (for which **Asham** is very frequently used, because many may have been

¹ The English word *guilt* means *guiled*, that is to say, deceived.

² Some critics, however, connect it with the root שָׁם *to set*; the sin may lie latent but it is *set* or regarded as a breach of law of God, and it must come under the cognisance of the offender sooner or later.

led into idolatry without seeing its fearful wickedness), when the matter is brought to a man's cognisance, he is not to content himself with the excuse that he acted in error, but is to acknowledge himself as **Asham**, and is to offer an **Asham** or offering¹ for his trespass.

The view now taken will commend itself more fully to the mind on the consideration of the following passages, in which the word **Asham** occurs.

Lev. 4. 13, 'If the whole congregation of Israel sin through error (A.V. ignorance), and the thing be hid from the eyes of the assembly, and they have done (somewhat against) any of the commandments of the Lord (concerning things) which should not be done, and *are* guilty,' &c.; so also in verses 22 and 27. In these cases a commandment has been broken unwittingly; it afterwards comes to the knowledge of the offender, and he is **Asham**.

Lev. 5. 2, 3, 'If a soul touch any unclean thing, and if it be hidden from him, he also shall be unclean and guilty. . . . when he knoweth it, *he shall be guilty*'; verse 4, 'Or if a soul swear. . . . and it be hid from him, when he knoweth of it, then he shall be guilty'; verses 5, 6, 'And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing, and he shall bring his trespass-offering'; verse 15, 'If a soul commit a trespass (*ma'al*), and sin through error (or ignorance), in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram for a trespass-offering'; verse 17, 'If a soul sin, and commit any of these things that are forbidden to be done by the commandments of the Lord; though he wist it not, yet he is guilty, and shall bear his iniquity; and he shall bring a ram. . . . and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven

¹ See chap. 16. § 20.

him.¹ It is a trespass-offering: he hath certainly trespassed against the Lord.'

These passages seem fairly to establish the meaning of **Asham**. But it is unfortunate that unity of rendering has not been preserved, as there is nothing to show the English reader the connection between the words guilty and trespass.

We may now proceed to examine other passages by the light which has been obtained. In Num. 5. 6, 7, we read 'When a man or woman shall commit any sin that men commit, to do a trespass (חַטָּא) against the Lord, and that person be guilty (i.e. according to the previous passages, the thing come to their knowledge and they become conscious of their offence); then they shall confess their sin which they have done: and he shall recompense his trespass with the principal part thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.'

In Jud. 21. 22, the people of Israel are described as **Asham** or 'guilty,' because they had through negligence failed to supply wives to the children of Benjamin.

In 1 Chron. 21. 3, the numbering of the people is described by Joab as a cause of trespass to Israel. The sin would be committed unwittingly by them, and they would incur a responsibility through the act of their sovereign. This we find actually took place, and the people were punished as a nation because of the sin which they had committed in unconsciousness, through their Head.

In 2 Chron. 19. 10, the Levites are charged to warn their brethren that in all causes 'Between blood and blood, between law and commandment, statutes and judgments, they trespass not against the Lord, and so wrath come upon you, and your brethren.' See chap. 28. 10, 13, where an

¹ Is it not in some degree implied here that a man is, in a measure at least, responsible for his *ignorance*?

instance is given of a sin being committed which was only afterwards seen to be a sin. Compare also Ezra 10. 19.

In Prov. 30. 10, we read, ‘accuse not a servant unto his master, lest he curse thee, and thou be found guilty,’ i.e. hast unwittingly incurred the responsibility of causing another person to sin. Compare the offences against weak brethren spoken of by St. Paul in 1 Cor. 8. In Ez. 22. 4, the Prophet says of Jerusalem, ‘thou art become guilty in thy blood that thou hast shed,’ i.e. ‘thou hast awakened to a consciousness of thy deeds of violence.’ Jer. 2. 3, ‘All that devour him *shall* offend (i.e. shall find out afterwards that they have sinned); evil shall come upon them.’ Jer. 50. 7, ‘Their adversaries say, We offend not.’ Ez. 25. 12, ‘Edom hath taken vengeance against the house of Judah, and hath greatly offended.’ Hos. 4. 15, ‘Though thou Israel play the harlot, yet let not Judah offend.’ Chap. 5. 15, ‘I will go and return to my place till *they* acknowledge *their* offence’ (marg. *be guilty*). Chap. 10. 2, ‘Now shall they be found faulty’ (compare 2 Sam. 14. 13, where the same rendering is adopted).

There are only two other passages to be noticed, namely, Ps. 69. 5, where David seems to be smarting under afflictions which have brought him to confess sins committed in negligence; and Gen. 42. 21, where the offence which had been committed against Joseph suddenly flashes into the mind of his brethren — ‘we are verily guilty concerning our brother,’ &c.

It may be gathered from a consideration of these passages that whilst **Chatha** marks the peculiar nature of *sin* as a missing of the mark, **Asham** implies a breach of commandment, wrought without due consideration, and which, when brought to the notice of the offender, calls for amends and atonement.

§ 15. Most of the Greek words which have been referred to

in the foregoing sections are to be found in the N. T. The original sense of *ἁμαρτάνω* and *Chatha* seems to be referred to in a most important passage in the Epistle to the Romans (3. 23), ‘All have sinned and come short of the glory of God.’ The sinner is one who is gone out of the way, and missed or come short of the mark. Christ came to *seek* as well as to *save*, and so to bring men back to that path and to that goal which they had missed.

An important definition of sin is given by St. James—‘to him that knoweth to do good, and doeth it not, to him it is sin’ (4. 17). It would seem to be implied that where there is no knowledge of what is right or wrong there is no sin; and with this agree the words of our Lord to the Pharisees, ‘if ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth’ (John 9. 41). The profession of knowledge involved responsibility, and caused the Pharisees to be condemned, out of their own mouth, as sinners. Absolute ignorance is excusable, but negligence is not (see Heb. 2. 3).

The relationship of *ἀνομία* to *ἁμαρτία* is clearly shown in 1 John 3. 4, ‘Whosoever committeth sin committeth iniquity (*ἀνομίαν*): and sin is iniquity.’ So again with regard to the connection existing between *ἀδικία*, departure from right, and *ἁμαρτία*, we read (1 John 5. 17), ‘All unrighteousness is sin.’ A similar relationship between *ἀσέβεια* and *ἁμαρτία* is implied in the juncture of *ἀσεβείς* and *ἁμαρτωλοί* in 1 Tim. 1. 9, 1 Pet. 4. 18, and Jude 15. With regard to all these words for *sin*, it is to be noticed that the New Testament leans upon the Old, and that the vivid teaching of the latter is taken for granted as authoritative by the inspired writers of the Christian Scriptures.

The labour and wearisomeness of sin is not dwelt upon in the N. T., and the words which imply it are usually found in a more noble sense, in connection with toil for Christ. With

regard to *κόπος*, one passage may be referred to as an illustration of this fact, namely, 1 Cor. 3. 8, where we read that every minister shall be rewarded according to his own labour (*κόπον*). He shall not be rewarded by the results produced—this would have involved the use of the word *ἔργον*—but by the amount of labour expended; hence *κόπος* is used. A few verses further down *ἔργον* is used with great propriety, where we read that the fire shall test a man's work, of what sort it is. Here the point of the passage is that it is not the outward show or bulk, but the real value of the work done which shall be the test of a man's faithfulness at the Great Day.

The words *κόπος* and *μόχθος* are found together in 2 Cor. 11. 27, 1 Thess. 2. 9, and 2 Thess. 3. 8. While the former implies pains and labour, the latter signifies toil of such a sort as produces weariness.

Where *πόνος* is used, it is generally to indicate a tax upon one's physical strength, whether arising from toil or from pain. In Rev. 21. 4, we are told that there shall be none of it in the new heaven and earth. The etymological relationship between *πόνος* and *πονηρία* is undoubted, though no passages in the N. T. clearly refer to it, and the double use of the word 'Amal is exactly analogous to it. *Πονηρία* is usually to be understood in the N. T. as signifying rapacity, which is the fruit of covetousness; and is used of 'evil spirits,' to indicate, perhaps, that the temptations men have to live and labour and spend for themselves alone, spring from the hidden influences of the world of spirits.

CHAPTER VII.

REPENTANCE, CONVERSION, AND AMENDMENT.

§ 1. Original meaning of the word **Nacham**, to *repent*.—§ 2. Its renderings in the LXX.—§ 3. Complex ideas included under the word Repentance.—§ 4. Maimonides on Repentance.—§ 5. Rosenmüller, Beza, Erasmus, and Lucas Brugensis on *Penitentia*.—§ 6. The Roman Catholic doctrine of Penance.—§ 7. Elements of Repentance according to the N. T.—§ 8. Other aspects of the word **Nacham** as illustrated by the LXX.—§ 9. The same illustrated by the N. T.—§ 10. Hebrew and Greek words for *conversion*.—§ 11. Hebrew and Greek words for *amendment* and *goodness*.—§ 12. The same in the N. T.

§ 1. THE previous chapters of this book have been occupied with discussion on the names, and consequently on the nature and capacities, of God and of man, and also on the varied aspects of human sin. Attention is now to be called to some of the sacred words used to express the moral or spiritual process whereby man is restored to his true position. Two ideas are set forth in the O. T., and adopted in the New, in this connection; the one marks the bringing of a man to *himself*, the other the bringing of a man *to God*; the one is ordinarily designated repentance, the other conversion.

Very various views have been held with respect to the meaning of the word repentance. Some take it to indicate a change of heart or disposition, others a change of mind or thought (the *Sinnesänderung* of the Berlenburger Bible), others a change of aim or purpose, and others a change of life or conduct. With the exception of three passages, namely, 1 Kin. 8. 47, Ez. 14. 6, and 18. 30 (in which the Hebrew is *Shuv* [שוב], and the Greek *ἐπιστρέφω*), the English

¹ See below, § 10.

word repent is used in the A. V. to represent one aspect of the Hebrew **Nacham** (נחם), from which the name of the prophet Nahum is derived. The original meaning of this word is generally understood to be *to draw a deep breath*, and this is taken as the physical mode of giving expression to a deep feeling, either of relief or sorrow. This relief may spring from a healthy source, such as deliverance from trouble, or from an unhealthy source, such as the prospect of revenge;¹ the sorrow, according to Scripture usage, arises from belief in a Divine message, admonishing one of one's evil course. The one aspect of **Nacham** is represented by the Greek παρακάλῃσθαι, the other by μετανόειν, and also by μεταμέλῃσθαι.

§ 2. There has been so much difference of opinion as to the real meaning of the word repentance, that it will be well to examine the passages in which it is found.

Nacham is rendered by μετανόειν in the following passages:—

- 1 Sam. 15. 29, 'The strength of Israel will not lie, nor repent; for he is not a man that he should repent.'
- Jer. 4. 28, 'I have purposed it, and will not repent.'
- Jer. 18. 8, 'If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them.'
- Jer. 18. 10, 'If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.'
- Joel 2. 13, 14, 'The Lord . . . repenteth him of the evil. Who knoweth if he will return and repent.'
- Am. 7. 3, 6, 'The Lord repented for this. It shall not be, saith the Lord.'
- Jonah 3. 10, 'God repented of the evil that he had said he would do unto them; and he did it not.'
- Jonah 4. 2, 'Thou repentest thee of the evil.'
- Zech. 8. 14, 'I repented not.'

¹ Even this need not necessarily be unhealthy. The word is used in the Divine announcement—'I will ease me of mine adversaries, and avenge me of mine enemies' (Is. 1. 24).

All these passages refer to God's repentance; the two which remain refer to man's:—Jer. 8. 6, 'No man repented him of his wickedness, saying, What have I done?' Jer. 31. 19, 'Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh.' In this latter case the turning came first, and the expression of feeling afterwards.

The LXX has μεταμέλομαι for *Nacham* in the following passages:—

Gen. 6. 7, 'It repenteth me that I have made them.'

1 Sam. 15. 11, 'It repenteth me that I have set up Saul to be king.'

1 Sam. 15. 35, 'The Lord repented that he had made Saul king over Israel.'

1 Chron. 21. 15, 'The Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand.'

Ps. 106. 45, 'He remembered for them his covenant, and repented according to the multitude of his mercies.'

Ps. 110. 4, 'The Lord hath sworn, and will not repent.'

Jer. 20. 16, 'Let that man be as the cities which the Lord overthrew, and repented not.'

Hosea 11. 8, 'Mine heart is turned within me, my repentings are kindled together.'

In the following passages this Greek word is used in the LXX of *man's* repentance:—Ex. 13. 17, 'Lest peradventure the people repent when they see war, and they return to Egypt'; Ez. 14. 22, 'Ye shall repent (A. V. be comforted) concerning the evil that I have brought upon Jerusalem.'

§ 3. It is evident from a consideration of these passages that, when we approach the subject of New Testament repentance, we must not tie it down too strictly, either to one formal process, or to one set time in a man's life, but must understand by it such a state of deep feeling, whether with regard to a man's own conduct or to God's love, as leads to a change or amendment of life. The etymology and the classical usage of the words μετανοεῖν and μεταμέλεισθαι must

give way before the fact that these words were used by Greek-speaking Jews,¹ as representatives of the passive and reflexive voices of **Nacham**. It is hard indeed to find one expression in any language which can adequately represent the complex emotions implied by the word. Here, as on so many other Scripture topics, one is impressed by the force of the old saying, '*Words are finite, things are infinite.*' A careful analysis of the usage of the word **Nacham** in the passages above enumerated will lead us to the conclusion that it implies, first, a deep *feeling*, whether of sorrow, or (more usually) of relief, arising from the cognisance of a new order of events, or from a fresh impression conveyed by the existing order; secondly, a *change of aim, purpose, or plan*, so as to fall in with the change of feeling; thirdly, a consequent external proof of that change showing itself in change of action.

When the word *repentance* is used with reference to God, the human idea of sorrow, but not the consciousness of wrong-doing, is implied. When it is used with reference to *man*, sorrow arises from a sense of sin, deep pain and grief of heart are poured upon the inner consciousness, a conviction of wrong-doing in its varied aspects fills the heart with bitterness, and change of spirit, of purpose, and of the outward life ensue; and there is also an under-current of *relief* implied as accompanying the sorrow, for the penitent draws a deep breath as the sin, which has been leading him astray, shows itself to him in its true colours, and gives way before the announcement of mercy.

§ 4. There is a remarkable tract on Penitence² written by Moses Maimonides, in which the subject is treated, not as a matter of feeling, but of practice. Penitence is described as

¹ See chap. 1. § 10.

² An edition of this tract, with a Latin translation by Mr. Clavering, was published in Oxford, in 1705.

the condition of a man who, having once fallen into a sin, now abstains from it, although the inducements to return to it are as strong as ever. As we should expect, the Hebrew word which the writer adopts to represent this process, is a noun derived from *shuv*, to turn. But the first open step in this change is confession, which is to be expressed in the following form of words:—‘O Lord, I have sinned; I have done wrong, and have been a transgressor before Thee, and I have done such and such things; behold, I *am sorry* (**Nacham**), and am ashamed because of my misdeeds, and I will never commit any such offences again.’ Here the feeling represented by the word **Nacham** is regarded as an essential element in that composite process which we call Repentance, which the Greeks called *μετάνοια*, and the Latins *Pœnitentia*. It is neither sorrow without change, nor change without sorrow, but it is such a deep feeling of sorrow as gives rise to a determination to change.

§ 5. The learned Rosenmüller defines repentance to be the admission of wrong-doing followed by grief and leading to a wiser course: ‘*Post factum sapere, et de errore admissio ita dolere ut sapias.*’¹ Accordingly, he holds to the Latin *resipiscere* as the best rendering of the word; and this view has been very common since the days of Beza, from whom Rosenmüller takes his definition almost word for word. The distinction between *μεταμέλεια*, regret, and *μετάνοια*, reconsideration, which Beza held, must not be pressed very far, because, as we have seen, these words are used in almost the same sense in the LXX.²

The objections to the Latin word *Pœnitentia* as a rendering of *μετάνοια* were more forcibly expressed by Erasmus in his

¹ Schol. in N. T.

² The opinion here advanced has the support of Elsner. See also Archbishop Trench’s discussions on the word. In his work on the ‘Synonyms of the N. T.’ he is inclined to draw out the distinction between the two words above-named, but in his work on the ‘Authorised Version’ he rather disclaims Beza’s *resipiscentia*.

Annotations. But he wrote without at all taking into consideration the Hebrew and Judæo-Greek usage, whence we derive the word *μετάνοια*. Because in his days the Roman sacrament of *penance*, i.e. satisfaction for sins committed *after* baptism, was called by the same name as *penitence*, or sorrow for sins committed either *before* or *after* baptism, he thought that some other word should be adopted. He called *pœnitentia* a barbarism and a solecism, and to him must be given the credit of pressing upon his contemporaries the word *resipiscentia*, which had previously been adopted by Lactantius, as the better of the two. Lucas Brugensis, however, well replies that *pœnitentia* had a far wider meaning amongst Latin ecclesiastical writers than was usually supposed; it implied not only sorrow, but also a change for the better. Whilst, on the other hand, *μετάνοια* had a wider meaning than *change*; for it included *sorrow*, and compunction of heart.

§ 6. In the Decrees of the Council of Trent, a careful distinction is drawn between the *pœnitentia* which precedes baptism, and that which follows it. The former is general, and consists of a sorrow for sin with a renunciation of wickedness. Here we have the complex idea of repentance evidently implied in the usage of the word, though not in its etymology. The *pœnitentia* which follows after baptism is not efficacious according to the theory of the Church of Rome, without confession followed by sacerdotal absolution. The passage upon which this doctrine is supposed to depend is John 20. 22, 23, ‘Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.’

Satisfaction, according to the Tridentine theology, consists of certain acts of self-denial, whether corporal suffering or otherwise, imposed on the penitent according to the judgment of the priest and the rules of the Church, for the

purpose of bringing men into greater conformity with Christ; ¹ because ‘If we *suffer* with him, we shall also be glorified together.’ These acts are considered to represent the ‘fruits meet for repentance,’ and to be accepted by God through Christ.

§ 7. The elements which make up the *μετάνοια* or repentance demanded of men according to the teaching of the N. T., are as follows :—First, there is the hearing a proclamation of Divine truth, whether welcome or unwelcome. Such was the announcement of Jonah to the Ninevites (Mat. 12. 41), that the city should be destroyed within forty days; the proclamation of John the Baptist to the people that the kingdom of God was at hand; the declaration of Peter to the Jews that God had raised up Jesus from the dead. Secondly, there was the impression produced—‘What shall we do?’—a question put to John the Baptist in the wilderness, and to Peter on the Day of Pentecost. In the case of Nineveh, there were also the outer signs of humiliation (Mat. 11. 21); these signs, however, would be of little worth unless accompanied with true sorrow ‘After a godly fashion’ (2 Cor. 7. 9). Then there was the renunciation of that evil course which was now acknowledged to be wrong (Acts 8. 22; Rev. 2. 21). Lastly, there was the change of relation to God, sometimes implied in the word, and at other times enforced by the use of an additional expression, viz. *ἐπιστρέφειν*, to turn to God (Acts 20. 21, 26. 20).

The verb *μεταμέλεσθαι* falls into the background in the N. T. It is once used with respect to *God*, viz. in Heb. 7. 21, which is quoted from Ps. 110. 4; and four times of *man*, viz. in Matt. 21. 29, 32, 27. 3; 2 Cor. 7. 8.

§ 8. The LXX sometimes renders *Nacham* by *παύω*, or one of its compounds, to indicate the cessation of a particular

¹ ‘Ut perversitate abjecta et emendata tantum Dei offensionem cum peccati odio et pio animi dolore detestarentur.’—Sess. 14 1.

course. This is the case in Is. 1. 24, 'I will ease me of mine adversaries'; Jer. 26. 3, 42. 10; and Gen. 5. 29, 'The same shall comfort us concerning our labour.' In Gen. 27. 42, where we read, 'Esau doth comfort himself,' the LXX uses ἀπειλέω, to threaten¹; as it does also in Num. 23. 19, 'God is not the son of man that he should repent.'

We find ἐλεέω, to have mercy, in Is. 12. 1, 'Their anger is turned away, and thou comfortest me'; Is. 52. 9, 'The Lord hath comforted his people'; Ez. 24. 14, 'Neither will I spare, neither will I repent'; Zech. 1. 17, 'The Lord shall yet comfort Zion.' Various other Greek words are used in Gen. 6. 6; Job 42. 6; Is. 57. 6; Jer. 15. 6; and Ez. 16. 54. In Ex. 32. 12, 14, ἰλάσκομαι, to be propitious, is adopted.

In almost all the passages which have not been now cited, in which the word *Nacham*, to be comforted or to repent, occurs in the O. T., the LXX rendering is παρακαλέω, and the A. V. usually has comfort; but this word in modern usage hardly conveys the etymological force which it ought to have. It originally signified support and encouragement, quite as much as consolation. The 'comforter' or 'advocate'¹ of the N. T. administers help and strength as well as peace and joy; and the being comforted often involves both a confirmation in the right course, and also a relinquishing of a previous course.

It is needless to cite at length the passages now referred to, which are between sixty and seventy in number. *Nacham* is almost always rendered 'comfort' in them, the exceptions being Deut. 32. 36; Jud. 2. 18, 21. 6, 15; 2 Sam. 24. 16; Ps. 90. 13, 135. 14; and Hos. 13. 14, where the word 'repent' is adopted by our translators, and where (with the exception of the two in Jud. 21.) reference is made to the

¹ These words are *the same* in the Greek Testament. See below.

change which took place in God's counsels and government, whether the cause for that change lay in His own nature or in man's proceedings.

§ 9. The verb *παρακαλεῖν* in the N. T. generally signifies to beseech rather than to exhort. It represents an earnestness and urgency prompted by deep feeling—see for example Matt. 8. 5, where the leper falls before Christ, 'beseeching him' to cleanse him; Rom. 12. 1, 'I beseech you by the mercies of God.' Sometimes, however, it signifies to comfort or cheer up, as in 2 Cor. 1. 4, 'Who comforteth us in all our tribulations.' In the passive voice the latter sense prevails. Thus we read (Matt. 5. 4), 'Blessed are they that mourn, for they shall be comforted.'

The word *παράκλητος* occurs five times in the N. T. In four of these passages we have rendered it by the word comforter. In the fifth, although we have our Lord's authority for adopting the same rendering in the one case as in the other,¹ we have rendered it Advocate. The Vulgate has *paraclitus* in Jo. 14. 16, and *advocatus* in 1 Jo. 2. 1; so Luther has *Tröster* and *Fürsprecher*. The word *Beistand* adopted by De Wette and Van Ess gives rather the classical than the Judæo-Greek sense.

The noun *παράκλησις* seems usually to represent a comforting exhortation, or else the comfort which is produced by it. It may be noticed that our translators have not retained the identity of rendering which is called for in Rom. 15. 4 and 5, where this word occurs. In the one verse we read of 'patience and comfort' of the Scriptures, in the other of 'the God of patience and consolation.' The apostle here beautifully represents the truth that the Scriptures are the *means* of conveying that patience and comfort of which God is the *source*.

¹ 'He shall give you *another* Comforter,' implying that they had *one* already, even Himself. John in his First Epistle may well be supposed to have this passage in his mind when he uses the word *παράκλητος* of Christ.

§ 10. Two words answer to the English word conversion in the O. T. **Haphac** (הפך), *to turn*, is used in Is. 60. 5, 'The abundance of the sea shall be converted unto thee.' **Shuv** (שוב), *to return*, is the general word. It is found in Ps. 51. 13, 'Sinners shall be converted unto thee'; Ps. 19. 7, 'The law of the Lord is perfect, converting (or restoring) the soul'; Is. 1. 27, 'Zion shall be redeemed with judgment, and her converts (or they that return of her) with righteousness'; Is. 6. 10, 'Lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed.' In these passages, with the exception of Ps. 19. 7, the word is used in the active voice, and in a neuter sense, and might be rendered return. The verb is constantly used to give the sense of 'again' or 'back,' with a second verb signifying to come, go, bring, get, restore, return, reward, pervert, deliver, recompense, recover, requite, retrieve, reverse, answer, &c. When applied to what we call conversion, it implies such a process as we see exemplified in the story of the Prodigal Son.

The LXX usually renders **Shuv** by ἐπιστρέφω, which is the general word used to represent the turning of the heart to God, whether from Judaism, idolatry, or sin, in the N. T. See for example Gal. 4. 9; 1 Thess. 1. 9; James 5. 19, 20. This word, however, needs the help of the Hebrew **Shuv**, in order to bring out a most important point, namely, that the process called conversion or turning to God is in reality a *re-turning*, or a turning back again to Him from whom sin has separated us, but whose we are by virtue of creation, preservation, and redemption.

§ 11. The idea of amendment or improvement has been sanctioned by our translators in a few passages. In 2 Chron. 34. 10, where we read of the amending of the House of the Lord, the Hebrew word is **Chazak**, *to be strong*. In Jer. 7. 3, 5, 26. 13, 35. 15 ('Amend your

ways'), we find **Yathav** (יָטַב), to make good. This word is used in a great variety of senses in the O. T. Thus it is said that 'God saw all that he had made, and behold it was very good,' Gen. 1. 31; in Ex. 2. 2, Moses is called 'a goodly child'; the tents of Israel too are called 'goodly,' Num. 24. 5; it is used of a beautiful woman, 2 Sam. 11. 2; of the fair daughters of men, Gen. 6. 2; of fair houses, Is. 5. 9; of precious ointment, Ps. 133. 2, Ecc. 7. 1; of the idol ready for the sodering, Is. 41. 7; of welfare, Neh. 2. 10; of prosperity, Deut. 23. 6, Zech. 1. 17; of wealth, Job 21. 13; of a good dowry, Gen. 30. 20; of the tree which was good for food, Gen. 3. 6; and of a merry heart, 1 Sam. 25. 36. The thought to be gathered from a consideration of these passages is that true goodness is not an absolute moral quality in the sense in which the term is often understood, but signifies *that which is agreeable or pleasing to the will, taste, or disposition of God*. Hence the verb is rendered to please, or to be pleasant in one's eyes, e.g. Neh. 2. 6, Ps. 69. 31; to find favour, 1 Sam. 2. 26, 29. 6; to be accepted, Lev. 10. 19, 1 Sam. 18. 5.

It may therefore be concluded that so far as *man* is concerned, there is no such thing as *abstract goodness*, and that where the word is used in a moral sense, it implies that there is a certain course of conduct which is to be followed by man because it is pleasant in God's sight, owing to the nature of His own attributes and character. If this view be correct, we are to understand that when Jeremiah says 'amend your ways,' he does not mean 'improve them' in the abstract, or with relation to what they were before; but rather, 'make your course such as is agreeable to God, and do what is well pleasing in his sight.'

When Martin Luther made his first translation of the New Testament, he adopted the phrase *bessert euch*, 'better yourselves' (a phrase answering to 'amend your ways') as a

rendering for μετανοείτε, repent; but after a few years, he returned to the customary phrase of the country, *thut Busse*, a phrase answering to *Do penance* or *Be penitent*. Perhaps he was moved to this change by the feeling that moral amendment in the abstract was no equivalent for repentance, and tended rather to mislead.¹ In seven passages, he has *Reue*, regret; thus the ‘repentance not to be repented of’ (Vulg. *pœnitentiam stabilem*) is rendered ‘*eine Reue, die Niemand gereuet,*’ a regret which no man regrets.

There are several renderings for this word in the LXX, but ἀγαθός, καλός, and χρηστός are the most common. Αγαθός is generally but not always used of moral goodness, as opposed to πονηρία, wickedness, in the N. T., but the idea of what is pleasant in God’s sight is implied. In the case of the word καλός, the elements of fairness and nobleness underlie the idea of goodness.

§ 12. Where χρηστός is used in the N. T., the idea of kindness or kindliness is specially introduced. Thus where the Lord says ὁ ζυγός μου χρηστός (Matt. 11. 30) we might render His words ‘my yoke is *kindly*’—something more than easy; it is grateful to the spiritual sense of the converted man. So of wine, we may read in Luke 5. 39, ‘The old is more kindly’; Luke 6. 35, ‘He is kind to the unthankful’; Rom. 2. 4, ‘The kindness of God leadeth them to repentance’; 1 Cor. 15. 33, ‘Evil communications corrupt kindly manners’; 1 Pet. 2. 3, ‘If so be that ye have tasted that the Lord is kind’ (quoted from Ps. 34. 8).

The noun χρηστότης is used in the same sense, e.g. in Tit. 3. 4, which is literally ‘when the kindness and philanthropy of our Saviour God was manifested—not springing from any works which we ourselves had done in

¹ An exactly similar course was adopted in the case of the Polish Protestant Bible, which, when issued under the sanction of Prince Radziwil, had a word which signified *amendment* in many passages, which were afterwards altered by the Reformed Church of Dantzic in favour of the old word *Pokuta* (i.e. *Penitence*).

the way of righteousness, but arising out of the mercy of his own nature—He saved us,' &c. These passages go to show that repentance and conversion, or change of feeling and change of relation to God, are the result of the Divine loving-kindness; and a man is won from sin neither by the calculations of interest or reason, nor by the terrors of wrath or hell, but by the knowledge of the love of God in Christ Jesus.

CHAPTER VIII.

PERFECTION AND PEACE.

§ 1. Various words rendered perfect in the O. T.—§ 2. The corresponding words in the N. T.—§ 3. **Shalam**, its usage and various aspects.—§ 4. Meaning of the word **Thamam**.—§ 5. The idea of *Peace* in the N. T.—§ 6. Relationship of Oneness and Perfection in the N. T.—§ 7. Development and maturity.—§ 8. Christ's perfection through sufferings.—§ 9. Faultlessness and completeness in Christ and the Christian.

§ 1. THE moral relationship existing between ideas which at first sight appear utterly unconnected with one another, is seldom more beautifully illustrated than in the choice of Hebrew words whereby the ideas of perfection or completeness are portrayed in Scripture.

A few passages may first be noticed in which there is some uncertainty as to the accuracy of our authorised translation. Thus, in 2 Chron. 24. 13, the word (אָרוּכָה) rendered perfection is generally understood to signify health; but our own language testifies to a relationship here, for health is wholeness, and wholeness is completeness. To heal is to make whole, and also to make holy.

In Jer. 23. 20, where the A. V. reads 'Ye shall consider it perfectly,' we might better render the word intelligently (בִּינָה). When the Psalmist says (138. 8), 'The Lord will perfect that which concerneth me,' he uses the word **Gamar** (גָּמַר), to finish, implying his confidence that God, having begun the good work, will complete it. So Ezra is described as a perfect, i.e. a finished scribe (Ezra 7. 6).

In Prov. 4. 18, the A. V. reads, 'The path of the just is as the shining light that shineth more and more unto the

perfect day.' This verse is sometimes understood as if it meant that the way of the righteous is like the sun, the light of which keeps increasing in brightness until the noon day. But the word here rendered perfect (יָצַד) properly means to fix or establish, and the truth taught is that the way of the righteous is like the dawning light, which increases more and more in steadiness and brightness until the full sun arises and thus establishes the day (LXX *ἕως κατορθώσῃ ἡ ἡμέρα*).

The word used in Job. 15. 29, is **Nalah**, which signifies attainment, so that when Eliphaz is represented as saying of the wicked man, 'He shall not prolong the perfection' of his substance on the earth, he means that, even though he should get wealth, he cannot long remain in possession of it.

Two words, nearly related to each other, and both signifying completion or a consummation, namely **Calah** (חָלָה) and **Calal** (חָלַל), are found several times in the Scripture. Thus, in Job 11. 7, we read, 'Canst thou find out the Almighty unto perfection,' i.e. 'entirely'? Job 28. 3, 'He searcheth out all perfection,' i.e. nothing is hid from Him; Ps. 50. 2, 'Out of Zion the perfection (i.e. the climax) of beauty God hath shined'; Ps. 119. 96, 'I have seen an end of all perfection (i.e. I have thoroughly examined the utmost limits of all things human), but thy commandments are exceeding broad'; Ps. 139. 22, 'I hate them with a perfect (i.e. a consummate) hatred'; Lam. 2. 15, 'Is this the city that men call the perfection of beauty?' See also Ez. 16. 14, 27. 3, 4, 11, and 28. 12.

These two words are usually rendered *συντελέω*, *συντέλεια*, *ἐξαναλίσκω*, *παύω*, and *ἐκλείπω* by the LXX.

§ 2. The word *συντέλεια* occurs six times in the New Testament, and always in one phrase—*συντέλεια τοῦ αἰῶνος*, or *τῶν αἰώνων*. Five of these passages are in St. Matthew

(13. 39, 40, 49, 24. 3, 28. 20); here the expression is rendered 'the end of the world.' This phrase, when it occurs in the Gospels, refers, according to the view of most commentators, to the end of the present dispensation. But in the Epistle to the Hebrews (9. 26), we might render the words 'now once for the completion of the ages or dispensations' (νῦν δε ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων). The Vulgate, *consummatio sæculi*, the consummation of the age, is an admirable rendering of the Greek, and well sustains the meaning of the Hebrew **Calah**. The German word for *perfection*, Vollkommenheit, answers well to **Calah** and συντέλεισθαι, but it has not been retained in the passages now noted.

§ 3. We now come to one of the most important words used in Hebrew to represent the idea of perfection, namely, **Shalam** (שלם). Its usual signification is peace, the name **Salem** or **Shalem** being derived from it. The root may have originally signified *oneness* or *wholeness*, and so *completeness*. The shades of meaning possessed by the word **Shalam** in the Scriptures are deeply interesting to the Christian, as they beautifully harmonise with the doctrine of the atonement, or peace with God through Jesus Christ. Not only does it represent the ideas of peace and perfection, but also of compensation or recompense; and all these meanings seem to blend together in the work of Christ.

The chief representatives of **Shalam** in the LXX are ἀποδίδωμι, to render; ἀνταποδίδωμι, to recompense;¹ ἀποτίω, to retaliate; ὑγιαίνω, to be whole, or in health; εἰρήνη, peace; σωτήριον, salvation; τέλειος, perfect; and ὁλόκληρος, whole, which last word is found in the phrase 'whole stones' in Deut. 27. 6, and Jos. 8. 31.

¹ This word occurs as a rendering for **Shalam** in Deut. 32. 35, 'I will repay saith the Lord'—words twice quoted in the N. T. See Rom. 12. 19 and Heb. 10. 30.

The passages in which **Shalam** is rendered perfect in the A. V. are as follows:—

Deut. 25. 15, 'A perfect and a just measure shalt thou have.'

1 Kin. 8. 61, 'Let your heart be perfect with the Lord our God, to walk in his statutes.' (Here the relationhsip between perfection and oneness comes out. A 'perfect heart' is also referred to in the same sense in 1 Kin. 11. 4, 15. 3, 14; 2 Kin. 20. 3; 1 Chron. 12. 38, 28. 9, 29. 9, 19; 2 Chron. 15. 17, 16. 9, 19. 9, 25. 2; and Is. 38. 3).

2 Chron. 8. 16, 'So the house of the Lord was perfected.'

Is. 26. 3, 'Thou wilt keep him in perfect peace.' (**Shalom Shalom**). Here the word is reiterated, and our translators have combined two of its meanings in one expression.

Is. 42. 19, 'Who is blind as he that is perfect?'

The following renderings have also been given to the verb **Shalam** in the A. V.:—to be ended, to be finished, to prosper, to make amends, to pay, to perform, to recompense, to repay, to requite, to make restitution, to restore, to reward. In all these cases there is implied a bringing of some difficulty to a conclusion, a finishing off of some work, a clearing away, by payment or labour or suffering, of some charge.

In Prov. 11. 31, we read, 'the righteous shall be recompensed in the earth; much more the wicked and the sinner.' Here we have for the righteous 'compensation,' or, according to the LXX, 'salvation,' or, we might say, 'peace' on earth; but the messenger of peace to the righteous conveys by implication a presage of wrath to the wicked. The LXX rendering of these words is adopted by St. Peter, when he says, 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?' (1 Pet. 4. 18).

§ 4. The other word to be considered is **Thamam** (תָּמַם), whence the name of the *Thummim* (perfections) is derived. It is

supposed to be best rendered by the words unblemished, entire (*integer*) and sincere. Our translators render it, in one or other of its forms, as perfect, plain, undefiled, upright, integrity, simplicity, full, at a venture, without blemish, sincere, sound, without spot, whole, to be consumed, to be accomplished, to end, to fail, to be spent, to be wasted.

§ 5. The word is used either in its verbal or substantival form in the following passages:—

Gen. 6. 9, 'Noah was a just man, and perfect in his generation.'

Gen. 17. 1, 'Walk before Me, and be thou perfect' (Luther, *Fromm*, i.e. pious).

Lev. 22. 21, 'The sacrifice . . . shall be perfect to be accepted; there shall be no blemish therein.'

Deut. 18. 13, 'Thou shalt be perfect with the Lord thy God.'

Deut. 32. 4, 'He is the Rock, His work is perfect.'

1 Sam. 14. 41, 'Give a perfect lot,' or 'Shew the innocent' (others render 'Give right judgment,' 'Give holiness,' or 'Give truth').

2 Sam. 22. 31, 'As for God His way is perfect' (in verse 26 the same word is rendered 'upright').

2 Sam. 22. 33, 'He maketh my way perfect.' Compare Ps. 18. 30, 32.

Job 1. 1, 'That man was perfect and upright.' See verse 8, 2. 3.

Job 8. 20, 'Behold God will not cast away a perfect man.'

Job 9. 20, } ' (If I say) I am perfect, it shall also prove me per-
21, 22, } verse. Though if I were perfect, yet should I
not know my soul. . . He destroyeth the perfect
and the wicked.'

See also Job 22. 3, 36. 4, 37. 16.

Ps. 19. 7, 'The law of the Lord is perfect.'

Ps. 37. 37, 'Mark the perfect man, and behold the upright.'

See also Ps. 64. 4, 101. 2, 6; Prov. 2. 21, 11. 5; Is. 18. 5, 47. 9; and Ez. 28. 15.

The LXX represents the *Thummim* three times by ἀληθεία,¹ and once by τελείωσις. The verb *thamam* is

¹ It was remarked by Hody that the rendering ἀληθεία for *Thummim* was a proof of the *Alexandrine* character of the early part of the LXX. Ælian tells us

rendered ἐκλείπω and συντελέω. In two passages, 2 Kin. 22. 4, and Dan. 9. 24, it has been rendered σφραγίζω, to seal. The sealing was the last act to be performed to a document, and so marked its accomplishment; hence, when we read of seventy weeks being determined 'to seal up the vision and prophecy,' we are to understand the *completion* of the prophecy, either of its utterance or of its fulfilment; or else reference may be made to the completion of the canon of Scripture, or to the final accomplishment of all God's utterances concerning His people.

The adjectival form of the word is generally rendered ἄμωμος, unblemished; but τέλειος occurs in several passages, and ἄμεμπτος in a few. In 1 Kin. 6. 22, we meet with the word συντέλεια; and in Is. 1. 6, we find ὁλοκληρία, wholeness.

§ 6. On examining the passages where the word peace occurs in the New Testament, we cannot but be struck with the prominence which it assumes; and the more carefully the subject is analysed, the more clearly will it be perceived that the peace with God, wrought for the Christian through Christ's blood and sustained in his heart by the agency of the Holy Spirit, is not merely a freedom from enmity, though that is an essential part, but also an absolute oneness or fellowship between the Father and His children, a spiritual relationship, producing a completeness in the nature of man. The truth is pointed out that human beings were never intended to be complete or happy without God, and the work of Christ has been to carry out in them the original intention according to which their moral and spiritual constitution was framed. As a branch is incomplete and liable to decay when broken off from the vine, so is the child of Adam when severed from God; the atonement

that Egyptian magistrates used to wear a carved sapphire stone round their neck, and that it was called ἀληθεία. The **Urim** and **Thummim** are manifestation and truth in the Greek, doctrine and truth in the Latin, light and right in the German.

is the process whereby the branch is grafted into the vine again, men are reconciled to God in the crucified Christ, and the life of God resumes once more its proper functions in the heart of man.

§ 7. There is one remarkable passage in which perfection and oneness are combined together, namely, John 17. 23, where our Saviour prays with respect to his disciples that they may be ‘perfected in one,’ or, more literally, ‘completed into one.’ The same idea runs through the N.T.; the perfection of each part of the body depends upon the completeness of the whole. Christ is ‘our peace’ because He has made both (i.e. both Jew and Gentile) one, and has done away with the middle wall of the partition; the twain He has created in himself into one new man, so making peace, and has reconciled both in one body to God by means of the cross (Eph. 2. 14–16). There is one body, the Church, and one Spirit, in Whom both Jew and Gentile have access to the Father through Christ. While the Gospel develops *individuality*, it represses *isolation*. The whole body of disciples (οἱ πάντες) will become a complete man (Eph. 4. 13); and every man is to be presented complete, not in himself, but in Christ Jesus (Col. 1. 28); for from Christ, who is the head, the whole body gets its sustenance (Eph. 4. 16).

§ 8. Our Lord, when speaking of His own course, uses the word *τελειόω* several times. Thus, in Luke 13. 32, he says, ‘I must walk to-day, and to-morrow, but on the third day I shall be perfected.’ May He not here be referring to His three years’ ministry,¹ each day representing a year, according to a prophetic scheme which has Divine sanction? Again, when requested by His disciples to take some refreshment, the Lord answered (John 4. 34), ‘My meat is to

¹ The writer is well aware that there are great authorities, both in this country and others, who hold that our Lord’s ministry was confined to a much shorter period; in *their* opinion the suggestion barely hazarded above will be utterly worthless.

do the will of him that sent me, and to perfect or complete his work.' These sublime words teach us that *obedience* necessarily produces or implies *sustenance*, and they give us a glimpse into the law of continuity which exists in the Divine life of the Eternal Son. On earth, it is the work of a father to sustain his child, and of a son to obey his father, and of each to love the other; and this is a faint transcript of the relationship ever continuing in Heaven between the Father and the Son. It may be that sustenance and obedience are eternally correlative in the Divine nature.

§ 9. In another set of passages in which the verb *τελειόω* occurs in the N. T., the life of God is set forth as receiving its highest developed manifestation in man. Thus in 2 Cor. 12. 9, we read, 'My power is perfected in weakness.' In 1 John 2. 5, 'Whosoever keepeth his word, verily in this man is the love of God perfected.' 1 John 4. 12, 'If we love one another, God abideth in us, and the love of God is perfected in us.' These passages show that the Divine perfection is specially manifested (if not developed) in the inworking of heavenly grace in the human life; thus here, again, the relationship between oneness and perfection is illustrated.

Again, there are some passages in which the word *τέλειος* marks an advanced stage of development in spiritual things, and is applied to those who are 'grown up,' as opposed to those who are children, and only partly informed. Perhaps we may read in this sense our Lord's words to the young man, 'If thou wilt be perfect (or mature), go sell all that thou hast' (Matt. 19. 21). This is the idea present in 1 Cor. 2. 6, 'Though our preaching is foolishness in the eyes of the world, yet it is wisdom in the judgment of the mature.' 1 Cor. 14. 20, 'In understanding be (not children, but) mature.' Phil. 3. 15, 'As many as are mature, let us be thus minded.' Heb. 5. 14, 'Strong meat is for them that are

mature,' i.e. that have emerged out of the state of infancy. In these passages the word rather answers to the Hebrew root *calah*.

§ 10. The word *τελείωσις* only occurs twice in the N. T. The first passage is Luke 1. 45, where it signifies the accomplishment of God's promises; the other is Heb. 7. 11, where we read that, if there had been *τελείωσις*, completeness, by means of the Levitical priesthood, there would have been no necessity for the raising up of a priest after an order other than that of Aaron. The Levitical sacrifices were not of a kind to perfect the worshipper as pertaining to the conscience (9. 9, 10. 1). The priest bore the *τελείωσις* or *thummim* on his breast-plate, but it was only a *shadow*, of which Christ gives us the *substance*. Completeness is only attainable through the Saviour. He Himself was perfected¹ for the work of the priesthood through suffering (Heb. 2. 10), and being thus perfected He became the author or cause of eternal salvation to all that obey Him (5. 9). He is not now a partaker of human infirmity, but is described as 'a son, perfected for evermore' (7. 28). The effect of His ministry on man is thus described—'By one offering he hath perfected for ever them that are sanctified' (10. 14). This perfectness, given by the offering of the Perfect Priest, has a retrospective as well as a present effect. Those who died in faith under previous dispensations 'without us were not made perfect,' 11. 40; now, however, the righteous who

¹ Some render the word *τελειόω* to consecrate in this and other passages; and they have the LXX as authority for so doing. See, for example, Ex. 29. 22, &c.; Lev. 8. 22, &c., where it answers to the Hebrew expression, 'to fill the hands,' i.e. 'to consecrate;' τὰς χεῖρας being added in some cases, but not in others. But it must be borne in mind that in our Lord's case His being perfected through suffering was, as a matter of fact, His consecration, and the Levitical formal solemnity of consecration has given way to the process of 'learning obedience by the things suffered,' whereby the Lord was constituted a perfect High Priest, one that could sympathise with all the troubles and temptations of His people in that He Himself had suffered being tempted.

lived in past times are made perfect, and their spirits are before the throne (Heb. 12. 23).

§ 11. It may be further observed that as every sacrifice under the old dispensation was to be *ἄμωμος*, and free from blemish, so Christ offered himself without spot to God (Heb. 9. 14, and 1 Pet. 1. 19); and so also Christians are to be not only *ἅγιοι*, or separate from the evil of the world, but also *ἄμωμοι*, or free from moral blemishes, Eph. 1. 4, 5. 27; Phil. 2. 15; Col. 1. 22; Jude 24; Rev. 14. 5.

The word *ἄμεμπτος* is used of blameless characters, and is applied in Luke 1. 6, to Zacharias and Elizabeth, and in Phil. 3. 6, to Saul the Pharisee. In Phil. 2. 15, and 1 Thess. 3. 13, it is set forth as the characteristic of the true Christian, and as applicable to the heart as well as to the outward life. Compare also the uses of the adverbial form in 1 Thess. 2. 10, and 5. 23. In Heb. 8. 7, 8, the word serves to mark the contrast between the two dispensations: ‘If the first *had no fault to be found in it* (*ἄμεμπτος*), place would not have been sought for a second (but this is not the case); for *finding fault* (*μεμφόμενος*), he saith, Behold the days come,’ &c.

The word *όλοκληρία* is used of the wholeness or perfect soundness of the body in Acts 3. 16; and the adjective is used in James 1. 4, where it is coupled with *τέλειος*, and also in 1 Thess. 5. 23, where St. Paul prays for the saints, that their whole body, soul, and spirit may be preserved blameless.

CHAPTER IX.

UPRIGHTNESS, FAITH, AND HOPE.

§ 1. Moral connection between the subjects of the present chapter.—
 § 2. Meaning and usage of **Yashar**.—§ 3. Its Greek representatives in the N. T.—§ 4. **Thamam**, or integrity.—§ 5. **Tsadak**, or righteousness.—§ 6. **Mishpath**, or judgment.—§ 7. Other words of cognate meaning.—§ 8. **Aman**, truth or faithfulness.—§ 9. Hebrew words rendered *trust*.—§ 10. **Bathach**, to confide in.—§ 11. Words rendered *hope*.—§ 12. The distinction between faith and trust observed in the N. T.—
 § 13. The Christian *faith*.—§ 14. Relationship between *trust* and *hope* in the N. T.

§ 1. THE subjects discussed in the present chapter will be found to group themselves round three leading ideas which lie at the foundation of that which is right; as it is set before man in Scripture. First, we are given a conception of rectitude, or the keeping to a straight and even line, as opposed to depravity, which swerves from the appointed course; secondly, we are presented with an idea of fixedness, stability, and realisation of the Word of God, as contrasted with that which is transient, uncertain, and illusory; and, thirdly, there is set forth a spirit of dependence on Him who is the Source of Right and Truth.

§ 2. The idea of rectitude is presented by the word **yashar** (יָשָׁר), whence the name **Jasher** is derived. Wherever the A. V. uses the word equity, it is a rendering of **yashar**, except in Ecc. 2. 21, where **cishron** (כִּשְׁרוֹן), prosperity, is used, and also in Is. 59. 14, where **nacoach** (נִכּוּחַ), the being in a right line, is found (compare Is. 26. 10, and 57. 2, where the same word is rendered uprightness).

Yashar is rendered just in Prov. 29. 10, and righteous in the following passages:—

Num. 23. 10, 'Let me die the death of the righteous.'

Job 4. 7, 'Where were the righteous cut off.'

Job 23. 7, 'There the righteous might dispute with him.'

Ps. 67. 4, } 'Thou shalt judge the people righteously.'
and 96. 10, }

Ps. 107. 42, 'The righteous shall see it and rejoice.'

Prov. 2. 7, 'He layeth up sound wisdom for the righteous.'

Prov. 3. 32, 'The secret of the Lord is with the righteous.'

Prov. 14. 19, 'The wicked bow at the gates of the righteous.'

Prov. 15. 19, 'The way of the righteous is made plain.'

Prov. 28. 10, 'Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit.'

The LXX renders the verb *yashar* by ἀρέσκω, κατευθύνω, and κατορθόω; also by ὀρθοτομέω, in two passages, namely, Prov. 3. 6, 'He shall *direct* your paths'; and 11. 5, 'The righteousness of the perfect shall *direct* his way.'

§ 3. The verb κατευθύνω is used only three times in the N. T.: namely, in Luke 1. 79; 1 Thess. 3. 11; and 2 Thess. 3. 5; and on each occasion reference is made to the work of Christ in rightly directing the heart and ways of man. In 2 Tim. 2. 15, where we meet with the word ὀρθοτομεῖν, the A. V. renders the passage 'rightly dividing the word of truth.' Some commentators have illustrated the word in this passage by the work of the carpenter or the stonemason; but it is probable that the LXX is the best guide in the matter. If so, we may render it 'rightly directing the word of truth,' i.e. setting it forth in uprightness. Compare Gossner's version, where we find 'verfährt,' and the Vulgate, 'recte tractantem.' The work of the ploughman would thus give the best illustration of St. Paul's meaning, and the passage would be brought into connection with Luke 9. 62.

§ 4. Tamam (טמם), a word already described as signifying perfection or integrity, is rendered upright in the following passages:—

2 Sam. 22. 24, 'I was also upright before him.'

2 Sam. 22. 26, 'With the upright man Thou wilt show Thyself upright.'

Ps. 15. 2, 'He that walketh uprightly, and worketh righteousness.'

Ps. 84. 11, 'No good thing will He withhold from them that walk uprightly.'

Prov. 2. 7, 'He is a buckler to them that walk uprightly.'

Prov. 10. 9, 'He that walketh uprightly, walketh surely.'

Prov. 10. 29, 'The way of the Lord is strength to the upright.'

See also Prov. 11. 20, 13. 6, 28. 6, 10, 18, 29. 10; Am. 5. 10.

§ 5. The renderings *righteous* and *just* usually stand for some form of the Hebrew *tsadak* (צדק), which originally signified to be stiff or straight. It is rendered *lawful* in Is. 49. 24; moderately in Joel 2. 23; and *right* in several passages. It is unfortunate that the English language should have grafted the Latin word *justice*, which is used in somewhat of a forensic sense, into a vocabulary which was already possessed of the good word *righteousness*, as it tends to create a distinction which has no existence in Scripture. This quality indeed may be viewed, according to Scripture, in two lights. In its relative aspect it implies conformity with the line or rule of God's law; in its absolute aspect it is the exhibition of love to God and to one's neighbour, because love is the fulfilling of the law; but in neither of these senses does the word convey what we usually mean by *justice*. No distinction between the claims of *justice* and the claims of *love* is recognised in Scripture; to act in opposition to the principles of love to God and one's neighbour is to commit an *injustice*, because it is a departure from the course marked out by God in his law.

For a further discussion of the word and of its Greek representative, viewed in relation to the doctrine of justification, see chap. 14.

§ 6. *Mishpath* (משפט), which signifies the due administra-

tion of judgment (see chap. 21. § 2), is rendered right in the A. V. in the following passages:—

Gen. 18. 25, ‘Shall not the Judge of all the earth do right?’

Job 34. 6, ‘Should I lie against my right?’

Job 34. 17, ‘Shall even he that hateth right govern?’

Job 35. 2, ‘Thinkest thou this to be right?’

Ps. 9. 4, ‘Thou hast maintained my right.’

Prov. 12. 5, ‘The thoughts of the righteous are right.’

Prov. 16. 8, ‘Better is a little with righteousness than great revenues without right.’

Is. 10. 2, ‘To take away the right from the poor of my people.’

See also Is. 32. 7; Jer. 5. 28, 17. 11, 32. 7, 8; Lam. 3. 35; Ez. 21. 27.

§ 7. *Cashar* (כשר), that which is fitting, is rendered right in the A. V. in Esth. 8. 5, and Eccl. 4. 4. *Con* (כון), stability, is found in Num. 27. 7; Job 42. 7, 8; Ps. 78. 37, and 51. 10, in which last passage we read, ‘renew a right (i.e. a stable) spirit within me’—a suitable prayer for one who had fallen through instability. The same word occurs in Ps. 5. 9, where the A. V. reads, ‘There is no faithfulness in their mouth.’ Compare the use of the cognate word (בנין) in the expression ‘we be all true men,’ i.e. men to be relied upon,’ in Gen. 42. 11, 19, 31, and 34.

Cashath (כשט), which signifies to be evenly weighed, may be grouped with the words under consideration. It has been rendered truth in Ps. 60. 4, ‘Thou hast given a banner unto those that fear thee, that it may be displayed because of the truth’; Prov. 22. 21, ‘That I might make thee know the certainty of the words of truth.’ See also Dan. 2. 47, and 4. 37.

§ 8. The general Hebrew word for truth or truthfulness, and faith or faithfulness, is a derivative of the verb *Aman* (אמן), whence the word Amen draws its origin. *Aman* in its simple active form signifies to nurse or nourish up; in the passive, to be firm and established, and hence steadfast (Prov. 11. 13); and in the Hiphil or Causative

form, to take as established, and hence to regard as true, to realise, or to believe. The last is its most general rendering. The A. V. translates it 'to have assurance' in Deut. 28. 66; and 'to trust' in Jud. 11. 20; Job 4. 18, 12. 20, 15. 15, 31; and Mic. 7. 5.

In Dan. 3. 14, where the A. V. reads, 'Is it true, O Shadrach?' Another word (צדק) is used, which signifies of a purpose or intentionally. In Dan. 3. 24, 6. 12, 7. 16 and 19, itsev (יצב), to be firm or settled, is rendered true.

A form of the word Aman (emeth, אמת) is rendered right in Gen. 24. 48; Neh. 9. 33; Jer. 2. 21. The form Emunah, which is generally rendered faithfulness, is found in Hab. 2. 4,¹ where we read, 'The just shall live by his faith'—words which ought to be read in connection with the fifth verse of the first chapter, 'I will work a work in your days which ye will not believe, though it be told you.' Emunah is used of the steadiness of the hands of Moses in Ex. 17. 12; and of the stability of the times in Is. 33. 6. In several passages it is used of God's faithfulness; and it would have been well if this rendering had been adopted, instead of truth, in Deut. 32. 4; Ps. 33. 4, 96. 13, 98. 3, 100. 5, and 119. 30. See also Prov. 12. 17.

The LXX almost always adopts πιστεύω, to believe, as the rendering for the causative form of Aman, as in Gen. 15. 6, where it first occurs. The adjective is sometimes rendered πιστός, faithful; and sometimes ἀληθινός, real or true. When these two Greek words come together in the N. T. as characterising the glorified Son of God, they express the

¹ This passage might be rendered 'the righteous (man) shall live in his faithfulness.' The note on the text in Poole's 'Synopsis' is as follows:—'*Qui bonus probusque est manebit constans in expectatione eorum quæ dixi*, 'the good and upright man will continue firm in the expectation of those things which I have declared.' Certainly faith, in this passage, is something more than a bare acquiescence in God's salvation. It is such a belief in the revealed word of God as brings the man into contact with the Divine life, and so breathes righteousness or conformity to God's law into his heart.

Hebrew word in all its fulness, and answer to the ‘Amen,’ by which title it is also described. ‘Amen’ is usually rendered ἀληθῶς, verily, or γένοιτο, so be it, in the LXX; and only three times do we find the word in its Greek form Ἀμήν. The substantive is usually πίστις, faith; but sometimes ἀλήθεια, truth.

§ 9. Passing from the idea of faith to that of trust, a few exceptional renderings in the A. V. may be noted in the first instance. In Ps. 22. 8, ‘He trusted on the Lord,’ the word galal, ‘to roll,’ is used. In Job 35. 14, ‘Trust thou in him,’ the word is chul (חל), ‘stay thou (or ‘wait thou’) upon him.’ Yachal (יחל), to hope, occurs in Job. 13. 15, ‘Though he slay me, yet will I trust in him’; and Is. 51. 5, ‘On mine arm shall they trust.’ Rachats (רַחַץ), to wash, is used in Dan. 3. 28, where Nebuchadnezzar blesses God ‘who hath delivered his servants that trusted in him.’

Chasah (חסה), to flee for refuge, is rendered ‘trust’ in the A. V. in above thirty passages, out of which number twenty-four occur in the Psalms. It is often used where God is compared to a rock or a shield, or where the saint is described as ‘trusting’ or taking refuge ‘under the shadow of his wings.’ It is used in Ps. 2. 12, ‘Blessed are all they that put their trust in him’; where we are taught that the Son affords that same kind of shelter or protection which the Father gives. Compare Ps. 34. 8, where the same words are applied to Jehovah. The word is also used in Ps. 118. 8, ‘It is better to trust in the Lord than to put any confidence in man’; in Is. 14. 32, ‘The Lord hath founded Zion, and the poor of his people shall trust (i.e. take refuge) in it’; Is. 57. 13, ‘He that putteth his trust in me shall possess the land, and shall inherit my holy mountain’; Zeph. 3. 12, ‘I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.’

This word is almost entirely consecrated to trust in the Divine Being, and any such confidence in false gods or in man is regarded as abominable in God's sight. See Deut. 32. 37, and Is. 30. 2, 3.

§ 10. The most general word, however, to express trust is **bathach** (בַּטַּח), to *confide in*, or *lean upon*. Here it is to be remarked that, though we are in the habit of speaking of faith and trust as the same thing, the Hebrew has two distinct words for them, and so has the LXX. We have already seen that **aman** answers to πιστεύω, to believe, or realise; but **bathach**, to trust, is never rendered πιστεύω, nor is the substantive derived from it ever rendered πίστις. For the verb we generally find ἐλπίζω, to hope, or πείθομαι, to be persuaded; and for the noun we have ἐλπίς, hope. The man who *believes* God is he who having received a revelation from Him, *realises* it, and accepts it as true. The man who *trusts* God is he who casts all his hopes for the present and future on God. It is the former quality, not the latter, that God regards as a condition of justification. Faith must precede hope, because a hope for the future which is not grounded upon a present acceptance with God is no hope; and a sense of acceptance which is not accompanied with a living, working faith is an unreality.

§ 11. The words ordinarily rendered 'hope' in the A. V. are **kavah** (קָוָה), and **yachal** (יָחַל). The first, which is frequently used in the Psalms, signifies the straining of the mind in a certain direction in an expectant attitude; the second, which occurs several times in the book of Job, signifies a long patient waiting. The former is generally rendered ὑπομένω; the latter usually ἐλπίζω, but often also ὑπομένω.

§ 12. We now approach the New Testament with a clear distinction between faith on the one hand, and trust and hope on the other. Faith is the taking God at His word,

while trust and patience and also hope are the proper fruits of faith, manifesting in various forms the confidence which the believer feels. A message comes to me from the Author of my existence; it may be a threat, a promise, or a command. If I take it as 'yea and amen,' that is Faith; and the act which results is an act of *amunah* or faithfulness towards God. Faith, according to Scripture, seems to imply a word, message, or revelation. So the learned scholar Romaine says in his *Life of Faith*:—'Faith signifies the believing the truth of the Word of God; it relates to some word spoken or to some promise made by Him, and it expresses the belief which a person who hears it has of its being true; he assents to it, relies upon it, and acts accordingly: this is faith.' Its fruit will vary according to the nature of the message received, and according to the circumstances of the receiver. It led Noah to build an ark, Abraham to offer up his son, Moses to refuse to be called the son of Pharaoh's daughter, the Israelites to march round the walls of Jericho. 'I believe God that it shall be even as it hath been told me'¹—this is a picture of the process which the Bible calls faith. It is the basis (*ὑπόστασις*) of things *hoped for*, because it accepts God's promises concerning the future as true; and it is the conviction (*ἔλεγχος*) of what is (*trusted*, but) not seen, because those who have it do not depend upon the use of their senses, but are able to endure, 'as seeing Him who is invisible.' See Heb. 11.

§ 13. In the Gospels Christ demands *to be believed*. He asks all men to take Him to be what He claimed to be, the Son of God, the Saviour of the world. If they would only take Him as true, they would be in the way of receiving a new life. He was to be lifted up, as the serpent was lifted up by Moses in the wilderness, so that all who took Him to be true might not perish, but have everlasting life. He said,

¹ Acts 27. 25.

‘I am the truth.’ All that the Jews had to believe under the old dispensation was summed up in Christ. If they believed Moses, they would believe Him. If they rejected Him, they were doing dishonour to God, and were condemning themselves as loving darkness more than light. Sin sprang from a disbelief of God’s word. ‘Yea, *hath God said?*’ this was the poison in which the first fiery dart of the Wicked One was dipped. ‘*The Truth*’ came to manifest, in a life of love and purity, and in a death of self-sacrifice, what God had really said, and what his feelings towards man actually were. Those that accepted the Truth, as it was revealed in Jesus Christ, entered into life.

The Book of the Acts of the Apostles carries this teaching a stage further by exhibiting the special facts which were prominently put forward as objects of faith. These facts were the Divine Mission, the death, and the resurrection of Jesus Christ, as the means of pardon, of living to God, and of rising from the dead to have a share in Christ’s kingdom.

The Epistles enter more fully into details, answer different questions, expound doctrines, apply sacred truths to the exigencies of daily life. But all is summed up in Christ, ‘Whosoever takes him to be *amen* or true shall not be ashamed’ (Rom. 9. 33, quoted from Is. 28. 16).

§ 14. Two Old Testament expressions which are taken up in the N. T. may be referred to in conclusion. In Rom. 15. 12, the Apostle quotes from the LXX version of Is. 11. 10, the words, ‘In him shall the Gentiles hope,’¹ and then proceeds, ‘Now the God of hope fill you with all joy and peace in believing.’ In the A. V. the point of the connection is missed by the substitution of the word *trust* for *hope*, just as a parallel connection has been observed in an earlier part of the chapter. See Chap. 7. § 9. It cannot be said, however, that there is any objection to this rendering in

¹ Here the Hebrew word is **darash**, to seek.

itself, for though ἐλπίζω represents trust with reference to the future, while πείθομαι represents confidence with regard to the present, yet they are both renderings of one Hebrew word, as we have just seen, and cannot be separated by a very strong line.

In Acts 2. 26, St. Peter quotes from the Sixteenth Psalm the words, ‘My flesh also shall rest in hope’ (κατασκηνώσει ἐπ’ ἐλπίδι); and this expression, ‘in hope,’ is repeated several times, being applied to Abraham (Rom. 4. 18), to Christians (Acts 26. 6; Rom. 5. 2; Tit. 1. 2), to the ministry (1 Cor. 9. 10), and to creation itself (Rom. 8. 20). All hope is concentrated in Christ (1 Tim. 1. 1; Col. 1. 27), and looks for the unseen realities of another world (Rom. 8. 24), even the resurrection (Acts 24. 15), eternal life (Tit. 3. 7), and glory (Rom. 5. 2).

CHAPTER X.

GRACE, PITY, LOVE, AND MERCY.

§ 1. The Scripture mainly occupied in setting forth the loving aspect of the Divine character.—§ 2. Words rendered *grace* in the O. T.—§ 3. The same, according to the N. T.—§ 4. **Racham**, or pity.—§ 5. **Ahav**, or love.—§ 6. Other words rendered *love*.—§ 7. *Love*, according to the N. T.—§ 8. **Chesed**, or mercy.—§ 9. Meaning of **chased**, usually rendered *saint*.—§ 10. Examination of special passages in which it is used.—§ 11. The same in the N. T.—§ 12. General usage of the word in the N. T.

THE Bible is pre-eminently occupied in setting forth the tender feelings with which God regards the children of men even when dead in sin ; it depicts them not in the abstract, but as manifested in action ; and it everywhere teaches that those who have tasted of God's grace and love and mercy, are bound by the very constitution of their nature to exercise towards their fellow men those dispositions which He has shown so marvellously towards them. They thus become in reality what all believers in Christ are by profession—children of God ; drinking the Divine sunshine of love into their hearts, and being stimulated by its living power into thought and action, in harmony with the nature of Him from whom their new life is drawn.

Only the leading words which express the Divine loving-kindness towards man are here brought under discussion ; but one of them, the last to be noticed, requires careful consideration.

§ 2. Grace is the free bestowal of kindness on one who has neither claim upon our bounty, nor adequate compensation to make for it. Throughout the O. T., with the

exception of Hos. 14. 2, where the word rendered 'graciously' signifies 'goodness' (טוֹב), it stands for the Hebrew Chanan (חָנַן), to show favour. It is often coupled with racham (רָחַם), a word which signifies a tender feeling of love or pity. The adjectival form, chanun (חֲנוּן), gracious, is used only of God, and denotes the action which springs from His free and unmerited love to His creatures. The verb is rendered 'pity' in Prov. 19. 17, 'He that hath pity upon the poor lendeth unto the Lord'; where the writer is not speaking of commiseration, but rather of the kindly dealing of one who 'hopes for nothing again.' It is also used in Job 19. 21, and Prov. 28. 8, where it might be rendered, 'deal graciously.' Other renderings for this word in the A.V. are 'to be favourable,' and 'to be merciful,' and (in the causative form), to beseech, supplicate, and pray. The Greek *χάρις*, and the English 'grace' or 'favour,' well represent the word, only we have to be on our guard against the supposition that *grace* is an abstract quality; it is an active working principle, showing itself in our dealings with those by whom we are surrounded.

The adverb 'graciously' is usually rendered *δωρεάν* in the LXX; and this word reappears in the N. T., being rendered 'freely,' as in Matt. 10. 8, 'Freely ye have received, freely give'; Rom. 3. 24, 'Being justified freely by his grace'; Rev. 22. 17, 'Let him take the water of life freely.' A secondary meaning which the adverb has received is 'without a cause.' In this sense we meet with it in John 15. 25, 'They hated me without a cause,' words quoted from Ps. 69. 4; also Gal. 2. 21, 'Then Christ died in vain, or causelessly.' We occasionally use the English word gratuitous in this sense, as when we speak of 'a gratuitous insult.'

§ 3. The verbal form is rendered *χαρίζομαι* in the LXX; and this word occurs several time in the N. T. to indicate an

exhibition of free grace, whether in the form of healing (Luke 7. 21), or of remitting a debt (Luke 7. 42), or of the loosing of a prisoner (Acts 3. 14), of making a gift (Rom. 8. 32, 1 Cor. 2. 12), or of pardon (2 Cor. 2. 10, Eph. 4. 32), or even of the privilege of suffering for Christ (Phil. 1. 29).

An act done with any expectation of a return from the object on which it is wrought, or one which is meted out as a matter of justice, recompense, or reward, is not an act of grace. This is specially noted in Rom. 11. 6; compare also the words of our Lord, ‘If ye love them that love you, what grace (A. V. reward) have you?’ Luke 6. 32, 33, 34. So St. Peter says, ‘This is grace (A. V. thankworthy), if a man through consciousness of God endure pains, suffering unjustly,’ 1 Pet. 2. 19. The renderings ‘*reward*’ and ‘*thankworthy*,’ adopted in the A. V., tend to obscure the sense in these passages.

In the great proportion of passages in which the word grace is found in the N. T., it signifies the unmerited operation of God in the heart of man, effected through the agency of the Holy Spirit. We have gradually come to speak of grace as an inherent quality in man, just as we talk of gifts; whereas it is in reality the communication of Divine goodness by the inworking of the Spirit, and through the medium of Him who is ‘full of Grace and Truth.’

§ 4. *Racham* expresses a deep and tender feeling of compassion, such as is aroused by the sight of weakness or suffering in those that are dear to us or need our help. It is rendered pity or pitiful in a few passages. Thus Ps. 103. 13, ‘Like as a father pitieth his children, so the Lord pitieth them that fear him’; Ps. 106. 46, ‘He made them also to be pitied of all those that carried them captives’; Lam. 4. 10, ‘The hands of the pitiful women have sodden their own children.’ It is curious that the word ‘pitiful’ should

have had its meaning so contracted in modern times as to be hardly understood in the passage last cited.

Racham is rendered 'mercy' several times; and is the origin of the word *Ruhamah*, which occurs in Hos. 2. 1. Jacob used it to express his strong feeling on sending Benjamin with his brothers into Egypt, 'God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin' (Gen. 43. 14). It is an element in the character of God, who shows mercy on whom He will show mercy (Ex. 33. 19), and is merciful as well as gracious (Ex. 34. 6; Deut. 4. 31). Accordingly David says, 'Let us fall now into the hands of God, for his mercies are abounding' (2 Sam. 24. 14).

Racham also represents the beautiful expression 'tender mercy' wherever it occurs; thus the Psalmist prays, 'According to the multitude of thy tender mercies blot out my transgressions' (Ps. 51. 1). It is the only word rendered 'mercy,' with two exceptions (Jer. 3. 12 and Dan. 4. 27), in the prophetic books of the O. T., being specially used in them to mark the tenderness with which God regards His people in their downcast condition. It is rendered 'compassion' and 'bowels of compassion' in all passages where these expressions are found in the A. V., with the exception of Ex. 2. 6; 1 Sam. 23. 21; 2 Chron. 36. 15, 17; and Ez. 16. 5, where a less forcible word (*רחם*) is used. Only twice has it been rendered 'love,' viz. in Ps. 18. 1 and Dan. 1. 9. With regard to the first of these passages, 'I will love thee, O Lord, my strength,' the word seems at first sight out of place, because there can be no element of pity in man's love to God; but it expresses here the depth and tenderness of the Psalmist's feeling; and it may be observed that in this passage the word is used not in the Piel or intensive voice (as in all other passages), but in the Kal, or simple active voice.

The most prominent rendering for *racham* in the LXX is *οἰκτιρμός*. This word occurs five times in the N. T., twice as the attribute of God (Rom. 12. 1; and 2 Cor. 1. 3), and three times as a quality to be manifested in our dealings with one another (Phil. 2. 1; Col. 3. 12; see also Heb. 10. 28).

§ 5. The general word for love in the O. T. is *ahav* (אהב) from which it has been supposed that its Greek representative *ἀγάπη* is derived. It indicates desire, inclination, or affection. In Amos 4. 5 it has been rendered by the weaker English word like. In a few passages the participial form has been rendered friend, as in 2 Sam. 19. 6, 'Thou lovest thine enemies, and hatest thy friends'; 2 Chron. 20. 7 (compare Is. 41. 8), 'Thou gavest thy land to the seed of Abraham thy friend,' an expression which St. James singled out for comment in his Epistle (2. 23); Zech. 13. 6, 'I was wounded in the house of my friends'; see also Esth. 5. 10, 14, 6. 13; Prov. 14. 20, 27. 6; Jer. 20. 4, 6. In these passages intimacy and affection, the cleaving of soul to soul, is implied, and 'lovers' rather than 'acquaintances' are designated.

§ 6. Other words rendered love in the A. V. are as follows:—*Yedid* (יָדִיד), whence the name *Jedidiah*; *re'a* (רֵעַ), a companion, Cant. 1. 9, 15, 2. 10, 13, 5. 2, 6. 4; and Jer. 3. 1; *'Agav* (עָנַב), used of impure love, and rendered 'doting' in Ez. 23. 11, 33. 31, 32; *Chashak* (חָשַׁק), *to join together*, Ps. 91. 14; *dodim* (דּוֹדִים), the impulse of the heart, or of sexual affection. Prov. 7. 18; Ez. 16. 8; and *chesed*, mercy, which is discussed below.

§ 7. The Greek *ἀγάπη* is in a measure consecrated by the fact that it makes its first appearance in the LXX, being apparently unknown to early classical authors. It is used in the N. T. to designate the essential nature of God, His regard for mankind, and also the most marked characteristic of the Divine life as manifested in Christ and in Christians.

It is a grave misfortune that the English, with some other languages, should have accepted two renderings for this important word, and that the Latin word *charity* should have been introduced as an alternative for the good old Saxon word *love*.

§ 8. We have now to consider the word **Chasad** (חסד), which is used in various forms to designate God's dealings with man, and also to indicate the mode in which men ought to deal with one another. The meaning of this word when used as a substantive (**Chesed**) is made clear from the fact that the LXX has rendered it *ἐλεος*, *mercy*, in a hundred and thirty-five passages. The nature of the quality may be illustrated by the conduct of the Good Samaritan, 'who showed the mercy' (ὁ ποιήσας τὸ ἐλεος) on him that was attacked by robbers (Lu. 10. 37); it is a practical exhibition of loving-kindness towards our fellow man, whose only claim may be misfortune, and whom it is in our power to help, though perhaps at the expense of time, money, convenience, and even religious or national prejudice.

The general English renderings for the word in the A. V. are, *kindness*, *mercy*, *pity*, *favour*, *goodness*, and *loving-kindness*. It is often found united with righteousness, faithfulness, truth, compassion, and other divine qualities.

A few instances may be cited to illustrate the usage of this important word :—

Gen. 24. 12, 'O Lord God, shew kindness unto my master, Abraham.'

verse 27, 'Blessed be the Lord God of my master, Abraham, who hath not left destitute my master of his mercy (LXX δικαιοσύνη) and truth.'

„ 49, 'If ye will deal kindly and truly with my master, tell me.'

Gen. 39. 21, 'The Lord was with Joseph, and shewed him mercy.'

Gen. 40. 14, 'Shew kindness unto me, and make mention of me unto Pharaoh.'

- Ex. 20. 6, 'Shewing mercy unto thousands of them that love me, and keep my commandments.'
- Nu. 14. 19, 'Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy.'
- Jos. 2. 12, 'Swear unto me by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house.'
- Job 6. 14, 'To him that is afflicted pity (should be shewed) from his friend.'
- Job 10. 12, 'Thou hast granted me life and favour.'
- Ps. 5. 7, 'I will come into thy house in the multitude of thy mercy.'
- Ps. 6. 4, 'Oh save me for thy mercies sake.'
- Ps. 13. 5, 'I have trusted in thy mercy.'
- Ps. 32. 10, 'He that trusteth in the Lord, mercy shall compass him about.'
- Ps. 33. 5, 'The earth is full of the goodness of the Lord.'
- Ps. 89. 33, 'My lovingkindness will I not utterly take from him.'
- verse 49, 'Lord, where are thy former lovingkindnesses?'
- Ps. 119, 157, 'Quicken me, O Lord, according to thy lovingkindness.'
- Hos. 4. 1, 'There is no truth nor mercy.'
- Hos. 6. 4, 'Your goodness is as a morning-dew.' (The A. V. obscures the connexion between this verse and the 6th, where the same word is found,—'I desired mercy and not sacrifice.')
- Hos. 10. 12, 'Sow to yourselves in righteousness, reap in mercy.'
- Hos. 12. 6, 'Keep mercy and judgment.'
- Micah 6. 8, 'What doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?'
- Micah 7. 18, 'He delighteth in mercy.'
- Zech. 7. 9, 'Execute true judgment, and shew mercy and compassions every man to his brother.'

These passages put the general signification of the word *Chesed* beyond the shadow of a doubt. We now have to examine whether this meaning is to be enlarged or modified. The LXX adopts the rendering *δικαιοσύνη*, 'righteousness,' in Gen. 19. 16, 20. 13, 21. 23, 32. 10; Ex. 15. 13, and 34. 7, in

all which places the A. V. rightly retained kindness or mercy. We also find *ἐλεημοσύνη* and *ἐλπίς* adopted as a rendering in a few passages. In Is. 40. 6, the word **Chesed** is applied to the grace or goodness of man which so soon fades away. Perhaps our instinctive application of the word here to the beauty or glory (LXX *δόξα*) of the outward man is a mistake; it may be that the prophet says, ‘All flesh, i.e. all mankind, is grass, and all his mercy fades away like the flower of the field (cf. Hos. 6. 4), but the word of God and the mercies which He has promised in his word endure for ever.’ The passage, however, is quoted by St. Peter in his first Epistle (1. 24), according to the interpretation of the LXX.

§ 9. In the passages which remain to be considered, the adjectival form **Chasid** is found. This word must signify not only the reception, but also the exercise of **Chesed**, just as **Tsodik**, righteous, signifies the reception and exercise of **Tsedek**, righteousness. If **Chesed**, then, means mercy, **Chasid** must mean merciful; and accordingly it is so translated in the A. V. in 2 Sam. 22. 26; and Ps. 18. 25, ‘With the merciful thou wilt shew thyself merciful.’ The LXX, however, both in these passages and wherever the word **Chasid** is found, has adopted *ὅσιος*, holy, as a rendering. This course has had a great influence upon other languages, as it has led translators to confound **Chasid** and **Kadosh**, *ὅσιος* and *ἅγιος*, forgetting that to a Jew the meaning of the Greek word *ὅσιος* would be ruled by the fact that it was to be taken as an interpretation of the Hebrew **Chasid**, merciful. In the passages above cited, the A. V. retains the right rendering, but the Latin has *cum sancto*, and the German *Bei dem Heiligen*. The Portuguese translator, D’Almeida, both here and in almost all other places adopts the good word *Benigno*, but he is quite an exception to the general rule.

Our translators have followed the multitude in a large

number of instances; thus in Ps. 145. 17 we read, 'The Lord is holy in all his works'; here the margin properly corrects the text by suggesting merciful or bountiful. In Ps. 86. 2, we read, 'I am holy'; where the margin reads 'One whom thou favourest,' but it would be better to read, 'I am merciful.' The rendering godly has been adopted in Ps. 4. 3, 12. 1, 32. 6, and 43. 1; and saint in 2 Chron. 6. 41; Ps. 30. 4, 31. 23, 37. 28, 50. 5, 52. 9, 79. 2, 85. 8, 97. 10, 106. 16, 132. 9, 16, 145. 10, 148. 14, 149. 1, 5, 9. This last rendering must be regarded as unfortunate, because it serves to obliterate the real meaning of the word, and to confound it with another which ought to convey quite a distinct sense to the mind. *Chasid* is rendered good or bountiful in some passages, but these renderings are not open to the same objection.

It has been held by distinguished scholars that *Chasid* primarily signifies a *recipient* of mercy. If this be granted, the same rule would have to be applied to *Tsadik*; we should thus gather from the very form of the word that righteousness and mercy are graces which must be *received* before they can be *exercised*, and that when a man shows a merciful disposition, he is only carrying into effect that spirit of loving kindness which has been breathed into his heart through the merciful dealings of God with him. The rule, however, must not be held as absolute, because it would not apply to such a passage as Jer. 3. 12, where God says of Himself, 'I am *Chasid*.' Here it cannot mean 'I am a recipient of mercy'; our translators have rightly rendered the words, 'I am merciful.' Nevertheless, the two aspects of mercy, its reception and its exercise, are wonderfully blended together in Scripture. The right and wholesome effect of the enjoyment of God's loving-kindness is the exhibition of the same spirit towards our fellows. This principle runs through Scripture, and, according to their observance of its

dictates, all men will be judged at the last day.¹ God is everywhere described as delighting in mercy—‘his mercy endureth for ever’—but He requires that those to whom He shows it should, in their turn and according to their opportunities, ‘love mercy’; compare Mic. 7. 18 with 6. 8.

It is a remarkable fact that the word **Chasid**, when applied to man, has usually a possessive pronoun affixed to it, so as to indicate that the persons who are exercising this disposition belong in a special sense to God. They are ‘his merciful ones’ (A.V. ‘his saints’). Merciful men may be very scarce (Ps. 12. 1; Mic. 7. 2), but wherever they are found they are regarded as God’s own. ‘He hath set apart him that is merciful for Himself,’ Ps. 4. 3; and He gives his special protection to those that are worthy of the name **Chasid**, Ps. 32. 6, 37. 28. They show their love to the Lord by hating evil (i.e. evil dealings against their neighbour), and the Lord, in his turn, preserves their souls, Ps. 97. 10. When He comes to judgment He will gather to Himself those who are His merciful ones, and who have made a covenant with Him by sacrifice (Ps. 50. 5), and they shall not only ‘rejoice in glory,’ Ps. 149. 5, but also shall have the honour of executing judgment on the nations, Ps. 149. 9.

Mercy, being the manifestation of love towards the helpless and unfortunate, is the main characteristic of God’s dealings with man, according to Scripture, and hence it is to be looked for as the distinguishing mark of every child of God. ‘He that loveth is born of God.’ The ‘godly’ are those who, having received mercy from Him, are exercising it for Him and as His representatives. It is owing to this fact, no doubt, that the word **Chasid** has been rendered *σσιος* in the LXX, that we find it represented by *sanctus* in the

¹ The author may perhaps be permitted to refer to a work on this subject, entitled, *Dies Iræ* (Hunt). See especially Chap. VI. on the principles on which the Divine Judgment will be conducted.

Latin; and by saint or godly in the English; yet it is a serious evil that the primary meaning of the Hebrew word should almost have disappeared from the face of modern translations. The practical nature of godliness is thereby to some extent obscured, and the moral demand made upon man by his having become the object of Divine loving-kindness is thrown into the background.

§ 10. It only remains to notice the application of the above remarks to one or two passages of importance in the O. T., and to observe their bearing on the interpretation of this word ὁσίος in the New.

In Deut. 33. 8 Moses says, ‘Let thy Thummim and thy Urim be with thy Chasid (ἀνδρὶ ὁσίῳ, A. V. Holy One) whom thou didst prove at Massah.’ The Portuguese translator here has *amado*, with a note referring the word to Aaron. The same word is used of Aaron in Ps. 106. 16, where he is called the Chasid of the Lord (A. V. ‘the saint of the Lord’). The context in Deut. 33. shows that reference is made to the slaughter of the Israelites by the House of Levi in the matter of Moab; and the lesson we learn with regard to the word Chasid is that it does not betoken the weak ‘good-nature’ which some call ‘mercy,’ but rather that devotion to God which produces the exercise of true loving-kindness towards man, and which sometimes involves the taking extreme and apparently harsh measures so as to prevent the spread of evil. In this respect man’s mercy is to be like God’s.

There are several passages relating to David and his seed in which the words Chesed and Chasid occur, and which need to be taken together in order that their whole force may be seen. In 2 Sam. 7. 14, 15 the Lord promises to David with respect to his son, ‘I will be his father and he shall be my son. If he commit iniquity I will chasten him with the rod of men and with the stripes of the children of men; but my mercy shall not depart away from him;’ compare the

parallel passage, 1 Chron. 17. 13. This promise is referred to by Solomon at Gibeon in 1 Kin. 3. 6 and 2 Chron. 1. 8 ; and at the dedication of the Temple he closed the service by the words, ‘O Lord God, turn not away the face of thine anointed ; remember the mercies of David thy servant,’ i.e. the mercies which thou hast promised to show unto David (2 Chron. 6. 42). On turning to the 89th Psalm, we find several references to these ‘mercies.’ The Psalmist opens by saying ‘The mercies of Jehovah will I sing for ever’ ; ‘mercy,’ he continues in the 2nd verse, ‘shall be built up for ever’ ; he then proceeds to speak of God’s covenant and oath, which is faithful and sure and true, that David’s seed should be established on the throne for evermore. After extolling the greatness of God, he continues (verse 14), ‘Righteousness and judgment are the establishment of thy throne, mercy and truth shall go before thy face.’ Returning to the covenant with David, the Psalmist sketches out its details, saying in verse 24, ‘My faithfulness and my mercy shall be with him’ ; and in verse 28, ‘My mercy will I keep for him for evermore’ ; and in verse 33, ‘Nevertheless my mercy (A. V. ‘my loving-kindness’) will I keep for him for evermore, and my covenant shall stand fast with him.’ Then the Psalmist breaks out into a lamentation on the troubles into which Israel was plunged, and cries out (v. 49), ‘Lord, where are thine original mercies (A. V., ‘thy old loving-kindnesses’) which thou swarest unto David in thy truth?’ The psalm concludes, as usual, with a note of thanksgiving.

There are two points to be noticed in the verses which have been here cited ; first, that the word mercy seems to be used with peculiar significance in relation to God’s promise to David and his seed ; and secondly, that it is constantly introduced in connection with God’s *faithfulness* or *truth*.

We are now in a position to understand in what sense a Jew would read the promise in the 55th of Isaiah, which runs thus:—‘Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the mercies of David, which are sure (or faithful). Behold I have given *Him* for a witness to the people, for a Leader and Lawgiver to the people.’

The Jew would perceive in these words that one of the Seed of David was to arise as Leader and witness, in whom the promise and covenant made by God ‘who cannot lie,’ should have a glorious fulfilment; that this person would be the embodiment of God’s promises of mercy, and would be given as such to the people.

§ 11. Passing to the New Testament, we find St. Paul addressing the Jews in the synagogue at Antioch as follows (Acts 13. 32, &c.) :—‘We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. For it is written in the second Psalm, Thou art my son, this day have I begotten thee; and as concerning that He raised him up from the dead, no more to return to corruption, he said on this wise, I will give you the mercies of David which are faithful; wherefore he saith also in another place, Thou shalt not suffer thy merciful one (A. V. ‘Thine Holy one’) to see corruption. . . . Be it known unto you therefore that through this (Risen Jesus) there is announced unto you forgiveness of sins.’ The apostle here starts from the historical fact that Jesus was risen; hence (he says) He is begotten by God, according to the second Psalm, and engrafted by Him in a new and living way into the Royal Family of Israel; in Him the mercies promised to David find their fulfilment; He is God’s merciful one, i.e. the embodiment of God’s mercy, who was to see no corruption; and that mercy, guaranteed

by the resurrection of Christ, is specially manifested in the forgiveness of sins through His death.

With regard to the reading of Ps. 16. 10, we are so used to the expression 'Thy Holy One,' that it is not easy to make such a substitution as the word itself and also the line of St. Paul's argument require. It may be noticed, however, that D'Almeida has 'o teu Bem,' thy good or kind one; the old Judæo-Spanish version of the Hebrew Scriptures published at Ferrara has 'tu Bueno,' which has the same meaning; the Spanish translator De Reyna, and also his revisor Valera, had 'tu Misericordioso,' 'thy merciful one,' although this excellent rendering has slipped out of modern editions.

§ 12. The meaning of the word *Chasid* ought to be borne in mind whenever its representative *ὁσῖος* occurs in the N. T. In Acts 13. 34, as we have already seen, this has been done by our translators; in Acts 2. 27, and 13. 35, we ought to render 'Thy merciful one'; in Heb. 7. 26 the Lord should be described as 'merciful and without malice,' instead of 'holy and harmless'; so in Rev. 15. 4 and 16. 5, the Lord's mercy not His holiness is specially referred to. The word *ὁσῖος* is used of the Christian in 1 Tim. 2. 8, where He is told to lift up 'merciful hands, without wrath and contention'; and in Tit. 1. 8 it is said that God's steward should be merciful as well as righteous.

CHAPTER XI.

REDEMPTION AND SALVATION.

§ 1. The Divine intervention on behalf of man revealed in Scripture and supported by analogy.—§ 2. Meaning and usage of **Gaal**, to redeem.—§ 3. Its spiritual application in the prophetic books.—§ 4. Other aspects of the word.—§ 5. **Padah** to deliver.—§ 6. Redemption, according to the N. T.—§ 7. The idea of *Purchase* in the N. T.—§ 8. **Yasha'**, to save; its general usage.—§ 9. Its fulness of meaning in the Prophets.—§ 10. Other words rendered *Save* in the O. T.—§ 11. Aspects in which Salvation is presented in the N. T.

§ 1. WHATEVER theory one may hold as to the possibility or *à priori* probability of a Divine intervention in human affairs, the Bible is pledged to the fact that such an intervention has taken place. A study of its pages leads to the conclusion that, if their testimony is to be relied upon, it is as much in accordance with God's nature to help men out of the difficulties in which sin has involved them, as it was to create them after his own likeness in the first instance. Nor will the student of the physical world fail to observe the analogy which here exists between nature and revelation; for if there be a *vis medicatrix* or healing power which is called into play by the wounds, accidents, and diseases to which the body is subject, why should it be thought a thing incredible that the Father of our spirits should provide some means of restoration for those who have become a prey to evil passions, and who through their self-will have become partakers of moral and material corruption?

The patriarchal and Mosaic economies appear to have been intended by the Divine Being to form a groundwork

whereupon a restorative work for the benefit of the human race might be built up in the fulness of time ; and the pious Jew was trained up in the belief that amidst all his sins and ignorances, his infirmities and misfortunes, he might look up to God and receive from Him those blessings which are summed up in the words redemption and salvation.

§ 2. The word which emphatically indicates redemption is **Gaal** (גַּאֵל), best known in the form **Goel**, redeemer. Another word, almost the same in sound, sometimes spelt in the same way, and sometimes with a slight change (גָּעַל), signifies to defile or pollute. Perhaps the original meaning of the word under consideration is to ‘demand back,’ hence to extricate.

Gaal first appears in Gen. 48. 16, ‘The angel which redeemed me from all evil bless the lads.’ In Ex. 6. 6 and 15. 13, it is used of God’s redeeming Israel out of Egypt with a stretched-out arm. We meet with it no more till we reach the 25th and 27th Chapters of Leviticus, where it signifies *the liberation of property from a charge*, whether that charge was an ordinary debt or whether it had been incurred through a vow. The deliverance was to be effected in this case by payment or by exchange. In cases of poverty, where no payment was possible, the nearest of kin was made responsible for performing the work of redemption. Hence no doubt it came to pass that a kinsman came to be called by the name **Goel**, as he is in Num. 5. 8, 1 Kin. 16. 11, and also throughout the Book of Ruth, where the peculiar customs relating to the redemption of land by a kinsman are beautifully illustrated. Compare a reference to similar customs at a much later period of Jewish history in Jer. 32. 7, 8.

§ 3. In the prophets the idea of redemption is applied, not only to the deliverance of God’s people from captivity, but to that more important and complete deliverance of

which all other historical interpositions of Divine grace are shadows. See Is. 35. 9, 41. 14, 43. 1, 14, 44. 6, 22, 23, 24, 47. 4, 48. 17, 49. 7, 26, and 52. 3. In Is. 51. 10; Jer. 31. 11, Gaal is rendered ransom, and the parallel word, which will be noticed below, is rendered redeem.

One of the most important passages where the word occurs is in Is. 59. 20, 'The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob'—words to which St. Paul refers as destined to have their fulfilment hereafter at the time of the complete salvation of Israel as a nation (Rom. 11. 26).

In Is. 62. 11, 12, we read, 'Say ye to the daughters of Zion, Behold, thy salvation (i.e. Saviour) cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord.' Interpreting this in the light of the Gospel narrative, we may give a spiritual sense to the redemption here spoken of, without, however, denying that the words will hereafter receive a more vivid fulfilment when the Lord comes 'without sin unto salvation' (see Heb. 9. 28).

§ 4. Another application of the word was in the sense of avenging the blood of the slain. This is treated at length in the 35th chapter of Numbers, in connection with the subject of the cities of refuge. It is also referred to in Deut. 19. 6, 12; Jos. 20. 3, 5, 9; and 2 Sam. 14. 11.

The word occurs once in Job, in the celebrated passage (19. 25), 'I know that my Redeemer liveth.' Whatever view may be taken of this passage, whether we regard it as a prediction of the Messiah's coming, or as an intimation of the doctrine of the resurrection, or as referring to a temporal deliverance from disease and trouble, one point is clear, that Job expresses his deep conviction that there was a living God who could and who would take his part, and

extricate him from all difficulties; and this is the principle in which the Hebrew reader was to be trained.

In Ps. 19. 14, the Psalmist calls God his strength and his Redeemer; and in Ps. 69. 18, he appeals to God to draw nigh and redeem his soul; and he uses the word again in a somewhat general sense with reference to past or future deliverances in Ps. 77. 15, 78. 35, 103. 4, 106. 10, 107. 2. In Ps. 119. 154, *Gaal* is rendered deliver.

A remarkable combination of the secular with the theological sense of *Goel* is to be found in Prov. 23. 10, 11, ‘Remove not the old landmark; and enter not into the field of the fatherless: For their redeemer is mighty; he shall plead their cause with thee.’ God takes the place of kinsman and also of avenger to the poor and helpless. This doctrine is set forth with great clearness, both in the Psalms, the Proverbs, and the prophetical books. ‘He that oppresseth the poor reproacheth his Maker’ (Prov. 14. 31); whilst ‘He that hath pity upon the poor lendeth unto the Lord’ (Prov. 19. 17).

The idea of *Goel* as the avenger of blood comes up again in Is. 63. 4, when the Mighty One in blood-stained garments says, ‘The day of vengeance is in mine heart, and the year of my redeemed is come.’ The word occurs again in the 9th and 16th verses of the same chapter, where it rather signifies deliverance from captivity.

The Lord is spoken of as the Redeemer in Jer. 50. 34; Lam. 3. 58; Hos. 13. 14; and Micah 4. 10. In these passages, as in most of the others above enumerated, redemption may be considered as synonymous with deliverance, but always with the idea more or less developed that the Redeemer enters into a certain relationship with the redeemed—allies himself in some sense with their nature, and claims the *right* of redemption. The truth thus set forth was doubtless intended to prepare the mind of God’s people for the doctrine of the Incarnation. ‘Forasmuch as the children were par-

takers of flesh and blood, therefore *he* also took part in the same,' and having constituted Himself the kinsman of the human race, He fought their battle against 'him who had the power of death,' and delivered His people from bondage (see Heb. 2. 14, 15).

The LXX generally renders *Gaal* by *λυτρόω*, to redeem; but in fourteen passages we find *ρύω*, to deliver; and in ten, *ἀγχιστεύω*, to act the neighbour. The verb *ἀπολυτρόω* is found in Zeph. 3. 1 (A.V. 'polluted'); *λύτρον* in Lev. 25. 24, 51, 54.

§ 5. In many of the passages above cited another word is used as a parallel to *gaal*, namely, *padah* (פדה), which our translators have rendered by the words deliver, redeem, ransom, and rescue.

Padah is used in Ex. 13. 13, 15, of the redemption of the first-born, who were regarded as representatives of those who had been saved when the first-born of Egypt were destroyed. This redemption extended to all unclean beasts, to all, that is to say, that were precluded from being offered as sacrifice (Num. 18. 16, 17), and a set price was to be paid for their deliverance. Redemption-money (A. V. ransom) is described in Ex. 21. 30, as paid to make amends in certain cases of wrong-doing.

Padah is often adopted to represent the deliverance of a servant from slavery, as in Ex. 21, 8. It is also used of the people rescuing Jonathan from death, in 1 Sam. 14. 45.

This word is used in Ps. 31. 5, 'Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth'; in Ps. 34. 22, 'The Lord redeemeth the souls of his servants'; in Ps. 49. 7, 8, 15, 'None can redeem his brother, nor give to God a ransom (*copher*, an atonement¹) for him: (for the redemption of their soul is precious). . . . But God will redeem my soul from the power of the grave'; in

¹ See chap. xii. § 2.

Ps. 130. 7, 8, 'With the Lord is plenteous redemption; and he shall redeem Israel from all his iniquities'; and in Is. 1 27, 'Zion shall be redeemed with judgment.' The application of the word to Abraham in Is. 29. 22, is remarkable, 'Thus saith the Lord, who redeemed Abraham.' It seems here to signify his call from the companionship of idolaters and his introduction into the covenant of promise.

From the passages which have now been cited, it will be gathered that the word *padah* is not used in the peculiar technical senses which *gala* expresses, but that it especially refers to the deliverance from *bondage*. The LXX generally represents it by *λυτρόω*; five times we find *ρύω*, twice *σώζω*, and once *ἀπολυτρόω*.

The cognate form *pada'* (פָּדָה) is found in connection with *caphar* in Job 33. 24, 'Deliver him: I have found a ransom' (or mode of atonement); so, in verse 28, 'He will deliver his soul from going into the pit.' The word also occurs in Ps. 69. 18, 'Deliver me because of mine enemies.'

§ 6. In approaching the Greek words for redemption in the New Testament, it is evident that we must not narrow our conceptions to one sole process of deliverance. The examination of the Old Testament leads us to look for redemption in many aspects. There may be *physical deliverance*, from disease or death; *social deliverance*, from conventional or legal barriers between man and man, between the sexes, between various classes of society or various nations of the world; and there may be *moral* and *spiritual deliverance* from the power of evil in the heart and from the effects of that evil before God. Without pressing for a strong demarcation between *ρύω*, to deliver, and *λυτρόω*, to redeem, we shall be prepared to find in both cases that the deliverance of man is *costly*, involving some gift or act of self-sacrifice on the part of the Redeemer, nor shall we be surprised if we find that a certain *identification* is necessitated

between the Deliverer and those whom He claims a right to deliver.

In the more general sense of deliverance we may read such passages as the following:—

Mat. 6. 13, ‘Deliver us from evil.’

Lu. 1. 74, ‘That we being delivered out of the hands of our enemies might serve him without fear.’

Ro. 7. 24, ‘O wretched man that I am, who shall deliver me from the body of this death?’

Ro. 11. 26, referring to Is. 59. 20, ‘The Redeemer (*Goel*, ὁ ῥυόμενος) shall come from Zion.’

Ro. 15. 31, ‘That I may be delivered from them that are disobedient.’

2 Cor. 1. 10, ‘Who delivered us from so great a death, and doth deliver; and we hope also that he shall deliver.’

Col. 1. 13. ‘Who delivered us from the power of darkness.’

1 Thes. 1. 10. ‘Who delivers us from the wrath to come.’

See also 2 Thess. 3. 2; 2 Tim. 3. 11, 4. 17, 18; 2 Pet. 2. 7, 9, which all refer to temporal deliverances.

The verb *λυτρόω* is used only three times in the New Testament. In two of these passages there is evidently a reference to the cost or sacrifice which man’s delivery has involved. One is Tit. 2. 14, where we are told of Jesus Christ that He ‘gave himself for us that he might redeem us from all iniquity.’ The other is 1 Pet. 1. 18, 19, ‘Ye were not redeemed from your vain manner of life with corruptible things, as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot.’

These passages naturally hang upon our Lord’s own words which are found in Matt. 20. 28, and Mark 10. 45, ‘The Son of man came (i.e. identified himself with the human race), not to be ministered unto, but to minister, and to give his life a ransom for many,’ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. Thus the Lord became the kinsman of men, so as to have the right of redeeming them by the sacrifice of His own life. This truth was set forth in most striking words

by St. Paul, who says of the Saviour (1 Tim. 2. 5, 6), ‘There is one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all (δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων), to be testified in due time.’ For a further discussion of this passage, see chap. xii. § 9.

In Acts 7. 35, Moses is described as a Deliverer or Redeemer (λυτρωτής) because he carried out God’s work of redeeming Israel from the land of Egypt. But after all, he was only a type of the greater Redeemer whose coming the prophets foretold.

We read in Luke 24. 21, the two disciples, on their road to Emmaus, said of Christ, ‘We trusted that it had been he which should have redeemed Israel,’ ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. By this expression they implied that a Redeemer was certainly coming, and that their hopes had been set upon Jesus of Nazareth as the person they were looking for. By the redemption of Israel perhaps they meant what the disciples described a few days afterwards as the restoration of the kingdom to Israel. This redemption had been looked for with much eagerness among the Jews of that time, probably owing to the study of Daniel’s prophecy of Seventy Weeks. We have a glimpse of this expectation thirty years earlier in the prophetic song of Zacharias, which opens with these words: ‘Blessed be the Lord God of Israel, for he hath visited and redeemed (ἐποίησε λύτρωσιν) his people, and hath raised up an horn of salvation for us in the house of his servant David.’ The word Redemption here used by the aged priest appears to gather up in one all the blessings mentioned in the later portions of the song—light, pardon, peace, salvation, deliverance from the hand of enemies, and the power of serving God without fear, ‘In holiness and righteousness before him all the days of our life.’ Shortly afterwards we read of Simeon that he was ‘waiting for the consolation of Israel,’ waiting, that is to say, for the fulfil-

ment of the prophetic voice, ‘Comfort ye, comfort ye my people’ (Is. 40. 1). This comfort or consolation was to be fully realised in the day when all flesh should see the salvation of God; and Simeon claims the Holy Child in his arms as the agent of this hope—‘Mine eyes have seen thy salvation.’ According to the prophet, God thought it but a slight thing to deliver Israel, and therefore He undertook that the Promised One should be a light to the whole Gentile world. Accordingly, Simeon concludes his inspired hymn of joy with the pregnant words, ‘A light to lighten the Gentiles, and the glory of thy people Israel.’ We are further told that whilst Simeon was speaking, the aged Anna came in and joined in the song of praise, and then went forth to speak of him to all those that looked for Redemption (λύτρωσις) in Jerusalem (Luke 2. 38).

The word *λύτρωσις* occurs once more, namely in Heb. 9. 12, where we read of Christ that ‘By his own blood he entered in once for all into the holy place (i.e. into the heavens), having obtained (or found) eternal redemption for us.’

The form *ἀπολύτρωσις* is somewhat more emphatic. It occurs ten times in the New Testament. Once in the Gospels—‘Lift up your heads, for behold your redemption draweth nigh’ (Luke 21. 28). This passage evidently refers to a great future event which shall constitute the final deliverance of the people of God from every trouble. The word is used with reference to the same event in Rom. 8. 23, ‘Waiting for the adoption, to wit, the redemption of our body’; and again in Eph. 4. 30, ‘Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption’; also in the first chapter of the same Epistle and the 13th and 14th verses, ‘Ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.’

In Rom. 3. 24; Eph. 1. 7; and Col. 1. 14, redemption is apparently identified with present pardon and justification

through the blood of Christ. But there is another passage which combines the present and future aspects of Redemption in one, viz. Heb. 9. 15. It is here stated that the death of Christ effects a Redemption, or perhaps we might render it 'a discharge of the account' of the transgressions incurred under the first covenant, that they which are called might receive the promise of eternal inheritance. In Heb. 11. 35, this word is used with reference to that deliverance from death which the martyrs under the old dispensation might possibly have obtained at the cost of a denial of the faith.

§ 7. The idea of purchase as connected with salvation is expressed still more strongly in the New Testament than in the Old, by the use of the words ἀγοράζω and ἐξαγοράζω. The former of these is used several times in the Gospels in its ordinary sense; but in the later books we read 'Ye are (or *were*) bought with a price' (1 Cor. 6. 20, and 7. 23); 'Denying the Lord that bought them' (2 Pet. 2. 1); 'Thou hast bought us for God by thy blood' Rev. 5. 9; 'The hundred and forty-four thousand that are bought from the earth,' Rev. 14. 3, 4.

The more complete form ἐξαγοράζω, is found in Gal. 3. 13, 'Christ has bought us off from the curse'; and chap. 4. 5, 'Made under the law that he might buy off them that are under the law.' It primarily refers to the special deliverance which Jews as such needed and obtained through the form and mode of Christ's death, so as to extricate them from the claims which the law of Moses would otherwise have established against them.

Another word rendered purchase in the N. T., namely, περιποίησις, usually answers to the Hebrew Chayah (חיה), to make or keep *alive*. It is also used in Is. 43. 21, where we read, 'This people have I formed (or moulded) for myself'; and the noun occurs in Mal. 3. 17, where it signifies a peculiar treasure (A. V. *jewels*). The result of our being saved alive by God is that we become in a new sense His

special property, and the objects of His peculiar interest. The passages in the N. T. in which the word is found are Acts 20. 28, 'Feed the church of God which he hath *rescued and hence acquired* by his own blood'; 1 Tim. 3. 13, '*Acquiring* for themselves a good degree'; Heb. 10. 39, 'We are of them that believe for the *rescuing* of the soul'; 1 Pet. 2. 9, '*A rescued and hence acquired* people'; Eph. 1. 14, 'Until the redemption of the *acquired property*'; 1 Thess. 5. 9, 'For the *acquisition* of salvation'; 2 Thess. 2. 14, 'For the *acquisition* of glory.'¹

§ 8. The doctrine of salvation in the New Testament derives its name from a word which was engrained in the history and language of Israel from the period of the deliverance of the people out of Egypt up to the time of their restoration from captivity. The word *yasha'* (יָשָׁא), to *save*, which generally answers to the Greek *σώζω*, has given a name not only to Joshua, the successor of Moses, but also to Him who was greater than either Joshua or Moses, and who was called JESUS, because He should save His people from their sins. Our translators have rendered *yasha'* by the words *save*, *help*, *preserve*, *rescue*, *defend*, and *deliver*.

Yasha' is used of God's deliverance of the people from Egypt (Ex. 14. 30; Is. 43. 3), and from enemies who oppressed in Canaan (Num. 10. 9; Deut. 20. 4). The reference to this fact in 1 Sam. 10. 19, is very striking: 'Ye have this day rejected your God, who himself *saved* you out of all your adversities and your tribulations.'

This salvation from human oppression which God wrought was often conducted through the instrumentality of man. Thus the Lord said to Gideon, 'Go in this thy might. and thou shalt *save* Israel from the hand of the Midianites; have not I sent thee' (Jud. 6. 14). Again, He says to Samuel concerning Saul, 'Thou shalt anoint him to be captain over

¹ Thus a *peculiar* people, in the Bible, does not mean an eccentric or a strange people; it gives no excuse to people to affect *peculiarities*.

my people Israel, that he may save my people out of the hand of the Philistines' (1 Sam. 9. 16). Yet in such cases it was to be clearly understood that the work was God's, not man's; accordingly, Gideon's company was reduced in number, 'Lest Israel vaunt themselves against me, saying, My own hand hath saved me' (Jud. 7. 2). Actuated by this conviction, Jonathan reminded his armour-bearer that 'There is no restraint to the Lord to save by many or by few' (1 Sam. 14. 6); and Saul, when appealing to the name of God, describes Him as the Lord who saveth Israel (1 Sam. 14. 39). In 2 Kin. 13. 5, we read that 'the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians.' With this passage may be compared the words of Isaiah with regard to Egypt, 'They shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them' (Is. 19. 20).

Over and above the national salvation depicted in these and many similar passages, there are numerous references in the Old Testament to the fact that God exercises a saving care over individuals, especially over those who in their helplessness and trouble need and claim His protection. Eliphaz says of God, 'He saveth the poor from the sword, from their mouth, and from the hand of the mighty' (Job 5. 15); 'He shall save the humble person' (22. 29). The Psalmist says, 'He saves the meek' (Ps. 76. 9), the needy (Ps. 72. 4, 13), the contrite (Ps. 34. 18), the righteous (Prov. 28. 18), but not the wicked (Ps. 18. 41).

The principle upon which this salvation from trouble is extended to man is simply the merciful disposition of God (Ps. 109. 26), and his own honour (Is. 37. 35). He saves for His own Name's sake. Man cannot be his own saviour (Job 40. 14); and so God says emphatically, 'I even I am the Lord, and beside me there is no saviour' (Is. 43. 11); 'Look unto me and be ye saved all the ends of the earth; for I am God, and there is none else' (Is. 45. 22).

§ 9. There is nothing in the word **yasha'** which indicates the *mode*, or which limits the extent of salvation. It evidently includes divinely bestowed deliverance from every class of spiritual and temporal evil to which mortal man is subjected. In Ps. 24. 5, and elsewhere it is set forth in connection with righteousness; in Ps. 25. 5, with truth; in Ps. 40. 10, with faithfulness; in Ps. 51. 12, with joy; in 68. 19, 20, with spiritual gifts; in 69. 13, with the hearing of prayer; and in 79. 9, with the forgiveness of sin.

The Messiah was to be the embodiment of the Divine help and salvation. His coming is thus proclaimed, 'Behold, thy salvation cometh; behold his reward is with him and his work before him' (Is. 62. 11); 'Behold thy king cometh unto thee; he is just and having salvation' (Zech. 9. 9); 'Behold, your God will come with vengeance, even God with a recompense; he will come and save you' (Is. 35. 4).

§ 10. **Shamar** (שָׁמַר), to guard, is rendered save in the A. V. in 2 Kin. 6. 10; and Job 2. 6. In 2 Sam. 19. 9, the word **Natsal** (נָצַל), to rescue, is used; **Malath** (מָלַט), which has the same meaning, is used in 1 Sam. 19. 11; 2 Sam. 19. 5; 1 Kin. 1. 12; Job 20. 20; and Jer. 48. 6. **Chayah** (חָיָה), to save alive or make alive is used several times, e.g. Gen. 12. 12; Ez. 3. 18, 13. 18, 19, 18. 27. In these and other passages, *preservation in life* is what is generally referred to.

§ 11. It is now our business to examine the usage of $\sigma\acute{\omega}\zeta\omega$, the Greek representative of **yasha'** in the New Testament. We find it used of both temporal and spiritual deliverances, though the latter sense strongly predominates. '*To be saved*,' and '*to be made whole*,' are sometimes taken as renderings for the same word. Over and over again in this physical sense Christ 'saved others,' though He could not—the Jews supposed—save Himself. There are also some passages in the Epistles which appear to refer to temporal salvation, whilst others are open to two interpretations.

The references in the N. T. to the 'great salvation' wrought by Christ are very constant and most remarkable. Sometimes this salvation is identified with entrance into the kingdom of God (Mark 10. 26 ; Luke 13. 23) ; sometimes it is regarded as a present salvation (Luke 19. 9 ; 2 Cor. 6. 2) ; in other passages it is postponed till the Great Day (1 Cor. 3. 15), which is the day of the Lord Jesus Christ (1 Cor. 5. 5). It is everywhere set forth as attainable only through Him (John 10. 9 ; Acts 4. 12). It follows on repentance (2 Cor. 7. 10), on belief (Mark 16. 16), on receiving the love of the truth (2 Thess. 2. 10), on public confession of Christ's resurrection (Rom. 10. 9). In some passages salvation is deliverance from sins (Matt. 1. 21) ; in others, it appears to mean a continuous preservation from surrounding evil (Heb. 5. 9 ; 2 Tim. 4. 18) ; whilst in a third class of passages it is deliverance from the wrath to come (Rom. 5. 9, 13. 11 ; 1 Thess. 5. 8 ; Heb. 9. 28).

The being saved is brought several times into contrast with the being lost. It is a present loss or perdition from which Christ comes to seek and to save in the first place. He is never represented as saving from final perdition those who deliberately reject His saving work here. His mission was essentially remedial and restorative. So long as He was upon earth He restored health to the sick, sight to the blind, and cleanness to the leper ; now that He has died, risen, and ascended into heaven, He restores the moral being of those who trust Him, not only by healing their backslidings and pardoning their offences, but also by giving them spiritual health, and power to live unto God. Hereafter, restoration of the body and of the whole physical fabric of things connected with the body will be accomplished, and a completeness of Divine life in its varied aspects will be the lot of those who have here followed Jesus as the Saviour of the World.

CHAPTER XII.

ATONEMENT, FORGIVENESS, AND ACCEPTANCE.

§ 1. The call made by the sin of man upon the attributes of God.—
 § 2. **Caphar**, the various forms and meanings of the word.—§ 3. **Cap-poreth**, or the mercy-seat.—§ 4. The Priest's office in making atonement.—§ 5. Ideas set forth by the word *atonement*.—§ 6. Other aspects and renderings of **Caphar**.—§ 7. Its Greek representatives in the LXX.—§ 8. Their usage in the N. T.—§ 9. Remarks on, 1 Tim. **2. 6.**—§ 10. On the *vicarious* nature of Christ's sufferings.—§ 11. On *Reconciliation*.—§ 12. Meaning and usage of **Salach**, to forgive.—§ 13. Forgiveness, according to the N. T.—§ 14. Meaning and usage of **Nasa**, to bear.—§ 15. Its representatives in the N. T.—§ 16. Various Hebrew words rendered *acceptance*.—§ 17. **Ratsah**; its meaning and usage.—§ 18. *Acceptance*, according to the N. T.

§ 1. MORAL actions, viewed as to their effects, may be regarded in two lights: first, they produce an effect on the agent, each action tending to influence his character in some particular direction; secondly, they affect his relations with his fellow-beings, and also with God. Every breach of law, as a matter of fact, constitutes man an offender, and—if it be known or suspected—causes him to be regarded as such. This principle, with which we are all familiar in human affairs, is true, nay, it may be regarded as a truism, in things pertaining to God; and since the secrets of every heart are laid bare before Him, it follows that every evil motive, every cherished passion, every wrong word and every evil deed, awaken the Divine displeasure, and call for judicial treatment at God's hands. As in man, however, there exist certain attributes which tend to compensate each other's action, so it is in God. Mercy rejoices against judgment, and the feelings of a Father exist in the bosom of

Him whom we instinctively and rightly regard as a Moral Governor. God never forgets whereof we are made; He knows our frame, and remembers that we are but dust; and the sins into which we are often hurried through our fallen nature and our inherited constitution, through ignorance, through the force of circumstances, and through the machinations of the Evil One, are weighed by Him in all their aspects, and are seen, if with a magisterial eye, yet through a medium of tender love and pity, which has found its full expression and effect in the atonement.

§ 2. The Hebrew word whereby this doctrine is universally set forth in the Old Testament, is **Caphar** (כפר), the original meaning of which is supposed to be to cover, or shelter. A noun formed from it, answering to the modern Arabic **Cephr**, is sometimes used to signify a village as a place of shelter. Another form of this word, namely, **Copher**, usually rendered ransom, is translated camphire in Cant. 1. 14, and 4. 13. In Gen. 6. 14, the verb and noun are used where God is represented as telling Noah to pitch the ark within and without with pitch. The word may have been adopted in this passage on purpose to give an illustration of the doctrine now under consideration; but it may be remarked that the verb is here in the Kal, or Active Voice, whilst in all other passages it is in the Piel, or Intensive Voice, which was constantly adopted to mark the technical or ceremonial usage of a word.

The word **Caphar** does not in itself indicate the whole method whereby God's atoning love has manifested itself, but its general adoption through the Old Testament reveals to us that a shelter or hiding place for the sinner is to be found in God, whilst the rites of the Levitical law prefigured in some degree the way in which God's mercy would be manifested.

Before referring to the passages in which the word has

been rendered to make atonement, it may be well to notice those in which other renderings have been adopted in the A. V. The following are the most important:—

Deut. 21. 8, ‘They shall say, Be merciful unto thy people whom thou hast redeemed, and lay not this innocent blood to their charge; . . . and the blood shall be forgiven them,’ i.e. the charge of having shed innocent blood shall be removed from them (after the solemn and formal assertion of their innocence accompanied with prayer).

Ps. 78. 38, ‘He being full of compassion forgave their iniquity and destroyed them not.’ In this case the charge was done away with, not because of man’s innocence, but because of God’s compassion.

Jer. 18. 23, ‘Lord, thou knowest all their counsel against me to slay me: forgive not their iniquity, neither blot out their sin from thy sight.’

2 Chr. 30. } ‘Hezekiah prayed for them, saying, The Good Lord
18, 19, } pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though (he do it) not according to the purification of the sanctuary.’ It is added, that ‘the Lord hearkened to Hezekiah and healed the people.’ Here a ceremonial offence was committed, but through the intercession of Hezekiah the charge was done away with.

Is. 47. 11, ‘Mischief shall fall upon thee; thou shalt be unable to put it off,’ i.e. to shelter thyself from that punishment which sin involves.

1 Sam. 3. 14, ‘I have sworn that the iniquity of Eli’s house shall not be purged with sacrifice nor offering for ever.’ The house of Eli was to fall irretrievably because they had abused their responsible position and had done dishonour to God. No sacrifice, however potent, for sins of ignorance, could cause God to change his determination on this point. It may be noted that it is not the eternal destiny of the individuals but the official position of the family that is here spoken of.

Ps. 65. 3, ‘As for our transgressions, thou shalt purge them away.’ This is an expression of confidence in God’s mercy and love.

Ps. 79. 9, ‘Purge away our sins for thy name’s sake.’ In this,

as in other passages, the purgation is not the moral change, but the removal either of guilt or of the punishment which follows from guilt. The special point to be noted in this passage is that the ground of appeal lies not in any latent goodness in the offender but in the nature of God himself, 'whose nature and property is ever to have mercy and to forgive.' This is implied in the familiar but too little heeded phrase, '*for thy name's sake*,' which occurs so frequently in the Old Testament.

Prov. 16. 6, 'By mercy and truth iniquity is purged, and by the fear of the Lord men depart from evil.' This passage is one of a small class which must not be pressed too far, but must not be altogether overlooked in any theological system. It teaches that where a man departs from his evil courses and turns into the path of mercy and truth—whether that truth is foreshadowed in the Old Testament, or revealed in the New—that man is received into God's family and his sins are blotted out.

Isaiah 6. 6, 7, 'Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged.' This mysterious action on the part of the heavenly being, with regard to the prophet, symbolised the removal not of his imperfections, but of the charge against him in the sight of God, which these imperfections created.

Isaiah 22. 14, 'Surely this iniquity shall not be purged from you till ye die.' The men of whom this was said, and who had deliberately set themselves in opposition to God's revealed truth, would go into another world with their sins unpardoned, and with a heavy charge against them. They would 'die in their sins.'

Isaiah 27. 9, 'By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.'

Ez. 43. 20, 'Thus shalt thou cleanse and purge it.'

Ez. 16. } 'I will establish my covenant with thee, and thou shalt
62, 63, } know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth

any more because of thy shame ; when I am pacified toward thee for all that thou hast done.' The pacification of God is literally the covering (by atonement) of the sins written against His people. The rendering, however, is open to considerable objection, as it rather falls in with the heathen idea, that man must do something to pacify an angry God, whereas pacification, i.e. atonement, proceeds from Him only.

Isaiah 28. 18, 'Your covenant with death shall be disannulled.' This use of the word **Caphar** is interesting. To be disannulled is to be treated as non-existent ; and this is the way in which God covers sin ; to use the vivid language of the Bible, He casts it behind His back.

Num. 35. 33, 'The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.'

Deut. 32. 43, 'He will be merciful unto his land and unto his people.'

§ 3. Before considering the strictly ceremonial use of **Caphar**, it is to be noticed that the name of the mercy-seat, **Capporeth** (*ἱλαστήριον*), is derived from it. The description of this remarkable object is to be found in Ex. 25., and its use is indicated in Lev. 16. It was the lid of the ark which contained the law of God. Though made of pure gold, it needed to be sprinkled with blood once a year. On this solemn occasion the High Priest entered into the Most Holy Place amidst clouds of incense, and sprinkled the covering of the law of God with the blood of the slain goat on whose head the sins of the nation had been confessed. This life-blood, shed to represent the punishment due to the Israelites for their sins, was thus brought (by means of sprinkling) into contact with that receptacle of the Law, and in this relationship was submitted to the immediate presence of God. Herein was symbolised the fact that the Holy One and the Just, Who had the law of God within His heart, should taste death for every man, and by so doing should enable them to appear before Him from Whom their

sin had alienated them. *This* was the atonement or shelter provided by God for the world.

The mercy-seat is not only referred to as one of the Levitical 'shadows' in Heb. 9. 5, but is identified with the atoning work of Christ in Rom. 3. 25, where we read, 'God hath set forth (Christ) as a propitiation (Luther, '*zu einem Gnadenstuhl*') through faith in his blood.'

§ 4. We now have to notice that the word **Caphar** not only sets forth God's merciful disposition to shelter the sinner (§ 2), and symbolises the process whereby the shelter should be obtained (§ 3), but also represents the act of the *Priest* in making atonement for the sins of the people. An important conclusion may be drawn from this fact, namely, that this divinely-appointed officer, when making atonement, was really representing, not what man does in approaching God, but what 'God manifest in the flesh' does in sheltering man. The people might bring the sacrifices, but it was the priest alone that could take the blood and sprinkle it on the altar or on the mercy-seat, and when he did so he was setting forth in a dim and shadowy figure the merciful provision of God for the pardon of the sinner. Atonement, then, was not something done by man to pacify or gratify God; nor was it something done by a third party with the intention of representing the sinner before God, but it is essentially the product of God's pardoning mercy, exhibited in figure through the agency of the priest's sprinkling of the blood, and finally embodied in the work of Christ. 'God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them' (2 Cor. 5. 19).

In accordance with the teaching of the Old Testament on this subject we have the doctrine of the Priesthood of Christ, the object of which was 'to make atonement (A. V. 'reconciliation') for the sins of the people,' plainly set forth in the Epistle to the Hebrews (2. 17).

§ 5. The word **Caphar**, in one or other of its forms, is rendered atone or atonement in about eighty passages, most of which are in the Levitical law. All men and all things human are represented in the law as needing this process which we call atonement. Even when a priest, or an altar, or a temple, was to be consecrated, there must be atonement made first, not because these things represented *man*—for they were symbols of *heavenly* things—but because they were themselves human, or were constructed by human hands, and made of earthly materials (see Ex. 29. 35, 36, 37; Ez. 45. 20).

And how was atonement wrought? A spotless victim had to be brought before the Lord to take the part of sinful man. Its death, after the sins of the offerer had been laid upon its head, represented the fact that the innocent must suffer for the guilty. Then came the solemn mystery. The priest, God's agent, must take the blood of the victim and scatter it over God's altar. This process set forth the truth that God and death must be brought into contact through means of Him whom priest and altar typified. The symbol was composite, or many-sided, and its various aspects can only be realised and put together when they are regarded in the light of Christ's death upon the cross. It was not His life that made atonement, but His death. One of the ends and objects of his partaking of flesh and blood was that having taken human nature upon Himself, He might taste death. The people of Israel were frequently reminded that their hope lay in the death of a representative. This is brought out very clearly in Lev. 17. 11, 'The life (or soul) 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.' When therefore the Son of God 'poured out his soul unto death,' shedding His life-blood in behalf of the world, He gave substance and

embodiment to the Divine disposition of mercy which was foreshadowed in the Levitical law.¹

The fact that the priest in certain cases (e.g. Lev. 10. 17), consumed the flesh of the atoning sin offering, may have symbolised the identification between priest and victim which was to be realised when Christ offered Himself for our sins.

The application of the fire which was continually burning on the altar, together with incense, to make atonement in certain cases (e.g. Num. 16. 46; Is. 6. 6, 7), seems intended to indicate that the virtue of the atonement once made is continuous, and applicable to all cases.

§ 6. The word reconciliation has been adopted by our translators instead of atonement, and must be considered as identical with it in Lev. 6. 30, 8. 15, 16. 20; Ez. 45. 15, 17, 20; Dan. 9. 24.

The form *Copher* has been rendered satisfaction in Num. 35. 31, 32, 1 Sam. 12. 3; bribe, in Am. 5. 12; sum of money, in Ex. 21. 30; ransom, in Ex. 30. 12, Job 33. 24 ('I have found a ransom'), Job 36. 18 ('A great ransom cannot deliver thee'), Ps. 49. 7 ('None of them can by any means redeem his brother, or give to God a ransom for him'); also in Prov. 6. 35, 13. 8, 21. 18, and Is. 43. 3. The usage of the word in these passages, many of which were not ceremonial or symbolical, conveys an idea of *costliness* as an element in atonement, and thus allies it with redemption.

§ 7. The LXX has translated the verb *Caphar* by ἐξιλάσκομαι, and the noun generally by ἱλασμός, propitiation; occasionally by καθαρισμός, cleansing; and by λύτρον, ransom, in six passages. The prevailing idea set forth, both in the LXX and in other translations, is that atone-

¹ The free offering of the jewels 'as an *atonement* for the soul' by those who had plundered the Midianites was a special case, and must not be regarded as pointing to an independent means of atonement; moreover, it is to be noticed that the gift was accepted by the priests not as an atonement, but as a memorial (Nu. 31. 50, 54).

ment is the doing away with a charge against a person by means of expiation, propitiation, or otherwise, so that the accused may be received into the Divine favour, and be freed from the consequences of wrong-doing. Pacification, propitiation, and such words, are by no means adequate for the purpose of conveying the doctrine of atonement; they savour too much of heathenism and superstition, and lead to the supposition that man pacifies God, instead of teaching that God shelters man; but whatever word is used, the more carefully the Scripture is studied, so much the more will the unity, the beauty, and the grandeur of God's way of mercy commend itself to the soul.

§ 8. The verb *ἐξιλάσκομαι* does not appear in the N. T., but both *ἱλασμός* and *καθαρισμός* are used of the atoning work of Christ (see 1 John 2. 2, 4. 10; and Heb. 1. 3). The word *λύτρον* is also applied by Christ to His own death, which was 'a ransom for many' (*λύτρον ἀντὶ πολλῶν*), Matt. 20. 28; and Mark 10. 45. We have here strongly brought out the truth that the Divine interposition on behalf of sinful man was not a work which cost nothing; it called for no less an offering than the precious life-blood of Christ, who was a 'lamb without blemish and without spot.' If it was an act of self-sacrifice on the Father's part to give His Son freely to bear and suffer what He *did* bear and suffer, it was an act of self-sacrifice on the Son's part to drink the cup which His Father put into His hands.

§ 9. The truth set forth by our Lord in the above-named passages concerning the costliness of atonement is further illustrated by the words of St. Paul in 1 Tim. 2. 5, 6, 'There is one God, and one mediator belonging to God and men, Christ Jesus (Himself) man; Who gave Himself a ransom for all (*ἀντίλυτρον ὑπὲρ πάντων*), to be testified in due time.' The word *μεσίτης* here translated mediator is not to be found in the LXX; it seems to imply not so much what is

ordinarily meant by a mediator as a *medium* and so a *common ground*. Jesus Christ is a Being in whom Godhead and manhood meet, so that God and man are made one in Him, and are represented by Him. And this point is brought out the more clearly by two facts: first, that the inflexion which the A. V. has rendered '*between*' is literally *of* or *belonging to*; and secondly, that the apostle does not say '*the man* Christ Jesus,' but '*man* Christ Jesus,' or, as Alford translates it, '*Christ Jesus, Himself man*'—calling attention to the *nature* rather than to the *Personality*. The Son of God, who is One in nature and attributes with the Father, took not only a human *body* but human *nature*, so that every child of Adam may claim Him as kinsman. It is this Being who gave Himself a ransom for all. But St. Paul, not content with the word *λύτρον*, adopts a composite word to make the passage still more emphatic, *ἀντίλυτρον ὑπὲρ πάντων*, a *substitutionary ransom on behalf of all*. What men could not do, that Christ Jesus did for them, instead of them, and in their behalf, by the will of God. The obedience of Christ, which culminated in His death, was thus devised, wrought, and accepted, by God as a substitution for the righteous obedience of all men. It may not be needful to assert that He *suffered* what all men deserved to *suffer*, but He certainly *did* what all men were originally intended *to do*, viz., His Father's will in all its fulness; and that will, in His case, involved that He should suffer death for the sin of the world, destroying thereby the body of sin, whilst by His resurrection He opened the kingdom of heaven to all believers.

§ 10. The Hebrew prepositions rendered by the word *for* in connection with the doctrine of acceptance and atonement do not mean *instead of*, but *on*, *because of*, or *on account of*. The preposition which marks *substitution* is never used in connection with the word *caphtar*. To make atonement for a sin is literally to cover *over* the sin, the preposition ('al, עַל)

being constantly used with verbs signifying to cover, e.g. in Hab. 2. 14, 'As the waters cover the sea.' Ba'ad, *because of*, is used in some passages, as in Ex. 32. 30. In one passage only does the strict idea of substitution, as distinguished from representation, appear in the Old Testament, namely, in Gen. 22. 13, where we are told that Abraham offered up a ram *instead* of his son. The absence of this peculiar mode of expression from the Levitical law is significant; and it teaches us to be cautious in the use of language relative to the *transfer* of sins and of righteousness effected in the atonement. In connection with this point, the following weighty words from Archbishop Magee's work on the Atonement deserve consideration:—'The expression *to bear the sins of others* is familiarized to denote *the suffering evils inflicted on account of those sins*. I will not contend that this should be called suffering *the punishment* of those sins, because the idea of punishment cannot be abstracted from that of guilt; and in this respect I differ from many respectable authorities, and even from Dr. Blayney, who uses the word punishment in his translation. But it is evident that it is, notwithstanding, a judicial infliction; and it may perhaps be figuratively denominated *punishment*, if thereby be implied a reference to the actual transgressor, and be understood that suffering which was due to the offender himself; and which, if inflicted on him, would then take the name of punishment. In no other sense can the suffering inflicted on one on account of the transgressions of another be called a punishment; and in this light the bearing the punishment of another's sins is to be understood as bearing that which in relation to the sins and to the sinner admits the name of punishment, but with respect to the individual on whom it is actually inflicted, abstractedly considered, can be viewed but in the light of suffering.'

The same writer observes that 'those that hold the

doctrine of a vicarious punishment feel it not necessary to contend that the evil inflicted on the victim should be exactly the same in quality and degree with that denounced against the offender; it depending, they say, upon the will of the legislator what satisfaction he will accept in place of the punishment of the offender.' Once more, he remarks that 'a strict vicarious substitution or literal equivalent is not contended for, no such notion belonging to the doctrine of the atonement.'

To sum up the Scriptural view on this doctrine, we may say that atonement signifies *shelter by means of representation*. Applying this general definition to the case of *sin*, it may be added that shelter for the sinner is secured through his being *represented* by Christ before the Father; and in order that he should be so represented, Christ not only wrought out that perfect righteousness which man has failed to attain, but also endured death, and more than death—the hiding of His Father's countenance, which was the curse due to sin. Thus He who knew no sin was made (or dealt with as) sin for us, that we might be made the righteousness of God in Him.

§ 11. The only time that the word atonement is used in the Authorized Version of the New Testament is in Rom. 5. 11. Here it stands for the Greek *καταλλαγή*, which ought to have been rendered *reconciliation* in accordance with the previous verse. It is to be remarked that *καταλλαγή* is never used of the atonement in the O. T. The verb *κατάλλασσω* is found in the following passages in the second book of Maccabees (1. 5), 'May God *be at one* with you'; (5. 20), 'The great Lord being *reconciled*'; (7. 33), 'He shall *be at one* with his servants'; (8. 29) 'They besought the merciful Lord *to be reconciled* with his servants.' While these four Apocryphal passages speak of God's reconciliation to man, in the New Testament we read only of man's being re-

conciled to God. The minister of reconciliation has to beseech men to be reconciled to God (2 Cor. 5. 20), and in so doing he is expressing in words that which Christ expressed in deeds. For ‘God reconciled us to himself through Christ’ (2 Cor. 5. 18), and the process by which He did it, namely, the death on the cross (Rom. 5. 10), is available for the whole world (2 Cor. 5. 19; Rom. 11. 15). The offer of pardon for sin through the atoning death of Christ on the cross is the agency whereby man’s alienated heart is opened towards his God and Father; and thus the goodness of God leads men to repentance.

When we speak of Christ reconciling His Father to us,¹ we are not to picture up an angry Judge being propitiated by a benevolent Son—this would be an entire misrepresentation of the Christian Faith. Rather we should regard the Son as sent by His Father to die for the sins of the world, in order that He might remove the bar which hindered the free action of Divine love on the heart of man.² As the Father has committed the work of judgment to the Son, so has He committed the work of atonement; and the Son of Man is as much the agent of His Father’s will in the latter case as in the former.

Passing from the subject of atonement to another aspect of God’s grace, namely, forgiveness, we meet with the word *Salach* (σάλλω), a term of great importance, because it is reserved especially to mark the pardon extended to the sinner by God, and is never used to denote that inferior kind and measure of forgiveness which is exercised by one man towards another. The LXX sometimes renders it by ἀφίημι, to forgive, but the usual rendering is ἔλεως εἰμι or ἱλάσκομαι, to propitiate, the word used by the publican when he said, ‘God be merciful to me a sinner’ (Luke 18. 13).

¹ See the second article of the Church of England.

² This is substantially the definition given by Dr. Lushington in his judgment on the Heath case.

Salach is to be found in the following passages:—

- Deut. 29. 20, With respect to the apostate and licentious man, it is said, ‘The Lord will not spare him, but the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.’ Thus, under the old dispensation, there was a class of wilful heinous sin which drove a man from God’s favour, and left him without hope.
- Exod. 34. 9, ‘If now I have found grace in thy sight, O Lord, let my Lord go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.’ This appeal for pardon in behalf of a sinful nation was made by one who claimed to possess a certain position in God’s favour.
- Num. 14. 19, } ‘Pardon, I beseech thee, the iniquity of this people
20, 21, } according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt until now. And the Lord said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the Lord.’ Here Moses claims that the people may be reinstated in God’s favour, appealing both to the attributes of his character and also his past dealings: God, on his part, undertakes to grant the request, but administers a very severe punishment at the same time, namely, that the disobedient people should not enter Canaan. Pardon and chastisement may therefore go together, though the chastisement inflicted upon a pardoned people can be but temporary.
- 2 Ki. 5. 18, ‘The Lord pardon thy servant, (that) when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon . . . the Lord pardon thy servant in this thing.’
- 2 Ki. 24. 3, 4, ‘Surely at the commandment of the Lord came (this punishment) upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; And also for the innocent blood that he shed: which the Lord would not pardon.’

Neh. 9. 17, 'Thou art a God ready to pardon' (lit. a God of pardons).

Psalm 25. 11, 'For thy namesake, O Lord, pardon mine iniquity, for it is great.'

Isaiah 55. 7, 'Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.' True conversion implies the reception of pardon, though it does not become the meritorious cause of pardon.

Jer. 5. 1, 'Seek in the broad places (of Jerusalem) if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it.'

Jer. 5. 7, 'How shall I pardon thee for this?'

Jer. 33. 8, 'I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.'

Jer. 50. 20, 'The iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.'

Lam. 3. 42, 'We have transgressed and rebelled: thou hast not pardoned.'

Lev. 4. 20, 'The priest shall make an atonement for them (i.e. for the congregation when they had sinned through ignorance), and it shall be forgiven them.'—See also verses 26, 31, 35, and Chap. 5. 10, 16, 18.;

1 Ki. 8. 30, 39, 'When thou hearest, forgive.'

Ps. 86. 5, 'Thou, Lord, art good and ready to forgive.'

Ps. 103. 3, 'Who forgiveth all thine iniquities, and healeth all thy diseases.'

Ps. 130. 4, 'There is forgiveness (*ὁ ἱλασμός*, the propitiation) with thee, that thou mayest be feared.'

Jer. 31. 34, 'I will forgive their iniquity, and will remember their sin no more.'

Jer. 36. 3, 'It may be that the house of Judah will hear all the evil that I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin.'

Dan. 9. 9, 'To the Lord our God belong mercies and forgivenesses, though we have rebelled against him.'

Amos 7. 2, 3, 'When the grasshoppers had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: by whom shall Jacob arise? for he is small. The Lord repented for this: It shall not be, saith the Lord.'

§ 12. It appears, on the whole, that the process represented by this word *Salach*, is the Divine reception of an offender into favour, whether through his own repentance, or the intercession of another. Though not generally connected in so many words with atonement, the two are nearly related in God's revelation. In fact, the covering of the sin and the forgiveness of the sinner can only be understood as two aspects of one truth; for both found their fulness in God's provision of mercy through Christ. The apostle brings atonement and pardon closely together when he says, in summing up the symbolic value of the Levitical system, 'Without shedding of blood (the preliminary to atonement) there is no forgiveness (*ἄφεσις*),' Heb. 9. 22.

§ 13. The words *ἀφίημι* and *ἄφεσις* are constantly used in the N. T. to denote the forgiveness of sins, whether by God or by man. One of the chief objects of the mission of Christ was that forgiveness of sins might be proclaimed through His name. See Matt. 26. 28; Mark 1. 4; Luke 1. 77, 24. 47; Acts 2. 38, 5. 31, 13. 38, 26. 18; Ep. 1. 7; Col. 1. 14. His death upon the cross has been the means of obtaining it, and the free bestowal of it by God is regarded not only as an accomplished fact in the history of every believer, but also as a reason why Christians should freely forgive one another. So much so is this the case, that where a man is found to be unforgiving it is taken in Scripture as a proof that he is not forgiven, for the Divine bestowal of forgiveness is always and necessarily accompanied with a moral change and a newness of life through the Spirit, and where that life is, there love must be at work, and all the fruits of

love will begin to show themselves, at first perhaps feebly, but afterwards in rich abundance.

§ 14. **Nasa** (נָסָא), to bear, though found in connexion with the putting away of sin, is by no means confined to this purpose. It is used very frequently of the bearing of the ark, also of an armour-bearer; it implies first the *lifting-up*; secondly, the *carrying*; and thirdly, the *taking away* of a burden. The usual Greek rendering is αἶρω, but λαμβάνω is generally used in the phrase ‘He shall bear his iniquities.’ **Nasa** is often used of the endurance of punishment, or of the incurring of responsibility. Thus in Gen. 4. 13, Cain says, ‘My punishment (or *fault*) is greater than I can bear’; here the LXX less correctly renders ‘My fault is too great to be forgiven.’ (See also the Vulgate and Luther). We also frequently meet with the expression, ‘He shall bear his iniquity,’ i.e. he shall incur the responsibility of his sin (e.g. Lev. 5. 1). It is put in connexion with guilt in Lev. 5. 17, ‘He is guilty and shall bear his iniquity.’ In some passages the stern consequence of a man having to bear his iniquity is plainly set forth; thus in Lev. 19. 8, we read, ‘He shall bear his iniquity, because he hath profaned the hallowed things of the Lord; and that soul shall be cut off from among his people.’

The word **nasa**, however, is also used of the undertaking the responsibilities or sins of others by substitution or representation. The high priest was to bear the name of Israel before God, Ex. 28. 12. The scape-goat was to bear the iniquity of the people, Lev. 16. 22. In Lev. 10. 17, the expression, ‘To bear the iniquity of the congregation,’ is identified with the making atonement for them before the Lord. A different Hebrew word **Chaval** (חָבַל), ‘to bear a burden’ rather than ‘to lift’) is used in Is. 53. 11, ‘He shall bear their iniquities,’ but in the following verse the word **nasa** occurs, ‘He bare the sins of many.’ Here the LXX

has the word ἀναφέρω, 'He lifted up so as to take away.' The expression is very instructive. Christ did not *drive* sins away—He *bare* them.

The transition from the vicarious bearing of sin to the idea of pardon is very natural, but it is remarkable and interesting that this transition should have been effected as early as the days of the patriarchs. Joseph's brethren used the word *nasa* when they say, 'Forgive the trespass of the servants of the God of thy fathers,' Gen. 50. 17. Pharaoh says, 'Forgive I pray thee my sin only this once,' Ex. 10. 17. Moses says to God, 'If thou wilt forgive their sin.' Among God's attributes it is recorded that He forgives iniquity and transgression and sin, Ex. 34. 7; Num. 14. 18. Again Moses intercedes, 'Pardon the iniquity of this people,' Num. 14. 19. Joshua says of God, 'He will not forgive your transgressions nor your sins' (Josh. 24. 19). In these passages, however, the English word *bear* or *put up with* might possibly express the meaning as well as the word *forgive*. *Nasa* is also used in Ps. 25. 18, 32. 1, 5, 85. 2, 99. 8 ('Thou wast a God that forgavest them, though thou tookest vengeance of their inventions'); Is. 2. 9, 33. 24.

In other passages our translators have rendered *nasa* by *spare*, *forget*, or *pardon*. Thus Gen. 18. 24; Ex. 23. 21, 'The angel of the Lord will not pardon (ὕποστειλῃται), 1 Sam. 15. 25; Job 7. 21; Is. 44. 21, 'Thou shalt not be forgotten of me.' See also Jer. 23. 39, and Lam. 3. 17.

§ 15. The ideas suggested by the word *nasa* are fully reproduced in the N. T. Thus in St. Matthew (8. 17), we read that the Lord in healing various people that came to him, fulfilled the words of the Prophet, 'Himself bare our infirmities and carried our sorrows.' The Greek ἀσθενείας ἡμῶν ἔλαβε is not quoted from the LXX, but is a translation of the original words in Is. 53. 4.

Few passages are so likely to arrest the attention of the

reader, when he enters upon the study of St. John's Gospel, as the words of the Baptist, 'Behold the Lamb of God that taketh away the sins of the world.' The word *αἵρω*, the representative of the Hebrew *nasa*, is here used, and implies the double process, the lifting up or taking a burden upon oneself, and consequently the delivering others from it. This sentence seems to be referred to by the same Evangelist in one of his Epistles, when he says, 'He was manifested that he might take away our sins' (1 John 3. 5).

The word *ἀναφέρω* which occurs in the LXX, as we have just seen in Is. 53. 11, is used of the offering of sacrifices in Heb. 7. 27, 13. 15; James 2. 21; 1 Pet. 2. 5. It is also twice used of the bearing of sin, i.e. the taking of the responsibility of the sin of others upon oneself; in Heb. 9. 28, 'Christ was once offered (*προσφέρω*) to bear (*ἀναφέρω*) the sins of many'; and again in 1 Pet. 2. 24, 'Who himself bare our sins in his own body on the tree, that we being dead (*ἀπογενόμενοι*) to sins, might live to righteousness.'

§ 16. Several words are taken to represent the doctrine of the Divine acceptance of man in its various forms. In Prov. 21. 3, we read, 'To do justice and judgment is more acceptable to the Lord than sacrifice.' Here the word *Bachar* (בחר) signifies to choose or select, whether for work or for honour. This is the word used of the 'chosen people,' and answers to the word *ἐκλεκτός*, 'elect,' in the LXX and the New Testament. In some passages the LXX has rendered it *αἰρετίζω*. It has been rendered 'elect' in Is. 42. 1, 45. 4, and 65. 9, 22, in all which passages there is reference to the Messiah and to Israel. In the texts quoted above the sense is plain, viz., that a ceremonial religion—a dealing with shadows, the substance of which was not then revealed—was not to be regarded as in itself so pleasing to God as the doing of justice and judgment.

In Lev. 10. 19, 'Should it have been accepted in the

sight of the Lord,' we might render, 'Should it have been good or pleasing (טוב) in his sight?' See chap. vii. § 11.

Psalms 20. 3, 'The Lord . . . remember all thy offerings and accept thy burnt sacrifice'; here, as we read in the margin, the word for accept (רשן) may signify either make fat or turn to ashes, the latter being the most probable.

In Ecc. 12. 10, "The preacher sought to find out acceptable words,' the word (Chaphets) signifies pleasant or desirable. See chap. v. § 9.

The acceptance by man of another man's word or request is referred to in Ex. 22. 11; and Jer. 37. 20, 42. 2; in the first of these passages the word used signifies to *take* (לקח), in the other two, to *fall* (נפל).

In 1 Sam. 26. 19, David says to Saul, 'If the Lord have stirred thee up against me, let him accept an offering.' Here the word to *smell* (ריח) is used, so that the passage may be compared with others, such as Gen. 8. 21, where God is described as smelling a sweet savour, that is to say, being pleased with the offering, and hence with the offerer.

Nasa (נשא), which has been discussed above, is frequently used to represent acceptance, with the addition of the word 'face' or 'person' (פנים). It occurs in Gen. 19. 21, where the angel says to Lot, 'I have accepted thee concerning this thing'; in Gen. 32. 20, where Jacob says of Esau 'perhaps he will accept of me'; and in Job. 42. 8, 9, when God says of Job 'him will I accept.' The prayers of one who is accepted in the sight of God are here regarded as of special value. See also 1 Sam. 25. 35; Job 13. 8, 10, 32. 21, 34. 19; Ps. 82. 2; Prov. 18. 5; Mal. 1. 8. In some of these passages, however, the acceptance of persons is used in a bad sense, as representing favouritism or partiality, or as it is more commonly called, 'respect of persons.'

A noun formed from the verb **Nasa** is used without the additional word 'face' or 'person' in Gen. 4. 7, 'If thou doest well shalt thou not be accepted?' The whole verse is very interesting, and has been interpreted in different ways. Perhaps the word, which is here used in its substantival form, might be rendered excellency (as in the margin) or superiority, rather than acceptance. Our translators have rendered 'dignity,' in Gen. 49. 3; 'excellency,' in Job 13. 11; and 'highness,' in Job 31. 23.

§ 17. The most important word for acceptance is **ratsah** (רָצָה), to be well pleased (see chap. v. § 10). It is used of God's acceptance of Aaron's ministrations in behalf of Israel, Ex. 28. 38; Deut. 33. 11; and is applied to the Divine regard for the offerer who comes before God in the appointed way. Thus, we read in Lev. 1. 4, 'He shall put his hand upon the head of the burnt offering, and it shall be accepted for him (לָהּ), to make atonement for him.' In the 3rd verse of the same chapter, instead of reading with the A. V. 'of his own voluntary will,' there is little doubt that we should read 'for his acceptance'; and so in other passages.

The following instances of the usage of **ratsah** may also be given:—

Lev. 7. 18, 19. 7, 'If it (the peace offering) be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth it shall bear his iniquity.'

Lev. 22. 21, 'It shall be perfect (i.e. sound and unblemished) to be accepted.'

Lev. 23. 11, 'He shall wave the sheaf before the Lord, to be accepted for you.'

2 Sa. 24. 23, 'And Araunah said unto the king, the Lord thy God accept thee.'

Ps. 19. 14, 'Let the words of my mouth and the meditation of my

heart be acceptable in thy sight, O Lord, my strength and my redeemer.'

Ps. 69. 13, 'As for me, my prayer is unto thee, O Lord, in an acceptable time,' i.e. at a season agreeable to Thee.
Compare Is. 49. 8.

Ps. 119. 108, 'Accept, I beseech thee, the free will offerings of my mouth.'

Prov. 10. 32, 'The lips of the righteous know what is acceptable.'

Ecc. 9. 7, 'God now accepteth thy works.'

Isaiah 56. 7, 'Their burnt-offerings, and their sacrifices, shall be accepted upon mine altar.'

Isaiah 58. 5, 'Wilt thou call this a fast, and an acceptable day to the Lord?'

Isaiah 60. 7, 'They shall come up with acceptance on mine altar.'

Isaiah 61. 2, 'To proclaim the acceptable year of the Lord.' See Luke 4. 19.

Jer. 6. 20, 'Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me.'

Je. 14. 10, 12, 'They have loved to wander, they have not refrained their feet; therefore the Lord doth not accept them . . . when they offer burnt-offering and an oblation, I will not accept them.'

Ez. 20. 40, 41, 'There shall all the house of Israel serve me; there will I accept them, and there will I require your offerings . . . I will accept you with your sweet savour.'

Ez. 43. 27, 'Upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God.'

Hos. 8. 13, 'They sacrifice flesh for the sacrifices of mine offerings, and eat it, but the Lord accepteth them not.'

Am. 5. 22, 'Though ye offer me burnt-offerings and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts.'

Mal. 1. 10, 'I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand.'

Mal. 1. 13, 'Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord.'

The LXX frequently adopts *εὐδοκέω*, to be well pleased,

for *ratsah*, especially in the Psalms. We also find *προσδέχομαι* and *δέχομαι*, to accept, in several passages. The adjectival form is usually *δεκτός*, and the substantive is *εὐδοκία* and *θέλημα*.

It is evident that by the Divine acceptance is to be understood the pleasure with which God welcomes into personal contact with Himself those who approach Him in His own appointed way, and in a spirit cognate to His own. 'An evil-doer, as such, is not acceptable to God. He must be sheltered by atonement, and must thus have the germ at least of a Divine life working in Him if He would be regarded by God with pleasure.

§ 18. In the solemn utterance from on high, 'Thou art my beloved Son, in whom I am well pleased,' which is repeated in six passages in the N. T. in slightly different forms, there may be an implied reference to Is. 42. 1 ('Mine elect, in whom my soul delighteth'), where the word *ratsah* is found. If so, we might gather that the purport of the announcement was that Christ Jesus was accepted by God as the minister of the true sanctuary and as the offering for the sins of the world. It is more probable, however, that the Greek word here used answers rather to the Hebrew *chaphets*, and signifies that Christ is one in Whom God takes pleasure.

The verb *προσδέχομαι* in the N. T. generally means either to expect or to receive. It is used in the passage, 'This man receiveth sinners and eateth with them,' Luke 15. 2. In Phil. 4. 18, Christian service is spoken of as 'an acceptable sacrifice' (*θυσία δεκτή*). That which is acceptable in God's sight is spoken of as *εὐδοκία* in Matt. 11. 26, and Luke 10. 21, 'So it seemed good in thy sight'; compare also Eph. 1. 9, 'According to his good pleasure, which he hath purposed in himself,' and Phil. 2. 13, 'It is God that worketh in you both to will and to do according to his good pleasure.'

In Eph. 1. 5, the two Greek renderings of *ratson* are combined in one phrase¹—‘according to the *good pleasure* of his will.’ With regard to Luke 2. 14, if we accept the reading, ‘good will towards men,’ we must understand that the incarnation was an exhibition of God’s willingness to accept men through His Son ; if we read ‘towards men of good will,’ we ought probably to understand that the peace on earth is a blessing for those who come to Christ according to the good pleasure of God.

With regard to the word *θέλημα*, we have in the first place a quotation in Heb. 10. 7, from the Psalms, which rules the meaning of the word in other passages, ‘Lo, I come to do thy will, O God.’ Here *θέλημα* answers to *ratson*, that which is acceptable in thy sight. ‘By the which will,’ continues the writer, ‘we are sanctified.’ Forasmuch as sacrifices of bulls and goats did not prove acceptable to God, the Divine Son came to do what would be acceptable. He substituted the offering of Himself for the types, and this offering being accepted by God, believers in Him were sanctified thereby. In the 36th verse of the same chapter the responsibility of doing the will of God is transferred from the Master to the disciples ; and so in chap. 13. 21, where we learn that what we do is wrought in us by God, and is acceptable to Him through Jesus Christ. Compare Rom. 12. 1.

On reviewing the passages of the New Testament in which the idea of acceptance is presented, they will be seen to confirm the view taken of the Hebrew word, as signifying the favourable and pleasurable reception given to one person by another. God’s acceptance of the man who believes in His Son is not to be regarded as a mere fictitious theory ; it is a solid fact, a spiritual reality, though not fully grasped by us whilst we are clothed in corruptible flesh.

¹ Compare the combination ‘*wight of glory*’ as representing the two meanings of *cavod*.

Just as men here below have pleasure in one another under certain circumstances, so the unseen Author of Existence takes pleasure in those who fear Him, draws near to them when they draw near to Him, and in the Person of Christ 'receiveth sinners and eateth with them.' It is indeed a mystery; but it is gloriously true, and will be more fully realised hereafter, when the tabernacle of God shall be with men.

CHAPTER XIII.

CLEANSING, WASHING, SPRINKLING, AND BAPTISM.

§ 1. God's essential purity.—§ 2. Man impure through sin.—§ 3. **Thahér**, to cleanse; how translated in the LXX.—§ 4. Modes of expressing external purification.—§ 5. The case of the leper.—§ 6. Other cases of cleansing.—§ 7. Moral application of the word **Thahér**.—§ 8. Cleansing, according to the N. T.—§ 9. Words for *Washing* in the O. T.—§ 10. **Cavas**, to wash garments, and of **Rachats**, to wash the body.—§ 11. Moral application of these words.—§ 12. Washing, according to the N. T.—§ 13. **Barar**, to make clean.—§ 14. Words used in the O. T. to signify internal purity.—§ 15. Hebrew words for *Sprinkling*.—§ 16. *Baptism*; differences as to its nature and meaning.—§ 17. Usage of the word in the LXX.—§ 18. Usage in the N. T.—§ 19. Conclusions as to the nature and administration of the rite.

§ 1. ONE of the essential attributes of God is his *purity*. This truth is constantly set forth in Scripture, both in plain declarations, and also in symbolical representations. In the remarkable vision recorded in Ex. 24. 10, we read, ‘They saw the God of Israel; and there was under his feet as it were a (paved) work of a sapphire-stone, and as it were the body¹ of heaven in his clearness.’ With this description we may compare the vision of the Divine glory which St. John had, ‘Before the throne there was a sea of glass like unto crystal’ (Rev. 4. 6); and again, ‘I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over the number of his name, standing on the sea of glass, having the harps of God’ (Rev. 15. 2). What is compared in the

¹ Literally the *bone* of heaven, i.e. the very heaven itself. The Hebrews often used the word ‘bone’ as we use ‘marrow’ for the *essence* of a thing. Our word *bone* is literally *beon* or essence.

one place to the brilliancy of the firmament,¹ is described in the other as an ocean of blazing crystal. That spotless purity which is the basis of the Divine action, and the atmosphere in which God exists, cannot indeed be adequately pictured forth by either of these figures. Even the heavens, though they declare His glory, are not pure in His sight. The ethereal splendour of the noonday is turned to darkness when considered in comparison with Him who is ‘the Father of lights.’ Saul of Tarsus knew well the dazzling brightness of an Eastern sun at mid-day, but when the Divine glory of the Sun of Righteousness shone round about him he found it to be ‘above the brightness of the sun’ (Acts 26. 13).

§ 2. Purity is natural and essential to God, but not—now, at least—to man. Those robes of whiteness, the symbols of spiritual purity, which all who dwell in God’s presence must wear, are not to be found on earth. Visions of heavenly beings clad in such robes have been at times vouchsafed, and the Saviour of the world once during His earthly course assumed them for a brief moment that the chosen few might realise the blessedness which He was purchasing for them by His decease; but the glory thus assumed for a temporary purpose soon faded away. The garments of human nature are represented as ‘filthy’ (Zech. 3. 3–5), and even the ‘righteousnesses’ of man are compared to ‘filthy rags’ (Is. 64. 6). Strong as this description is, not only does the inspired account of the heart and conversation of man fully justify it, but also it is amply confirmed by the sorrowful experience of every one who has looked into the secret springs of his own nature. There is a fearful gulf between the purity of the Divine Being and that defilement which is the inheritance of every child of Adam. How is this gulf to be spanned? Who is there that can bring a clean thing

¹ LXX ὥσπερ εἶδος στερεώματος τοῦ οὐρανοῦ τῇ καθαρότητι.

out of an unclean? Only One can do this. ‘Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God’ (Jer. 2. 22). ‘If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch’ (Job 9. 30, 31). God has reserved to Himself the right and power of opening a fountain for sin and for uncleanness, so that He who glorieth must glory only in the Lord.

§ 3. The process whereby moral impurity was to be done away was typified or shadowed forth by the purifications of the Levitical ritual; and the word which is in general use in the Old Testament to express the process is *thahér* (טהר), which signifies, in the Piel or intensive form, to make clear, bright, or shining, and hence to make or pronounce clean. It is used of clearness in the passage quoted at the beginning of the chapter. With the exception of a few passages, the word has been rendered by *καθαρίζω* in the LXX. The exceptions are as follows:—In 2 Chron. 29. 16, 18, and 30. 17, 18, we find *ἀγνίζω*; in these passages reference is made to the cleansing or purification of the temple and the worshippers at the Feast of the Passover; *ἀφαγνίζω* occurs in Num. 8. 6, 21, where the cleansing of the Levites is spoken of; *βρέχω*, in Ez. 22. 24, where the prophet speaks of the land not being cleansed with rain; *ἀγνεία*, in 2 Chron. 30. 19; *ἀγνισμός*, in Num. 8. 7; *δίκαιος*, in Prov. 30. 12; and *δοκιμός*, in 2 Chron. 9. 17.

§ 4. External purification was taken at a very early time as a symbol of internal cleansing. Thus Jacob says to his household, ‘Put away the strange gods that are among you and be clean, and change your garments, and let us arise and go up to Bethel’ (Gen. 35. 2). The cleansing and the change of dress were evidently intended to set forth the resolution to put away those false gods by which their lives had been contaminated. Nor were the people of God

peculiar in this symbolical rite. It has been found in all ages and in almost all countries, especially where there is a hot climate. The word which is adopted for the purifications appointed by God is also used to express idolatrous purgations in Is. 66. 17. The purification in the gardens there spoken of was simply abused and misdirected symbolism.

Among the elements used for ceremonial cleansing in the Levitical system, three are especially to be noticed, namely, *fire, water, and blood*. Precious metals taken from idolatrous nations were to be passed through the fire; this process, together with an application of water, was considered to have purged them of their defilement. Clothing, and all things that could not abide the fire, were to be made to go through the water; and the persons of those who had come in contact with the heathen were to be reckoned unclean until this process was accomplished (Num. 31. 23, 24). Cleansing by blood was needed in various cases of ceremonial defilement, hence the writer of the Epistle to the Hebrews tells us that ‘almost all things are by the Law purged with blood’ (Heb. 9. 22).

§ 5. No instance of ceremonial cleansing is more fully detailed or more interesting than that of the leper. Here we have to distinguish between three processes, each of which was called by the same name. There was first the actual cure of the disease; secondly, the authoritative pronouncement by the priest; and, thirdly, the external washings, offerings, and other rites which signed and sealed the same, and gave the healed man admittance into the congregation.

With regard to the cleansing away of the disease, we have no exact account in Scripture. Leprosy appears to have come and gone, no one knew how. It was regarded as incurable by human means, and was considered to be a special

visitation from God. Hence it was often designated as *the plague* or *stroke*.¹ The cure of Naaman is thus described, ‘His flesh came again like unto the flesh of a little child, and he was *clean*’ (2 Kin. 5. 14). It was with reference to this actual cure that the leper said to our Saviour, ‘Lord, if thou wilt, thou canst make me *clean*’—a remarkable utterance, showing the man’s conviction that Jesus had Divine power at His command, a conviction borne out by the sequel. What the waters of Jordan were appointed to do in the one case, to indicate that salvation was of the Jews, the word and touch of Jesus of Nazareth did in the other, to show that saving power was vested in Him.

Secondly came the inspection by the priest. ‘Go, show thyself to the priest.’ If he was satisfied, by the presence of certain symptoms clearly described in the Law, that the man before him was cured, or ‘*clean*’ (in the first sense of the term), then he ‘pronounced him *clean*,’ literally, ‘cleansed him.’ The official and authoritative declaration of the fact is thus identified in language with the fact itself.²

¹ In the opinion of some scholars leprosy is referred to in Is. 53. 4, where we read, ‘yet we did esteem him stricken, smitten of God, and afflicted.’ Jerome’s translation is ‘et nos putavimus eum *quasi leprosum* et percussum a Deo et humiliatum,’ ‘we regarded him as if he were leprous, smitten of God, and humbled.’

² This identification in language is well worth observing in connection with the form of Absolution in the Service for the Visitation of the Sick in the Church of England. In the General Absolution we read that God ‘hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins.’ In the Visitation Service, after the Priest or Presbyter has ‘moved the sick person to make a special confession of his sins, if he feel his conscience troubled with any weighty matter,’ he ‘shall absolve him (if he humbly and heartily desire it) after this sort: “Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.”’ Here the words ‘I absolve’ seem to be used in a declarative sense, and answer to ‘I declare thee absolved.’ Repentance and faith are necessary conditions of the declaration being valid; but these conditions of God’s pardon cannot be infallibly detected by the Presbyter: his declaration therefore does not carry the force of a sacerdotal act.

In order, however, that the man thus doubly ‘cleansed’ might be received into the congregation and restored to those privileges from which he had been debarred, it was needful that he should offer certain gifts and perform sundry remarkable rites, including the being sprinkled with blood and washed with water (see Lev. chaps. 13. and 14.). When all these things were accomplished, he was received into full communion with his fellow Israelites, and took part in all the religious services from which he had been debarred.¹

§ 6. A few other leading instances of the use of the ceremonial word *thahér* for purification may be noticed. It is used to distinguish the clean from the unclean beasts, Gen. 7. 2, 8, 8. 20, Lev. 20. 25; to express the cleansing of the priests and Levites, Ezra 6. 20, Ez. 39. 12, 14, 16; the cleansing of the people, the gates, and the walls of Jerusalem, Neh. 12. 30, 13. 9, 22, 30; the pure gold used in the construction of the tabernacle vessels, &c., Ex. 25.; the pure perfume, Ex. 30. 35; the clean place where the ashes of the offerings were cast, Lev. 4. 12, 6. 11; and clean persons, who were to perform certain rites, Lev. 7. 19, 10. 10, 11. 32, &c.

§ 7. When we turn to the Psalms and the Prophets, we find *thahér* used several times in a moral and spiritual sense. The following are the most important passages:—

- Ps. 12. 6, ‘The words of the Lord are pure (or clean) words, as silver tried in an earthen furnace, purified seven times.’
- Ps. 19. 9, ‘The fear of the Lord is clean, enduring for ever.’
- Ps. 51. 2, ‘Wash me thoroughly from mine iniquity, and cleanse me from my sin.’
- verse 7, ‘Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow.’
- verse 10, ‘Create in me a clean heart, O God, and renew a right spirit within me.’

¹ It is to be observed that no ceremonial uncleanness debarred a man from the Passover.

Prov. 15. 26, 'The words of the pure are pleasant words.'

Prov. 22. 11, 'He that loveth pureness (or cleanness) of heart.'

Jer. 13. 27, 'O Jerusalem, wilt thou not be made clean?'

Jer. 33. 8, 'I will cleanse them from all their iniquity, and I will pardon all their iniquities.'

Ez. 36. 25, 33, 'Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you;' 'in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities.'

Ez. 37. 23, 'I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them.'

Mal. 1. 11, 'In every place incense shall be offered unto my name, and a pure offering.'

Mal. 3. 3, 'He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.'

By meditating on such passages as these, and viewing them in connexion with the Levitical rites above referred to, the pious Israelite would be led to hope that God would provide some agency for the putting an end to that evil through which man was separated from Him, and that those who were stained by the pollution of sin would have put within their reach a means of being purged from it. Such a means was afforded to them in the subsequent dispensation.

§ 8. Tracing the Greek word *καθαρίζω*, which we have already found to represent the Hebrew *thahér*, through the New Testament, we find that the Levitical purifications marked by this word were fulfilled in Christ. He made a *καθαρισμός*, or purgation, whereby our sins are done away (Heb. 1. 3). His blood cleanseth¹ us from all sin (1 John

¹ These words often suffer by being read and referred to without their context. They are the dependent clause in a passage of great importance. The sentence as a whole may be understood thus: 'God is light; if we profess to have fellowship with Him, and walk in darkness, our profession is hollow; if we walk in the light, our profession is real, and the blood of Christ is indeed cleansing us from all sin,

1. 7). Consequently, 'If we confess our sins, God is faithful and righteous to forgive us our sins, and to cleanse us from all iniquity' (1 John 1. 9). The blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purges the conscience from dead works, so that the purged person is in a position to serve (*λατρεύειν*) the living God (Heb. 9. 14). Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word (Eph. 5. 26). He gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works (Tit. 2. 14).

In connection with these announcements we have the corresponding exhortations, 'Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God' (2 Cor. 7. 1); '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' (Heb. 10. 22).

The offering of Christ, then, is the appointed means of cleansing for all who feel their moral pollution. Out of his riven side there flowed the two elements which were specially devoted to ceremonial cleansing under the older dispensation—blood and water. The defilement of sin in its varied aspects was to find its cure in that one great work. Nor were its benefits confined to Jews. The distinction between clean and unclean beasts was done away with. What God had cleansed was not to be regarded any longer as common or unclean. The middle wall of partition between Jew and Gentile was broken down. God made no

and is doing the work in us which it was intended to do.' This Epistle abounds with tests of a man's profession, and is a strong call to him to walk worthy of it, and it exactly falls in with the principle of St. Paul, you are (by profession) children of the light, walk then as such, and let Christ's blood cleanse your consciences to serve the living God.

difference; He was the God of both; and He purified the heart of both by faith in the one Saviour (Acts 15. 9).

It is of importance to notice that the cleansing thus effected through Christ embraces *all* the aspects of the ceremonial cleansing of the O. T.: there is the actual moral change in the individual, the clean heart, the renewed spirit, the godly life; there is the changed social position, membership in the body of Christ becoming a reality; and there is the being pronounced and regarded as clean in the sight of God through the mediatorial agency of the High Priest.

§ 9. The Hebrew words for washing deserve attention from the fact that they too are used ceremonially and morally as well as literally.

Duach (דּוּחַ), to 'cast off,' and hence to purge from impurity, is used only four times in the Old Testament. Twice it is rendered 'wash,' viz. in 2 Chron. 4. 6, and Ez. 40. 38; in each of these places reference is made to the putting off the pollution contracted by the priests and Levites while preparing the animals for offering. The first of these passages may be thus understood:—'He made also ten lavers, and put five on the right hand, and five on the left, to wash in them; the defilement contracted by the operations connected with the burnt offering they cleansed off in them; and the sea was for the priests to wash in.' The Levites washed in the lavers, and the priests in the larger vessel called the sea.

Duach is used in a spiritual sense in Is. 4. 4, 'When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning.'

The other passage where the word occurs is Jer. 51. 34. Here the Lord, identifying Himself with His people, says, 'Nebuchadnezzar hath devoured me, . . . he hath cast me

out,' i.e. hath treated me as if I were the 'off-scouring' of the earth.

Shathaph (שָׁתַף), to flood, overflow, or pour copiously, is used in 1 Kin. 22. 38, of the cleansing of Ahab's chariot; ¹ in Job 14. 19, of the destruction of the surface of the land by floods of water; and in Ez. 16. 9, of the 'thorough washing' which represented the care with which God dealt with His people Israel at their first beginning.

§ 10. We now come to the two words which were in most ordinary use among the Jews, namely, **cavas** (כַּבַּס), for which the LXX has πλύνω or ἀποπλύνω, which was applied to the washing of garments; and **rachats** (רָחַץ), generally rendered νίπτω or λούω, but in seven passages πλύνω, which represented the bathing or washing of the body.

Cavas is the term applied to the 'fuller,' and is supposed to refer in the first place to the treading whereby clothes were cleaned. This cleansing of garments was an important ceremonial action. We have already seen its meaning under a slightly different form in Gen. 35. 2, where Jacob told his household to put away their false gods, and *to change their garments*; evidently the latter action was taken as the external symbol of the former. This symbolical relationship between the outer clothing and the inner life, which began so early in the history of the human race, and which often gives rise to controversy among ourselves, receives its last illustration in the description of the redeemed in glory, who are said to be 'clothed with white raiment,' which had been made white in the blood of the Lamb. Of the 'divers washings' of the Levitical dispensation, some

* Different Hebrew words are used for the washing of Ahab's chariot, and for the cleansing of his armour. Were the two washed at the same place? The chariot was washed in the pool of Samaria; but probably his armour was taken to be cleaned at his palace at Jezreel, and doubtless the dogs licked the blood that was rinsed from it at or near the pool of Jezreel, according to the prophecy of Elijah, which otherwise would not have been literally fulfilled.

had to do with the *garments*, and are described under the word *cavas*; while others had to do with the *flesh*, and are represented by *rachats*. The following come under the first head. The ceremonial cleansing of the garments before the people were allowed to approach Mount Sinai (Ex. 19. 10, 14); the cleansing of the garment sprinkled with the blood of the offering (Lev. 6. 27); the cleansing of men's clothing after leprosy or after contact with that which was pronounced unclean; the cleansing of the Levites' clothing for their service (Num. 8. 7), where it was connected with the sprinkling of 'holy water' over their flesh.

Under the second head (*rachats*, the washing of the flesh), come the washing or bathing of the body, the hands, and the feet generally; the washing of the sacrifices (Ex. 29. 17); of the priests before their consecration, and also before their daily ministration (Ex. 29. 4, and 30. 19, 21); and the washing of the elders' hands over the beheaded heifer (Deut. 21. 6). This word is also used figuratively in Job 29. 6; and Ps. 58. 10. In the triumphant expression, 'Moab is my washpot' (Ps. 60. 8, and 108. 9), the image is taken from the laver for the cleansing of the body, not from the trough for the washing of garments.

§ 11. Each of these expressions is applied to spiritual washing. The word *cavas*, which implies the cleansing of garments, is found in the four following passages:—Ps. 51. 2, 'Wash me thoroughly from my sin'; Ps. 51. 7, 'Wash me and I shall be whiter than snow'; Jer. 2. 22, 'Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God'; Jer. 4. 14, 'O Jerusalem, wash thine heart from wickedness, that thou mayest be saved.'

The word *rachats*, which signifies the washing of the body, is used in a spiritual sense in Ps. 26. 6, 'I will wash my hands in innocency'; Ps. 73. 13, 'I have washed my hands

in innocency'; Prov. 30. 12, 'There is a generation that are pure in their own eyes, and yet is not washed from their filthiness'; Is. 1. 16, 'Wash you, make you clean'; Is. 4. 4, 'When the Lord shall have washed away the filth of the daughter of Zion.'

The word *wash*, as applied to the body, is never used except with reference to *water*, and it appears to symbolise the purgation of the inclinations, the character and the external life, from moral pollution. The passages above cited are a forcible comment on the exhortation in the Epistle to the 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,' Heb. 10. 22.

§ 12. In the New Testament *νίπτω* is used of washing the face (Matt. 6. 17); the hands (Matt. 15. 2); the eyes (John 9. 7, 11, 15); and the feet (John 13. 5, 6, 8, 10, 12, 14; 1 Tim. 5. 10). The word *λούω* is used of the literal bathing of the body in Acts 9. 37, 16. 33; and 2 Pet. 2. 22. In John 13. 10, we read 'He that is bathed (*λελουμένος*) needeth not save to wash (*νίψασθαι*) his feet, but is clean every whit' (*καθαρὸς ὅλος*). It is evident that our Lord here referred, in the first instance, to the well-known fact that after a complete bath a man needed only to cleanse away the impurity which he contracted in walking from it if he wished to be accounted entirely clean; the significance of the act to the disciples seems to have been that whereas they were in a measure clean *through the word* which He had spoken unto them, there was yet need that He should humble himself still lower in their behalf, in order to cleanse them in the sight of God. The act of washing their feet symbolised the humiliation of Him who took the form of a servant, and it set forth the necessity of yielding to His cleansing work as

the only means of having part with Him in His future kingdom.

Washing with water is connected with *the word* in Eph. 5. 26. Here we read that Christ gave Himself (i.e. died) for His Church, that He might sanctify and cleanse it with the laver of the water in the word (τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι). The laver (λουῦτρον) is used as a symbol of regeneration in Tit. 3. 5, moral cleansing is referred to in Heb. 10. 22, and in the Received Text of Rev. 1. 5, 'Who washed us from our sins in his own blood.' Others here read λύσαντι (liberated) for λούσαντι (washed).

With these passages we may connect Acts 22. 16, 'Arise and be baptised and wash away (ἀπόλουνσαι) thy sins': and 1 Cor. 6. 11, 'Such were some of you, but ye are washed' (ἀπελούσασθε).

The word πλύνω, which is applied to the washing of garments, is used symbolically in Rev. 7. 14; also in the oldest MSS., together with the Vulgate and the versions made from it, in Rev. 22. 14, 'Blessed are they that wash their robes that they may have a right to the tree of life.'

§ 13. Barar (ברר), literally to separate, and hence to manifest or make clean, is sometimes used in the sense of cleansing. In David's hymn (2 Sam. 22. 21, 25, 27; Ps. 18. 20, 24, 26), it is used in respect of the cleanness of his hands, i.e. his freedom from evil deeds. Job says 'If I make my hands never so clean, yet shalt thou plunge me in the ditch' (9. 30); here the word is made the more emphatic by being used with Zacac (on which see below); in Ps. 73. 1, we read, 'Truly God is good to Israel, even to such as are of a clean heart'; the word is used in the expression 'Fair as the moon and clear as the sun,' in Cant. 6. 10; also in Is. 52. 11, 'Be ye clean, that bear the vessels of the Lord.' These passages all refer to moral purity, not to ceremonial cleanness, in which sense the word is never used. It evi-

dently applies to the thoughts of the heart as well as to the outward actions, and it is sometimes used of that moral cleansing or purgation which consists of separating the evil from the good, the dross from the ore; see Ps. 24. 4; Is. 1. 25; Ez. 20. 38; Dan. 11. 35, 12. 10. The word is used of 'a pure language' in Zeph. 3. 9, where perhaps clearness or plainness is what is referred to.

§ 14. There are three roots closely connected together, which all represent purity, cleanness, or freedom from pollution, namely (1), **Zakak** (זקק), which is used in Ps. 12. 6, and Mal. 3. 3; (2), **Zacac** (זכך), which is found in Job 8. 6, 11. 4, 16. 17 ('My prayer is pure'); 15. 15 ('The heavens are not clean in his sight'); 33. 9; Prov. 16. 2, 20. 11, 21. 8; Lam. 4. 7 ('Purer than snow'); also Ex. 27. 20, 30. 34; Lev. 24. 4, 7; (3), **Zacah** (זכה), which we find in Job 15. 14, 'What is man that he should be clean'; 25. 4, 'How can he be clean that is born of a woman'; Prov. 20. 9, 'Who can say I have made my heart clean, I am pure from my sin'; Ps. 51. 4, 'That thou mightest be clean when thou judgest'; 73. 13, 'I have cleansed my heart in vain'; 119. 9, 'Wherewithal shall a young man cleanse his way?' Is. 1. 16, 'Wash you, make you clean.'

These passages refer to moral purity and transparency of heart. They point to a character free from taint or sully as the object which man aims at, but which he fails to obtain by his own devices; and even at the best, that which seems perfectly pure in his sight is proved vile when seen in the light of God.

§ 15. Two Hebrew words are rendered to sprinkle in the O. T. **Zarak** (זרק) occurs thirty-five times, and is always so rendered, except in Is. 28. 25, where it is translated scatter, and 2 Chron. 34. 4, where we find strow. It is curious that the LXX almost always renders it *προσχέω*, to

pour,¹ giving the idea of shedding or scattering, rather than of sprinkling. The act of sprinkling set forth by this word was usually performed by means of a vessel, the name of which was derived from it, and which the LXX renders *φιάλη*, a phial or vial. It is probable that the process is best described by the word affusion, or perhaps scattering. It is first applied to the scattering of the ashes of the furnace in Ex. 9. 8; then to the pouring of the blood of the offering on the altar and on the people in Ex. 24. 6, 8; see also Ex. 29. 16, 20; Lev. 1. 5, 11, 3. 2, 8, 13, 7. 2, 14, 8. 19, 24, 9. 12, 18, 17. 6; Num. 18. 17; 2 Kin. 16. 13, 15; 2 Chron. 29. 22, 30. 16, 35. 11. In Num. 19. 13, 20, it is applied to the sprinkling of the water of separation; and in Job 2. 12, to the sprinkling of dust on the head; in Is. 28. 25, to the scattering cummin; and in Hos. 7. 9, to the grey hairs which are *here and there* (marg. *sprinkled*) on the head.

The word is once used in a spiritual sense, namely, in Ez. 36. 25, ‘Then will I sprinkle clean water upon you, and ye shall be clean.’

Nazah (נזה) occurs twenty-four times, and is always rendered to sprinkle. It is not necessarily used in a ceremonial sense. The LXX renders it by *ράινω*, *ραντίζω*, and their compounds. It is applied to the priest’s sprinkling of blood with the finger before the vail, or on the side of the altar, or on the mercy-seat, on the occasion of the sin-offering in Lev. 4. 6, 17, 5. 9, 16. 14, 15, 19. It is also applied to the sprinkling of the blood of the bird on the leper with hyssop, Lev. 14. 7, 51; to the sprinkling the water of purifying and separation, Num. 8. 7, 19. 21; and to the sprinkling of oil with the finger, Lev. 8. 11, 30, 14. 16, 27. The word is used with a spiritual significance in Is. 52. 15, ‘So shall he sprinkle many nations.’

¹ This verb is not to be found in the N. T., but the noun derived from it (*πρόσχυσις*) is used in Heb. 11. 28, of the *shedding* or *sprinkling* of the blood of the paschal lamb on the door posts.

The sprinklings (ῥαντισμοί) specially referred to in the Epistle to the Hebrews are of two kinds, that which was performed with the ashes of a red heifer on persons who had contracted certain defilement (Heb. 9. 13); and that which was performed with blood on the people and the Book in making the old covenant; also on the tabernacle and various vessels connected with the sacred service (Heb. 9. 19, 21). The *substance* of which these are the *shadows* is wrought by the sprinkling with the blood of Jesus, which speaketh better things than that of Abel.¹

St. Peter connects this ‘sprinkling of the blood of Jesus Christ’ with obedience, and both of these with ‘sanctification of spirit’ (1 Pet. 1. 2). This sprinkling has its effect both in the sight of God, where it signifies reconciliation, and on the conscience of man, which it purges from dead works to serve the living God (Heb. 9. 14). Accordingly, the Christian is invited to approach God with a true heart which shall have been sprinkled from an evil conscience (Heb. 10. 22).

§ 16. Many are the controversies that have gathered around the rite of Baptism. Questions have been raised as to the mode of administration, as to the right age and condition of those to whom it is to be administered, as to the persons who may perform the ordinance, as to the privileges and responsibilities involved in it, as to the exact bearing of the symbol, and as to the nature of the *nexus* which exists between the sign and the thing signified. Many of these topics do not call for discussion in the present work; but there is one question which may rightly find a place here.

When our Lord, immediately before His ascension, gave orders to His followers to baptize, did the very word which

¹ The blood of Abel cried out to God for vengeance, whilst the blood of Christ cries for grace and mercy, pardon and justification.

He used prescribe the exact mode in which the ordinance was to be administered? or had it already arrived at that secondary or technical sense in which undoubtedly it has been largely used in after times?

Classical authors have been diligently searched by contending parties with the hope of finding some solution of the question. But the more they have been scrutinized, the more clearly has it appeared that the word βαπτίζω has been used with very great latitude, and that it can neither be confined to its primary use of staining or dyeing, nor be restricted to the case of religious or ceremonial acts of cleansing.

The conclusion arrived at by a writer¹ who was himself a ‘Baptist,’ that is, one who holds to the practice of immersion, is as follows:—

‘The English translators did not translate the word “baptize,” and they acted wisely; for there is no one word in the English language which is an exact counterpart of the Greek word, *as the New Testament uses it*, containing the precise ideas of the Evangelist, neither less nor more. The difficulty, or rather the excellency, of the word is that it contains two ideas, inclusive of the whole doctrine of baptism. “Baptize” is a dyer’s word, and signifies *to dip so as to colour*. Such as render the word dip give one true idea; but the word stood for two, and one is wanting in this rendering. This defect is in the German Testament, Matt. 3. 1: “In those days came John *der Täufer*”—John the Dipper; and the Dutch, “In those days came John *der Dooper*”—John the Dipper. This is the truth, but it is not the whole truth. The Anglo-Saxon Testament adds another idea by naming John *le fulluhtere*—the fuller; and the Icelandic language translates Baptism, *skirn*, washing. These convey two ideas, *cleansing*

¹ Mr. R. Robinson, of Cambridge, quoted by Elihu (a Baptist) in his vindication of the Bible Society.

by *washing*, but neither do these accurately express the two ideas of the Greek baptize.¹

As the question under discussion concerns a rite the performance of which has been held essential in all ages of Christianity, it certainly might have been supposed that this is one of the cases in which an examination of the early versions would decide the matter, but the search has led to no definite result. The old Latin version, indeed, rendered βαπτίζω by *tingo*, to moisten, bathe, dye, or stain; but Jerome adopted *baptizo*, a Latinised form of the Greek original, feeling no doubt that no Latin word could rightly convey its meaning; and from the Latin of Jerome the same word spread through the influence of the church to which he belonged into the Italian, Spanish, Portuguese, French and English languages. The Syriac version has a very good word for dipping, but never uses it for baptism, preferring a word which originally signifies to stand, and which was adopted either from the position which the catechumen took when the water was poured over him, or from the ‘standing’ which he henceforth occupied within the pale of the church. In the Slavonic, modern Russ, and kindred languages, a term is used which answers to our English word *christen*, representing the object of the rite rather than its mode. In Arabic and Persian, as also in Icelandic, we find words which signify washing or cleansing; and in Anglo-Saxon, as we have seen above, the word is almost the same. Wickliffe used *wash* and *baptize* indifferently; thus in Matt. 3. we read ‘I *waishe* yhou in watir into pennance, but he that schal come after me is strengier than i, whos schoon y am not worthi to bere, he schal *baptise* you in the hooly Goost and

¹ An anonymous writer, quoted in the pamphlet from which this passage is abstracted, says, ‘to *scrape* is the action employed when Paganini plays; but surely he would be offended if we were to use that homely word respecting his performance. In like manner, I think it would be bad grammar, and bad taste, to say *dip* instead of *baptize*.’

fire.' The German and kindred languages have been cited in favour of the rendering *dip*, but it has been shown by Dr. Henderson that there is a slight distinction between the words for *dip* and *baptize* in these languages; thus the German word for *dip* is generally *tauchen*, but the word for *baptize* *taufen*. Moreover, in these languages the preposition following the verb is usually not *in*, which would be expected if the verb answered to our English *dip*, but *with*, showing that the verb is used in a ceremonial rather than an etymological sense, for the administration of a cleansing rite.

Thus it may be seen that the versions of the Scriptures will not help us to any definite conclusion as to the point before us, and we are thrown back once more upon the Bible itself.

§ 17. Although the English word *baptize* does not occur in the Old Testament, yet on examining the LXX we find the Greek βαπτίζω used twice in the canonical scriptures, and twice in the Apocrypha. In Judith 12. 7, we read, 'She washed or bathed herself (ἐβαπτίζετο) at the fountain of water'; and in Sirach 34. 25, we are told of one who was βαπτιζόμενος ἀπὸ νεκροῦ, i.e. washed or bathed, in order to be cleansed from the ceremonial pollution which arises from contact with a dead body. In Is. 21. 4, the prophet says 'Fearfulness hath affrighted me,' which the LXX renders ἡ ἀνομία μὲ βαπτίξει. Here the word stands for the Hebrew Ba'ath (בעת), and seems to be used figuratively of one who was flooded, overwhelmed with evil.

The most important passage, however, in which the word occurs is in the history of Naaman the Syrian, in 2 Kin. 5. 14. Elisha had told the Syrian that if he would 'wash' seven times in the Jordan he should be cleansed from the leprosy. Accordingly, he went and 'dipped' (ἐβαπτίσατο) seven times in the river. The Hebrew verb in this passage is

thaval (טבַּל), to dip. It is the word used of Joseph's coat which was dipped in goat's blood (Gen. 37. 31 ; LXX *μολύνω*); of the priest's finger being dipped in blood, Lev. 4. 6, 17, 9. 9; of the living bird which was dipped in the blood of the slain bird, Lev. 14. 6; of the finger being dipped in oil, Lev. 14. 16; of hyssop being dipped in water, Num. 19. 18; of the feet of the priests dipped in the brim of the water, Jos. 3. 15; of Ruth dipping her morsel in the vinegar, Ruth 2. 14; of Jonathan dipping the end of his rod in the honeycomb, 1 Sam. 14. 27; of Hazael dipping a cloth in water, 2 Kin. 8. 15; we also meet with it in Job 9. 31, where we read 'If I wash myself with snow-water, and make my hands never so clean, yet shalt thou plunge me in the ditch.'

The meaning of the word **thaval** in these passages is clear and indubitable; it does not, however, follow that *βαπτίζομαι* signifies to *dip* when adopted by the LXX in 2 Kin. 5. 14. In none of the passages above cited was the dipping effected for the purpose of *washing* the object dipped, in some quite the contrary; but in the case of Naaman the order was 'Go, *wash*,' where the word **rachats** is used to signify the cleansing of the *body* (see § 10); hence in this passage the verb **thaval** was used to express a process identical with the act of washing. Moreover, in none of the other passages is the word *βαπτίζω* adopted as a rendering of **thaval**; we always find either *βάπτω*¹ or *παραβάπτω*. It may be concluded from this fact that the special word *βαπτίζω* was used in the passage under consideration in order to show that Naaman's washing in the river Jordan was to be regarded as partaking of the nature of a symbolical or ceremonial observance.

¹ The word *βάπτω*, to dip or tinge, is used only four times in the N. T. In Luke 16. 24, it refers to the dipping the tip of the finger in water; in John 13. 26, it is twice used of the dipping the sop; in Rev. 19. 13, we read of 'a vesture *dipped in blood*,' but here it would be better to render the words, *stained with blood* (*βεβαμμένον αἵματι*). The Vulgate rendering in this passage is 'vestis aspersa sanguine.'

§ 18. On the whole the usage of the word βαπτίζω in the LXX cannot be said to decide whether the washing indicated by it *must needs* take place by a process of dipping (though this process would certainly be most in accordance with the passages referred to), or whether its requirements would be satisfied by having water poured over the person. Nor does the New Testament finally decide the matter. The word was used by the Jews in our Lord's time of *ceremonial washing*, rather than of mere *dipping*, as will be clearly seen by reference to Mark 7. 4, and Luke 11. 38, where the baptizing of the person is regarded as a sort of ritual observance, whilst in Mark 7. 4 and 8, the baptism of cups and other vessels is spoken of in the same way.

The 'divers baptisms' (A. V. 'washings') spoken of in Heb. 9. 10, may comprehend such observances as those just referred to, but they rather seem to indicate the various rites of purification which formed part of the Levitical system. These rites were of two kinds; there were those which a man had to perform for himself, and those which others were to administer to him. It would be the last class which would be probably referred to by the writer of the Epistle to the Hebrews as 'divers baptisms'; they were performed by priests or 'clean persons,' who poured or sprinkled oil, blood, water, or water impregnated with the ashes of a red heifer, upon the persons who were to be purified. The application of the word βαπτισμοί to these rites tends to confirm the view already indicated that whatever the etymology and primary usage of the term baptize may have been, it had practically come to be used of *ceremonial washing* in our Lord's time, and that it was not exclusively applied to *dipping*. If the true rendering of the expression βαπτισμὸν διδασκῆς in Heb. 6. 2, be not 'the doctrine of baptism,' as the A. V. has it, but 'cleansings of teaching,' i.e. the purging from old prejudices and superstitions through the teaching of

the truth, then we have further confirmatory evidence in the same direction.

The exact mode in which John the Baptist administered the rite is not described in the N. T. The writers seem to take it for granted that such a description was not called for. Those who submitted to it acknowledged thereby their sorrow for their past sins, and their determination to live a changed life, and to prepare for the coming of Him who should fulfil the promise made by God to the old fathers. A cleansing ordinance would suitably indicate the change of heart and life thus entered upon.

When our Lord was baptized it was not because He needed cleansing, but in order that He might give a personal sanction to the ordinance, submitting to it with the same humility as he evinced when falling in with other Jewish rites. The descent of the Spirit upon Him immediately afterwards was intended not only to mark that He was 'anointed to preach the gospel,' but also to indicate that it was He who should 'baptize' with the Holy Ghost, which He did when He 'shed forth' the Spirit from on high like floods upon a dry ground. The usage of the word in this connexion suggests the symbolical action of sprinkling or effusion rather than of dipping.

The second baptism which our Lord underwent (Matt. 20. 22, 23; Luke 12. 50), was no ceremony but a solemn reality; He was to be perfected through sufferings, and the waves of trouble which poured upon His soul were signified outwardly by the sweat which was 'as it were great drops of blood falling down to the ground' (Luke 22. 44).

The usage of the word baptize in these passages leads to the conclusion that the act of dipping cannot be held as *essential* to Christian baptism unless it is proved to be so by the additional use of βάπτω, or some such word, as an adjunct or an alternative. This, however, is confessedly not the case.

Nor does the symbolical teaching connected with the rite suggest any other conclusion than that which we have now arrived at.¹ Baptism is pre-eminently symbolical of cleansing; and so the ceremonial act is regarded by St. Peter as analogous with '*the putting away of the filth of the flesh*' (1 Pet. 3. 21). The baptized person does not cleanse himself; the ordinance is administered to him by another, whereby he signifies his inability to purify himself from corruption, and gives himself up to Jesus Christ who died to wash men from their sins, and who rose again to pour out upon them the Spirit of Life. When a believer or the child of a believer is baptized, we are to understand that, by profession at least, he has become a disciple of Christ, and is one with Him by faith; he dies to sin, in unison with the Captain of Salvation; he is buried with Him (though even immersion cannot be taken as a *symbol* of burial); he walks in newness of life; and he is admitted into the society or body of those who are similarly cleansed.

§ 19. If this, the death unto sin and the new birth unto righteousness by the quickening power of the Spirit through faith in Christ Jesus, be indeed what is set forth in the rite of baptism, and if the word has gradually passed into this technical or ceremonial sense, then it may fairly be granted that the exact mode in which the rite is administered, whether by immersion or affusion, is not a point of primary importance, and may be left open to that discretion which has usually been permitted in non-essentials. Immersion ought not to be rigorously enforced; still less ought it to be rigorously denied. The ceremonial application of clean water to the person as a symbol of the purifying efficacy of

¹ An exception will at once occur to the reader, namely, Col. 2. 12, where baptism appears to be taken as a symbol of burial. But the idea of burial stands here related to the utter renunciation or putting off of the sins of the flesh; and *this* is well symbolised by a *cleansing* rite, as we have seen in the earlier parts of this chapter.

Christ's blood and of the quickening power of the Holy Spirit, and the submission to the ordinance as a mark of discipleship to the Father, the Son, and the Holy Ghost, these are the grand points to be observed; whilst the exact mode of administration is a matter of Church order and discipline, concerning which there ought to be much forbearance and also considerable latitude for the carrying out of personal conviction; and this is the case theoretically in the Church of England, as well as in other Churches.

CHAPTER XIV.

JUSTIFICATION, INNOCENCE, AND IMPUTATION.

§ 1. Ideas connected with the word *Justification*.—§ 2. Usage of the verb **Tsadak** in its various voices.—§ 3. Sense to be attached to the word.—§ 4. Renderings adopted in the LXX.—§ 5. Examination of Gen. **15. 6**, and Ps. **106. 30, 31**.—§ 6. Other passages in which the word *Righteousness* occurs in the O. T.—§ 7. Sacrifices of righteousness.—§ 8. Various aspects of *Righteousness* in the O. T.—§ 9. Classification of its meanings in the N. T.—§ 10. The words *Righteous* and *Just* in the N. T.—§ 11. *Justification*, according to the N. T.—§ 12. Usage of **Nakah**, to be clean.—§ 13. Its general meaning.—§ 14. Usage of **Chashav**, to impute or reckon.—§ 15. Its theological meaning.—§ 16. Its representative in the N. T.

§ 1. So keen and vital have been the discussions that have gathered round the subjects of the present chapter, that the bare sound of the word justification or imputation is enough to set the mind in a controversial attitude. Fortunately, however, it is not necessary here to review past controversies; rather it is desired to bring to bear on the subjects under discussion that principle of inductive enquiry into the teaching of the Scripture which ought to furnish materials for a just decision.

The idea of justification appears to be in some measure legal. It is frequently taken in Scripture to be the opposite of condemnation; and in some of its aspects it answers fairly to our word acquittal. But it has often been observed that human legal analogies are very inadequate for the purpose of representing the relation of the restored man to his God. Acquittal is the magisterial declaration that an accused man is *not guilty* of a certain crime, so far as the

law under which he has been tried is concerned. He may have committed the offence, but either it cannot be brought home to him by adequate testimony, or else the law under which he is tried has not provided for the charge laid against him. It may be acknowledged that this is a most imperfect representation of God's work in justifying, as it leaves out of sight the fact that His law is perfect and applicable to wrong doing of every shade and complexion, also that no testimony of man's guilt is necessary, because God is acquainted with the very secrets of the heart; and, what is still more important, it leaves out of sight the truth which is to be gathered from Scripture as a whole, that the process of Divine acquittal is so blended with the entrance of spiritual life into the person acquitted that, though they are theoretically distinct, one cannot be fully stated or even comprehended without reference to the other. The controversy between the Church of Rome and various Protestant bodies has arisen, in part at least, from the complexity of the relationship which thus exists between God and man.

Another difficulty has arisen from the poverty of human language. We have no one word which can convey the idea of *righteousness* and that of *justification*, as they are expounded in Scripture; still less have our translators been able to mark the fact that these ideas are really blended in one in God's dealings with man. Human language is not constructed for the purpose of conveying such a doctrine; it is a revelation, and descends from heaven, though conveyed to man's intelligence through an imperfect medium. In this case, however, as in many others, we see the wisdom of God in selecting Hebrew as the means of communication with His creatures, because here the ideas of *righteousness*, *justification*, and *acquittal*, all cluster round one verbal root, and are seen to be parts of one whole.

§ 2. The Hebrew word which expresses the being just or

righteous is **Tsadak** (קָדַשׁ), which is supposed to convey originally an idea of straightness or stiffness. It will be readily understood that there are few cases in which it is more important to notice the peculiar shades of meaning inherent in the various Hebrew *voices* than in examining the usage of this verb.

Tsadak is once used in the Hithpael or *reflexive* voice, namely, in Gen. 44. 16, ‘What shall we speak? or how shall we clear ourselves?’ As a matter of fact, Judah and his brethren were innocent, but he asked this question under the impression that they were guilty. It is once used in the Niphal or *passive*, viz. in Dan. 8. 14, ‘Thus shall the sanctuary be cleansed.’ It appears here to be used in a secondary or derived sense. Five times it occurs in the Piel, or *intensive*, viz. in Job 32. 2, ‘He justified his own soul, rather than God’; 33. 32, ‘If thou hast anything to say, answer me: speak, for I desire to justify thee’; Jer. 3. 11, ‘The back-sliding Israel hath justified her soul more than treacherous Judah’; Ez. 16. 51, 52, ‘Thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. . . . Yea, be thou also confounded, and bear thy shame in that thou hast justified thy sisters.’ The conduct of the inhabitants of Judah had been so much worse than that of Samaria or Sodom that they caused these nations to appear righteous in comparison.

Tsadak is used twelve times in the Hiphil or *causative* voice:

Ex. 23. 7, ‘I will not justify the wicked,’ i.e. I will not justify you whilst you follow such a wicked course as has been previously described, viz. slaying the innocent and righteous, wresting the judgment of the poor, &c. This principle of the Divine action is laid down as an example to be imitated by the earthly judge in Deut. 25. 1, ‘Then shall they justify the righteous and condemn the wicked.’

2 Sam. 15. 4, 'Oh that I were made judge in the land, that every man which hath any suit or cause might come to me, and I would do him justice!' Probably a more literal rendering, 'I would justify him,' would better express Absalom's thought.

1 Ki. 8. 32, and 2 Chr. 6. 23, 'Condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.' This passage is important as giving a fulness of meaning to the word justification which otherwise might be missed. It is here not only acquittal, but the consequences of acquittal.

Job 27. 5, 'God forbid that I should justify you.'

Ps. 82. 3, 'Do justice to the afflicted and needy.'

Prov. 17. 15, 'He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord.'

Isaiah 5. 23, 'Woe unto them which justify the wicked for reward, and take away the righteousness of the righteous from him.'

Isaiah 50. 8, 'He is near that justifieth me; who will contend with me?'

Isaiah 53. 11, 'By his knowledge shall my righteous servant justify many; and it is he that shall bear their iniquities.' This passage is usually explained as if 'his knowledge' meant 'the knowledge which others should have concerning him;' but there is no necessity to fall back upon this explanation. The Messiah was to be 'acquainted with grief;' nay more, he was to bear man's iniquities, and they became in some mysterious sense even identified with Him. The knowledge of sin which was thus attained when He who knew no sin was 'made sin' for man, was to be the means of justifying many, so that they might become 'the righteousness of God in him.'¹

¹ 'No man, except Christ, has ever yet been able rightly to discern the nature and extent of sin; because only one whose penetrating gaze can apprehend the whole of the glory and worth of which God created humanity capable, the whole tenor of its downward way, and the high end it may yet attain; none but Jesus has ever sounded the whole extent of the aberrations, degradations, and disorder of our race. He, however, *has* sounded all these depths, His heart has been pierced with adequate sorrow for all that dishonouring of God's holy name, of which the beings, whose brother He became, were guilty; and consequently He has fully apprehended the righteous severity of Divine justice in connecting sin with death

Dan. 12. 3, 'They that turn many to righteousness shall shine as the stars for ever and ever.' This is evidently an exceptional passage. The previous texts show that the general meaning of justify is '*acquit*,' hence, '*do justice to a person*;' but in this passage it may signify the putting a person into that position in which he is justified (by God). Compare the last verses of St. James's Epistle.

It remains to notice the passages where the verb is used in the active voice. They are as follows:—

- Gen. 38. 26, 'She hath been more righteous than I.'
 Job 4. 17, 'Shall a mortal man be more just than God?'
 Job 9. 2, 'How should man be just before God?'
 verse 15, 'Though I were righteous I would not answer.'
 verse 20, 'If I justify myself (lit. if I be righteous), my own mouth shall condemn me.'
 Job 10. 15, 'If I be righteous, yet will I not lift up my head.'
 Job 11. 2, 'Should a man full of talk be justified' (lit. be righteous?)
 Job 13. 18, 'Behold now, I have ordered my cause; I know that I shall be justified' (lit. that I am righteous).
 Job 15. 14, 'What is he that is born of a woman, that he should be righteous?'
 Job 22. 3, 'Is it any pleasure to the Almighty that thou art righteous?'
 Job 25. 4, 'How can man be justified (lit. righteous) with God?'
 Job 33. 12, 'Behold in this thou art not just.'
 Job 34. 5, 'Job hath said, I am righteous.'
 Job 35. 7, 'If thou be righteous, what givest thou him?'
 Job 40. 8, 'Wilt thou condemn me, that thou mayest be righteous?'
 Ps. 19. 9, 'The judgments of the Lord are true, and righteous altogether.'

in its various forms. And because He has manifested the righteousness and justice of the Divine sentence, not in words only, but practically by His silent and holy endurance of its penalty, He has accomplished the purpose of Divine punishment, and has terminated it—on behalf of whom? on behalf of all those who by faith appropriate this His holy endurance of the Divine judgment as their own.'—*Essay on the Atonement*, by Wolfgang Friedrich Gess.

- Ps. 51. 4, 'That thou mightest be justified (lit. be righteous) when thou speakest, and clear when thou judgest.'
- Ps. 143. 2, 'Enter not into judgment with thy servant, O Lord: for in thy sight shall no man living be justified' (or righteous).
- Is. 43. 9, 'Let them bring forth their witnesses, that they may be justified (or righteous): or let them hear, and say, It is truth.'
- verse 26, 'Declare thou, that thou mayest be justified' (or righteous).
- Is. 45. 25, 'In the Lord shall all the seed of Israel be justified (or righteous), and shall glory.'
- Ez. 16. 52, 'They are more righteous than thou.'

§ 3. On reviewing these passages, which are all in which the word occurs, the reader will be led to the conclusion that 'to justify' generally signifies to give a judicial acquittal, which liberates the accused from a charge, and consequently from that penalty which would have resulted if he had been condemned. It leaves open the question whether he has actually been guilty of a certain thing or not. The justification or acquittal of a wrong-doer is not uncommon in an earthly court of law, whether through the impossibility of getting faithful witnesses, or through the corruption of a venal judge; but if God 'justifies the ungodly' (Rom. 4. 5), it must be from some reason very different from these.

But it must not be forgotten that the passages which have been cited above show that justification is a term applicable to something more than the discharge of an accused person without condemnation. As in our courts of law, there are civil as well as criminal cases; so it was in old time; and a large number of the passages adduced seem to refer to trials of the latter description, in which some question of property, right, or inheritance was under discussion between two parties. The judge, by justifying one of the parties, decided that the property in question was to be regarded as his. Applying this aspect of the matter to the justification

of man in the sight of God, we gather from Scripture that whilst through sin man is to be regarded as having forfeited legal claim to any right or inheritance which God might have to bestow upon His creatures, so through justification he is restored to his high position and regarded as an heir of God.

Alongside of those grave announcements which show how impossible it is for man to justify himself, there are others, shining like stars in the night, telling men that justification is yet attainable through God's mercy. It cannot be claimed by him as a right, but it is extended to him as an act of Divine grace; it descends from heaven, and is bestowed without claim on every believer. 'It is God that justifieth.' 'In the Lord shall all the seed of Israel be righteous.' Thus whilst the Scriptures of the Old Testament took away from the Hebrew any hope that he might have in himself, they concentrated his expectations on the living God who had specially revealed Himself to Israel.

§ 4. The adjective *tsadik* is almost always rendered *δίκαιος*, righteous, in the LXX, and the substantives *tsedek* and *tse-dakah*, generally *δικαιοσύνη*, righteousness. The word *ἔλεος*, mercy, has been adopted in Is. 56. 1, 'My salvation is near to come, and my righteousness to be revealed.' This is a point worthy of notice in connexion with the doctrine of 'the righteousness of God,' which is brought out into prominence in various parts of the New Testament. The aspect which God's righteousness presents to the faithful man is mercy. The word *ἔλεος* is also adopted in Ez. 18. 19, 21, where we read of man doing 'What is lawful and right.' The righteousness of the law was specially manifested in mercy, so that the Greek translators were right in point of fact, though incorrect in their rendering in these passages.

In several passages the LXX has adopted *ἐλεημοσύνη*, a word which has passed from its original meaning as the

feeling of mercy or pity to the active development of that feeling in eleemosynary acts, or alms-giving. This is the case in Deut. 6. 25, where our translation is 'It shall be our righteousness if we observe to do all these commandments.' Here the LXX, followed by the Vulgate and the translations made from it, say 'There shall be mercy for us if we observe,' &c. The passage literally translated would be 'There shall be righteousness for us,' &c. Perhaps the LXX has preserved the true meaning of the passage, and certainly it is in accordance with the general tenor of God's Word.

Again, in Deut. 24. 13, where we read 'It shall be righteousness unto thee before the Lord thy God,' the LXX gives the interpretation 'There shall be mercy for thee before the Lord.' Similarly in Ps. 24. 5, 'He shall receive the blessing from the Lord and righteousness from the God of his salvation,' the LXX interprets the righteousness as mercy. The same is the case in Ps. 33. 5, where we read 'He loveth righteousness and judgment'; in Ps. 103. 6, 'The Lord executeth righteousness and judgment'; in Is. 1. 27, 'Zion shall be redeemed with judgment, and her converts with righteousness'; in Is. 28. 17, 'Judgment also will I lay to the line, and righteousness to the plummet'; Is. 59. 16, 'His arm brought salvation unto him, and his righteousness it sustained him'; in Dan. 4. 27, 'Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor'; and in Dan. 9. 16, 'O Lord, according to all thy righteousness, I beseech thee let thine anger and thy fury be turned away.'

The rendering of the LXX in these thirteen passages is interesting, because it brings out the lesson which all Scripture teaches us, that mercy toward our fellow-man is the grand token of righteousness in the sight of that God who manifests His own righteousness especially by showing mercy and goodness.

The verb *tsadac* is rendered *δικαίωω*, to make righteous or to acquit, almost everywhere by the LXX; but the various voices in which the word is used were not capable of being accurately distinguished in the Greek. This difficulty has reappeared in at least one passage in the New Testament. In Rev. 22. 11, the words ‘He that is righteous let him *be righteous* still,’ are, if literally rendered, ‘He that is righteous let him *be justified* still,’—a rendering which was adopted by the Latin Vulgate, and is to be found in most if not all the versions made from that venerable work. This literal rendering is certainly very beautiful and instructive, though the usage of the LXX affords our translators some plea for departing from it.

§ 5. Although the nature of righteousness, or conformity to the Divine law of love, has been pointed out in a previous chapter,¹ some further notice of it is called for here since it is so much blended with justification in Scripture, the word itself being formed from the root *tsadac*, and being connected with it at every turn.

The first appearance of the word ‘righteousness’ is in Gen. 15. 6, ‘Abraham believed God, and it was reckoned to him (for) righteousness.’ In this passage three words enter upon the sacred pages for the first time—belief, righteousness, and reckoning or imputation—words which were destined to play a conspicuous part in Christian terminology. That element of Abraham’s feeling and conduct towards God which we usually call belief, faith, or faithfulness,² was put down to his account as a reason why he should be regarded as righteous or justified. Not only does all right action spring from belief in the Word of God, but also our Heavenly Father justifies or acquits those persons who exercise it. Abraham’s faith, according to the Hebrew text, ‘was reckoned unto him righteousness;’ but the LXX, followed

¹ See Chap. ix. § 5.

² See chap. ix. § 8.

by St. Paul, interprets this phrase as meaning ‘*for*’ (ἐἰς), not ‘*as*’ (ὡς) righteousness.’¹ It would follow that the passage does not teach us that Abraham’s faith was regarded or estimated by God *as if it were* righteousness—the one quality being taken for the other—but that owing to the fact that he had faith in the promises, God accepted him, acquitted him from the charge of sin, pronounced him righteous, and conferred on him an inheritance. Thus, as St. Paul says, Abraham was justified (by God, who alone justifies) *by faith* (ἐκ πιστέως), i.e. *owing to the fact that he had faith*. The ground on God’s part, and the method of justification, are not touched by the word. It simply points to the aspect in which the Judge of all the earth regards the believer, and the way in which He deals with him.

It is not a little remarkable that the privilege thus granted to Abraham was accorded to another person in exactly the same terms, but apparently on a different ground. In Ps. 106. 30, 31, we read, ‘Then stood up Phinehas and executed judgment: and the plague was stayed. And that was counted unto him for² righteousness unto all generations for evermore.’ When we turn to the history (Num. 25.) on which these verses are a comment, we find that Phinehas was zealous for God’s sake against those who were committing whoredom and idolatry, going so far as to slay ‘a prince of a chief house among the Simeonites,’ together with the daughter of the ‘head over a people and of a chief house in Midian.’ What was it that prompted him to this bold and decided action, which atoned for the sins of the people? The prophet Malachi answers, speaking

¹ This important distinction, which has sometimes been neglected in controversy, has been observed in the Vulgate (*ad justitiam*); so Luther has ‘zur Gerechtigkeit’; De Sacy, ‘à justice’; D’Almeida, ‘por justiça.’ Beza made a mistake in putting *pro* justitia in Rom. 4. 3, &c.

² The Hebrew preposition *for* (ל) is inserted here, justifying the interpretation of the LXX in the passage previously discussed.

in God's name, 'He feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips' (Mal. 2. 5, 6). He 'said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children' (Deut. 33. 9). He had respect to the unseen God, and despised the fear of man and the ties of kindred; in other words, he had *faith*, and his deed is of a class with many of those which are recorded in the 11th of the Hebrews. It was his conviction of the truth of God's Word that caused him to be loyal when a whole nation seemed to be drifting into carnality and idolatry; and so 'it was reckoned to him for righteousness.'

§ 6. The second passage in which the substantival form of *tsadak* occurs is in Gen. 18. 19, where God says of Abraham, 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' Here justice or righteousness seems to mark a course of action in conformity with the grand principle of right, the loving God with all one's heart, and one's neighbour as oneself. This righteousness was not *absolute*, i.e. such as would commend Abraham to God as a rightful claimant of the inheritance of sonship, because, in that case, he would not have been said to have been justified by faith; it was therefore *relative*, and was derived from God's grace, which works in the heart and life of every justified man.

Jacob appeals to this relative and practical principle in Gen. 30. 33, with reference to his dealings with Laban (whether fairly or not), where he says, 'So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face.' He implies that he had been honest, and more than honest, that he had borne losses which might fairly have gone to the account of Laban.

This righteousness is something more than what we ordinarily mean by the word justice; it is not the doing to others *as they have done to us*, but the doing to them what we would like them to do to us if our respective positions were changed. It exceeds 'the righteousness of the Scribes and Pharisees' which consisted in doing good only where a return was to be expected.

Another noteworthy passage is Deut. 9. 4, 5, 6, where the people of Israel were guarded in the plainest terms from the supposition that they were being brought into Canaan for their own righteousness. They were thus trained in the idea that the inheritance was not to be regarded as a reward for human merit, but was to be received as a gift from the covenant-keeping God.

In interpreting such passages as 2 Sam. 22. 21, 'The Lord rewarded me *according to my righteousness*,' we must bear in mind that the writer was under inspiration, and was using words which were only partially, if at all, applicable to his own case; their 'fulness' remained in abeyance and unexplained until He came who was at the same time both the root and also the offspring of David, the spring and source of his sentiments, and yet his child, and one of his lineage. Nevertheless it is true even of human righteousness, if real, though imperfect, that it brings its reward in this world.

With regard to the expression, '*O God of my righteousness*,' which is occasionally found in the Psalms, as, for example, in Ps. 4. 1, some critics suppose that it means, 'O God, who art my righteous judge,' others, 'O God, who justifiest me.' But perhaps its explanation is more simple. As 'the temple of God's holiness,' in Ps. 138. 2, signifies 'God's holy temple,'¹ so the phrase 'God of my righteousness' may mean 'my righteous God,' whilst it is in harmony with the doctrine that God bestows on man that righteousness which He possesses in fulness Himself.

¹ De Sacy renders, 'Dieu, qui est le principe de ma justice.'

§ 7. In Ps. 4. 5, we read, ‘offer the *sacrifices of righteousness.*’ Some commentators regard those words as signifying ‘be righteous, and let your rectitude take the place of sacrifices’; but it seems better to understand the Psalmist as saying ‘offer righteous sacrifices,’ i.e. do not let your sacrifices be formal or impure, but bring them in a right spirit, in loving conformity with God’s law. The expression is first found in Deut. 33. 19, in the remarkable blessing given to Zebulun, ‘They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.’ As to the form of the expression, it is exactly parallel to that which the A. V. translates ‘just balances’ (lit. balances of righteousness) in Lev. 19. 36, Job 31. 6, and Ez. 45. 10.

That this is the right interpretation of the passage may be confirmed from a reference to Ps. 51. 19, where, after saying, ‘Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering,’ and again, ‘The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise,’ the Psalmist looks forward to a state of things when sacrifices should be once more acceptable, ‘Build thou the walls of Jerusalem; then shalt thou be pleased with the sacrifices of righteousness, with burnt offerings and whole burnt offerings; then shall they offer young bullocks upon thine altar.’ With this passage we may compare Malachi 3. 3, where we are told that the angel of the covenant ‘shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.’ In all these passages the *spirit* of the offering rather than its *nature* is described by the qualifying word ‘righteousness.’ The pious offerer of a sacrifice among the Jews ought to have had the same spirit with which the Christian devotes his life to his

master's service—a thankful, dependent, loving and loyal spirit. It must be understood, therefore, that neither these nor any similar passages were intended to throw discredit on the Levitical system.

§ 8. In some passages in which God's righteousness is appealed to, it appears that its merciful aspect, as referred to so often by the LXX, is in the Psalmist's mind. Thus he says, 'Lead me, O Lord, in thy righteousness,' Ps. 5. 8; 'Deliver me, in thy righteousness,' 31. 1. In these passages the writer throws himself upon the revealed character of God as containing something more than abstract justice; there is in Him an element of pity for the suffering, and of mercy for the fallen; there *must be*, for these principles have found expression in the law which He has prescribed for men's dealings with one another.

In Prov. 10. 2 ('Righteousness delivereth from death') we have one of a class of passages very common in the Old Testament, pointing out the blessings which as a matter of fact follow from conformity to the will of God. When the prophet Ezekiel says (18. 20), 'The righteousness of the righteous shall be *upon* (ἐπι) him, and the wickedness of the wicked shall be *upon* him,' he teaches that a man is dealt with by God according to his own personal character and course of action, and that he must not delude himself with the idea that he can possess any hereditary immunity from evil.

Lastly, we read in Mal. 4. 2, of a Being who is described as the Sun of Righteousness, who should rise with healing in His wings for them that fear the name of God. Just as the material sun in the heavens gives forth light and heat, and becomes a centre of attraction for all other bodies that come within its sphere, so from the Messiah there was to issue healing power which should become an efficient remedy for all spiritual diseases and for physical corruption.

§ 9. Turning now from the Old Testament to the New, it is noticeable that the word ‘righteousness’ is rare in the Gospels. St. Mark never employs it; St. Luke only once (four times in the Acts); St. John, twice; and St. Matthew, eight times at most. The passages given us by the last-named Evangelist are of great importance. Jesus Christ states his determination to ‘fulfil all righteousness’; and it cannot be denied that He did so; no flaw was ever found in His character, nor was there in His inner intercourse with special friends the remotest indication that He had at all failed to live in complete conformity with the law of God. His life and death were the working out of the fulness of Divine love. Christ also promised a blessing to those who, discontented with their own righteousness, desire something better. He urged them to seek the kingdom of God and *His* righteousness.

§ 10. In the Epistles of St. Paul, the word righteousness is used sixty-six times, and occupies such an important position, that it may be well to draw out the various aspects in which it is employed.

(i.) There is one absolute and eternal standard of right, which is of the essence of the nature of God, so that we say whatever He does must be right, because Right is summed up in Him.¹ With respect to this element in the character of God, St. Paul speaks of our own righteousness commending God’s righteousness (Rom. 3. 5). It is observable that this is the only passage in St. Paul’s epistles in which the words are put in this order, *θεοῦ δικαιοσύνη*; in all the others he—no doubt with a purpose—wrote *δικαιοσύνη θεοῦ*.

¹ The question is sometimes asked, Is a thing right because God does it? or does He do it because it is right? This is a metaphysical query far beyond the limits of the present work. Suffice it to say that if God has done a thing, it is certain to be right, and if a thing is certainly wrong we may be sure that God does not approve of it. God and right, the Law-giver and the law, are, so far as we can understand, not *two*, but *one*.

(ii.) If we could obtain a thorough conformity with this Divine standard by the spiritual observance of the various principles and precepts contained in the law, we should be righteous even as He is righteous ; but in this sense ‘ There is none righteous, no, not one ’ (Rom. 3. 10).

(iii.) Nevertheless, some have sought to establish their own righteousness by attempting to fulfil the letter of the law of Moses. This was the case with many of the Jews (Rom. 10. 3), and it had been the aim of St. Paul himself in his early days ; so far, in fact, had he succeeded that he could say, ‘ as touching the righteousness which is of the law,’ I was ‘ blameless,’ i.e. no fault could be found in me by those who measured me by the letter of the law. Yet when the commandments contained in the law were opened out to him in their application to the thoughts of his heart,¹ he found that sin, though repressed, was not conquered, ‘ Sin revived, and I died ’ (Rom. 7. 9).

(iv.) One Being, however, has partaken of human nature, of whom God could say in the full meaning of the words, ‘ Thou hast loved righteousness and hated iniquity,’ Heb. 1. 9. Jesus Christ is emphatically called ‘ the righteous one ’ (A. V. the *just* one). He, in human nature, lived up to the perfect standard of the Divine law, so that His righteousness was of the same complexion and character as the righteousness of God. Nay, further, forasmuch as He was sent from God, and is to be regarded as one with the Father from eternity to eternity, the righteousness of Christ must have been in reality neither more nor less than the perfect manifestation of the righteousness of God.

(v.) But Jesus Christ is, of God, made righteousness unto us (1 Cor. 1. 30). Hence we read that those ‘ who receive

¹ A student of Luther’s works will probably be led to the conclusion that there was no point in which he was more strong, more clear, and more excellent, than in the application of the law of God to the whole man instead of confining it to external actions and so-called religious observances.

abundance of grace and of *the gift of righteousness* shall reign in life by Jesus Christ,' Rom. 5. 17.

(vi.) This gift is made available to us—so far as *God's* part is concerned—by Christ's atoning death upon the cross. God made Him, who knew no sin, to be sin (i.e. dealt with Him as sin should be dealt with), that we might become the righteousness of God in Him,' 2 Cor. 5. 21.

(vii.) The gift of God's righteousness is available to us—so far as *our* part is concerned—through faith. We must *yield* to it, Rom. 10. 3. It is conferred 'upon all them that believe.' They are then 'justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth as a mercy-seat or propitiation, through faith in his blood,' Rom. 3. 22, 24, 25. Hence it is called the righteousness of *faith*.

(viii.) By the term 'the righteousness of God,' St. Paul implies generally that righteousness which comes up to God's standard, and which flows from God to man when he rests on Christ crucified as his atonement, and is united with Christ risen as his life.

(ix.) Lastly, the possession of it necessarily leads a man into practical conformity with the will of God, because it sets his heart in the right direction, and makes him a partaker of the Divine life which flows into him through the agency of the Holy Spirit of God. The Christian becomes in a practical sense 'the righteousness of God in Christ,' 2 Cor. 5. 21; being made free from sin he is made servant to righteousness, Rom. 6. 18; and he who has been hungering and thirsting after righteousness is filled out of the fulness which is in Christ Jesus our Lord.

The word *righteous* or *just* (*δίκαιος*) is almost always taken in the N. T. to represent that upright and merciful character in conformity with law which we have already met with in the O. T.; and this is the case whether the word

is applied to God, the righteous Judge, to Jesus Christ ‘the holy one and the just,’ and to those who shall rise at ‘the resurrection of the just.’

In the opening of the Epistle to the Romans, St. Paul takes as his text the words of Habakuk, ‘a righteous man shall live by faith.’ From this passage he teaches that Divine life is not granted to a righteous man as a reward for his justice and obedience to God’s law, but it accrues to him by virtue of that faithfulness whereby he takes hold of Christ, and makes use of the grace and righteousness of God. In this sense also are we to understand the words ‘by the obedience of one many shall be constituted righteous,’ Rom. 5. 19; it is not their own obedience which causeth them to be righteous in God’s sight, but through the work of Christ, who was ‘obedient unto (or, *up to*) death,’ they are accounted righteous before God.

§ 11. Little needs to be added concerning the N. T. usage of the word justify. We have seen that it signifies a decision in a person’s favour, and that it involves a consequent freedom from penalty, and a claim to an inheritance. St. Paul sums up the whole matter very tersely in his speech at Antioch, where alone the word occurs in the Acts (13. 39): ‘Be it known unto you that through this (Jesus) is remission of sins proclaimed to you; and every one who believes in Him is justified from all things, from which ye could not be justified under the law of Moses.’ Neither charge nor penalty exists for the believer. He is now justified in¹ Christ’s blood, Rom. 5. 9. His faith in the sacrifice of Christ is of such a nature as to identify him with Christ in his death to sin,² and thus ‘he that is dead (i.e.

¹ It is often hard to give an exact rendering to the preposition *ἐν* (in), especially in St. Paul’s Epistles. It marks position, relationship, or union. The expression ‘in Christ’ usually signifies ‘by virtue of union with Christ by faith.’

² Christ died to sin once. He was crucified by sinners, and slain by wicked hands. The sin which slew Him was the sin of the world, summed up in one act

dead in this sense with Christ) is justified from sin' (Rom. 6. 7 (margin)).

We see that to be justified, to be accounted righteous, and to have the gift of the righteousness of God, are three aspects of one and the same thing, and set forth most forcibly some of the benefits which we obtain through faith in Christ's offering of himself.

§ 12. The word *Nakah* (נָכַח), literally (in the passive), to be cleansed or made free from pollution, is one of very great importance. It signifies, not only that a man professes to be innocent with respect to a particular charge which had been made against him, but also that his innocence is established in the sight of others, so that the charge falls to the ground. The first passage in which it occurs is Gen. 24. 8, 41, 'Thou shalt be clear from this my oath.' Abraham's servant would be acquitted of the charge which might be made against him, that he had not fulfilled his sworn promise to bring Isaac a wife from the land of his fathers.

It is said of the Lord God in Ex. 34. 7, and Num. 14. 18, that, 'He will by no means clear (the guilty).' These words, coming as they do after the representation of God as 'forgiving iniquity and transgression and sin,' are very remarkable. They are explained and illustrated by the following clause, 'visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth (generation).' They imply that, though God is ready to pardon sin, He by no means ignores or disregards it. The sinner is regarded as guilty in God's sight until the revealed way of removing that guilt is found and

of intense hatred of God and of goodness. He was constituted 'accursed' under the law of Moses, not by wrongdoing, but by being fastened to a cross, and was further identified with sinners by being crucified between two thieves. All this was foreordained. He endured the cross and despised the shame because He knew that He, the innocent, was dying for a guilty world by the will of God.

appealed to. This truth is also taught in the following passages :—

- Job 10. 14, 'If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.' Every sin constitutes a distinct charge against a man in the sight of God, and it must be dealt with as such.
- Joel 3. 21, 'I will cleanse their blood which I have not *cleansed*,' i.e. I will blot out the charge against them which involves them in the penalty of destruction, and which hitherto has been left upon them.
- Ps. 24. 4, 'He that hath clean hands and a pure heart.' Clean hands are those which are innocent of blood-guiltiness. Pilate illustrated the expression when he took water and washed his hands before the Jews, saying, 'I am innocent of the blood of this righteous person.'
- Nah. 1. 3, 'The Lord is slow to anger and great in power, and will not at all acquit (the wicked).' These words are an echo of those already quoted from Exodus, and set forth the same truth.
- Ex. 20. 7, Deut. 5. 11, 'The Lord will not hold him guiltless that taketh his name in vain.' This deed would constitute a serious charge in the sight of God.
- Num. 5. 31, 'Then shall the man be guiltless from iniquity,' i.e. shall be acquitted from the charge of wrongdoing.
- Num. 32. 22, 'Then afterwards ye shall return and be guiltless before the Lord and before Israel.' The two and a half tribes would not be open to the charge of having neglected their share of duty.
- Jos. 2. 19, 'His blood shall be upon his head, and we will be guiltless,' i.e. with respect to the oath made to spare Rahab's kindred. Compare verse 17, where the same word is rendered 'blameless.'
- 1 Sam. 26. 9, 'Who can stretch forth his hand against the Lord's anointed and be guiltless?'
- 2 Sam. 3. 28, 'I and my kingdom are guiltless before the Lord for ever from the blood of Abner, the son of Ner.'
- Sam. 14. 9, 'The woman of Tekoah said unto the king, The iniquity be on me and on my father's house; and the king and his throne be guiltless.'
- 1 Kin. 2. 9, David's instructions to Solomon with respect to

Shimei, 'Now therefore hold him not guiltless; for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.'

Some other renderings of the word **Nakah** may be noticed. Such are the following:—

- Gen. 44. 10, 'He with whom (the cup) is found shall be my servant; and ye shall be blameless.'
- Jud. 15. 3, 'And Samson said (when he heard that his wife had been given to another man), Now shall I be more blameless than the Philistines (or 'not open to any charge from the Philistines') though I do them a displeasure.'
- Gen. 20. 5, 'In the integrity of my heart and in the innocency of my hands have I done this.' Abimelech thus clears himself before God of having done evil in the matter of Abraham and Sarah.
- Ex. 23. 6, 7, 'Thou shalt not wrest the judgment of thy poor in his cause; keep thee far from a false matter; and the innocent and righteous slay thou not; for I will not justify the wicked.'
- Deut. 19. 9, 10, 'Thou shalt add three cities more for thee besides these three, that innocent blood be not shed in thy land, and so blood be upon thee.' If those who had not done things worthy of death, and could be plainly proved innocent, even though a *primâ facie* case was against them, were to be slain, their innocent blood would be a charge upon the land.
- Deut. 19. 11–13, 'But if a man hate his neighbour and lie in wait for him, and rise up against him and smite him mortally that he die, and fleeeth into one of these cities; then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood that he may die. Thine eye shall not pity him, but thou shalt put away (the guilt of) innocent blood from Israel.'
- Deut. 21. 8, 9, 'Lay not innocent blood to the charge of thy people Israel. . . . So shalt thou put away (the guilt of) innocent blood from among you.'

- Deut. 27. 25, 'Cursed be he that taketh reward to slay an innocent person.'
- 1 Sam. 19. 5, 'Wherefore then wilt thou sin against innocent blood, to slay David without a cause?'
- 2 Kin. 21. 16, 'Manasseh shed innocent blood.' See 24. 4.
- Job 4. 7, 'Remember, I pray thee, who ever perished, being innocent?' See also Job 9. 23, 28, 17. 8, 22. 19, 30, 27. 17.
- Ps. 10. 8, 'He doth murder the innocent.' See Ps. 94. 21, 106. 38; Prov. 1. 11, 6. 17; Is. 59. 7; Jer. 2. 34, 7. 6, 19. 4, 22. 3, 17, 26. 15; Joel 3. 19; Jonah 1. 14.
- Ps. 15. 5, 'Nor taketh reward against the innocent.'
- Ps. 19. 13, 'Keep back thy servant also from presumptuous (sins); let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.'
- Ps. 26. 6, 'I will wash my hands in innocency: so will I compass thine altar.'
- Ps. 73. 13, 'Verily, in vain have I cleansed my heart and washed mine hands in innocency.'
- Prov. 6. 29, 'Whosoever toucheth (his neighbour's wife) shall not be innocent.'
- Prov. 28. 20, 'He that maketh haste to be rich shall not be innocent.'
- Jer. 2. 35, 'Yet thou sayest, Because I am innocent, surely his anger shall turn from me.'
- Hosea 8. 5, 'How long will it be ere they attain to innocency.'
- Prov. 11. 21, 16. 5, 'Though hand join in hand, the wicked shall not be unpunished.' Their wickedness is a charge against them which God must deal with.
- Prov. 17. 5, 'He that is glad at calamities shall not be unpunished.'
- Prov. 19. 5, 9, 'A false witness shall not be unpunished; and he that speaketh lies shall not escape.'
- Jer. 25. 29, 49. 12, 'Should ye be utterly unpunished? Ye shall not be unpunished.'
- Jer. 30. 11, 46. 28, 'I will correct thee in measure, and will not leave thee altogether unpunished.'

§ 13. The above are all or almost all the passages in which the word **Nakah** occurs. It generally appears to

signify proved innocence from specified charges, whether those charges are brought by God or man. The offences, if committed, were punishable; but when they have not been committed, if that innocence can be made clear, the person against whom the charge is made goes off free from blame and accusation. This is the condition in which a man ought to be with respect to man and God. Questions of pardon or of ceremonial purification do not enter here. The point to be decided is whether a man has or has not committed a certain offence; how the offence shall be dealt with if the man be guilty is an after question. It is evident that the innocence implied by this word is from one point of view not such a perfect state as what is called justification; for whilst the former leaves one in the negative position of not having done certain things, the latter advances a step further, and constitutes one upright in the sight of God. On the other hand, a man's *justification* as a matter of fact (though not from the word itself), implies that he is a sinner, but a man's being clear of a charge does not.

In the Piel form the word is only used in *negative* sentences, with the exception of Ps. 19. 12, 'Cleanse thou me from my hidden (faults),' i.e. hold me guiltless. Perhaps it may be said that where **Nakah** is used, man is regarded as clear from a charge; where **Tsadac** is used, man is regarded as having obtained a verdict in his favour, and as being thus entitled to a certain inheritance.

The LXX renders **Nakah** by ἀθώω, καθαρίζω, καθαρός εἰμι, and, in a few passages, by ἀναιτίος and δίκαιος.

§ 14. With the exception of 1 Sam. 22. 15, where the word **Soum** (סוּם), signifying to set, place, or appoint, is used, the idea of imputation is always represented by **Chashav** (חָשַׁב). This word is largely used, and in slightly different senses. Our translators have rendered it by the word 'think' thirty-seven times; 'imagine,' twelve times; 'devise,'

thirty times; and ‘purpose,’ ten times. Hence it may be gathered that it signifies a mental process whereby some course is planned or conceived. Thus, it is applied to the ‘cunning’ workmen who contrived the various parts of the tabernacle, and refers, not so much to their skill in manipulating their materials as to their inspired genius in devising the arrangements. It is rendered ‘find out’ in 2 Chron. 2. 14, where we read of a certain person employed on the temple who was skilful to grave any manner of graving, and to ‘find out’—i.e. picture up in the imagination—‘every device which shall be put to him.’ It is used in Gen. 50. 20, where Joseph says to his brethren, ‘God meant it (i.e. planned it) for good, to bring to pass, as it is this day, to save much people alive.’ In Dan. 11. 24, 25, the word is repeated in order to give it emphasis, where we read, ‘He shall forecast his devices against the strongholds; . . . they shall forecast devices against him.’ A similar use of the word in its doubled form is in Jer. 49. 30, ‘The king of Babylon hath taken counsel against you, and hath conceived a purpose against you.’

It is easy to see that a word which represents this process of the thought or imagination may be applied in various senses. Thus it is rendered regard, i.e. ‘pay attention to,’ in Is. 13. 17, ‘They shall not regard silver’; and Is. 33. 8, ‘He hath despised the cities, he regardeth no man.’ It is also used to express the estimation in which one person is held by another. Thus Job says, ‘Wherefore are we counted as beasts and reputed as vile in thy sight’ (18. 3)? ‘Wherefore hidest thou thy face, and holdest me for thine enemy’ (13. 24)? Job 19. 15, ‘They that dwell in my house, and my maids, count me for a stranger’; verse 11, ‘He counteth thee unto him as one of his enemies’; 33. 10, ‘He counteth me for his enemy’; ‘He esteemeth iron as straw and brass as rotten wood’ (41. 27); ‘Darts are

counted as stubble' (verse 29); 'Surely your turning of things upside down shall be esteemed as the potter's clay' (Is. 29. 16); 'The fruitful field shall be esteemed as a forest' (verse 17); 'He was despised and we esteemed him not' (Is. 53. 3); 'We did esteem him stricken, smitten of God and afflicted' (verse 4); 'The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter' (Lam. 4. 2). The Anakims 'were accounted giants'; the land 'was accounted a land of giants' (Deut. 2. 11, 21); silver 'was nothing accounted of in the days of Solomon' (1 Kin. 10. 21; 2 Chron. 9. 20); 'Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of' (Is. 2. 22)?

It is evident that in these passages the word signifies a mental estimation of a person or thing, leaving open the question as to the accuracy of that estimation, or as to the ground on which it is based.

The following passages may be adduced in further illustration of the meaning of the word:—

Gen. 31. 15, 'Are we not counted of him strangers, for he hath sold us, and hath quite devoured also our money?'
Here Laban's daughters gather their father's feeling or regard from his dealings.

Lev. 25. 31, 'The houses of the villages which have no walls shall be counted as the fields of the country,' i.e. shall be dealt with on the same principle as the fields.

Num. 18. 27, 'Your heave offering shall be reckoned unto you as though it were the corn of the threshing-floor, and the fulness of the winepress.'

verse 30, 'When ye have heaved the best thereof, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the winepress.'

Jos. 13. 3, 'From Sihor unto the borders of Ekron, which is counted to the Canaanite.'

2 Sam. 4. 2, 'Beeroth also was reckoned to Benjamin.'

- 2 Sam. 19. 19, 'Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did per-
versely.' Shimei hoped that David would not
esteem him as an evil doer, but that the offence
might pass out of his mind.'
- Neh. 13. 13, 'They were counted faithful.'
- Ps. 44. 22, 'We are counted as sheep for the slaughter.'
- Ps. 88. 4, 'I am counted with them that go down into the pit.'
- Prov. 17. 28, 'Even a fool when he holdeth his peace is counted
wise.'
- Prov. 27. 14, 'He that blesseth his friend with a loud voice, it shall
be counted a curse to him.'
- Is. 5. 28, 'Their horses' hoofs shall be counted like flint.'
- Is. 32. 15, 'The fruitful tree shall be counted for a forest.'
- Is. 40. 15, 17, 'The nations are counted by him as the small
dust in the balance . . . they are counted less than
nothing, and vanity.'
- Hos. 8. 12, 'I have written to him the great things of my law, but
they were counted as a strange thing.'

In all these passages a mental process is involved whereby a certain thing or a course of action is subjected to a sort of estimation as to value or position. It is not an artificial proceeding, a mere fancy, but a distinct judgment, founded either upon the nature of things or upon the mind of him who is passing certain things under review.

Sometimes the word is used in our ordinary sense of reckoning, that is to say, to represent the arithmetical process of counting up. The following are instances of this usage:—

- Lev. 25. 27, 'Let him count the years of the sale thereof,' i.e. let him reckon up in his mind what the overplus would be. So verse 52, 'If there remain but few years unto the year of jubilee, then he shall count with him; and verse 50, 'He shall reckon with him that bought him.'
- Lev. 27. 18, 'The priest shall reckon unto him the money accord-
ing to the years that remain.' See also verse 23.
- Num. 23. 9, 'The people shall dwell alone, and shall not be

reckoned among the nations,' i.e. shall not be counted up with them.

2 Kin. 12. 15, 'Moreover they reckoned not with the men into whose hand they delivered the money to be bestowed on workmen.'

§ 15. A few passages remain to be noticed, and they are important from their theological meaning. It is to be remembered that, in applying words used of mental processes to God, we are giving an earthly and finite account of Him whose ways are past finding out; but so far as we do this in humility and in accordance with the teaching of Scripture, we cannot be doing wrong. The estimate in which God holds the sinner evidently varies according to the answer to be given to one grand question, *Hast thou faith?* Where this faith is to be found, God regards the subject of it as righteous; in other words, He justifies him; where it is not found, the charge of wrong doing and unfaithfulness lies at the man's door.

The passages in question, two of which have already been discussed, are as follows:—

Gen. 15. 6, Abraham 'believed in the Lord, and he counted it to him for righteousness.' In His grace and mercy God reckoned him as one on whom righteousness might be bestowed, on the ground of his faith. This was the estimate which (humanly speaking) God formed of His faithful servant.

Lev. 7. 18, 'It shall not be accepted, neither shall it be imputed.' The offering shall not be reckoned as having been made, if part of the flesh of the peace-offering was retained till the third day to be eaten.

17. 4, 'Blood shall be imputed to that man; he hath shed blood; and that man shall be cut off from among his people.' This was the case of a man who offered a family sacrifice at a place other than that which was appointed.

It would be regarded by God simply as the taking away of life, and was to be dealt with as such by the congregation.

Ps. 106. 31, 'Then stood up Phinehas and executed judgment (P. B. prayed), and that was counted unto him for righteousness.' The faith of Phinehas caused God to regard him as He regarded Abraham.

Ps. 32. 2, 'Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.' This non-imputation of iniquity is regarded by St. Paul as identical with imputation of righteousness, Rom. 4. 6.

§ 16. The word *Chashav* is generally rendered λογίζομαι in the LXX, and the use of this word in the N. T. exactly accords with what we have gathered from the Old. There are several samples of the ordinary use of the word. Thus, in Rom. 6. 11, we read, 'Reckon yourselves dead indeed to sin,' that is, regard yourselves in this aspect. In Mark 15. 28, the words, 'he was reckoned among transgressors,' are quoted from Is. 53. 12, where, however, the Hebrew word is not *chasav*, but *manah*, to number. In 1 Cor. 13. 5, the words, 'charity thinketh no evil,' might perhaps be rendered 'doth not impute evil,' that is to say, 'doth not take account of injuries done to it.' A few verses below we read, 'I thought as a child,' by which we are to understand, 'I took account of things as a child does.' In Phil. 3. 13, the apostle says, 'I reckon not myself to have attained,' that is, 'I do not regard myself as having attained.'

In the more distinctly doctrinal sense we have in Rom. 2. 26, 'If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be *reckoned* as circumcision' (*εἰς περιτομήν*)?

2 Cor. 5. 19, 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.'

In Rom. 4. 3, the words concerning Abraham in Gen.

15. 6, are introduced and discussed at some length, the passage from the 32nd Psalm being also quoted in confirmation of the Apostle's argument. In the fourth verse stress is especially laid on the fact that the reckoning of Abraham's faith for righteousness was not a matter of justice due to Abraham, but was a work of grace springing out of God's free love.

We see therefore that to reckon, to impute, and to account, are one and the same thing, and that the word is used in Scripture to indicate the fact that men are not justified as a matter of course, and as it were by a law of nature, but that each man's case is dealt with by God through the medium of what may be compared to a *mental process* whereby the love and mercy which exists in the Divine nature, and which was embodied in Christ, is brought to bear upon the case of every individual who believes in the Revealed Word.

CHAPTER XV.

SANCTIFICATION, HOLINESS, CONSECRATION, ANOINTING.

§ 1. Usage and meaning of **Kadash**.—§ 2. The word as applied to God.—§ 3. Various expressions in which it is used.—§ 4. Words marking *Consecration, Dedication, and Ordination*.—§ 5. Usage of ἁγιάζω in the N. T.—§ 6. Other forms of the word in the N. T.—§ 7. **Maschach**, to anoint.—§ 8. Christ, the Anointed King.—§ 9. Anointing, as applied to Christians.—§ 10. The anointing of the sick.

§ 1. FEW religious words are more prominent in the Hebrew Scriptures than **Kadash** (קדש), which is used in some form or other to represent the being set apart for the work of God. It generally answers to the Greek ἁγιάζω and ἅγιος. Perhaps the English word *sacred* represents the idea more nearly than *holy*, which is the general rendering in the A. V. The terms *sanctification* and *holiness* are now used so frequently to represent moral and spiritual qualities, that they hardly convey to the reader the idea of *position* or *relationship* as existing between God and some person or thing consecrated to Him; yet this appears to be the real meaning of the word.¹

(a). The word **Kadash** is applied to places, e. g. to the camp of Israel (Deut. 23. 14); to the hill of Zion (Ps. 2. 6, &c.); to the ground where God manifested Himself to

¹ In accordance with the above view, Dr. Henderson renders Jer. 1. 5, thus: 'Before thou camest forth from the womb I *separated* thee'; and in his note he says, 'When Jehovah declares that He had sanctified the prophet before his birth, the meaning is not that He had cleansed him from the pollution of original sin, or that He had regenerated him by His Spirit, but that He had separated him in His eternal counsel to the work in which He was to be engaged.' The Apostle Paul, he adds, uses language very nearly parallel when he says of God that He *separated him* (ἀφορίσας) from his mother's womb.

Moses (Ex. 3. 5); to the city of Jerusalem (Neh. 11. 1, compare Matt. 4. 5); to heaven (Ps. 20. 6); to Mount Sinai (Ps. 68. 17); to the 'Holy Land' (Zech. 2. 12); to the walls and gates of Jerusalem (Neh. 3. 1); to the tabernacle (Ex. 29. 43); to the temple (1 Kin. 9. 3); to the inner part of the temple or tabernacle commonly called the sanctuary or the Holy of Holies, i.e. the most sacred place (Ex. 25. 8); to the king's 'chapel' (Amos 7. 13); to the altar (Ex. 29. 36); and consequently, as our Lord reminded the Jews¹ to the gifts (Ex. 28. 38) and offerings (Ex. 29. 27) which were placed thereon; also to a house or field set apart for God (Lev. 27. 14, 16).

(b). The word is applied to times, e.g. to the Sabbath (Gen. 2. 3, Ex. 20. 8, 11); to a day set apart as a fast (Joel 1. 14); to the fiftieth year (Lev. 25. 10).

(c). It is applied to persons, e.g. to the firstborn (Ex. 13. 2); to the priests (Ex. 28. 41); to the people (Deut. 7. 6); to the assembly of the people (Ps. 89. 7, Joel 2. 16); to a man of God (2 Kin. 4. 9); to Jeremiah 'sanctified' in the womb (Jer. 1. 5); to the guests at a sacrificial feast (Zeph. 1. 7, margin); and to the saints or people dedicated to God, whether angels or men (Job 5. 1, 15. 15; Ps. 16. 3, 34. 9; Is. 4. 3; Dan. 4. 13, 7. 18, 21, 22, 25, 27, 8. 13, 24; Zech. 14. 5).

When we proceed to investigate the meaning of the sanctification of places, times, and persons more closely, we find that the point involved in every case is *contact with God*. Thus the Sabbath day was holy because God rested thereon, and it was to be set apart by Israel as a pledge that He had sanctified or set apart the people to Himself (Ex. 31. 13); the mountain of the Lord was to be called holy because He would dwell there (Zech. 8. 3); the 'sanctuary' was to be made that the Lord might dwell among the people (Ex. 25. 8);

¹ Matt. 23. 17.

the first-born, by being hallowed or set apart, were regarded by God as His own (Num. 3. 13); and even the censers in which sinful men offered incense to God became 'hallowed' by that very act (Num. 16. 38).

§ 2. God Himself was regarded as *holy*, i.e. as a Being who from His nature, position, and attributes is to be set apart and revered as distinct from all others, and Israel was to separate itself from the world and the things of the world because God was thus separated; they were to be holy as He was holy, Lev. 11. 44, 19. 2, 20. 7, 26, 21. 8. The Lord was not to be looked upon as one of a class, but was to be worshipped as the sole author of existence, and to be thought of as a Being who was separate from things material and free from taint of evil. He was jealous of the slightest departure from this view of His nature; accordingly, Joshua says, 'Ye cannot serve the Lord, for he is an holy God (i.e. a God set apart and distinct from all other beings); he is a jealous God, he will not forgive your transgressions nor your sins; if ye forsake the Lord and serve strange gods, then he will turn and do you hurt and consume you' (Josh. 24. 19). In accordance with this teaching, the Lord was to be 'sanctified,' i.e. regarded as occupying a unique position both morally and as regards his essential nature. Thus we read in Lev. 10. 3, 'I will be sanctified in them that come nigh me'; 1 Sam. 6. 20, 'Who is able to stand before this holy Lord God'; Ps. 111. 9, 'Holy and reverend is his name'; Is. 6. 3, 'Holy, holy, holy is the Lord of Hosts'; Is. 8. 13, 14, 'Sanctify the Lord of Hosts himself,¹ and let him be your fear and let him be your dread, and he shall be for a sanctuary'; Is. 29. 23, 'They shall sanctify my name, and sanctify the Holy One of Jacob,' i.e. the Being whom Jacob sanctified or set apart as his God. In harmony

¹ This passage is quoted in 1 Pet. 3. 15. Compare also the words of the Lord's Prayer Matt. 6. 9), 'Hallowed (or sanctified) be Thy name.'

with this passage we find the Lord several times described as ‘the Holy One of Israel,’ i.e. the Being to whom alone Israel gave special and peculiar honour, 2 Kin. 19. 22; Ps. 71. 22; Is. 10. 17, 49. 7. In Ez. 11. 16, the Lord says, ‘Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be unto them as a sanctuary for a little time (A. V. *as a little sanctuary*) in the countries whither they shall come’; that is to say, ‘although they will have no temple for a little while, yet I will be with them, and they shall learn to reverence me’; thus God Himself took the place of the ‘sanctuary’ built by Solomon (1 Chron. 22. 18, 19). The holy temple of the Lord represented His Presence, but that Presence could go with the people into captivity even though the temple were to be destroyed.

The Spirit of God is called Holy in Ps. 51. 11, ‘Take not thy holy Spirit from me’; Is. 63. 10, 11, ‘They rebelled and vexed his holy spirit . . . Where is he that put his holy spirit within him’; compare the expression ‘The spirit of the holy gods,’ Dan. 4. 8, 9.

In all these passages it is implied that He whom Israel was to worship was to be regarded as entirely separate from all other beings, and also as pure from every thought and deed of evil. What a contrast with the theology of heathendom!

§ 3. The process of setting apart for sacred uses which are described by the words dedication and consecration is also represented by **Kadash**. See for example Jud. 17. 3; 2 Sam. 8. 11; 2 Kin. 10. 20; 1 Chron. 18. 11; 2 Chron. 31. 6. Hence it was used to denote the setting apart of certain people for warfare, as in Jer. 51. 27, ‘Prepare the nations against her’; Joel 3. 9, ‘Prepare war’; Micah 3. 5, ‘They even prepare war against him.’

In 2 Sam. 11. 4, **Kadash** is rendered purify, to signify the

doing away with ceremonial defilement. But the same word is also used in Deut. 22. 9, where we read, 'Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown and the fruit of thy vineyard be defiled'; and in Job 36. 14, 'Their life is among the unclean.' In these passages we have samples of the use of the word **Kadash** in what is apparently an opposite sense to that which has been already noticed.

The familiar expression 'beauty of holiness' is found in 1 Chron. 16. 29; Ps. 29. 2, and Ps. 96. 9, where the marginal rendering of the A. V. is 'The glorious sanctuary.' In Ps. 93. 5, we read 'Thy testimonies are very sure: holiness becometh (or dwelleth in) thine house for ever'; again, in Ps. 97. 12, we have, 'Give thanks at the remembrance (or to the memorial) of his holiness.' In these passages reference seems to be made not so much to the place of worship as to the spirit with which one ought to approach that Being who is to be worshipped.

In Ex. 28. 36; Jer. 31. 40, and other passages we meet with the expression 'Holiness to the Lord,' or as it is sometimes rendered, 'Holiness of the Lord,' or 'Holy to the Lord.' This expression probably indicates that the object thus inscribed is completely dedicated to God.

The word holy is sometimes opposed to the unholy or profane (ἅγιος, βέβηλος), as in Lev. 10. 10, and Ez. 44. 23, where the latter word signifies that which is devoted to ordinary uses. It also occurs in connexion with the separation of the Nazarite in Num. 6. 5, 8; and of the 'holy seed' of Israel as compared with the Canaanites (Ezra 9. 2). It was set forth as of the greatest importance that Israel should regard themselves as a *separate people*. In this respect the Nazarite from the days of Joseph onwards (Gen. 49. 26) was a type of the whole nation. They were 'a peculiar treasure'

(Ex. 19. 5; Deut. 14. 2, 26. 18; Ps. 135. 4),¹ redeemed by God for His own purposes (Ex. 33. 15, 16); ordained to keep His law (Lev. 20. 7, 8); and to live to His praise and glory (Lev. 20. 24–26).

§ 4. With regard to the mode in which ceremonial sanctification was accomplished, we find it varying according to the circumstances of the case. When Aaron and his sons were ‘sanctified’ for the priesthood, ‘Moses took of the anointing oil and of the blood which was upon the altar and sprinkled upon Aaron and upon his garments, and upon his son’s garments with him.’ The consecration of the priest was a different process. It was literally the *filling of the hand*, part of the sacrifice being put into the hand and waved, and then borne to the altar. The A. V., however, has rendered *Kadash* ‘consecrate’ instead of ‘hallow’ in Ex. 28. 3, 30. 30; Josh. 6. 19; 2 Chron. 26. 18, 29. 33, 31. 6; Ezra 3. 5.

The word used in Num. 6. 9, 12, is *Nazar* (נָזַר), to separate, and is rightly used of the *Nazarite* or separated person. Another form of this word is rendered *crown* in several passages, perhaps because the wearing a crown was a special mark of distinction or separation. It is used of the golden plate on the High Priest’s mitre, on which the words ‘Holiness to the Lord’ were written, Ex. 39. 30; and of the ‘Crown of the anointing oil’ which separated him for the work of God, Lev. 21. 12; it was the mark of the anointed king (Ps. 89. 38, 39, 132. 17, 18); and in Zech. 9. 16, we are told that the Lord’s people shall be ‘As the stones of a crown lifted up as an ensign on his land.’ In most of the passages in which this word occurs, the LXX renders it *ἀγίασμα*, which perhaps might be rendered ‘mark of separation.’

¹ Note that the word thus rendered ‘peculiar’ (סְגֻלָּה) is translated ‘jewels’ in the striking promise contained in Mal. 3. 17. There was, as it were, a treasure *within* the treasure.

For the use of the word **Charam** (חרם), in connexion with consecration and dedication, see chap. xxv. § 9.

Chanac (חנך), to 'initiate,' is used in Num. 7. 10, 11, 84, 88, of the dedication of the altar; in 1 Kin. 8. 63, 2 Chron. 7. 5, 9, of the dedicating of the house of the Lord; in Ezra 6. 16, 17, with reference to the re-built temple; in Neh. 12. 27, of the wall of Jerusalem; and in Dan. 3. 2, 3, of the dedication of the image which Nebuchadnezzar set up. This word is applied to the training or dedication of children in Prov. 22. 6; see also Gen. 14. 14.

The word ordain occurs seventeen times in the Old Testament, and represents eleven different Hebrew words. In some of these passages there is a reference to the appointment of rites, and of religious or secular officers, but nothing in the words used indicates any peculiarities in the *mode* of appointment.

§ 5. We now turn to the New Testament in order to trace the usage of the word ἀγιάζω, the Greek representation of **Kadash**. The sanctification and consecration of the Son by the Father is referred to in John 10. 36; whilst our Lord speaks of His self-consecration in John 17. 19, 'In their behalf I sanctify myself,' i.e. set myself apart for the special work of God. We ought to interpret these passages in the light of the sanctification of the priest, the altar, and all the holy things of the older dispensation which were the shadows while Christ was the substance. The Lord was 'set apart' from the foundation of the world for the work of redemption, and His incarnation, temptations, and sufferings were the processes whereby His atoning death was prepared for and rendered valid.

The sanctification of Christians is referred to as the work of the Father in John 17. 17, 'Sanctify them *in* (or *by*) the truth'; see also Jude 1, and 1 Thess. 5. 23. But whilst the Father is the source, the Son is the agent, for He proceeds,

‘Thy Word is truth’; and His object in sanctifying Himself was that they also might be sanctified by the truth. Christians are therefore described as sanctified *by* or *in* Christ Jesus (1 Cor. 1. 2); and the Lord is said to have given Himself for the Church that He might sanctify it (Ep. 5. 26). In Heb. 2. 11, we read of Christ and Christians, that ‘Both he that sanctifieth and they that are sanctified are all of one’ (i.e. from one source), ‘For which cause he is not ashamed to call them brethren.’

The means whereby the Christian is sanctified is the blood of Christ (Heb. 9. 14), or in other words, the offering of Christ by the will of God (Heb. 10. 10); and that one offering has perfected or consecrated¹ for ever them that are being sanctified² (Heb. 10. 14).

In one passage only is the agency of the Holy Spirit directly mentioned in connexion with sanctification, namely, in Rom. 15. 16; and in this passage reference is made not to the process which takes place in the hearts of the converted, but to the power whereby St. Paul’s ministrations were effective in preaching to the Gentiles, and presenting them as an offering to God.

In 2 Tim. 2. 21, the man who is purged from iniquity is compared to a sanctified vessel. The sanctification of food, i.e. its being regarded as free from ceremonial pollution, is referred to in 1 Tim. 4. 5, as accomplished by means of the word of God and prayer. In 1 Cor. 7. 14, we are told that ‘The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean but now are they holy.’ According to this passage, we are to understand that the marriage tie extends sanctity or sacredness from the husband to the wife, or from the wife to the husband, and so to the children.

¹ The Greek word *τελειῶ* is sometimes used in the sense of *consecrate*. See chap. viii. § 8.

² *τοὺς ἁγιαζομένους*, not *τοὺς ἡγιασμένους*.

This sanctity, though in the first place of an external or ceremonial relationship, affecting the *position* and *use* rather than the *nature* of that to which it refers, practically involves a great deal more, for if a man is *hallowed* for God his life ought to be *dedicated* to Him.

The preposition which is generally the connecting link between the object sanctified and that which sanctifies it, is not *by* or *with*, but *in*. This seems to imply that sanctification takes place through the *contact* of one object with another. The gift by being placed on the altar becomes in a ceremonial sense *one* with it. The wife becomes in a mystical and in a legal sense one with her husband. The Christian is sanctified by becoming one with Christ, faith in His blood being that which makes both one; and Christ is sanctified in that He is one with the Father. We find the preposition *ἐν* with *ἀγιάζω* in the following passages of the LXX: Ex. 29. 43; Lev. 10. 3; Num. 20. 13; Deut. 32. 51; Ez. 20. 41, 28. 22, 25, 36. 23, 38. 16, 39. 27, and 44. 19.

§ 6. The noun *ἀγιασμός* occurs ten times in the New Testament, and would best be rendered sanctification. The passages are as follows:—

Rom. 6. 19, ‘Yield your members servants to righteousness unto holiness,’ i.e. with a view to sanctification.

Rom. 6. 22, ‘Ye have your fruit unto holiness,’ or sanctification.

1 Cor. 1. 30, ‘Christ Jesus . . . of God is made unto us wisdom, and righteousness, and sanctification, and redemption.’

1 Thess. 4. 3, 4, 7, ‘This is the will of God, even your sanctification, that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour . . . for God hath not called us unto uncleanness, but in sanctification.’ The A. V., by rendering this last expression ‘unto holiness,’ obscures the connexion of the verses.

2 Thess. 2. 13, 'God hath chosen you to salvation in sanctification of spirit.'¹

1 Tim. 2. 15, 'If they continue in faith and charity and sanctification with sobriety.'

Heb. 12. 14, 'Follow after sanctification, without which no man shall see God.'

1 Pet. 1. 2, 'In sanctification of spirit.'¹

These passages lead to an important conclusion, namely, that the true sanctification which is the antitype of the Old Testament holiness involves the separation of the spirit from all that is impure and polluting, and a renunciation of the sins towards which the desires of the flesh and of the mind lead us. This point was strongly impressed upon the children of Israel, but it comes out much more clearly in the N. T.

Whilst *ἁγιασμός* may be regarded as the work of sanctification, *ἁγιότης* and *ἁγιασύνη* are rather the result of the process. The former occurs in 1 Cor. 1. 30, and Heb. 12. 10; the latter in Rom. 1. 4; 2 Cor. 7. 1, and 1 Thess. 3. 13. These passages, if examined, will show that the quality of holiness, or perfect freedom from pollution and impurity, is essential to the nature of God, was exhibited by His Son Jesus Christ, and is imparted to the Christian.

The word *ἁγνεία*, which is found in Gal. 5. 22 (in some MSS.); also in 1 Tim. 4. 12, and 1 Tim. 5. 2, answers very well to our word purity, in its double sense of chastity and freedom from wrong motives.

The verb *ἁγνίξαι* is used with reference to ceremonial purifications in John 11. 55; Acts 21. 24, 26, and 24. 18. It is also used in a spiritual sense in three passages, namely, James 4. 8, 'Purify your hearts, ye double-minded'; 1 Pet. 1. 22, 'Seeing ye have purified your souls in obeying the

¹ There is no article here in the Greek, so that the expression probably signifies the sanctification of a man's own spirit, or in a general sense *spiritual sanctification*, as opposed to that which is *external* or *ceremonial*.

truth through the spirit unto unfeigned love of the brethren, love one another with a pure heart fervently'; 1 John 3. 3, 'He that hath this hope in Him (i.e. not in himself but in Christ) purifieth himself even as He is pure.'

The adjective *ἁγνός* occurs eight times in the N. T. in the sense of moral chastity and purity, and *ἁγνότης*, which is derived from it and which is peculiar to the N. T., is found in 2 Cor. 6. 6, and, according to some MSS., in 2 Cor. 11. 2, whilst the adverb *ἁγῶς* occurs in Phil. 1. 16.

The most general form of the word, however, in the N. T. is the adjective *ἅγιος*, holy. It is used nearly a hundred times with reference to the Holy Spirit of God—that Spirit which was in Christ without measure, and which is now imparted to all that trust Him. Again, whether in consequence of the indwelling of the Holy Spirit, or because of their professed separation from evil, and dedication to God, all Christians are regarded as *ἅγιοι*, holy or saints. The word is thus applied several times, especially in the Epistles. It is also applied to Christ, who was the holy one of God, and our Lord applies it to His 'holy Father,' and to the 'holy angels.' We find it used in a more ceremonial sense of the holy city Jerusalem (Matt. 27. 53); and the holy place (Matt. 24. 15); of the Covenant with Abraham (Luke 1. 72); of the Scriptures (Rom. 1. 2); of the law and commandment (Rom. 7. 12); of a kiss (Rom. 16. 16); and of food which was separated from ordinary uses and was therefore not to be cast to the dogs (Matt. 7. 6).

§ 7. In considering the ceremonial *anointing* of the Old Testament, we have only to do with one word, viz. *Mashach* (מָשַׁח),¹ from which the name Messiah is derived, and which is almost always rendered *χρίω* in the LXX. Other words, indeed, are used, but not in a ceremonial sense; among passages where such occur two may be noted: the first is Is. 10. 27, 'The yoke shall be destroyed because of the

anointing,' or literally, 'From the face of the oil,' with respect to which expression the commentators give but little light. The other is Zech. 4. 14, 'These are the two anointed ones (literally, sons of oil or brightness) that stand by the Lord of the whole earth'; here again there is to be found a wide range of interpretation.

Turning now to **Mashach**, we find it first used of the anointing of the pillar at Bethel, Gen. 28. 18, 31. 13, and it does not occur again till Ex. 25. 6, where 'the anointing oil' is spoken of. We next meet with it in connexion with the consecration and sanctification of Aaron, Ex. 28. 41. The anointing came *after* the offering of atoning victims in Aaron's case, as in the case of the altar, Ex. 29. 36. The tabernacle, the ark, the table and various vessels were to be anointed, Ex. 30. 26-28. They were then regarded as sanctified or set apart, and whatever touched them had this sanctification communicated to it. The unleavened wafers and some other meat offerings were to be anointed (Lev. 2. 4). In all these cases the unction was the mode of setting apart or sanctifying.

The *anointing of a king* is first mentioned in the parable of Jotham, Jud. 9. 8, 15. It next occurs in the inspired hymn of Hannah, 1 Sam. 2. 10, 'He shall give strength unto his king, and exalt the horn of his anointed.' Saul was anointed captain over God's people, that he might save them out of the hand of the Philistines (1 Sam. 9. 16). Various references are found to *the Lord's anointed*, that is to say, *the king*, both in the Historical and Poetical Books. The following are the most important: Ps. 2. 2, 'The rulers take counsel together against the Lord and against his anointed'; Ps. 18. 50, 'He showeth mercy to his anointed, to David, and to his seed for evermore'; 20. 6, 'Now know I that the Lord saveth his anointed'; 45. 7, 'God hath anointed

thee with the oil of gladness above thy fellows'; 92. 10, 'I shall be anointed with fresh oil.'

The reference in Ps. 105. 15, 'Touch not mine anointed (ones) and do my prophets no harm,' is thought to be to the priests. The meaning of the phrase 'Anoint the shield,' Is. 21. 5, is doubtful. In Is. 45. 1, Cyrus is called the Lord's anointed, because he was appointed king for a special purpose. In Is. 61. 1, the word receives a larger and fuller meaning, and as we read it we begin to see that the holy oil wherewith the priest and king and the vessels of the tabernacle were anointed was a symbol of the Holy Spirit. For we read 'The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek.'

In Ez. 28. 14, the king of Tyrus is described as 'the anointed cherub'; some here translate the word 'extended' instead of anointed; but compare its usage in Is. 45. 1. In Dan. 9. 24, we are told that seventy weeks were determined . . . to anoint the Most Holy.' Is this, the Most Holy *Being*, the true Messiah? or does it represent the Most Holy *Place*—the true tabernacle which the Lord pitched and not man?

In Amos 6. 6, we should not expect to find this word, for it appears to be used of personal decoration with oil, and not of the ceremonial anointing. If this be the case, it is the only place in the whole Old Testament in which the word is so used. Possibly there is a reference here to the abuse of holy things, a view which would be most in accordance with the accusations implied in the two previous verses.

The only other passage to be referred to is Hab. 3. 13, 'Thou wentest forth for the salvation of thy people, even for salvation with thine anointed,' or rather 'for the salvation of thine anointed one.' The people of Israel are here regarded as anointed and set apart for God, just as St. Paul

describes them as ‘Baptized to Moses in the sea and in the cloud.’

§ 8. The verb *χρίειν* is used five times in the N. T. In four of these passages it refers to the anointing of Christ by His Father, viz. Luke 4. 18, which is quoted from Is. 61. 1; Heb. 1. 9, quoted from Ps. 45. 7; Acts 4. 27, where it is used with special reference to the quotation from the second Psalm, which immediately precedes it; and Acts 10. 38, where we are told that God anointed Jesus with the Spirit. What then is the idea which we ought to connect with the name Christ or Messiah? Does it not signify that Jesus of Nazareth is *king* by Divine authority, and that God has set His mark upon Him by giving Him the Holy Ghost without measure? Also it teaches that the ministrations of the priest, altar, and tabernacle with all its vessels, were shadows of the work which He was to accomplish.

The anointing of Christians is spoken of in 2 Cor. 1. 21, where we are told that ‘He who hath anointed us is God’; and in accordance with this fact, St. John three times in his first Epistle reminds those to whom he writes that they have a *chrism* or *unction* from the Holy One (chap. 2. 20, 27). This chrism is the indwelling and working presence of the Holy Ghost which the Christian receives from the Father through the Son. As not only the atoning offering but also the anointing oil was necessary for ceremonial sanctification, so the Christian must needs be both cleansed by the blood of Christ and also energized by the personal operation of the Spirit that he may be fitted for God’s service.

§ 9. The anointing of the sick is described by a different Greek word, namely, *ἀλείφω*. It was a medical rather than a ceremonial act, and was performed by friction or rubbing, not by pouring. The same word is used of the anointing of the head and of the body for purposes of decoration or preservation.

CHAPTER XVI.

OFFERINGS, SACRIFICES, AND ALTAR.

§ 1. The Jewish offerings typical of the work of salvation.—§ 2. **Korban**, or offering: its original meaning.—§ 3. Other meanings of the word.—§ 4. **Nagash**, to draw near.—§ 5. Representatives of these words in the N. T.—§ 6. **'Olah**, the ascending-offering.—§ 7. Its meaning illustrated from the N. T.—§ 8. **Minchah**, the meat-offering.—§ 9. **Zevach**, the sacrifice, or communion feast.—§ 10. The altar.—§ 11. Sacrifice and altar in the N. T.—§ 12. Remarks on Heb. **13. 10.**—§ 13. **'Asah**, to offer or do.—§ 14. Relation of the Lord's Supper to the Sacrifice of the Passover.—§ 15. **Shachath**, to slay.—§ 16. **Pasach**, the Passover.—§ 17. **Shelem**, the restitution-offering.—§ 18. **Chattah**, the sin-offering.—§ 19. The same in the N. T.—§ 20. **Asham**, the trespass or guilt-offering.—§ 21. **Ishah**, the fire-offering.—§ 22. **Nesec**, the drink-offering.—§ 23. *Incense*.—§ 24. The free-will offering.—§ 25. The wave- and the heave-offering.

§ 1. Few elements in the Jewish dispensation are more interesting to the Christian student than the system of offerings therein prescribed. The *principle* of slaying animals for a religious purpose appears to have been called into existence at a very early stage of human history, but the Jewish *system* was elaborated under Divine direction during the sojourning in the wilderness, and that with a fulness of detail which must arrest the attention of every reader. If it be true that even in earthly matters 'coming events cast their shadows before,' much more is it to be expected that if the Author of all existence were about to make a special intervention in the affairs of men so as to restore them to that position which they had lost, He would not only intimate His purpose to some of those whom He was about to benefit, but would also prefigure the course

which in His wisdom He had determined to adopt. The system of offerings appointed to Israel may thus be regarded as a book of pictures, sketched in shadowy outline, indicating to God's people the work which was to be accomplished by Divine grace when the fulness of the time should come.

There is a further reason for a patient and accurate examination of this system. Among the controversies of the present day, few have given rise to such vehemence and acrimony as the questions, How far the Levitical system of offerings is, or ought to be, reproduced in the sacrament of the Lord's supper, and whether the rite in question is a sacrifice, the holy table an altar, and the minister a priest. A clear idea of the teaching of the Old Testament ought to be helpful to the student who wishes to decide rightly on these important questions.

§ 2. The word **Korban**, with which we are familiar from its occurrence in the New Testament (Mark 7. 11), is one of the words most commonly used for the offering in the Old Testament. It is not applied to any sacrifice in particular, but represents the 'Olah, the **Minchah**, and the various forms of **Zevach**, in which the offerer found a way of approach and acceptance. We might almost render it *a way of approach*. The verb **Karav** (קרַב), whence it is derived, signifies to approach, or draw near, and is often used of man's entrance into the presence of the living God. It is no ordinary nearness that is represented by it, but rather that of the closest and most intimate kind. The very word just used ('intimate') reminds us of the meaning of the word in one of its forms (קָרֵב), as applied to the innermost part of the body; whilst in another form (קָרוֹב) it signifies a near neighbour or a kinsman. It is remarkable that the word should also be used of close hand to hand conflict, and hence be rendered battle or war in nine passages in the O. T.

§ 3. Besides the number of places in which **Korban** is used for offering, it is rendered sacrifice in Lev. 27. 11, and *oblation* ten times in Leviticus, and twice in Numbers. It would be better to have a uniform rendering in these passages. The verb is rendered offer more than fifty times in Leviticus, and twenty-five times in Numbers; it also occurs in Jud. 3. 18, where we read of Ehud's offering a present to Eglon; it is found in 1 Chron. 16. 1, and 2 Chron. 35. 12; in six passages of Ezra and Nehemiah; in Ps. 72. 10 ('The kings of Sheba and Seba shall offer gifts'); eight times in Ezekiel; and in Hag. 2. 14. The verb might best be translated in most passages to present. In Job 31. 37, the verb is used of the intimate approach of one person to another, 'As a prince *I would go near* (i.e. present myself) unto him'; in Ps. 65. 4, it is used of God's choosing men, and *causing them to approach* Him that they may dwell in His courts; so in Num. 16. 9, it is applied to the tribe of Levi, which was separated from the congregation and *brought near* to God to do the service of the tabernacle. We meet with it also in Jer. 30. 21, in a prophecy of remarkable interest which seems to refer to the Messiah.

The LXX renders the verb (**Karav**) ἐγγίζω, προσφέρω, προσέρχομαι, προσάγω; and the noun **Korban** always δῶρον.

§ 4. The verb **Nagash** (נָגַשׁ) has much the same meaning as **Karav**, and is applied to the presentation of offerings in Am. 5. 25; Mal. 1. 7, 8, 11, 12, and 3. 3. This word is coupled with **Karav** in Jer. 30. 21, above referred to, which runs thus: 'Their noble (A.V. nobles) shall be from themselves, and their ruler shall issue from amidst them, and *I will cause him to draw near* (**Karav**), and he shall *approach* (**Nagash**) unto me.'

§ 5. We find ἐγγίζω used once in the N. T. in somewhat of a ceremonial sense, namely, in Heb. 7. 19, 'The bringing in of a better hope, by which *we draw near* unto God.'

The word προσφέρω is used of the offering of gifts of

many kinds. Thus we meet with it in Matt. 2. 11, with respect to the offerings made by the Wise Men; in Matt. 5. 23, of the offering or gift upon the altar, where reference is evidently made to the ordinary offerings prescribed under the name in Leviticus. In Matt. 8. 4; Mark 1. 44, and Luke 5. 14, it is applied to the offering to be made by the cleansed leper. In John 16. 2, we read, ‘Whosoever killeth you will think that he offereth religious service to God’ (λατρείαν προσφέρειν τῷ θεῷ). The only epistle in which the word occurs is that which was addressed to the Hebrews, in which it is found twenty times, and, with one exception,¹ always in a sacrificial or religious sense. Thus it is said of our Lord that He offered Himself without blemish to God through the Eternal Spirit (Heb. 9. 14), to bear the sins of many (9. 28).

The word *προσέρχομαι* is used of the sinner’s approach to God on the basis of an offering in Heb. 4. 16, 7. 25, 10. 1, 22, and 11. 6. There is one remarkable passage in which *προσάγειν* is used, namely, 1 Pet. 3. 18, ‘Christ died, the just for the unjust, that he might bring us to God.’ Here the Vulgate rendering is striking, ‘that he might offer us to God,’ the offering being the means of the sinner’s approach.

The noun *προσαγωγή*, derived from this verb, is used of the access or way of approach which the Christian obtains through Christ, in Rom. 5. 2; Eph. 2. 18, and 3. 12.

In St. Matthew’s Gospel we find *δῶρον* for a sacrificial gift several times; and St. Mark in one passage specially interprets **Korban** by this word. In the Epistle to the Hebrews this word is put side by side with *θυσίαι*, sacrifices.

The general lesson which we gain from the frequent and remarkable use of the word **Korban** (in the Levitical law),

¹ Namely, Heb. 12. 7, ‘God *deals with* you (ὕμῃν προσφέρεται) as with sons.’ The word is here in the Middle Voice, and signifies the entrance into a certain relationship.

and of its Greek representatives, is that a way of access to God is made open, not through the efforts of man, but through the good will of our heavenly Father, who has caused us to come near to Himself in and through His Son Jesus Christ.

§ 6. The word generally rendered burnt-offering in the A. V. is 'Olah (עֹלָה). The verb 'Alah, whence it is derived, is rendered to burn in Ex. 27. 20, Lev. 2. 12, 24. 2, and to offer in a few other passages; but the original meaning of the word in the Active Voice is to ascend, hence in the Causative Voice it signifies to *make to ascend*, or to *cause to go up*. Some scholars have held that the best rendering for 'olah would be *altar-offering*, because the offering was *lifted up* and placed upon the altar. This interpretation, however, has not been generally accepted. The Vulgate rendering (derived from the Greek) *holocausta*, that which is wholly burnt, and the German *Brandopfer*, burnt-offering, fall in with our own rendering, but they are not, properly speaking, translations. The fact that flame *ascends*, and that 'the sparks fly upwards,' furnishes us with the true solution of the name. The 'Olah, when turned into a cloud of vapour by the action of the fire, ascended into the heavens, and was gradually dispersed amidst the upper air; and whilst beholding this striking sight, the offerer, who had identified himself with the victim by the pressure of his hands, realized his acceptance by God, who dwelleth in the heavens. The best rendering of the word would be an *ascending offering*. Arias Montanus rendered it *ascensio*.

The word is used largely, both in the account of the Levitical ritual and in the historical books. Its first occurrence is in Gen. 8. 20, where Noah is said to have offered burnt-offerings on the altar. We next meet with it in Gen. 22. 2-13, where Abraham is told to offer up Isaac as a burnt-offering. It is also used in Job 1. 5, and 42. 8,

where the patriarch is described as offering for his sons; and where his friends are ordered to make an offering. In these passages it is found in a general sense, and is applied as much to a sin-offering as to a burnt-offering. The Levitical law, however, drew a clearer distinction between the two. The word is first used in connexion with the people of Israel in Ex. 24. 5. In this important passage we are told that Moses 'sent young men of the children of Israel, which offered burnt-offerings and sacrificed peace-offerings unto the Lord,' the first kind being wholly burnt, and the last eaten; and it was with the blood of these offerings that the people and the Book of the Covenant were sprinkled. It may here be noted that this whole transaction was previous to the appointment of the priesthood. The making of the Covenant was a national, not a sacerdotal work; moreover, it had nothing to do directly *with sin*, for neither the 'olah nor the peace-offering were sin-offerings; they represented atonement rather than pardon.¹

Passing by the historical books, we find 'olah used in a few other passages, viz. Ps. 51. 19, 66. 15; Is. 57. 6, 66. 3; Ez. 43. 18, 24; and Am. 5. 22.

The most general renderings for the verb 'alah in the LXX are ἀναβαίνω, ἀναφέρω, ἀναβιβάζω, and ἀνάγω; the noun 'olah is almost always rendered either ὀλοκαύτωμα, or ὀλοκαύτωσις, i.e., that which is wholly burnt.

§ 7. On examining the New Testament we do not find the substantive applied directly to Christ through its Greek representatives, but the idea of ascending or going up, from which the burnt-offering received its Hebrew name, and which is so fully sustained in the Greek verbs above-mentioned, reappears in relation to the Lord's work in various ways, which may be briefly noticed.

With regard to the word ἀναβαίνω, it may be deemed

¹ Though these were closely related. See chap. xii. § 5.

fanciful to refer to our Lord's expression, 'Behold we go up to Jerusalem' (see Matt. 20. 18; Mark 10. 32, 33; Luke 18. 31, and 19. 28), because it was the ordinary and natural phrase to use when describing a journey to that city which was the Crown of the Holy Land. Yet it may be noticed that no site could be more aptly marked out as the altar of earth on which the Great Offering should be consummated. It had probably been the scene of sacrifice as early as the time of Abraham; it lies 'beautiful for situation, the joy of the whole earth,' 2,400 feet above the Mediterranean which washes the western shore of the land, and 3,700 feet above the Dead Sea, which lies in leaden solitude in a cleft between the torrid mountains of Judah and the long purple wall of Moab.

Our Lord's Ascension or 'going up' to His Father in heaven is described by the word *ἀναβαίνω*, in John 20. 17, and Eph. 4. 9, 10. Have we not in this ascension a sublime comment on the fact that the offering ascended in the flame?

The sacrificial word *ἀναφέρω* is also used of our Lord's being 'carried up' into heaven in Luke 24. 51; whilst it is applied to His offering of Himself in Heb. 7. 27. It is also adopted with reference to the offering-up of a sacrifice of praise (Heb. 13. 15), and of spiritual sacrifices which are acceptable to God through Christ (1 Pet. 2. 5).

The word *ἀνάγω* is used only twice in the Epistles, namely, in Rom. 10. 7, and Heb. 13. 20; in both of which passages it is adopted to express the bringing of Christ up from the dead—an essential element in the Lord's atoning work.

It may be gathered from these passages that, whilst the slaying of the animal, which was to be a male without blemish, represented Christ's devotion of Himself to death, and while the pouring forth of the blood upon the altar foreshadowed the atonement wrought by virtue of his death,

the ascent of the slain animal in the form of a cloud of smoke into the heavens typified the bringing of Christ up from the grave, and His ascension to the right hand of God. But since the offerer, by pressing his hand upon the victim before slaying it in the presence of God, identified himself with it, he must be considered as symbolically going through the same process as it had to undergo. So also the Christian, identifying himself with his Saviour by faith, is ‘crucified with Christ,’ dies with Him, is buried with Him, rises with Him under the influence of the spirit of life, and is seated with Him in heavenly places, his life of devotion being an offering made by fire, an odour of a sweet savour unto God.

§ 8. *Minchah* (מנחה) is the general Hebrew word for a gift, whether to God (Gen. 4. 3), or to man (Gen. 32. 13); it is also the word which our translators have rendered meat-offering—‘meat’ being here used in its old sense of ‘food,’ and not signifying ‘flesh.’ The LXX has *θυσία* (sacrifice), for it in 140 places; and *δῶρον* (a gift), in 32 places.¹ *Minchah* is the word used of the *offerings* of Cain and Abel in Gen. 4. 3, 4, 5, in which passage it is not restricted to its Levitical use as an unbloody sacrifice; it is first rendered ‘meat-offering’ in Lev. 2. 1, where it is described as a mixture of flour, oil, and frankincense—the flour being the essential part, the oil and frankincense being added that it might burn with a sweet savour. The word is used of the ‘jealousy-offering’ in Num. 5. 15, 18, 25, 26. It is also to be found in the following passages:—

Num. 16. 15, ‘Respect thou not their offering.’

1 Sam. 2. 17, ‘Men abhorred the offering of the Lord.’

verse 29, ‘Wherefore kick ye at my sacrifice, and at mine offering.’

¹ The LXX also occasionally reproduces the original word in the form *μवाद*. The Vulgate adopts *munus* and *oblatio* as renderings; and Luther has *Opfer* and *Speisopfer*.

- 1 Sam. 3. 14, 'The iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.'
- 1 Sam. 26. 19, 'If the Lord have stirred thee up against me, let him accept (or smell) an offering.'
- 1 Chron. 16. 29, Ps. 96. 8, 'Bring an offering, and come before him.'
- Ps. 20. 3, 'Remember all thy offerings.'
- Is. 43. 23, 'I have not caused thee to serve with an offering.'
- Is. 66. 20, 'They shall bring all your brethren for an offering unto the Lord out of all nations . . . as the children of Israel bring an offering in a clean vessel into the house of the Lord.'
- Jer. 41. 5, 'There came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord.'
- Am. 5. 25, 'Have ye offered unto me sacrifices and offerings in the wilderness forty years?'
- Zeph. 3. 10, 'From beyond the rivers of Ethiopia my suppliants, even the daughters of my dispersed, shall bring mine offering.'
- Mal. 1. 10, 13, 2. 12, 13, 'Neither will I accept an offering at your hand.'
- verse 11, 'In every place incense shall be offered unto my name and a pure offering.'
- Mal. 3. 3, 4, 'He shall purify the sons of Levi that they may offer an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old.'

Minchah is rendered gift in Ps. 45. 12, 'The daughter of Tyre shall be there with a gift'; sacrifice in 1 Kin. 18. 29, 36, 'The time of the offering of the (evening) sacrifice';¹ Ps. 141. 2, 'Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice'; oblation in Is. 1. 13, 'Bring no more vain

¹ The word *evening* is inserted in italics both here and elsewhere. Compare 2 Ki. 16. 15; Ps. 141. 2; Ez. 9. 4, 5; Dan. 9. 21, where the expression occurs. Reference is supposed to be made to the offering of a lamb every evening, prescribed in Num. 28. 8. The lamb itself was an '*olah*', but no doubt it was accompanied by a **minchah**.

oblations'; 19. 21, 'The Egyptians shall do sacrifice and oblation'; 66. 3, 'He that offereth an oblation (is as if he offered) swine's blood'; Jer. 14. 12, 'When they offer burnt-offering and oblation I will not accept them'; Dan. 2. 46, Nebuchadnezzar 'commanded that they should offer an oblation and sweet odours unto' Daniel; 9. 21, 'About the time of the evening oblation'; verse 27, 'He shall cause the sacrifice and the oblation to cease.'

The *minchah*, which was closely connected with the 'olah, must be regarded as a token of love, gratitude, and thanksgiving to God, who is Himself the giver of all good gifts. It was an acknowledgment on the part of man that 'the earth is the Lord's and the fulness thereof.' Part of it was burnt with fire, and the rest was to be eaten by the priest and his family, not by the offerer.

§ 9. We now come to the word *Zevach* (זֶבַח), which is generally rendered sacrifice in the English, and *θυσία*, *θύω*, and *θυσιάζω* in the LXX. On approaching the study of this word, the student cannot but feel deeply impressed with the desirableness of greater uniformity of rendering for the Levitical terms than we possess at present. If the word sacrifice had been confined to the *zevach*, instead of being also occasionally applied to the *minchah*, the *korban*, the *isheh*, the *chag*, or feast (Ps. 118. 27, and Is. 29. 1), the *todah* or praise (Jer. 17. 26, and 33. 11), and the verbs 'aseh and *kathar*, present controversies might have assumed a very much milder form.

The idea of a sacrifice is instinctively connected in our minds with that of a priest;¹ but this is a mistake. The verb *zavach* properly means to slay an animal for the purpose of food, and accordingly it is rendered kill or slay in Deut. 12. 15, 21; 1 Sam. 28. 24; 2 Chron. 18. 2; and Ez. 34. 3.

¹ In the French translations of the Bible a priest is usually called *sacificateur*.

Although the verb has been also rendered to offer in thirty-seven passages, usually where the kindred substantive is found with it, yet in these passages it does not represent the act of the *priest* as such, but the act of the *layman*, the head of the family, who presented and slew the animal before God's tabernacle. The word is generally used in connexion with a *sacred feast*, in which the family or nation which offered the sacrifice (through their heads or representatives) proceeded to partake of the flesh of the victims, entering thereby into communion with God. Thus the *zevach* or sacrifice was utterly distinct from the *'olah* or ascension-offering, which was wholly burnt or turned into vapour, and from the sin-offering, which was partly burnt and partly eaten by the priest.

The various ceremonies connected with the sacrifice or communion-feast are described in Lev. 17. 5-7, and other passages. The man who wished to throw a halo of religion round his festivities brought an unblemished animal to the door of the tabernacle of God, pressed his hands on its head, and slew it. The priest, who in this and all other things acted on God's behalf, took the blood which represented the life of the animal (and therefore the life of the *offerer*), and shed it forth upon the altar as an atonement. He also burnt the fat—to represent the fact that the richness or goodness of the animal (and of the offerer) proceeded from God, and was due to Him. A certain fixed portion of the flesh was then given to the priest, to be eaten by himself and his family, and the rest was eaten by the offerer and his house. Whether the feast was public or private, and whether the animal was offered by the elders of the nation or by the head of a family, these ceremonies were appointed in order to symbolise the union between man and God, who were thus made partakers of the same food. If it was impossible to perform the full rites connected with the

sacrifice through distance from the tabernacle of the congregation, one point at any rate was to be observed—the blood of the slain animal was to be poured upon the earth and covered with dust (verse 13).

The portion of the *zevach* which was to be given to the priest is described in Deut. 18. 3, as ‘the shoulder, the two cheeks, and the maw.’ See also 1 Sam. 2. 13, where the conduct of Eli’s sons with respect to these and other portions is described.

There can be little doubt that the rites connected with the *zevach* were graciously designed to produce a moral effect upon the children of Israel. Every time that they slew an unblemished animal for food they were reminded of God’s merciful disposition towards them; they were thus stimulated to live in conformity with His law, and to deal mercifully with their poorer brethren. Nor can it be doubted that the death of the animal, followed by the sprinkling of the blood and the burning of the fat, would impress the pious Israelite with a recollection of the fact that sin brought death into the world, and that he himself had sinned. He would thus have what the Scripture calls ‘*a broken spirit*,’ Ps. 51. 17; and his sacrifice would be a strong call to *righteousness* (Ps. 4. 5), to *obedience* (1 Sam. 15. 22), to *joy* (Ps. 27. 6), and to *mercy* (Hos. 6. 6). Where the sacrifice had not this spirit, we may gather from the passages just referred to that the ceremony had lost all its value and significance.

The connexion between the *zevach* and the making a *covenant* is brought out in various parts of Scripture, the sharing in food being a symbol of the oneness of the eaters. See, for example, Gen. 31. 54, and Ps. 50. 5. The Passover and the Peace-offering, which were special kinds of *zevach*, are referred to below.

§ 10. The Hebrew name for an *altar* (*Mizbeach*) is derived

from *zavach*, and is rendered *θυσιαστήριον* in the LXX, except where a heathen altar is referred to, and then the Greek word *βωμός* is adopted.¹ The primary idea which a Hebrew would attach to an altar would depend upon his view of the word *zavach*; according to Levitical usage, it would be the appointed place on which the blood of slain beasts was to be sprinkled and their fat burnt. In a short but interesting essay on the Jewish altar by David Mill,² it is noticed that the Rabbinical writers used to regard it not only as God's table³ (see Mal. 1. 7), but also as a symbol of mediation; accordingly, they called it a *Paraclete* (פרקלט, Παράκλητος) i.e. an intercessor; it was regarded as a centre for mediation, peace-making, expiation, and sanctification. Whatever was burnt upon the altar was considered to be consumed by God, a guarantee that the offerer was accepted by Him.

It seems probable from the general use of *Mizbeach* (Place of Slaughter) for an altar, that in the Patriarchal age the animals which were offered to the Lord as burnt-offerings were laid on the altar and sacrificed (i.e. slain) there. The account of the burnt-offerings in Gen. 22. exactly falls in with this supposition. In this matter, however, as in many others, the law of Moses departed from the earlier practice while retaining the principal features of the system, which had been no doubt established by Divine command.

§ 11. The word *θύω* is used in the N. T. both with respect to the slaying of the Passover Lamb and to the killing of animals for the purpose of food, e.g. Luke 15. 23; Acts 10. 13.

¹ The word *ariel* (Is. 29. 1, 2; Ez. 43. 15, 26), is supposed by some to mean 'altar of God,' an Arabic root akin to the Latin *ara* being produced in support of the translation.

² David Mill was Reland's successor as Oriental Professor at Utrecht, where his *Dissertationes Selectæ* were published.

³ The table, however, served a different purpose from the altar. The animal was slain and cut up on the table, but its blood was sprinkled, its fat burnt, and, in the case of the '*olah*,' all the pieces were burnt on the altar. See Ez. 40. 39

The noun *θυσία* occurs several times in the N. T. with reference to Levitical rites, e.g. 1 Cor. 10. 18; to the Christian life of self-sacrifice (Rom. 12. 1; Phil. 2. 17, 4. 18; Heb. 13. 16; and 1 Pet. 2. 5); and to the sacrifice of Christ on the cross (Ep. 5. 2; Heb. 9. 26, 10. 12).

The altar, *θυσιαστήριον*, is mentioned in about twenty passages, in most of which the Jewish altar is referred to. In 1 Cor. 10. 18, St. Paul reminds the Corinthians that in the case of Israel those who eat the sacrifices become in so doing partakers with the altar. By this he evidently means that while the altar (which represented God) had part of the victim, the sacrificer had another part; thus the sacrifice, being consumed partly by God (through means of the fire on the altar) and partly by man, forms a bond of union between the one and the other.

§ 12. In Heb. 13. 10, the writer points out that there were certain offerings of which neither priest nor offerer might eat. They were not burnt, i.e. turned to vapour, on the altar—a process which would have marked their acceptance by God, but were entirely consumed,¹ so that there was no communion with the altar or with God in the case of *these* offerings. ‘We Jews,’ says the writer, ‘have an altar with which neither the offerer nor the priests who minister in the tabernacle have a right to share. Where part of the blood of the

¹ It is important to notice that throughout the Levitical ritual two distinct words are used to represent *burning*. **Kathar** (קָטַר), which properly means *to turn into smoke or vapour*, is used of the burning of the **'olah**, of the memorial portion of the **minchah**, and of the fat of the **zevach**, all of which were intended as offerings for God's good pleasure, and not for sin. This burning took place on the altar at the door of the tabernacle. **Saraph** (שָׂרַף), to *consume* or *burn up*, is used of the burning of the bodies of the sin-offerings above mentioned. Nothing is said of their smoke ascending as a sweet savour to God, because they represent ‘the body of sin,’ an object which is by no means pleasing in His sight. This at least is the aspect of the matter presented by the sin-offering which the priest offered for himself, and still more emphatically by the offering of the goat for the sins of the people on the Great Day of Atonement. Other more ordinary sin-offerings were eaten by the priest.

victim was brought into the Holy place as a sin-offering by the High Priest on the Great Day of Atonement, it was put on the horns of the altar of incense, and with this altar no one had a share, for none of the body was eaten, the whole being utterly consumed in a clean place outside the camp.' He then applies this feature in the Levitical law to the Christian dispensation. Christ's blood is presented in the Holy Place now as an atonement for us. His body, therefore, is to be devoted to consumption outside the camp. But what is His body? *We* Christians, he implies, are the body of Christ; and as His crucifixion literally happened outside the city walls, so we are to go forth to Him bearing His reproach, sharing the ill-treatment He received, being mocked and jeered at by the world as it passes by, having no continuing city here, but seeking that city which is to come (τὴν μέλλουσαν).

§ 13. The word 'Asah (אָסַח), *to do*, which usually allies itself in meaning with the words with which it stands connected, has amongst its extended significations an application to offerings. It is rendered *offer* in forty passages, most of which are in Leviticus and Numbers, e.g. Lev. 5. 10, 'He shall offer the second for a burnt-offering, according to the ordinance, and the priest shall make an atonement for him.' Sometimes it refers to the service of the priest, and sometimes to the action of him who brings the offering and appoints what particular animal he will offer. Naaman, the Syrian, is represented as using the word in 2 Kin. 5. 17; and it is used of Jehu's offering in the house of Baal, 2 Kin. 10. 24, 25. We also find it in Ps. 66. 15, 'I will offer bullocks with goats.'

The word first occurs in this sense in Ex. 10. 25, where Moses says, 'Thou must give us also sacrifices and burnt-offerings that we may sacrifice unto the Lord our God.' In Ex. 29. 36, it is regularly introduced into the Levitical

system: 'Thou shalt offer every day a bullock for a sin-offering for atonement'; verses 38, 39, 'Thou shalt offer . . . two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even.' See also Lev. 14. 19, 30, 15. 15, 30, 23. 12, 19; Num. 6. 11, 16, 17, 15. 3, 14, 24, 28. 4, 8, 20, 21, 23, 24, 31. The word is used of 'preparing,' or arranging the animal or meat-offering or drink-offering in Num. 15. 5, 6, 8, 12; Jud. 13. 15, 16; Ez. 43. 25, 27, 45. 17, 23, 24, 46. 7, 12, 13, 14, 15. It may be added that 'Asah is used of the making or ordaining of feasts in Jud. 14. 10; 1 Kin. 3. 15, 12. 32; Ezra 3. 4, 6. 19; Neh. 8. 18; Esth. 2. 18, 5. 8.

The Greek rendering in these passages is invariably ποιῆν, *to do*, or *make*¹; the Vulgate usually has *facere*, but sometimes *offerre*; and Luther usually has *machen*, but occasionally *opfern*.

§ 14. It has been supposed by some commentators that our Lord used the word ποιῆω in a sacrificial sense when He said '*do this* in remembrance of me,' Luke 22. 19.

It seems most reasonable to suppose that the word '*do*' is to be taken here in that religious or ceremonial sense in which it is constantly found in the O. T., both in the Hebrew and in the LXX. The question, however, remains to be asked, to what special religious rite was the Lord referring? When He said 'Do this,' He may certainly have meant 'Keep this rite'; but did He mean 'Offer this bread and wine as an offering?' or was there some other Mosaic rite to which the words would bear a special reference? In answering this question it must be remembered that our Lord was approaching His death, and was instituting an ordinance which bore a direct relationship to it, so that whenever it is duly observed we 'show forth the Lord's

¹ This use of the word ποιῆω must not be forgotten in the interpretation of such a passage as 2 Cor. 5. 21, 'He made him (to be) sin on our behalf.'

death.' Also it must be granted that the giving up of the Saviour's life upon the cross was pre-eminently vicarious and redemptive, and that in it all the offerings of the old dispensation had their fulfilment. What objection, therefore, can lie against the conclusion that the Lord meant, 'Perform this sacrificial rite,' and that while the blood of bulls and goats, together with various meat and drink-offerings *pre-figured* the Lord's death, the simple elements of bread and wine were to take their place for all time to come as *memorials* of the same? Probably a general assent would be granted to this view of the matter by all students of Scripture, though considerable differences of opinion would arise as to the class of offering referred to, and as to how far there ought to be any exact analogy between the ritual performance in the one case and in the other.

But even if we went further and adopted the expression 'offer this' as a rendering, would this imply that the offerer was in any sense a *priest*? Certainly not; because the Hebrew and Greek words for 'do' are used of the *people* as well as of the *priests*; see for examples of this usage Lev. 23. 12, 19; Deut. 12. 27; 1 Kin. 8. 64; 2 Kin. 5. 17; 2 Chron. 7. 7; Ps. 66. 15. Again, would the expression 'offer this' give additional force to the arguments by which the theory of transubstantiation is upheld? Certainly not. On the contrary, though the offerings under the old dispensation foreshadowed the Lord's atoning offering in its various aspects, yet they were not identical with it, so that the Christian offering (if such an expression may be permitted for the sake of argument) would by analogy be at most a representation of the same, the breaking of the bread setting forth the laceration of the body, and the pouring out of the wine setting forth the shedding of the blood.¹

¹ Wine is called 'the *blood* of grapes' in Gen. 49. 11; and this metaphorical use of the word blood would make our Lord's words 'this is my blood' much more intelligible than we sometimes imagine.

It has been observed, however, that wherever the word *do* is used in a sacrificial sense in the O. T., there lies in the context some noun substantive which indicates the nature of the rite. This, then, we must look for in the New Testament when investigating the ceremonial significance of the expression before us.

Our Lord was at a Passover Supper; and at the table were the lamb, also the bread and wine, which were the regular adjuncts of the feast.¹ It was not the lamb, however, which He took as the basis of His new rite; if it had been so, then there might have been a clearer connexion between the Lord's Supper and the Old Testament animal sacrifices; though even then no argument would be gained for what is called sacerdotalism, because it was not the priest but the head of the household that slew or sacrificed the lamb. It was the unleavened bread and the wine which He took in His holy hands, calling the one His body and the other His blood. We may hence gather that it was the *nutritious* efficacy of His sacrifice to which the Lord was specially referring when He instituted His Supper: 'The strengthening and refreshing of our souls by the sacrifice of the death of Christ, as our bodies are (strengthened and refreshed) by the bread and wine.' It may therefore be inferred that when the Saviour said 'Do this,' He did not mean 'Offer this atoning victim,' but 'Keep this memorial feast.'

That this is a just view of our Lord's words will be seen more clearly when it is considered that the *keeping* of the Passover Feast was constantly spoken of in the Old Testa-

¹ The author once had the privilege of being invited as a 'stranger' to a Passover Supper at Jerusalem, and witnessed the whole of that most venerable and impressive ceremony.

The fact that the Last Supper was in the evening may not unreasonably be cited as a precedent for evening communion; whilst the equally notable fact that our Lord did not utter the words 'take and eat' to each disciple individually, but to all as a body, justifies a similar mode of administration in the present day.

ment as a *doing*, the words '*Asah* and *ποιέω* being invariably used with respect to it. Instances are as follows:—

- Ex. 12. 48, 'Will keep the passover to the Lord.'
 Num. 9. 2, 'Let the children of Israel also keep the passover.'
 „ „ 3, 'Ye shall keep it in his appointed season.'
 „ „ 4, 'That they should keep the passover.'
 „ „ 5, 'And they kept the passover.'
 „ „ 6, 'That they could not keep the passover.'
 „ „ 10, 'Yet shall he keep the passover.'
 „ „ 11, 'At even they shall keep it.'
 „ „ 12, 'According to all the ordinances of the passover they shall keep it.'
 „ „ 13, 'Forbareth to keep the passover.'
 „ „ 14, 'If a stranger shall sojourn . . . and will keep the passover.'
 „ „ 14, 'According to the ordinance of the passover . . . so shall we do.'
 2 Chron. 30. 1, 2, 5, 'To keep the passover.'
 „ „ 3, 'They could not keep it.'
 „ „ 13, 'To keep the feast of unleavened bread.'
 „ 35. 18, 'Neither did all the kings of Israel keep such a passover as Josiah kept.'
 Ezra 6. 19, 'And kept the feast of unleavened bread.'

In all these passages the word *do* or *keep* answers to that which our Lord used when He said '*Do this.*' It can hardly be doubted, then, that His words had direct reference to the Passover Feast. The institution was necessarily proleptic, and anticipated His death. The Passover Lamb was to be slain; the sacrifice upon the cross fulfilled *this* part of the paschal celebration. Thenceforward the death of Christ upon the cross was to be not only the means of atonement and pardon, but also the source of spiritual sustenance. Christian life was to be a continual feast; malice and wickedness were to be no more the food of the soul; the heart of man was no longer to seek the fulfilment of its own lusts; their place was to be taken by sincerity and truth.¹ The Spirit which

¹ 1 Cor. 5. 8.

Christ manifested in His life and teaching was to be imparted by His death to all who trust Him, leading them to deny ungodliness and to crucify the flesh with its affections and lusts, causing them to be dead to sin and alive to God, prompting them no longer to seek their own, but every man another's well-being; in a word, implanting in them that spirit of Divine self-sacrifice which was exhibited in all its plenitude on the cross.

As the feast of unleavened bread kept alive in the memory of every family in Israel the wonderful deliverance of the first-born through the intervention of the blood of the lamb, so the Lord's Supper brings the saving efficacy of Christ's death most vividly before the members of the great family for whom He was willing to be betrayed and to suffer death upon the cross. Moreover, the faithful realisation and the personal appropriation of this fact is God's appointed means for sustaining and stimulating in the heart that Divine Life which flows from God to the believer and enables him to walk even as Christ walked. Thus the *memorial* is a real *feast*, and the ordinance furnishes a special opportunity for feeding upon Christ in the heart by faith, as a means of renewing spiritual life in all its aspects.

§ 15. *Shachath* (שָׁחַת), to kill or slay, is rendered offer in Ex. 34. 25, 'Thou shalt not offer the blood of any sacrifice with leaven.' It is the regular word for the slaying of animals for sacrifice. It is first found in Gen. 22. 10, 'And Abraham stretched forth his hand and took the knife to slay his son.' The only other place in Genesis where it occurs is in chap. 37. 31, 'And they took Joseph's coat and killed a kid of the goats, and dipped the coat in the blood.' It is used of the killing of the Passover Lamb in Ex. 12. 6, &c., and in the directions for sacrifices it constantly occurs.

In Jud. 12. 6, *Shachath* is applied to the slaughter of *men*, an act of 'butchery' as we should say; as also in 1 Kin. 18.

40, where the slaughter of the priests of Baal is referred to ; see also 2 Kin. 10. 7, 14, 25. 7 ; Jer. 39. 6, 41. 7, 52. 10. In Is. 57. 5, the slaughter of children in the valleys was probably sacrificial, to propitiate false gods, as in Ez. 23. 39, and perhaps Hos. 5. 2.

The general rendering for the word in the LXX is σφάζω, but in a few passages we find θύω.

According to the Received Text in Rev. 5. 6, we read of a lamb, as it were, slain (ἐσφαγμένον) ; the fruits if not the outward marks of sacrifice abiding in the exalted Saviour ; compare also Rev. 5. 9, 12, 13. 8.

§ 16. *Pasach* (פסח), gives its name to the *Pascha* or *Passover* Feast.¹ It is used of the angel passing over the houses of Israel in Ex. 12. 13, 23, and 27, and it occurs perhaps with significant reference to the great deliverance from Egypt in Is. 31. 5, ‘As birds flying, so will the Lord of hosts defend Jerusalem ; defending also he will deliver it ; and passing over he will preserve it.’ It is not a little remarkable that the word means not only to leap, and hence to pass over, but also to limp. It is the only word rendered ‘lame’ in the O. T., and is also found twice in 1 Kin. 18. — in verse 21. Elijah uses it when he says, ‘How long halt ye between two opinions’ ; and in verse 26 it occurs in the Piel or Intensive Voice with reference to the priests of Baal ‘leaping’ on the altar.

The Paschal Feast is *πάσχα* in the Greek, except in the Books of Chronicles, where the form *φασέκ* is adopted.

While the whole Gospel narrative points to the relationship between Christ and the Paschal Lamb, there is only one passage in the New Testament which definitely asserts it, but that single sentence is clear enough, ‘Christ our passover is sacrificed (i.e. slain) for us’ 1 Cor. 5. 7.

¹ Dr. Geddes gravely proposed that this word should be translated skip-offering. But leap-offering would be more exact ; compare the word leap-year.

§ 17. The *Peace-offering* is always **Shelem**, from **Shalam** (שלם). It has been noticed in a previous chapter that this word has various meanings (see chap. viii. § 3). It conveys the idea of *completeness* or *perfection*, and also of *compensation*, as well as that of *peace*. The verb is used of the *payment of vows* and praises to the Lord, e.g. in Ps. 50. 14, 56. 12, 76. 11, 116. 14; Is. 19. 21; Jonah 2. 9; Nahum 1. 15, and this fact may give a clue to the real nature of the **Shelem**. It was a special kind of **Zevach** or sacrifice, occasioned by some particular event in family life which called for a thankful acknowledgment of God's goodness, and a rendering such compensation to Him as was due. It might be rendered recompense-offering, or votive-offering. The ceremonial offering of **Zevach** of the **Shelem** (A.V. sacrifice of the peace-offering) being ordained by God so as to unite religious worship with the enjoyment of domestic happiness. The LXX renders **Shelem** by εἰρηνικὰ and θυσία σωτηρίου.

§ 18. The *sin-offering* is always **Chattath** (חטאת) for which the LXX has περὶ ἀμαρτίας. The verb **Chatha**, whence it derives its name, signifies *to sin*, but in the Piel Voice to *cleanse* or *purge*, or to *offer for sin*, as in Lev. 6. 26, and 9. 15; also in Ps. 51. 7, 'Purge me with hyssop and I shall be clean.' It is used of *purification* in Num. 19. 9, 17; see also Job 41. 25. The main peculiarities of the sin-offering have been referred to above in § 6, but it may be added as worthy of notice that whilst the 'Olah, which was an offering of devotion, went *upwards*, both the blood and the flesh being lifted on the altar and turned to vapour, the sin-offering, which was mystically identified with sin, went *downwards*—the blood was poured down at the side of the altar, the animal was burnt on the ground, and as there was nothing pleasing to God in the sin which it represented, the smoke is not described as rising up to God as a sweet odour. Guided by

the New Testament, we might say that the sin-offering represented Christ dying *for* man, whilst the 'Olah represented Christ rising and ascending *in* and *with* man.

§ 19. The identification of Christ with the sin-offering (*περὶ ἁμαρτίας*) seems clear from Rom. 8. 3, where we are told that 'God sending his son in the likeness of sinful flesh (or of flesh which is the seat of sin) and for sin (i.e. as a sin-offering) condemned sin in the flesh.' The point of this passage is sometimes lost by neglect of the fact that the apostle does not say that God condemned *the sin which was in the flesh*, but that *God (manifest) in the flesh condemned sin*. The flesh which had been the seat of sin in all other persons was the seat of righteousness in Christ. In all the points in which St. Paul had shown the flesh to be wanting (in the previous chapters) Christ proved more than conqueror. His members were instruments of righteousness, His feet were swift to go on errands of mercy, His words were sweeter than honey and the honeycomb, His heart was pure from all taint of sin. Hence the force of His own question, 'Which of you convinceth me of sin (*περὶ ἁμαρτίας*)'; and hence the efficacy of His being a sin-offering (*περὶ ἁμαρτίας*). His life in the flesh was a practical condemnation of sin and a victory over it; and His death as a sin-offering was by the will of God the means of imparting that victory to all who are one with Him by faith.

In 2 Cor. 5. 21, we read, in confirmation of the passage just commented on, God 'made him who knew no sin to be sin for us.' God identified Him with sin, dealt with Him as sin deserves to be dealt with, and thus fulfilled in Him that of which the sin-offering of the Old Testament was a type.

The phrase *περὶ ἁμαρτίας* or *περὶ ἁμαρτίων* is also used with reference to the type or antitype in Gal. 1. 4; Heb. 10. 6, 12, 18, 26, 13. 11; 1 Pet. 3. 18; 1 John 2. 2, 4. 10.

§ 20. The trespass-offering¹ is **Asham** (אָשָׁם). Here, as in the case of the sin-offering, the offence and the sacrifice are identical in name. The exact nature of the trespass indicated by this word has already been discussed (see chap. vi. § 14). The trespass-offering of the Philistines, mentioned several times in 1 Sam. 6. is called *βάσανος*, test or torment, in the LXX; but the general rendering is *πλημμελεία*, a mistake. In Is. 53. 10, where the A. V. reads ‘Thou shalt make his soul *an offering for sin*,’ **Asham** is used, and it would have been well to have rendered the word a trespass-offering, thus extending the efficacy of Christ’s sacrifice to the class of sin designated by the Hebrew word. The LXX, however, renders the wording *περὶ ἁμαρτίας*. It also occurs in Prov. 14. 9, ‘Fools make a mock at sin.’ These words have received various renderings. We might translate ‘Fools scorn the trespass-offering,’ or better, ‘As for fools God scorneth their trespass-offering, but among the upright there is acceptance.’

§ 21. The offering made by fire is **Isheh** (אִשֶּׁה) from *esh*, fire. It is usually rendered *κάρπωμα*, fruit or offering, in the LXX, but sometimes *όλοκαύτωμα*, or that which is wholly burnt. In one passage, **Isheh** is used with reference to a sacrifice which was not burnt at all; see Lev. 24. 7, 9.

§ 22. The drink-offering is **nesec** (נֶסֶק), from *nasac*, to *pour out*. The LXX always represents it by *σπόνδη*. The use of the verb *nasac* in Ps. 2. 6, is remarkable—‘I have poured out (as a drink-offering?) my king upon my holy hill of Zion.’ Compare Prov. 8. 23, where wisdom is described as ‘Poured out from everlasting.’ The word *set* adopted by the A. V. is intelligible, but hardly adequate. The verb

¹ If trespass is the right word for **Asham**, the word *guilt* should be changed; but if on the whole guilt gives the best idea, it would be best to render the word here the guilt-offering; otherwise the English reader loses the connexion between the offence and the offering.

σπένδωμαι is twice used by St. Paul of himself as ready to be poured forth as an offering, Phil. 2. 17; 2 Tim. 4. 6.

§ 23. The burning of perfume or incense is always expressed by the word **Kathar** (קטר), *to burn* or *turn into vapour*, the incense being called **Kethoreth**. In the Hiphil, the verb is used of the burning of animal sacrifices (see p. 310, note). In the Piel voice it is rendered *offer*, in connexion with incense, in Num. 16. 40; 1 Chron. 6. 49; Jer. 11. 12, 17, 32. 29; and Am. 4. 5. The word *θυμιάω* is generally adopted for it in the LXX. See Rev. 5. 8, 8. 3, 4, 18. 13, for the use of this word in the N. T.

§ 24. The freewill-offering is always that which is given willingly, bountifully, liberally, or as a prince would give. The word **Nedavah** (נדבה), refers not to the nature of the offering or to the external mode in which it is offered, but to the motive and spirit of the offerer. The most usual rendering in the LXX is *ἐκούσιος*. The verb occurs in Ex. 35. 29, 'The children of Israel brought a willing offering unto the Lord'; 36. 3, 'They brought yet unto him free offerings every morning.'¹ In Lev. 7. 16, it is called 'A voluntary offering.' In Jud. 5. 2, 9, in Deborah's song the people are praised for offering themselves willingly. Again the word occurs in 1 Chron. 29. 6, 9, 14, 17, with reference to the offerings made for the construction of the temple; also in 2 Chron. 17. 11; Ezra 1. 6, 2. 68, 3. 5, 7. 15, 16; Neh. 11. 2. 'Free offerings' are also referred to in Ps. 54. 6, 110. 3, 119. 108; Amos 4. 5. It is used of the rain as a free gift of God in Ps. 68. 9; and of His free love in Hos. 14. 4.

§ 25. The wave-offering, **Tenuphah** (תנופה), was supposed to be shaken to and fro, whilst the heave-offering, **Terumah** (תרומה), was elevated. The LXX usually has

¹ It is important to notice that when in Lev. 1. 3 and elsewhere the A. V. reads, 'He shall offer it of his own *voluntary will*,' an entirely different word is used. These passages ought to be rendered, 'He shall offer it *for his acceptance*.' See chap. xii. § 17, where the word in question is discussed.

αφαίρεμα, *ἀφόρισμα*, or *ἐπιθέμα* for the wave-offering, and *ἀπαρχή*, first fruits, for the heave-offering. The verb which gives the name to the first is rendered to wave wherever this word is used in the A. V.; in 2 Kin. 5. 11, Naaman expresses his supposition that Elisha would ‘Strike his hand over the place,’ or as our margin has it, ‘move his hand up and down.’ The passing of the hand to and fro thus hinted at, gives some idea of the waving of the offering. The word is also used to represent the motion of the arms in sifting in Is. 30. 28, where we read of God’s ‘sifting the nations with the sieve of vanity.’ It is rendered shake eight times in Isaiah and once in Zechariah; the first instance has reference to the backward and forward movement of the saw, Is. 10. 15; in Is. 10, 32, 11. 15, 13. 2, 19. 16, and Zech. 2. 9, the waving of the hand or the shaking it to and fro in a threatening manner is referred to. The same is the case in Job 31. 21, where it is rendered *lift*. The word is found in Ps. 68. 9, ‘Thou didst send (i. e. sift out from the clouds), a gracious rain upon thine inheritance.’ In Deut. 23. 25, the moving of the sickle in cutting corn is represented by the same word; in Ex. 20. 25, Deut. 27. 5, and Jos. 8. 31, the lifting up (or rather the movement to and fro) of the graving tool is spoken of.

The word has been rendered offer in Ex. 35. 22, ‘Every man that offered gave an offering of gold unto the Lord.’ In chap. 38. 24, 29, this offering is given the same name, so that the gold and brass given to the tabernacle was regarded as a wave-offering. In Num. 8. 11, 13, 15, 21, the Levites are also represented as being offered by Aaron for a wave-offering before the Lord.

With regard to the heave-offering, it is to be noticed that the verb (רום) from which the word is derived is most commonly applied to anything which is exalted, lifted up, or set on high. The word is rendered oblation in 2 Chron. 31. 14, ‘To distribute the oblations of the Lord’; Is. 40. 20,

‘He that is so impoverished that he hath no oblation’; Ez. 44. 30, ‘The first of all the first fruits of all, and every oblation of all, of every sort of your oblations shall be the priest’s.’ The word has been rendered in the same way several times in Ez. 45. and 48., where reference is made not only to offerings or gifts, but to a special part of the land which was to be considered an oblation, sacred or holy to the Lord and for the benefit of the priests. **Terumah** is also rendered simply ‘offering’ in Ex. 25. 2, 3, 30. 13, 14, 15, 35. 5, 21, 24, 36. 3, 6, and several other passages.

CHAPTER XVII.

WORD, LAW, COMMANDMENT, CHARGE, COVENANT.

§ 1. Revelation regarded as *the Word of the Lord*.—§ 2. Modes of expressing *the Word* in Hebrew.—§ 3. The same, according to the N. T.—§ 4. Hebrew names for the *Law*; § 5. for *Commandments*.—§ 6. Various meanings of **Pakad** as bearing on the word *Episcopus*.—§ 7. Combination of terms used in the 119th Psalm.—§ 8. The *Law*, according to the N. T.—§ 9. Other words relating to *Commandments* in the N. T.—§ 10. Various aspects of the words ἐπίσκοπος and ἐπισκοπή in the N. T.—§ 11. The words for *Covenant* in the O. and N. T.

§ 1. It was observed by the late Dr. McCaul¹ that ‘whether we take the Hebrew Scriptures as true or not, it is an incontrovertible fact that the fundamental idea of the Hebrew religion is that Jehovah is a God who reveals Himself to His creatures; that He has not left the human race to grope their way to the regions of religion or morality as they best can, but that from the beginning He has taken His children by the hand, cared for their welfare, made known to them His will, and marked out for them the way to happiness.’ In accordance with this undeniable fact, the Divine Being is represented as speaking by word of mouth with His creatures. The faculty of speech with which man is endowed is regarded as a substantial image of the Divine power of communicating knowledge. The utterances of God’s mind are presented to man, through the instrumentality of prophets, in that form in which they were most intelligible, while their preservation in writing has made them available for all people and for all time.

¹ See his Essay on ‘Prophecy’ in *Aids to Faith*.

Under the general title 'the Word of the Lord' in the Old Testament we find not only the law of the ten commandments (literally, *the ten words*) uttered by the Divine Voice on Mount Sinai, but also all the promises, warnings, precepts, prophecies, revelations of the Divine character, and messages of mercy, which proceeded from God through the medium of 'holy men of old.' In the Psalms and prophetic books the whole body of revealed truth, including all historical manifestations of God's righteous and merciful rule, appears to be referred to as the Word of the Lord. Occasionally the utterance of speech on God's part is taken as identical with the exertion of His power, as when we read that 'By the Word of the Lord were the heavens made,' Ps. 33. 6; and again, 'Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God,' Deut. 8. 3; and again, 'He sent his word and healed them,' Ps. 107. 20. Throughout Scripture a distinction is drawn between *the Will of God* and the expression of that will or *the Word of God*. He was not content with willing that there should be light, but He *said*, 'Let there be light,' and there was light; thus without the Word was not anything made that was made. See John 1. 3.

The mode of transmitting the message from God to man was by no means uniform. God said to Moses, 'Who hath made man's mouth? or who maketh the dumb or deaf or the seeing or the blind? have not I, the Lord? now therefore go, and I will be with thy mouth, and teach thee what thou shalt say' (Ex. 4. 11, 12). A little further we learn that Moses was to transmit the Divine message to his brother Aaron, and that he was to pass it on to the people; thus Moses was to be to Aaron in the place of God. This would imply the suggestion of the substance of what was to be said, though not necessarily the dictation of the words. In the remarkable instance of Jeremiah's prophecy (Jer. 36) God spoke the words to

Jeremiah, and he dictated them to Baruch, who wrote them down. In the vision in which Ezekiel received his special appointment as a messenger from God to Israel, he is directed to eat the roll on which the woes to be inflicted upon the people were recorded. Having thus made the message his own, he was to go forth with the words ‘Thus saith the Lord.’

A discussion was raised some years ago as to the question whether it was right to say that the Scriptures *are* the word of God, or whether we should be more accurate if we said that they *contain* that word. When we take into consideration the fact that all God’s dealings with men may be regarded as the expressions of His will; and that the Scriptures contain just such a selection of narratives, prophecies, letters and hymns as seemed to God’s wisdom the most suitable for the purpose of instructing the world in His ways, we shall probably feel no difficulty in saying that the Bible not only *contains* but also *is* the word of God.

§ 2. The most ordinary Hebrew terms setting forth the Divine utterances are *amar* (אמר), to say, and *davar* (דבר), to speak, the latter referring rather to the substance of the revelation, the former to the mode by which it is imparted. *Milah* (מלה) has also been rendered word in thirty passages, nineteen of which are in Job, and seven in Daniel. It is used in 2 Sam. 23. 2, ‘The spirit of the Lord spake by me, and his word was in my tongue’; Ps. 19. 4, ‘Their words unto the end of the world.’ In the LXX the verb *amar* is generally rendered *ἔπω* and *λέγω*, and the noun *ῥῆμα* and *λόγιον*; *davar* is generally rendered *λαλέω*, and the noun generally *λόγος*, sometimes *ῥῆμα*, and in thirty-five passages *πρᾶγμα*. *Mileh* is rendered *λόγος* and *ῥῆμα*; and *Nam* (נאם), to utter or assert, is rendered *λέγω*. *Peh* (פה), mouth, is rendered word in Gen. 41. 40, and fourteen other passages.

§ 3. In the New Testament ‘the word of God’ is some-

times taken in the general sense which has been above noted; but there are also two other ways in which it is used. The Gospel, the story of the life, death, resurrection, and ascension of Christ, bearing as it does on the eternal destinies of man, and carried out by Divine appointment, was constantly spoken of as 'the word.' This, in fact, is the sense in which the expression is most generally used in the New Testament.

But Christ Himself is called 'THE WORD,' both at the beginning of St. John's Gospel and elsewhere; and though it is usually supposed that this title was given to Him by the Evangelist with especial reference to some of the philosophical theology which was current in his time, it may be sufficient to point out that the usage of the Old Testament is quite enough to justify and to suggest it. If John wrote under conviction that Jesus was the Divine Son manifest in the flesh, and that this Being had been present with the Father, and had carried out the Father's will at the creation of the world, then he could not do better than open his Gospel with the sublime announcement, 'In the beginning was the Word, and the Word was with God (or existed in relation to God) and the Word was God.' He was the embodiment of His Father's will, developing His Father's purposes, giving utterance to His Father's thoughts, first in the creation of the world, and secondly in its redemption.

§ 4. The general word for Law is *Torah* (תורה), by which the law of Moses is universally described among the Jews to this day. The verb (ירה), whence this word is derived, signifies to project, and hence to point out or teach. The law of God is that which points out or indicates His will to man. It is not an arbitrary rule, still less is it a subjective impulse; it is rather to be regarded as a course of *instruction* from above. It is generally represented in the LXX by the word *νόμος*.

Torah has been rendered law in all places but one, namely,

2 Sam. 7. 19, 'The manner of man,' literally, 'The law of the man.' In the parallel passage *tor* (תור), which is evidently the same word, is rendered 'estate.' See chap. iii. § 5.

The word *Dath* (דת), an edict, is used in Deut. 33. 2, 'From his right hand went a fiery law for them.' The same term is frequently adopted in Ezra, Esther, and Daniel. *Chok* (חק), a decree, is used in the following passages:—

- Gen. 47. 26, 'Joseph made it a law over the land of Egypt unto this day.'
- Gen. 49. 10, 'The sceptre shall not depart from Judah, nor a law-giver (i.e. one who issues orders or decrees) from between his feet, until Shiloh come.'
- Num. 21. 18, 'The princes digged the well, the nobles of the people digged it, by (the direction of) the law-giver.'
- Deut. 33. 21, 'He provided the first part for himself, because there, in a portion of the law-giver, was he seated.'
- 1 Chron. 16. 17, Ps. 105. 10, 'He confirmed the same to Jacob for a law, and to Israel for an everlasting covenant.'
- Ps. 60. 7, 108. 8, 'Judah is my law-giver' (a passage interesting in connexion with Gen. 49. 10, cited above).
- Ps. 94. 20, 'Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?'
- Prov. 31. 5, 'It is not for kings to drink wine . . . lest they forget the law, and pervert the judgment of any of the afflicted.'
- Is. 33. 22, 'The Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us.'

The most usual renderings of *Chok* in the LXX are *δικαίωμα*, *πρόσταγμα*, and *νόμιμον*.

In Is. 49. 24, 'The lawful captive' is literally 'The captivity of the righteous'; in Jer. 32. 11, a word is used which signifies 'commandment'; in Ezra 7. 24, 'lawful' means 'permissible'; whilst 'judgment' is the literal rendering in Lev. 24. 22, 'Ye shall have one manner of law (i.e. one mode of judicial administration) as well for the stranger as for one of your own country'; judgment is

also the literal rendering in Ps. 81. 4; Ez. 18. 5, 19, 21, 27, 33. 14, 16, 19 ('lawful and right').

§ 5. The most general word for command or commandment is *tsavah* (צוה), which appears to signify literally *to set up* or *appoint*. The general Greek renderings are ἐντέλλομαι, προστάττω, and ἐντολή.

Amar (אמר), to speak, is rendered 'command' in Ex. 8. 27, and forty-four other passages. What is spoken either by the Lord or by anyone of high authority is naturally looked upon as a commandment. With God to speak is to command; and with man, to hear ought to be to obey.¹ *Amar* is used in Job 9. 7, where we read that God 'commandeth the sun and it riseth not'—the laws of nature, their continuance, and their cessation, being equally regarded as the utterance of the Divine word. So God 'commandeth and raiseth the stormy wind,' Ps. 107. 25; 'He sendeth forth his commandment upon earth, his word runneth very swiftly,' Ps. 147. 15.

Davar (דבר), to speak, is also rendered 'command' twenty times. The first passage is Ex. 1. 17, where perhaps it is implied that Pharaoh personally urged upon the midwives the cruel task of destroying the male children of the Israelites. It occurs in Ps. 103. 20, 'Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.' Here again direct personal communion between the Lord and His messengers seems to be implied.

Peh (פה), mouth, is rendered 'commandment' in Gen. 45. 21; Ex. 17. 1, and thirty-two other passages. It is possibly an Egyptian idiom, and may be compared with the use of the 'mouth' as signifying *self* in Coptic. It occurs in Job 39. 27, 'Doth the eagle mount up at thy command,' in

¹ The ordinary word for obedience in the Old Testament literally signifies to hear.

Prov. 8. 29, 'He gave to the sea his decree that the waters should not pass his commandment'; Ecc. 8. 2, 'Keep the king's commandment'; Lam. 1. 18, 'I have rebelled against his commandment.'

Other words similarly rendered are **Dath** (דַּת), an imperial law or edict, Esth. 3. 14, 8. 13; **Chok** (חֹק), a decree, Am. 2. 4, 'They have despised the law of the Lord and have not kept his commandments'; **Pekud** (פִּקּוּד), a charge or statute, Ps. 103. 18, 'The mercy of the Lord is on such as keep his covenant and on those that remember his commandments to do them'; Ps. 111. 7, 'All his commandments are sure.' Three other words are used in Ezra and Daniel, namely, **tha'am** (טַעַם), an order; **Melah** (מְלָה), a word; and **shim** (שִׁם), an appointment.

§ 6. The word **Pekud**, above-named, calls for further notice. The general renderings of the verb are ἐπισκέπτω, to visit, ἐκδικέω, to avenge, and καθίστημι, to appoint. It is used of visitation, whether for purposes of mercy or for purposes of chastisement. The substantive (answering to ἐπίσκεψις or ἐπισκοπή) is found in the former sense in Jer. 27. 22; but in the latter sense in Is. 10. 3, 29. 6; Jer. 6. 15, 8. 12, 10. 15, 11. 23, 23. 12, 48. 44. In these cases the context plainly decides the matter; and though it is noticeable that the instances of the *noun* being used of judgment preponderate, if the passages where the *verb* is used were also cited this would not be the case.

But the word has a further sense. It is often rendered ἐντολή and δικαίωμα, and signifies a charge. Sometimes it denotes the oversight or care which a responsible person is enjoined to take. Thus we read in Num. 4. 16, that Eleazar had the 'oversight' (ἐπισκοπή) of all the tabernacle. It was put in his charge, and he was responsible for its safe keeping. In Ps. 109. 8, we read, 'Let another take his office' (ἐπισκοπή) i.e. let another perform the duties which

are laid upon him. It is a pity that this passage has not been translated more literally where it is quoted in the New Testament, in Acts 1. 20, where we read, 'His bishoprick let another take.' The margin here very properly has 'office' or 'charge.' Whilst it is true that a 'bishoprick' is an ἐπισκοπή not only etymologically but really, yet it does not follow that an ἐπισκοπή is a (modern) 'bishoprick.'

We find ἐπίσκοπος, whence the modern word bishop is derived, answering to another form of the word pakad, to indicate the persons who have a charge or responsibility laid upon them. The following are among the passages in which it occurs:—Num. 31. 14, 'Moses was wroth with the officers of the host'; Jud. 9. 28, 'Is not Abimelech the son of Jerubbaal? and Zebul his officer'; 2 Chron. 34. 12, 'The men did the work faithfully; and the overseers of them were Jahath and Obadiah'; verse 17, 'They have delivered the money into the hand of the overseers, and to the hand of the workmen.' See also Neh. 11. 9, 14.

It is plain from these passages that the word ἐπίσκοπος denotes a person put in responsible charge of others, whether for military, civil, or religious purposes.

§ 7. Every one who has read the 119th Psalm carefully must have been struck with the constant recurrence of various titles by which God's revelation of Duty is described. In the first nine verses we find eight different titles given to the truth of God.¹ They are as follows:—

- (1). The law or **Torah**.
- (2). The word.
- (3). The commandments.
- (4). The statutes. The word *chok* (חֹק) represents them,

¹ Compare Ps. 19. 7, 8, 9, in which five words are used to designate God's law, namely, decree, testimony, statutes, commandments, and judgments.

and is given in Ex. 15. 25, and elsewhere to the religious and civil institutions of the Mosaic Law.

(5). The precepts, *pekudim* (פקודים). These are referred to twenty-one times in this Psalm. The word implies, as we have seen, a charge or trust imposed on a person by a higher authority, and thus its use points to man's moral responsibility as a free agent under God.

(6). The ways. The word used throughout this Psalm for 'way' is *orech* (ארה), a course, journey, or pilgrimage; whilst in other parts of the Scripture *derec* (דרך), a path, is the expression used. Either word implies that man's course of life, thought, and desire ought to be brought into harmony, and made coincident with God's.

(7). The judgments. This word *mishpath* (מישפט) is used twenty-one times in the Psalm, and seems to point to the rules of the Divine administration, and its reiterated use implies that God's modes of government as revealed in the Law of Moses through the prophets are not only just in themselves but call for just dealing on the part of men.

(8). The testimonies. The word which is used fourteen times in this Psalm, and in various other parts of the Old Testament, for 'testimony' is derived from 'od (עוד), to bear witness. The law of God is His testimony, because it is His own affirmation concerning Himself, and concerning His nature and attributes.

With exquisite beauty and with inspired depth of thought the writer of the 119th Psalm draws out these eight varied aspects of the Divine Truth, and presents the law of God in every light in which the experience of a godly man can regard it. Certainly no student of the Psalms can doubt that the pious Israelite found the revealed will of God anything but a heavy burden or an intolerable yoke. So that with trust in the Most High, he learned to take pleasure in God's commandments, and to realise their breadth and

spirituality, and he was thus enabled to love God's law as well as to long for His salvation.

§ 8. We now have to take up the various Greek words by which the LXX represent God's law and commandments, and to note their usage in the N. T.

The word νόμος is very frequently used of the law of Moses, which is regarded, both in the Old and New Testaments, as *one*, though containing many ἐντολαί or specified commandments (see Matt. 22. 36). This law is also called the law of the Lord, because, though it was given by Moses (Jos. 1. 17), and by the disposition of angels (Acts 7. 53), it really represented the will of the Lord God (Luke 2. 23).

In the four Gospels and Acts the law is referred to fifty times, and generally in the sense now mentioned; in some passages, however, it specially designates the books of Moses, according to the ordinary Jewish mode of dividing the O. T.

In Rom. 2. 14, we have another sense of the word introduced. The heathen nations have not [the¹] law; but if it be found that they be doing the things of the law (i.e. acting on those principles which lie at the root of the whole Mosaic legislation), then, though they have not [the] law, they become a law to themselves, inasmuch as they show forth in their outer life the results which the law aimed at producing, and which it had written not indeed on external tables, but on their hearts; moreover, their consciousness and their inmost convictions, which lead them to disapprove of one course of action and approve of another, will bear witness with these outward results in the Day when God shall form a judicial estimate of the secrets of the heart.

With regard to the persons thus described, St. Paul says again, in verses 26, 27, that the uncircumcision; i.e. the

¹ There is no definite article here, and hence some critics have doubted whether the reference is made to the law of Moses, or whether the principle of *law* in the abstract is to be understood.

Gentiles who accomplish the law, will be reckoned as true Jews, and will judge those Jews who have the letter of the law and circumcision, but who nevertheless are transgressors. These Gentiles will judge the Jewish transgressors in just the same sense as the men of Nineveh will rise up in judgment with the Jews of our Lord's time, and will condemn them. The results obtained under varying circumstances will be the standard by which men will either 'come up higher,' or 'begin with shame to take the lowest place' on the Great Day.¹

In Rom. 5. 14, St. Paul says that 'Up to the time that the law was given, i.e from Adam to Moses, sin was in the world (and among the heathen nations which have not heard of Christ's salvation sin is still in the world; nor did the command that all men everywhere should repent go forth till the Day of Pentecost); but sin is not reckoned where there is no law; and yet death, the fruit of sin, reigned all this time, even on those whose sins were committed under far less aggravated circumstances than the transgression of Adam. Hence we are left to imply that there is some law which all the heathen have transgressed, and that in all the children of men there has been such a departure from God as has justified Him in inflicting death. Sin was in them, though not in the form of rebellion against laws supernaturally revealed from heaven. It lay comparatively dormant, by the will of God, until the day came wherein Christ's gospel was heard.

We thus find the significance of the word *law* considerably extended by St. Paul; for first it is applied to the case of converted Gentiles, who do the works of the law though not circumcised; and secondly, it is applied to the case of all the nations of the world, the whole family of Adam, with respect to whom Paul argues that they must have been under *some* law because they were under death.

¹ See for a further discussion of this interesting topic, *Dies Iræ*, chaps. iv. and v.

In other passages the word *vóμος* rather signifies order or principle. This is sometimes the case with *davar*, *word*, in the O. T., as in the familiar sentence, ‘Thou art a priest for ever after the order of Melchizedek.’¹ In Rom. 3. 27, St. Paul asks, ‘On what principle (A. V. by what law) is a man accounted righteous? on the principle of works? no; on the principle of faith.’ So again in Rom. 8. 2, ‘The binding principle of the spirit of life in Christ Jesus hath made me free from the binding principle of sin and death.’

In Rom. 7. 2, the word is used in two senses, ‘The married woman is bound by law (i.e. by the law of Moses) to her living husband; but if the husband dies she is liberated² from the bond or tie which had existed between the two parties.’ So, carrying out the parallel, we may understand verse 6, ‘Now we are liberated from the bond which connected us with the flesh, sin, and the letter of the law, for we have been identified through faith with the death of Christ—a death whereby sin was overcome, the flesh was made an instrument of good instead of evil, and the letter of the law had its complete fulfilment and consequent abolition.’

When St. Paul said, ‘I was living without the law once’ (Rom. 7. 9), he seems to be referring to a part of his previous history during which sin lay dormant in him. He does not mean that he was living as the heathen who have not the law, but that though he was under the law, it did not so press upon him as to cause him to feel its burden. But when the commandment came—i.e. some special commandment of the law which went against Paul’s manner of life and natural

¹ Some render these words, ‘after *my word*, O Melchizedek.’

² The word *κατηργήται* is not an easy word to translate. It signifies a complete abolition of that relationship which had previously existed. ‘Till death us do part,’ this is the term of married life. Hereafter ‘they neither marry nor are given in marriage.’

dispositions—sin burst forth into a new life,¹ whilst I died, i.e. trespassed and so brought death on myself, and the commandment in question which if I had kept it would have kept me in the way of life, proved practically a means of leading me to death. For sin, receiving an impetus (*ἀφορμήν*) from the commandment, deceived me (as it is the way of all sin to do, see Gen. 3. 13; 1 Tim. 2. 14; James 1. 14), and made use of the law of God to slay me. Perhaps Paul's reference to a point of his past history in Gal. 2. 19, may be explained in the same way, 'I through the law died to the law that I might live to Christ,' i.e. the law taught me my sinfulness and led me to believe in Christ, and accordingly I did what all converted Jews must do—I died to the law, identifying myself with Christ in His death, that I might live no longer to myself but to Him who died for me. The words *διὰ νόμον* might, however, be explained by a similar phrase in Rom. 2. 27 (*διὰ γράμματος*), as 'although I had the law.'

§ 9. We find *δικαίωμα* ten times in the N. T. In seven of these passages it evidently signifies righteous ordinance, viz., Luke 1. 6; Rom. 1. 32, 2. 26, 8. 4 (A.V. the righteousness of the law); Heb. 9. 1, 10; Rev. 15. 4. In Rev. 19. 8, we are obliged to render the word 'the righteousnesses of the saints'; so in Rom. 5. 16, 'The gift is of many offences unto righteousness (A. V. *justification*); verse 18, 'by one righteousness' (A. V. by the righteousness of one). The law of God was within the heart of Christ, in such a sense as justified the apostle in describing the Lord's obedience by the word which properly signifies God's *ordinance*; and what is true of Christ becomes in a certain sense true of 'the saints.'

¹ Ἀνέζησε, re-vived; this word seems to imply that he had felt its power before, but that he had, as he thought, quite overcome it, so that he supposed it was dead. He had brought himself into complete harmony with the law as he imagined, but suddenly a special commandment in the law was pressed upon his attention, and brought out the old Adam in renewed vigour.

The word *προστάττω*, to order, is generally used in the N. T. with reference to the law of Moses; it is also used twice (Acts 10. 33, 48), by Cornelius with respect to the message which Peter was charged to deliver from the Lord; and again Peter adopts it when he gives the order to baptize the centurion and his house, an order which probably had to be given with some show of authority so as to insure its being carried out. In two other passages (Matt. 21. 6, and Acts 17. 26), the reading is doubtful.

The words *ἐντέλλεσθαι* and *ἐντολή* are used constantly of the charges contained in the law, which were spoken of by our Lord as the commandment of God; these words are applied to the orders given by Christ Himself, the new Law-giver; see Matt. 23. 20; John 15. 14, 17; Acts 1. 2, 13. 47. The latter class of passages shows that the Lord laid great stress on the keeping of His commandments. The *ἐντολή* spoken of in various verses of Rom. 7, was doubtless some portion of the Mosaic commandments; but the 'holy commandment' of 2 Pet. 2. 21, must be referred to the charge laid down by our Lord; see also 2 Pet. 3. 2.

§ 10. The verb *ἐπισκέπτομαι* is used ten times in the N. T., and generally if not always signifies visitation for purposes of mercy. The kindred term *ἐπισκοπεῖν* is used in Heb. 12. 15, and 1 Pet. 5. 2, and denotes responsibility and watchfulness rather than rule. The Lord is called the Shepherd and Watcher over our souls or lives, 1 Pet. 2. 25. The apostles had a charge of the same kind, though more limited, Acts 1. 20; and the Ephesian elders are told to take heed to the flock over which the Holy Ghost had appointed them as watchers, Acts 20. 28. The word *ἐπίσκοπος*, which is found in these two places, gradually assumed a more technical sense, and stood for the *whole* office, of which this careful watching was only a part (1 Tim. 3. 1, 2, and Tit. 1. 7).¹

¹ It has been said that 'in the incumbent of a large London parish, with

The word *ἐπισκοπή* occurs in Luke 19. 44, where the Lord spoke of the doom which was coming on Jerusalem, because she knew not the time of her visitation. This was the visitation of God's mercy and grace in the Person of Christ, of whom it is said that 'He came unto his own (property) and his own (people) received him not.' Compare Luke 1. 68, 78, with John 1. 11. There is another day of visitation yet to come, in which the mercy of God in Christ will be more gloriously manifested. This is referred to in 1 Pet. 2. 12, where we read that the Gentile nations who become impressed through the good works of the Christians shall give glory to God in the Day of Visitation.

§ 11. The Hebrew word for *covenant* is always *Berith* (ברית). This word is rendered *διαθήκη* in the LXX in every passage where it occurs, except Deut. 9. 15, where it is rendered *μαρτύριον*, testimony, and 1 Kin. 11. 11, where it is rendered *ἐντολή*, commandment.

The word *διαθήκη* is confined to this one use in the LXX, with the exception of four passages, viz., Ex. 31. 7, and Lev. 26. 11, where it may represent a different Hebrew reading from that which we now possess; also Deut. 9. 5, where it stands for *deber*, a word; and Zech. 11. 14, where it is used of the 'brotherhood' (אָחוּה) between Judah and Israel.

Translators have found much difficulty in giving a uniform rendering to the word *berith* even in the Old Testament. Expressions answering to the words alliance, bond, compact, covenant, disposition, treaty, have been resorted to, but after all it has been felt that none of them are perfectly satisfactory, and for this reason, that while they do

curates, Scripture readers, district visitors, lay agents, and Sunday school teachers, dependent on his piety, zeal, vigour, ability, and force of character, for direction, stimulus, encouragement, superintendence and tone, we seem to have the best representative now in existence of the Primitive Bishop.' See 'Church Missionary Intelligencer' for April, 1871; and on the whole subject of the Primitive Christian ministry consult Dr. Lightfoot's Essay in his 'Commentary on the Epistle to the Philippians.'

very well to represent the nature of a covenant between man and man, none of them are adequate for the purpose of setting forth the nature of God's gracious disposition towards man, which are described by the word *berith*. The translators of the LXX evidently felt the difficulty, and instead of using *συνθήκη*, which would be the natural word for a covenant, used *διαθήκη*, which means a *Disposition*, and hence a *Testament*. The Spanish translator de Reyna, after discussing in the Preface to his Bible the words *Concierto*, *Pacto*, and *Alliança*, comes to the conclusion that none of them are good, because what is needed is a word which signifies an agreement 'made in conjunction with the ceremonial death' of an animal' (*hecho con solemne rito de muerte de algun animal*). On the whole, however, he thought it better to use a word which was an imperfect representation of *berith* than to reproduce the word, and thus convey no sense at all.

The difficulty which translators have found, from the days of Jerome downwards, in adopting a uniform rendering of *διαθήκη*, is a grave misfortune. Granted that there is no connexion between our idea of a covenant and the shedding of the blood of animals, yet it would be far more likely that the true meaning of the word would be obtained from the context if it were always uniformly rendered, than is the case now for example in the A. V., where we sometimes read of a new Testament, sometimes of a new Covenant. If Testament is on the whole the best word, then it ought to be applied to *berith* as well as to *διαθήκη*; for the Jewish Covenant, as well as the Christian, was confirmed in Death. The word *Disposition* would be the best, were it not used now of the inclinations of the mind as well as of the arrangement of one's property. *Dispensation* answers rather to *οἰκονομία* than to *διαθήκη*. As was said above, an adequate

¹ The idea of bloodshedding in connexion with the Abrahamic covenant was sustained in the memory of Israel by the rite of circumcision. See Acts 7. 8.

word will be looked for in vain, because human language is constructed for human affairs, and we can find no parallel in our transactions with one another for the wonderful and gracious mode in which God has set forth his loving-kindness to the human race in the Covenant confirmed in Christ. In this, as in many other cases, the student of Scripture gradually learns to attach a new and sacred meaning to the words which he uses, and he is thus preparing for the day when linguistic difficulties shall have passed away, and when 'the tongue of the stammerer shall be loosed.'

The Messiah was set forth in the O. T. as the embodiment of the Divine Covenant. He was given 'as a covenant,' Is. 42. 6, 49. 8, 54. 10; Ez. 34. 25, 37. 26; He is (apparently) the angel (i.e. the agent) of the Covenant (Mal. 3. 1; compare chap. 2. 4); and all its terms are fulfilled in Him (Jer. 31. 32, 33, 32. 40; and Ez. 16. 59). He is thus its mediator, that is to say, the medium wherein the Disposition of God is carried into effect, whether as regards the individual or the race as a whole (Heb. 8. 6, 9. 15, and 12. 24). The inheritance which was given by *promise* to Christ (Gal. 3. 16), was conveyed by *covenant* (through His atoning work) to all believers (Gal. 3. 17, 29), who are made *one* with Christ by faith; and it is this union, first, of God with man in atonement; secondly, of man with God in faith, which is summed up in the word *berith*.

CHAPTER XVIII.

WORSHIP, PRAY, PRAISE, PREACH, TEACH.

§ 1. Various words used for *Worship*.—§ 2. **Shachah**, to *prostrate oneself*.—§ 3. Note on Gen. 47. 31.—§ 4. Other instances of the use of the word.—§ 5. The worship rendered to Christ in the N. T.—§ 6. Other references to *Worship* in the N. T.—§ 7. Hebrew words which express *Prayer*.—§ 8. *Prayer*, according to the N. T.—§ 9. Hebrew words which express *Praise* and *Blessing*.—§ 10. The same, according to the N. T.—§ 11. **Bashar**, to evangelise, and **Kara**, to proclaim.—§ 12. Various senses and Greek renderings of **Kara**.—§ 13. Ecclesiastes, or the *Preacher*.—§ 14. Preaching and Evangelising in the N. T.—§ 15. Hebrew words used to express *Teaching*.

§ 1. Two classes of words are put together in this chapter. *First*, there are those adopted in Scripture to set forth man's public and private expression of his dependence on God, and of his gratitude towards the Being who 'giveth to all men liberally and upbraideth not.' Prayer and praise are uniformly regarded in Scripture as actions well pleasing to God; they are based on an acknowledgment of His Personality, of His greatness, and of His power and willingness to interfere in the temporal and spiritual affairs of men. *Secondly*, there are the words by which the Jews, acting in accordance with Scripture, set forth the mode of conveying truth from man to man. In each case there is something of that pictorial power, to which attention has been called in previous chapters, and there is a force in the original words which must have given much instruction to the pious Jew.

The word worship is the general representative of the Hebrew **Shachah** (שָׁחָה), and of the Greek *προσκυνεῖν*. The following are the only exceptions:—The Chaldean word **Segid**

(סגד) is used in Dan. 2. 46, where we read that the king prostrated himself before Daniel, and commanded that they should offer sweet odours and an oblation unto him; it is also read throughout the third chapter for the prostration or worship which was to be offered to the image of gold. 'Atsav (עצב), is found in Jer. 44. 19, where it appears to signify the fashioning of cakes as images of 'the queen of heaven.' The words 'did we make her cakes to worship her,' might be rendered 'did we make her cakes to represent her?' In 2 Kin. 10. the word used for the worshippers of Baal is 'Eved, which signifies a servant or slave.

§ 2. *Shachah* originally signified prostration as a mark of respect, and is applied in Scripture not only to God and to false gods, but also to men, just as the English word 'worship' is used of the husband's reverence for his wife in the marriage service of the English Church, and is retained as a title of respect for a civil magistrate. *Shachah* is also rendered in the A. V. by the words bow, stoop, crouch, fall down, beseech humbly, make obeisance, and do reverence. It is used of Abraham's reverent prostration before his three visitors from another world, Gen. 18. 2; and of his obeisance before the Hittites, Gen. 23. 7, 12; it occurs in the blessing which Isaac gave to Jacob, 'Let nations bow down to thee: let thy mother's sons bow down to thee' (Gen. 27. 29); Jacob himself bows down or prostrates seven times on meeting Esau, Gen. 33. 3, 6, 7; Joseph dreams that he receives this worship from his parents and brethren, Gen. 37. 10; and he *does* receive it, Gen. 42. 6.

§ 3. In Gen. 47. 31, we read that Israel bowed himself (worshipped or prostrated) on the bed's head, or, according to the LXX, as quoted in the Epistle to the Hebrews, on the top of his staff. Various explanations are given of this statement. The difference between the LXX and the Hebrew depends not upon the letters, but upon the vowel

points. On comparing the passage with others in which the same verb is used with the same preposition in Hebrew and in the LXX, it will be seen that the top of the rod was not that which he *leaned* upon, as might seem to be implied by the italics in the A. V., but that which he *touched with his forehead* in the act of prostration; and the only question remains whether the worship thus offered was directed to Joseph, in fulfilment of the dream and in reverence for his high office, or whether it was directed to God, in accordance with whose promise he exacted an oath from Joseph concerning the transmission of his bones to Canaan; or finally, whether by faith he saw in Joseph a type or foreshadowing of the true deliverer of the people. De Sacy in his French version, gives an interpretation to which Calvin is very much inclined also. Bearing in mind the Egyptian custom of carrying a staff of authority, such as may still be seen graven on the walls of the ancient temples, he holds that Jacob bowed to the staff which Joseph bore in his hand, and thereby recognised his son's secular authority and fulfilled the dream of Joseph.

§ 4. In Gen. 48. 12, we find Joseph worshipping or prostrating before his father, and in 49. 8, Judah has the promise that his father's children shall worship him—a repetition in fact of the promise made by Isaac to Jacob. In Ex. 11. 8, Moses says to Pharaoh, 'All these thy servants shall come to me and shall *bow down* themselves to me (or worship me).' Other instances of this secular but reverential worship are to be found in the history of Ruth and Boaz (Ruth 2. 10); of David and Jonathan (1 Sam. 20. 41); of David and Saul (1 Sam. 24. 8); of Nathan and David (1 Kin. 1. 23); and of the sons of the prophet and Elisha (2 Kin. 2. 15).

Turning to the more directly religious use of the word *Shachah*, it may be observed that the worship of God was to be carried out by the people themselves, and was not done

for them by the priest. It was not only to consist of outward prostration, such as they offered as a mark of reverence to one another, or such as the heathen offered to their false gods, but was to be accompanied by the devotion of the heart. In a few passages it is referred to in connexion with the tabernacle or temple. The annual keeping of the three feasts was considered a mark of worship (1 Sam. 1. 3). Saul worshipped the Lord in company with Samuel (1 Sam. 15. 25), before the people; David ‘came into the house of the Lord and worshipped’ (2 Sam. 12. 20); Hezekiah (according to the account of Rab-Shakeh) said to the Jews ‘Ye shall worship before the altar in Jerusalem’ (2 Kin. 18. 22); the Psalmist says ‘As for me I will come into thy house in the multitude of thy mercy, and in thy fear will I worship toward thy holy temple’ (Ps. 5. 7); ‘Worship the Lord in the beauty of holiness’ (29. 2); ‘We will go into his tabernacles, we will worship at his footstool’ (Ps. 132. 7); ‘I will worship towards thy holy temple’ (Ps. 138. 2); they ‘Shall worship the Lord in the holy mount at Jerusalem’ (Is. 27. 13).

All these passages show clearly first that the worship of the Jew under the Old Testament was personal, not vicarious; and secondly, that it was often connected with the tabernacle, the temple, or some pledge of the presence of God with his people; moreover, it consisted not in external prostrations only, but in the expression of allegiance and devotion to God, whether by prayer or otherwise.

It is this reverent worship which was to be offered to the Messiah, as seems evident from Ps. 22. 27, ‘All the kindreds of the nations shall worship before thee’; verse 29, ‘All they that be fat upon earth shall eat and worship; all they that go down to the dust shall bow before him’; Ps. 45. 11, ‘He is thy Lord; and worship thou him’; Is. 49. 7, ‘Thus saith the Lord . . . to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings

shall see and arise, princes also shall worship, because of the Lord.'

With regard to the heathen, the prophet's assurance is not only that their old worship is evil, but that 'Men shall worship God, every one from his own place, even all the isles of the heathen,' Zeph. 2. 11. Each man, whether in this mountain or in that, was to render true allegiance to God. And this prediction is fully consistent with others which speak of all going up to Jerusalem and to the temple of the Lord to worship, as in Is. 66. 20-23; Ez. 46. 2-9; Zech. 14. 16, 17. The heavenly Jerusalem and the true temple are 'not far from any one of us.'

§ 5. The witness of the N. T. is very interesting in connexion with the prophetic passages cited above. We find, for instance, that our Lord received worship from the Magi, Matt. 2. 8, 11; from the leper, Matt. 8. 2; from the ruler, Matt. 9. 18; from His disciples after He had calmed the storm, Matt. 14. 33; from the Canaanitish woman, Matt. 15. 25; from Salome, Matt. 20. 20; from the blind man, John 9. 38; and from His disciples after His resurrection, Matt. 28. 9, 17.

It has been thought that this was only civil worship, and that it was paid to Jesus as a mark of respect or gratitude. But if it was so in some cases, does it follow that it was so in all? Did not the man whose eyes had been opened by Jesus Christ mean something more than mere civil worship when he prostrated himself before the Lord on hearing that He was the Son of God? Did not the disciples mean something more than civil worship when they bowed before their risen Lord? And if this is the case, as it must be allowed to be, it may be fairly asked whether the Lord would have permitted such Divine homage to be paid to Him unless He were worthy to receive it? Surely not. He would have said, as Peter did to Cornelius when he fell at his feet and worshipped, 'Stand up, for I also am a man,' Acts 10. 26.

He would have said, as the angel did to St. John, when acting in the same way, ‘See thou do it not, for I am thy fellow servant: worship God,’ Rev. 19. 10, 22. 9.

In receiving worship from men, the Lord Jesus Christ was assuming to Himself that right which had been granted in a still higher form to the First Begotten, of Whom the Lord had said, ‘Let all the angels of God worship him,’ Heb. 1. 6. Moreover, in Rev. 5. 11–14, we see a manifest reference to a more complete fulfilment of this announcement, for God the Father is not there represented as the solitary recipient of the praise and adoration of all created beings; on the contrary, they are said to have ascribed ‘Blessing and honour and glory and power for ever and ever to him that sitteth on the throne *and to the Lamb.*’

§ 6. Various instances of worship or adoration are found in the N. T. in addition to the passages now referred to. When Satan tempted the Lord to fall down and worship him, the answer given from Deut. 6. 13, was, ‘Thou shalt worship the Lord thy God, and him only shalt thou serve.’ Evidently stress is here laid on the word *worship*, and yet when we turn to the Hebrew and to the LXX in the passage in question, we find ‘Thou shalt fear,’ &c. Worship, then, is regarded by our Lord as the exponent of reverential fear; and what Satan called for was recognised by the Divine wisdom of the tempted One as an act of that kind which should only be offered to God.

In our Lord’s conversation with the woman of Samaria, the word *προσκυνέειν* occurs nine times in the course of five verses, and one of the grand principles upon which all worship of the Father is to be based are clearly enunciated. The spirituality of Divine worship was not intended to supersede all external forms in religion, as may be shown by the fact that the worship of God, as manifested in outward prostration, is referred to in later times; see 1 Cor. 14. 25;

Rev. 4. 10, 5. 14, 19. 10. The movements of the body may therefore still be allowed to represent outwardly the feelings of the spirit. External ceremonial is not done away with in the present dispensation, though its comparative importance is considerably reduced.

In Rev. 9. 20, we have reference to the worship of demons and idols; and in Rev. 13. 4, 8, we read of worship being offered to the mystic dragon, and the beast, and his image, objects which assume the place and rights of God, and attract a vast number of the dwellers upon earth. The contrast between the true and the false is referred to in chap. 14. 7-10.

There is a lower worship or civil prostration referred to occasionally, e.g. that of a slave to his master, in Matt. 8. 2. So the Lord says to the angel of the Church in Philadelphia, concerning certain false Jews, 'They shall come and worship before thy feet.' This passage, however, would not justify the substitution of any created being for the Person of God as an object of worship.

A different word (*δόξα*) is used in Luke 14. 10, where the A. V. has 'Thou shalt have worship in the presence of them that sit at meat with thee.' This rendering is as old as Coverdale, but Tyndale's rendering 'praise' is better, and 'glory' would be still more literal.

§ 7. Twelve Hebrew words have been rendered by the English word 'pray' in the O. T. Two are interjections, namely, *ana* (אנא), and *na* (נא), the former of which is found in Gen. 50. 17, and the latter in Gen. 12. 13, 18. 4, and Jud. 9. 38. *Chanan* (חנן), to be gracious, when used in the reflexive or causative sense, signifies to seek the favour of another; see, for example, 2 Chron. 6. 37.

Palal (פלה), in the reflexive, 'to cause another to arbitrate in one's case,' is found very frequently, and is generally represented by the Greek *προσέύχομαι*. This word conveys

a very *objective* idea about prayer. It shows that men were not in the habit of praying merely as a relief to their feelings, but in order to ask another Being, wiser and mightier than they, to take up their cause.

In Job 22. 27 ('Thou shalt make thy prayer unto him'), and 33. 26 ('He shall pray unto God'), the word 'atar (עֲתָר), to entreat, is used. In Job 21. 15, a different word is used, namely, *paga* (פָּגַע), which signifies to meet, 'What profit shall we have if we meet¹ him' (to supplicate his mercy). In Is. 26. 16, we read, 'Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them.' Here the word *lachash* (לָחַשׁ), to whisper, is used, in order to convey the idea of the secret and sorrowful sighing of the oppressed. This word is usually rendered enchantment.

Shaal (שָׁאַל), to ask, whether in the sense of enquiry or petition, whence the name of *Saul* is derived, occurs in Ps. 122. 6, 'Pray for the peace of Jerusalem'; *Sichah* (שִׁיחָה), mediation or complaint, is used in Job 15. 4, 'Thou restrainest prayer before God'; Ps. 55. 17, 'Evening and morning and noon will I pray and cry aloud'; Ps. 64. 1, 'Hear my voice, O Lord, in my prayer.'

In Ezra 6. 10, we find *Tsala* (צָלַל), to request; in Dan. 6. 11, *Ve'ah* (בָּעָה) to seek; and in Dan. 9. 13, a composite phrase is adopted which probably means to conciliate the face of a person, and hence to pray with some prospect of success.

§ 8. With regard to the act of prayer as represented by the word *προσεύχομαι* in the N. T., it may be noticed in passing that it is never mentioned in St. John's Gospel or Epistles. Prayer was to be offered 'in spirit,' Eph. 6. 18.² It appears

¹ This word is used in Is. 47. 3, 'I will not meet (thee as) a man'; Is. 64. 5, 'Thou meetest him that rejoiceth.' Also in Is. 53. 6 (Hiphil), 'The Lord hath laid (margin, 'made to meet') on him the iniquity of us all'; and in verse 12, 'He made intercession for the transgressors'; He was as it were a common meeting-ground between God and the sinner.

² A. V. 'in the Spirit.' There is no article in the Greek, the words therefore

to have been generally directed to God the Father. The only plain exception is Acts 1. 24, where the disciples are evidently described as praying to their Ascended Master. Compare Acts 7. 59, where Stephen appealed to the Son of God.

§ 9. The praises of God are set forth very largely in the Old Testament, and are represented by two or three words. The most general is **Hallal** (הלל), whence comes the word *Hallelujah*,¹ ‘Praise the Lord.’ Its original meaning is to shine, then to make clear, and afterwards to exclaim in a loud tone. It is perhaps something more than a coincidence that the Greek δοξάζω, to glorify, which is often used of the praise of God, and the Hebrew **Hallal**, should both refer in the first instance to the making clear, bright, or shining. The LXX rendering for **Hallal**, however, is not δοξάζω, but αἰνέω, ἐπαινέω, or κανχάομαι.

Another word largely used in the Psalms, and from which the Hebrew name for a psalm is derived, is **Zamar** (זמר), to sing praise to God. With the exception of the Book of Psalms, it is only found in Jud. 5. 3, and 2 Sam. 22. 50. This word is rendered ψάλλω in the LXX, whence the English psalm. It occurs in the N. T. in Rom. 15. 9; 1 Cor. 14. 15; Eph. 5. 19; and James 5. 13.

Barac (ברך), to bless (whence the name **Beracah** in 2 Chron. 20. 26), literally, to kneel, is translated ‘praise’ in Jud. 5. 2, and Ps. 72. 15 (‘Daily shall he be praised’); and it is to be noticed that blessing signifies not only the act of a superior to an inferior, but also the expression of grateful praise proceeding from the inferior and ascending to the superior. The usual Greek translation of this word is εὐλογέω.

seem an exact parallel to our Lord’s description of worship, that it is to be ‘in spirit and in truth.’ But see Jude 20.

¹ This word is sometimes spelt *alleluia* in modern hymn books in imitation of the mode of spelling which found favour in old days. The letter H ought certainly to be restored.

Barac is the word used in the important promise ‘In thy seed shall all the families of the earth be blessed.’ This promise was uttered on five different occasions; on three of these (Gen. 12. 3, 18. 18, and 28. 14), the verb is used in the Niphal or passive voice, as we should expect; in the other two, however, viz. Gen. 22. 18, and 26. 4, the Hithpael or reflexive voice is adopted, so that we might say ‘In thy seed shall all the nations of the earth bless themselves.’ The same is the case in Deut. 29. 19; Jer. 4. 2; Ps. 72. 17; and Is. 65. 16. But, after all, the difference is not so great, for whilst the passive signifies that the blessing is a gift of God, the Hithpael appears to signify that the blessing received from God produces fruit in the life; and those who bless themselves in God indicate by this expression, that they acknowledge their blessings to be summed up in Him.

Yadah (יָדָה), to set forth, or confess publicly, whether in the way of praise or otherwise, whence the name **Judah**, is found in a great many passages, the first instances being in Gen. 29. 35, and 49. 8. It occurs chiefly in the Psalms. The verb is generally rendered ἐξομολογέω in the LXX, the noun αἴνεσις.

The only other word to be noticed is **Shavach** (שָׁבַח), to praise and commend, which is used four times in the Psalms, once in Ecclesiastes (4. 2), and five times in Daniel.

§ 10. The verb αἰνέω is only used in the N. T. with reference to the praise of God; but the compound ἐπαινέω is not so restricted. The verb καυχάομαι occurs very frequently in St. Paul’s Epistles, but is not found in any other book of the N. T., except in James 1. 9, and 4. 16. When used in a good sense, it signifies that sort of boasting or rejoicing which manifests itself in giving praise to God. Whilst εὐχαριστία is the rendering of thanks to God, εὐλογία generally signifies in the N. T. the bestowing of blessing on man. There is, however, a close relationship between these acts. When our Lord

broke the bread and distributed it through the disciples among the five thousand, He *gave thanks* (εὐχαριστήσας), John 6. 11; but St. Matthew tells us that on the same occasion He *blessed* (εὐλόγησε), Matt. 14. 19. Again, at the Last Supper, we read that when He had *given thanks*, He broke the bread, Luke 22. 19; 1 Cor. 11. 24, and also taking the cup when He had *given thanks* He gave it to them, Mark 14. 23; but we are also told that He *blessed* and brake the bread, Mark 14. 22; and the cup is described as the cup of *blessing* which we bless, 1 Cor. 10. 16. Thus the giving of thanks to God is the means of conferring a blessing on men. It is true that the word *bless*, when used with God as its object, signifies the praising Him or speaking good of His name, but still the relationship just pointed out really exists, and may fairly be gathered from the word.

The word εὐλογητός, *blessed*, is only used of God and of Christ, but εὐλογημένος is used more generally. The verb is often used to express the blessing promised to Abraham and conveyed to the faithful in Christ.

The word ἐξομολογεῖν is used in the N. T. of an open or public confession, whether of sins,¹ Matt. 3. 6; Mark 1. 5; Acts 19. 18; Jam. 5. 16; or of the praise of God, Matt. 11. 25; Luke 20. 21; Rom. 14. 11, 15. 9; Phil. 2. 11; Rev. 3. 5. The use of the word in Luke 22. 6, implies that Judas made an open avowal before the priests that he would betray the Lord.

§ 11. The word *Preach* means either to *tell good tidings* or to *proclaim*. The first idea is represented by the Greek

¹ Only three kinds of confession are recognised in Scripture,—secret confession to God, which is followed by pardon from Him; confession to our neighbour when we have injured him; and public confession before the congregation where a public offence has been committed. In the lapse of time it was found that these public confessions sometimes created scandals, and private confessions were allowed to take their place; but these have gradually grown into a system, called, indeed, the confessional, but which is not, properly speaking, so much confession as cross-examination, a system pregnant with innumerable evils.

εὐαγγελίζομαι, to evangelise, and by the Hebrew **Bashar** (בִּשַׁר); the second by the Greek κηρύσσω and the Hebrew **Kara** (קָרָא). **Bashar** is used in Is. 61. 1, 'To preach good tidings to the meek'; and in the same verse **Kara** is rendered 'proclaim'—'To proclaim liberty to the captives.' **Bashar** is rendered preach in one other passage, viz. Ps. 40. 9, 'I have preached righteousness in the great congregation.' Here the use of the word is important. It was not a mere proclamation of righteousness, but the announcing of good tidings concerning righteousness that the Psalmist refers to; and this point is confirmed and expounded by the following verse, where we read 'I have not hid thy righteousness within my heart, I have declared thy faithfulness and thy salvation, I have not concealed thy loving-kindness and thy truth from the great congregation.' It was the Gospel that was to be announced, the righteousness of God as exhibited towards them that believe.

This word is translated 'publish' in 1 Sam. 31. 9, and 2 Sam. 1. 20, where reference is made to the news of Saul's death being announced among the Philistines; also in Ps. 68. 11, where we read 'The Lord gave the word, great was the company of those that published it' (Prayer Book version, 'Great was the company of the preachers'). The word is here in the feminine gender, and reference is doubtless made to the bands of women who proclaimed the good tidings of a victory. An instance of this custom may be found in 1 Sam. 18. 6, 7, where we read that 'The women came out of all cities of Israel singing and dancing, to meet King Saul, with tabrets, with joy, and with instruments of music; and the women answered as they played, and said, Saul hath slain his thousands, and David his ten thousands.'

The same word is used in 1 Chron. 16. 23, and Ps. 96. 2, 'Sing unto the Lord, all the earth; shew forth from day to day his salvation.' The whole of this magnificent song

is a call to preach the glad tidings of salvation to the uttermost parts of the earth. We are furnished with a prophetic parallel to this exhortation in Is. 60. 5, 6, where we read of the whole Gentile world being gathered together into the fold of the true Israel, 'And they shall show forth the praises of the Lord.'

Bashar is once used where evil tidings were to be given, viz. in 1 Sam. 4. 17, where we read that 'The messenger answered and said, Israel is fled before the Philistines.' But this is an exception to the general rule. A good instance of the ordinary usage of the word is in 2 Sam. 4. 10, where David says, 'When one told me, saying, Behold Saul is dead (thinking that he *had brought good tidings*), I took hold of him and slew him in Ziklag, and that was the reward I gave him for his *good tidings*.' Other instances will be found in 2 Sam. 18. 19, 20, 25, 26, 27, 31, where the announcement of the destruction of the king's enemies is specially referred to as 'tidings,' i.e. good tidings, so as to cover the fact of Absalom's death. See also 1 Kin. 1. 42; 2 Kin. 7. 9; 1 Chron. 10. 9; Is. 40. 9, 'O thou that tellest good tidings to Zion,' 41. 27, 52. 7; Jer. 20. 15; Nah. 1. 15.

§ 12. **Kara**, to call or proclaim, is rendered 'preach' in Neh. 6. 7, 'Thou hast appointed prophets to preach (i.e. proclaim) of thee at Jerusalem, saying, There is a king in Judah'; Jonah 3. 2, 'Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.' It is usually rendered to call, cry, name, bid, invite, proclaim, publish. It also signifies to read aloud, the only kind of reading ever referred to in the Old Testament. In this sense it is used more than thirty times. Hence the name **Karaite**, as applied to that sect of Jews which confines its teaching to that which may be gained from the reading of the Old Testament; and **Keri**, the word which signifies what is to be read as opposed to what is

written (**Chetib**) in the Hebrew Scriptures, where manuscripts differ. Another sense in which the word **Kara** is frequently used is to mark invocation, or calling upon the name of the Lord. See for example Gen. 4. 26, which our translators have rendered ‘Then began men to call upon the name of the Lord’ (margin, ‘To call themselves by the name of the Lord’). Luther has here, ‘Then began men to preach concerning the name of the Lord.’¹

It is well worth observing how often the LXX has retained the distinction between these two aspects of the verb **Kara**, which answers to the Greek *προσκαλέω*. In the Active and Passive voices this Greek word is always used for to name and to be named; but in the Middle voice it signifies to call upon a person, or to appeal to him. Instances of the former sense will be found in Num. 21. 3, ‘He called the name of the place Hormah’; Deut. 15. 2, ‘It is called the Lord’s release’; Is. 43. 7, ‘Every one that is called by my name’; Dan. 9. 18, ‘Behold the city which is called by thy name’; Am. 9. 12, ‘All the heathen that are called by my name.’ The other passages for which the Greek middle voice is adopted will be gathered from the following passages:—Gen. 12. 8, ‘He builded an altar unto Jehovah, and called upon the name of Jehovah’; Deut. 4. 7, ‘What nation is there so great who hath God so nigh unto them as Jehovah our God is in all things that we call upon him for’; Prov. 21. 13, ‘Whoso stoppeth his ears at the cry (or lamentation) of the poor, he also shall cry (or appeal) himself and shall not be heard’; Is. 55. 6, ‘Seek ye Jehovah while he may be found, call ye upon him while he is near’; 64. 7, ‘There is none that calleth upon thy name’; Jonah 1. 6, ‘Arise, call upon thy God’; Zech. 13. 9, ‘They shall call upon my name and I will hear them.’

¹ ‘zu predigen von des Herrn Namen.’ The LXX here has *ἐπικάλεισθαι*.

In 1 Kin. 8. 43, we find the word used in both its senses. ‘Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for, that all the peoples of the earth may know thy name to fear thee, as do thy people Israel; and that they may know that this house which I have builded is called by thy name.’

The distinction, however, now referred to is not to be found in the Hebrew; at any rate, according to the opinion of our translators, for they render the same voice of **Kara** both to call upon a name by way of appeal, and to give a name. Their rule appears to have been this: that when the name of God is referred to they have taken it as invoked for purposes of prayer, but when any other name is referred to they have considered that the verb signifies to entitle. The context and the general sense of Scripture shows that this was a good principle to adopt; at the same time, it must be observed that there is a close connexion between being called by God’s name and calling upon His name: the one involves or ought to involve the other.

§ 13. The word rendered Preacher in the Book of Ecclesiastes is **Koheleth** (קהל), which is rendered *ἐκκλησιαστής* in the LXX, whence we have derived the name of the book. It is generally supposed to signify one who convokes an assembly, from **Kahal**, a word which is discussed in Chap. XIX. § 6. The noun is in the feminine form, perhaps to mark dignity or office. Some critics, however, connect the word with a cognate Arabic root, and translate it *the Penitent*.

§ 14. The verb *κηρύσσω*, to proclaim, is found about sixty times in the N. T., and *κήρυγμα* eight times. It is used of the public reading of the Law of Moses (Acts 15. 21), and of the declaration of the Gospel of Christ. Where this word is used more stress is laid on the publicity of the proclamation than on the nature of the news itself. It has been observed that it is this word, not *εὐαγγελίζω*, which is

found in 1 Pet. 3. 19, a passage which is usually considered to refer to the notification of the fulfilment of the Divine purposes in Christ, made to a special portion of the spirits of the departed.¹

The word preach, whilst it answers fairly to *Kara* and *κηρύσσειν*, is hardly strong enough to convey the idea of telling good tidings. Evangelise has never thoroughly adapted itself to our language, and there is no single word in our language which answers to the *verb*, though we have the good compound *noun* gospel. Among passages specially to be noticed in which the word occurs there is Heb. 4. 2, '*We* are evangelised as well as *they*' (i.e. the children of Israel); Heb. 4. 6, 'They that were formerly evangelised did not enter in because of disobedience'; Acts 14. 15, 'We tell you good tidings, that you are to turn from these nonentities to serve the living God.' The good tidings in this case were to constitute the turning-point. It was not a mere proclamation of duty which St. Paul busied himself to utter, but a telling of the good news of God's love in Christ, which formed an attracting power for the heart of all, and led men to repentance. If it be asked *what* were the glad tidings which were proclaimed, we must answer that the news varied at different times and under different circumstances. The news to Israel in the wilderness was different from that preached by John the Baptist, whilst *his* message was thrown into the shade by the Gospel of *Peace* preached by the disciples of the Risen Lord, Acts 10. 36; Rom. 10. 15; Eph. 2. 17, 6. 15.

§ 15. Twelve Hebrew words are used to convey the idea of teaching in the Old Testament. In Deut. 6. 7, 'Thou shalt teach them diligently unto thy children,' the word *Shanan* (שָׁנַן), to whet or sharpen, is used. Here the idea seems

¹ If 1 Pet. 4. 6, refers to the same event, then it is to be noticed that we have the word *εὐαγγελίζω* used. See Alford's notes on these mysterious announcements.

to be not so much the sharpening of the children's understanding as the plying of the Divine statutes to and fro in their hearts, and the setting forth God's truth in all its aspects. In 2 Chron. 30. 22, where we are told that the Levites, 'Taught the good knowledge of the Lord,' the word **Sacal** (סָכַל), 'to make wise,'¹ is used, to mark the fact that the Levites were not content with superficial teaching. The same word is found in Prov. 16. 23, 'The heart of the wise teacheth his mouth.' In Is. 43. 27, 'Thy teachers have transgressed against me,' the marginal rendering 'interpreters' is probably the best, reference being made to the expositors of the law. In Prov. 31. 1, and Ez. 23. 48, **Yasar** (יָסַר), 'to chasten,' is used, a word which answers to the Greek παιδεύω, by which it is usually rendered, the instruction often involving chastisement. In Ps. 105. 22, we find **Chacam** (חָכַם), a word often heard in a modern Jewish school, and cognate with the Arabic hakim, a wise man. In Ex. 18. 20, the word used is **Zahar** (זָהַר), to illuminate, and hence to warn. Thus the analogy of spiritual and intellectual light was set before Israel at the beginning of their history. This is the word rendered shine in Dan. 12. 3.

Alaph (אָלַף), a verb formed from the first letter of the Hebrew alphabet, is found in Job 33. 33, 'I shall teach thee wisdom,' and 35. 11, (God) 'teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.' It is also found in chap. 15. 5, 'Thy mouth uttereth (margin teacheth) thine iniquity.' The simple Active form occurs in Prov. 22. 25, 'Lest thou learn his ways.' Evil, like good, has its alphabet. **Davar** (דָּבַר), to

¹ This word, which is almost always used in the Hiphil voice, seems to signify sometimes the receiving and sometimes the giving of instruction. In Dan. 12. 3, the words 'they that *be wise*' might be rendered 'they that *teach*.' **Sacal** has sometimes been rendered prosper, as in Jer. 23. 5, 'A king shall reign and prosper'; but it may here signify do wisely, or give instruction.

speak or to broach a subject, is used in Jer. 28. 16, and 29. 32, 'Thou hast taught rebellion against the Lord.' The so-called prophetic utterances of Hananiah had really been rebellious words. **Bin** (בין), 'to make to understand,' is found in 1 Chron. 25. 8, where the teacher is put in contrast, or rather in company, with the scholar; it also occurs in 2 Chron. 35. 3, and Neh. 8. 9, with reference to the teaching of the Levites. **Yada'** (יָדָה), 'To make to know,' is used in Deut. 4. 9; Jud. 8. 16, 'He taught the men of Succoth,' i.e. gave them a lesson which they would not readily forget; 2 Chron. 23. 13, 'Such as taught to sing praise'; Ezra 7. 25, 'Teach ye them that know not'; Job 32. 7, 37. 19; Ps. 90. 12, 'So teach us to number our days that we may apply our hearts unto wisdom'; Prov. 9. 9, and Is. 40. 13.

Lamad (לָמַד), whence the name Talmud is derived, is frequently used; it signifies to *chastise*, and hence to *teach*, and is rendered διδάσκω and μαρθάνω. Also **Yarah** (יָרָה), to *cast forth*, hence to *guide or direct*, is applied to teaching several times. It is curious that this word answers to three distinct things, the law (*torah*), instruction, and praise, each of which is a projecting or setting forth of truth.

The master and the scholar in Mal. 2. 12, are literally the awakener and the answerer. It is the teacher's business to awaken thought in the heart of the pupil, and it is the scholar's business to answer to the test to which his understanding is put.

CHAPTER XIX.

TEMPLE, TABERNACLE, CONGREGATION, CHURCH.

§ 1. Symbolical relationship between worshippers and their place of assembly.—§ 2. Hebrew words for *Temple* and *Sanctuary*.—§ 3. Words for the *Tabernacle*.—§ 4. The Feast of *Tabernacles*.—§ 5. Examination of some prophetic passages.—§ 6. **Kahal**, or the *Assembly* of Israel.—§ 7. Samples of its usage.—§ 8. **'Adah**, the *Congregation* or *Testimony*.—§ 9. The Tabernacle of the Congregation.—§ 10. The Holy *Convocation*.—§ 11. The Temple and Tabernacle, according to the N. T.—§ 12. The *Ecclesia* and *Synagogue*, according to the N. T.—§ 13. Primitive Church organisation.—§ 14. Other senses of *Ecclesia* in the N. T.

§ 1. THE identification in name between a building set apart for sacred purposes and the worshippers who meet therein may be traced back to the days of Moses. Not only are believers described in the New Testament as being built up into a holy temple, which shall be a habitation for the Lord God, but also Israel was designated as a spiritual house.

As the tabernacle prepared the way for the more magnificent and durable temple, so the Levitical worship was to prepare the way for the present dispensation; and just as the temple itself was but an imperfect representation of the dwelling-place of Him who fills heaven and earth with His Presence, so the present age embodies only the germ of that wonderful plan which will be fully developed hereafter.

§ 2. The ordinary Hebrew name for the temple was **Haical** (הַיִּכָּל); this word, however, does not necessarily denote a sacred edifice. It is translated palace in Ezra 4. 14; Ps. 144. 12; Dan. 4. 4, 29; 2 Kin. 20. 18; Ps. 45. 15; Is. 13. 22, 39. 7, 44. 28; Dan. 1. 4, 5. 5, 6. 18; 1 Kin. 21. 1; Prov. 30.

28; and Nah. 2. 6. It ought also to have been so translated in Hos. 8. 14, where we read in the A. V., 'Israel hath forgotten his Maker, and buildeth temples'; the context shows that palaces are here referred to. In these passages the LXX usually adopts the rendering οἶκος, house. The **Haical** was evidently regarded as a king's house, the dwelling-place of One who is highly exalted. The more general word for a palace (ארמון) is never used of the temple, as it rather signifies a fortress than a dwelling-place. The tabernacle was sometimes called **Haical** (1 Sam. 1. 9, 3. 3; 2 Sam. 22. 7), though a curtained tent might seem unworthy of such a title. The general Greek rendering for the word **Haical**, when applied to the temple, is ναός.

Another word rendered temple is **Beth** (בית), a house. This is the only word used for a house in the Old Testament, except in Ps. 83. 12, where we find the word **Naoth** (נאות), which signifies pastures or pleasant places; and in Job 1. 3, where not a house, but a household of servants (עבדה), is really spoken of. **Beth** is rendered temple in 2 Kin. 11. 10, 11, 13; 1 Chron. 6. 10, 10. 10; 2 Chron. 23. 10, 35. 20. We are very familiar with the sound of this word, from its appearance in such compound names as Beth-el, the house of God, and Beth-lehem, the house of Bread.

The sanctuary is literally that which is holy (קדש), or, in other words, that which is set apart for sacred uses; see chap. xv. § 1.

§ 3. The usual word for a tabernacle is **Ohel** (אהל), which properly means a tent. Other words rendered tent are **Mishcan** (מישכן), a dwelling place, which is found in Cant. 1. 8, 'Besides the shepherds' tents'; **Kubbah** (קבה), a dome or vault (compare the modern Arabic kubbet), which is found in Num. 25. 8, where we read, 'He went after the man of Israel into the tent'; **Sucah** (סכה), a booth, whence the name **Succoth** is used by David in 2 Sam. 11. 11, where he says,

‘The ark, and Israel, and Judah, abide in tents.’ The word *Machaneh* (מַחֲנֶה), a camp, or company (whence the name *Mahanaim*, the two hosts of the Lord), is translated ‘tent’ in Num. 13. 19; 1 Sam. 17. 53; 2 Kin. 7. 16; Zech. 14. 15; and also in 2 Chron. 31. 2, where it is applied in the plural form to the temple of God.

The LXX has various renderings for *Ohel* when it refers to the tabernacle of Israel, but the most general are *σκηνή*, *σκήνωμα*, and *οἶκος*. *Mishcan*, a dwelling-place, which has the same renderings in the Greek, is rendered tabernacle in about a hundred and twenty passages in the A. V.

§ 4. Where the Feast of Tabernacles is referred to, *Sucah* is used. It probably means a place of shade or shelter, hence a booth, tent, or pavilion. The rendering cottage in Is. 1. 8, is hardly accurate. In Job 36. 29, we read, ‘Can anyone understand the spreadings of the clouds, or the noise of his tabernacle?’ Here reference is made to the heavens, either as God’s place of shelter—his hiding-place—or to the clouds as a shade for the earth.¹ The word is used again in Ps. 76. 2, ‘In Salem is his tabernacle, and his dwelling-place in Zion.’ These words illustrate the first of the two meanings given to the preceding passage.

In Is. 4. 6, after a reference to God’s being a cloud to His people by day and a fire by night, the prophet proceeds, ‘And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain.’ The images here were probably taken from the familiar history of the people’s life in the wilderness.

§ 5. In Am. 5. 26, ‘Ye have borne the tabernacle of Moloch,’ there may be reference to a movable tent in which

¹ Compare its use in 2 Sam. 22. 12, ‘He made darkness pavilions round about him’; also Ps. 18. 11, ‘His pavilion round about him were dark waters and thick clouds of the skies.’

the images of false gods were placed; or perhaps the marginal rendering, ‘*Siccuth your king*,’ may be received. The first seems the best view of the passage. It is accepted by the LXX, authorised by the quotation in St. Stephen’s speech (Acts 7. 43), and confirmed by the implied contrast with another tabernacle of which we read in Amos 9. 11, where the same word is used, ‘I will raise up the tabernacle of David that is fallen down, and will close up the breaches thereof.’ With this passage may be compared the complaint of Jeremiah concerning the temple at Jerusalem: God ‘hath violently taken away his tabernacle (σκήνωμα), as if it were a garden: he hath destroyed his places of assembly; the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion.’ The word for ‘tabernacle’ here, *Sak* (סַךְ), though spelt differently, is from a cognate root. Some render it hedge or fence, but perhaps it signifies shelter, or covering, and so is applicable to the ‘tabernacle of David.’

In the prophetic reference to the future keeping of the Feast of Tabernacles (Zech. 14. 16, 18, 19), the word *Sucah* is consistently used, to represent a state of being in which those who have entered into a solid and durable abode shall keep alive the eventful period of their former pilgrimage, whilst rejoicing in the possession of a city which hath foundations, whose builder and maker is God.

§ 6. The general word for congregation is *Kahal* (קָהָל). It properly signifies an assembly or assemblage, and is applied to all sorts of gatherings, whether for war, for complaint, for listening to instruction, or for any similar purpose. The LXX translates the word in various ways, but the most general renderings, and those at the same time which we regard with greatest interest, are *συναγωγή* and *ἐκκλησία*, which give names to the Jewish *synagogue*, and to the Christian *ecclesia*, or *church*.

The first passage of special interest in which the word **Kahal** occurs is Gen. 28. 3, where Isaac says to Jacob, ‘God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people’ (*εἰς συναγωγὰς ἐθνῶν*). In Gen. 35. 11, this blessing is repeated by God Himself, ‘I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee’; and Jacob, when an old man, cited the words of the blessing in his conversation with Joseph, ‘I will make of thee a multitude of people’ (48. 4). Thus Jacob or Israel represented in his own person, by Divine appointment, a congregation of peoples or nations.

The congregation or assembly of Israel, which is so often spoken of in the Old Testament, is sometimes referred to as *συναγωγή*, sometimes as *ἐκκλησία*, in the LXX. Once, where the judicial function of the congregation is referred to, the LXX renders the word *συνέδριον*, Sanhedrim, viz. in Prov. 26. 26, ‘His wickedness shall be showed before the congregation.’

The word **Kahal** is sometimes used of evil gatherings, e.g. of the people against Moses, Ex. 32. 1; Num. 16. 3, 19 (where the LXX has *συνίστημι* in each case). In Num. 20. 2, the LXX has *συναθροίζω*, to mark the tumultuous nature of the gathering; in the fourth verse the congregation is *συναγωγή*; and in the eighth the verb *ἐκκλησιάζω* is used, whilst the Hebrew word is the same throughout. Gatherings for wicked purposes are referred to in Gen. 49. 6; Prov. 5. 14; Ps. 26. 5.

The assembly or congregation of Israel is well defined in Jos. 8. 35, ‘There was not a word of all that Moses commanded, which Joshua did not read before all the congregation of Israel, with the women, and the little ones, and the strangers which were conversant with them.’ The congregation, then, properly meant all the male adults of the

nation. In Ezra 2. 65, 'the whole congregation' was numbered at 42,360, exclusive of men-servants and maid-servants. In chap. 10. 1, we read of 'a congregation of men, women, and children.' In Neh. 8. 2, we are told of 'a congregation both of men and women.' In Joel 2. 16, the prophet says, 'Gather the people, sanctify (i.e. call with sacred solemnity) the congregation, assemble the elders, gather the children, and those that suck the breasts.'

It is important to notice the fulness of the application of the word as indicated in these texts. Israel was regarded as a vast compacted family, the children forming an integral portion of it, and none excluded except through wilful disobedience of the law of Moses, or (for a time) through ceremonial uncleanness. This great family was addressed, both by Moses and the prophets, in the *singular* number, as if they might be regarded as one, in spite of their diversities of age, circumstances, and dwelling-places. This fact is explained to some extent in the New Testament, where we find that there was indeed One Person who concentrated in Himself the fulfilment of much that had been spoken to Israel in its corporate capacity, and became in turn a centre of unity to a spiritual Israel, gathering together in one all the children of God that were scattered abroad (John 11. 52).

The first great assembly of Israel was at the giving of the Law at Mount Sinai. The reference to it in Deut. 18. 16, is interesting from its connexion with the prophecy concerning Him who was to build up a new *ecclesia*, 'The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb in the day of the *assembly* (ἐκκλησία), saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more lest I die. And the Lord said unto me, They have well spoken that

which they have spoken. I will raise them up a Prophet from among their brethren like unto thee, and will put my words into his mouth, and he shall speak unto them all that I shall command him.' The assembly on the occasion here referred to was a representative assembly, but the whole of Israel, even all their generations, were regarded as pledged by what was then transacted. This is brought out clearly, both in Exodus and Deuteronomy. Thus, in Deut. 4. 10, we read, 'The Lord said unto me, Gather me the people together, and I will make them hear my words, . . . and *ye* came near, and stood under the mountain'; and in Deut. 5. 22, after recapitulating the commandments, Moses says, 'Those words the Lord spake unto *all your assembly* in the mount. . . . And it came to pass, when *ye* heard the voice . . . that *ye* came near, *even all the heads of your tribes and your elders.*' What the representatives did was evidently regarded as done by the whole people, and not by one generation only, for in the same chapter and the 3rd verse we are told that 'the Lord made not the covenant with our fathers, but with us, even us, who are all of us here this day'; and yet the actual generation of men with whom the covenant was originally made had passed away. The principle here implied, viz. that all the generations of Israel were regarded as one body, is acted upon throughout the writings of the Old Testament, and reappears in the New Testament in respect of God's dealings with the Christian *ecclesia*.

Thus we see that, although theoretically 'the congregation of Israel' signified the whole people of Israel, yet in some cases they were represented by elders. Other examples will be found in 1 Kin. 8. 1, 2, 3, and 2 Chron. 5. 2, 3. The same was probably the case in the gathering (*Kahal*) of all the congregation at the door of the tabernacle for the observance of special national ceremonies. See Lev. 8. 3, 4.

In Lev. 4. 13, 14, 21, the whole congregation is described

as sinning; a national offence has been committed, and a national sin-offering is to be offered. Accordingly, *the elders of the congregation* in their representative capacity laid their hands on the head of the bullock which was to be offered, to signify the transmission of the nation's evil deed to the atoning victim.

§ 7. The being 'cut off from the congregation of Israel,' and the being forbidden to enter it (Num. 19. 20; Deut. 23. 1), seem to have implied severance from the privileges, religious and social, which the nation as such enjoyed. In some places, however, it was synonymous with death. In Prov. 21. 16, we read of 'the congregation (*συναγωγή*) of the dead,' a striking picture of that vast gathering which is being daily enlarged as men are 'gathered to their fathers,' and which remains an integral portion of the family of man.

In the following passages a gathering for judicial or religious purposes is referred to:—

Job 30. 28, 'I stood up and cried in the congregation,' i.e. in an assembly of elders.

Ps. 22. 22, 'I will declare thy name unto my brethren; in the midst of the congregation (*ἐκκλησία*) will I praise thee.'

verse 25, 'My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.'

Ps. 26. 12, 'In the congregations will I bless the Lord.'

Ps. 35. 18, 'I will give thee thanks in the great congregation: I will praise thee among much people.'

Ps. 40. 9, 10, 'I have preached righteousness in the great congregation (*ἐκκλησία*). . . . I have not concealed thy lovingkindness and thy truth from the great congregation (*συναγωγή*).' Here the Psalmist probably refers to the gathering which took place at one of the great religious feasts.

Ps. 68. 26, 'Bless ye God in the congregations, even the Lord from the fountain of Israel.'

Ps. 107. 32, 'Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.'

Ps. 149. 1, 'Sing his praise in the congregation of the saints.'

In Ps. 58. 1, where we read, 'Do ye indeed speak righteousness, O congregation,' the word used is **Alam** (אלם), which signifies to bind, and hence to be dumb or silent; perhaps reference is made to the suppression of that which is righteous. Compare St. Paul's description of those who 'hold,' or 'hold down the truth in unrighteousness' (Rom. 1. 18). The word **Alam**, however, is also applied to a sheaf of corn bound together, which would present a very suitable symbol of a congregation.

In Ps. 68. 10, the Psalmist says, 'Thy congregation shall dwell therein'; and in 74. 19, 'Forget not the congregation of the poor for ever.' Here the word (חיה) means a living being. Translators have not been agreed as to its meaning here, but our version gives a fair sense. In many versions we here find the singular rendering, 'Thy *beasts* shall dwell therein.'

§ 8. Besides **Kahal**, which might be generally rendered assembly or assemblage—a word not confined to a technical use—there is another word which occurs about a hundred and fifty times in the Old Testament, with almost the same width of meaning, namely, 'Adah (עדה). This word first appears in Ex. 12. 3, and is almost always rendered congregation. It is not easy to draw a distinction between these terms. There is some reason for taking the first (**Kahal**) as generally referring to the *representative* gathering, whilst the second ('Adah) often signifies an informal massing of the people. 'Adah is used of the company of Korah (Num. 16. 5; Ps. 106. 17); in Jud. 14. 8, it is used of a swarm of bees; in Ps. 68. 30, of a multitude of bulls. It only occurs three times in the prophets, namely in Jer. 6,

18, 30. 20, and Hos. 7. 12; whilst **Kahal** occurs twenty-two times, chiefly in Ezekiel. The LXX usually has συναγωγή as a rendering for 'Adah.

This word not only signifies congregation, but also witness or testimony, and in its feminine form 'Aduth it is used of 'the ark of the testimony.' This chest was so called because it contained the tables of the Law which testified to God's character and attributes (Ex. 25. 21, 22). The same form, 'Aduth, is used of the tent which contained the ark, and which was consequently called the tent or tabernacle of the testimony or of witness in Ex. 38. 21; Num. 1. 50, 53, 10. 11, 17. 7, 8, 18. 2; and 2 Chron. 24. 6.

§ 9. Wherever we read of 'the tabernacle of the congregation,' the word mo'ed (מוֹעֵד) is used. It is generally supposed that this word is derived from ya'ad (יָעַד), to appoint, and in the passive, to meet or make an appointment. This verb is used of God's meeting Moses and communing with him from above the mercy-seat in Ex. 25. 22; and in Ex. 29. 42, 43, it is apparently adopted to explain the true meaning of the word mo'ed, for we here read, 'This shall be a continual burnt-offering throughout your generations, at the door of the tabernacle of the congregation before the LORD, where I will meet you to speak there unto thee, and there I will meet with the children of Israel and [the tabernacle (or) Israel] shall be sanctified by my glory.' See also Ex. 30. 6, 36, where the same Hebrew words are used in the same relationship. The 'tabernacle of the congregation' was therefore the appointed place of meeting between God and Israel; they were brought near together in that Holy Place, just as God and man are said to be brought near together in the Body of Christ, which is the true Tabernacle not made with hands.

The LXX has almost always rendered this expression by the words σκηνή τοῦ μαρτυρίου, 'the tent of witness,' thus

connecting the word *mo'ed* with *'adah*, which has been discussed above. There is a good deal to be said in favour of this view of the matter, for the roots of the words are cognate, if not the same.

The word *mo'ed* is also used to represent seasons (Gen. 1. 14), appointed times (Gen. 18. 14), feasts (Lev. 23. 2), and solemnities (Deut. 31. 10). In all these renderings, which frequently recur in the Old Testament, there is an idea of some *time* or *place* appointed by God.

What, then, was the tabernacle of the congregation? Not the tent or collection of tents in which the congregation of Israel dwelt, but the tent or tabernacle in the most sacred part of which the ark of the testimony was placed, and which was set apart as the dwelling-place of God, the centre whence issued the promises, warnings, and commands of the Most High.

The *σκηνή τοῦ μαρτυρίου* is mentioned in Acts 7. 44, and in Rev. 15. 5, in both of which places the words are rendered *tabernacle of witness*. This rendering might be permitted in the Old Testament also; or if the other view of the word *mo'ad* be maintained, it would be better to render the expression the 'tent of meeting,' or 'tent of appointment,' so as to indicate that it was the appointed meeting-place between God and man, rather than to retain the present rendering, which tends to confound two very different things, namely, the gathering of the people of Israel, and the tent in which the Lord manifested His Presence.

§ 10. The word used in the expression 'a holy convocation' is *Mikra* (מִקְרָה), from *kara*, to call or convoke. The LXX usually has *κλητὴ ἁγία*, which, according to New Testament usage, might be rendered 'called to be holy'; compare the *κλητοὶ ἁγίου* of St. Paul's epistles (A. V. 'called to be saints'). The sabbaths and feast days were called by this name, which has been rendered assembly in Is. 1. 13,

and 4. 5. Perhaps it is implied that assemblies were actually convened on these days for purposes of public worship, or for the reading and exposition of the Law. It may be, however, that the word answers to our word institution or solemnity, and signified that the days so designated were intended to be kept free from secular work, and to be regarded as sacred by Divine command. Whether this view of the word be taken or not, there can be little doubt that all pious Israelites would gladly avail themselves of such a day for special acts of worship and for growth in knowledge of the law of the Lord, which was to some of them ‘sweeter than honey and the honeycomb.’

§ 11. The most notable words that we have been considering reappear in the New Testament, but generally with a more spiritual significance. Thus, whilst the literal *naós* or temple was built by Solomon, it was reserved for Christ, the true Son of David, to build the spiritual *naós*, which is composed of living stones based upon Him as their foundation. The first hint in the N. T. that there should be such a spiritual temple, is in John 2. 19, where the Lord says, ‘Destroy this temple, and in three days I will raise it up.’ He spoke, however, as the Evangelist tells us, of the temple of His body; but His body was itself a figure of that organisation of which all Christians form a part, so that His resurrection was regarded as the rising of the Head, the First-fruits, whilst the Body is to be raised hereafter. This idea of the living Temple is touched upon by St. Paul several times (see 1 Cor. 3. 16, 17, 6. 19; 2 Cor. 6. 16; Eph. 2. 21); each Christian is regarded as a dwelling-place of the Holy Ghost, and, when viewed in connexion with others, he is described as a living¹ stone in the great temple, of which

¹ It seems unfortunate that the word translated living in the one verse should be rendered lively in the other, the very object of the Apostle being to show the oneness of nature between Christ and believers.

Christ is the foundation and the chief cornerstone (1 Pet. 2. 5). Every Christian, whether Jew or Gentile, whether bond or free, is built up and 'fitly framed' in harmony with the rest; and each community of Christians may be regarded as a chamber (*κατοικητήριον*, Eph. 2. 22) in the great edifice.

In the Epistle to the Hebrews, the *σκηνή* or tabernacle of the Mosaic dispensation is compared to that which the Lord pitched, of which Christ was the minister, Heb. 8. 2; and in Rev. 21. 3, we read, with respect to the same heavenly tabernacle, that hereafter it shall be set up among men.

The *σκήνωμα* is twice mentioned by St. Peter as a symbol of the earthly body, or dwelling-place for the soul (2 Pet. 1. 13, 14). In this sense St. Paul uses the form *σκήνος* in 2 Cor. 5. 1, 4, where he speaks of 'our earthly house of this tabernacle' being dissolved.

Besides the references to the temple as the house (*οἶκος*) of God in the N. T., we have the identification of the Church, i.e. the Body of believers, with the House of God in 1 Tim. 3. 15, and 1 Pet. 4. 17; whilst in Heb. 3. a comparison is instituted between the faithfulness of Moses as a servant over his house, i.e. the house of Israel which was committed to his charge by God, and the faithfulness of Christ the Son of God in taking charge of those who believe in Him, and who thus constitute His house. In Heb. 10. 21, he is called a High Priest over the house of God,—not a *material* but a *spiritual* house; see 1 Pet. 2. 5.

§ 12. The word *συναγωγή* in the N. T. is generally used of the building rather than of those that assemble in it; there are, however, a few passages in which the synagogue meant the judicial and religious assembly. See, for instance, Mark 13. 9; Luke 21. 12; and Acts 13. 43. In James 2. 2, the word is apparently applied to the Christian place of meeting, where they were not to forsake the assembling of themselves together (Heb. 10. 25).

To the Christian the word *ἐκκλησία* is far more important than *συναγωγή*. On examining the Gospels we find the word only in Mat. 16. 18, and 18. 17. The former passage revealed Christ's intention to supersede the *ecclesia*¹ of the Old Testament dispensation by one which should be peculiarly His own; whilst the latter points to the functions which this new body was to exercise in accordance with His word.

When we pass to the Acts and Epistles, we find that Christians are formed into *ecclesiae*, or organised bodies, in every town to which the Apostles went, whilst all these smaller organisations were regarded as branches of a great whole, the Head of which was exalted to the right hand of God (Eph. 1. 22).

§ 13. So much controversy has gathered round this word Church or *ecclesia*, that the idea of it, as presented in the New Testament, needs to be examined with great accuracy. Believers in Christ are universally regarded as one Body. They have one Lord, one faith, one baptism, one God and Father. They are represented as continuing steadfast in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers (Acts 2. 42). By this we are to understand that for membership in the Church, it was regarded as necessary that the authority of the Apostles as teachers should be recognised; that their exposition of the Old Testament and of the history of our Lord's life, death, resurrection, and ascension should be accepted; that the Gospel preached by them should be received and believed, both as a means of pardon and as a way of life; that there should be no *διχο-*

¹ There have been various controversies as to the right rendering of this word. In many versions it has been reproduced without any attempt at translation. Others, like ourselves, have taken the word *Κυριακή*, the Lord's household, to represent it. Tyndale rightly translated the word *congregation* or *assembly*, thus retaining the relationship between the Old Testament and the New. Luther's word *Gemeine*, *community*, is a very good one.

στασία or separation from the Apostolic community (3 John 9. 10), that 'breaking of bread' as a bond of social brotherhood, and as a sacramental rite ordained by Christ Himself, should be practised, that there should be one common worship, which, while taking various forms, should be based on the principles inculcated by Christ and His accredited messengers. In all these respects, Christians were to act together under the direction of the Apostles. There might be different arrangements, different places of meeting, 'diversities of administrations,' but the word of the Apostolic body, as representing the teaching of Christ, was to be supreme.

And this unity was to embrace not only *belief* but also *life*. If anyone preached a false gospel, he was to be regarded as *anathema*, i.e. as an outcast from the Body; and if anyone did not love the Lord Jesus Christ, he too was to be regarded as *anathema*. Those that loved God and their brethren, and walked worthy of their profession, were truly born of God, and were really members of the one body, the Spirit of Christ dwelling in them; but those whose religion consisted only of profession and talk, and who did not deny themselves for their brother's good, were regarded as having a name to live, whilst really dead.

This body was called the *ecclesia* of Christ, because it answered to the *ecclesia* of the Old Testament dispensation. The Christian body is the antitype of which Israel was the type. They are children of faith, and therefore children of Abraham and heirs of the promise; they have been delivered out of a bondage worse than that of Egypt; they have a Leader greater than Moses, a Priest higher than Aaron, an atoning-offering more precious than the blood of bulls or of goats, a tabernacle more lasting than the tabernacle of witness; they have the true Manna or Bread of Life to eat, and the true Rock supplies them with the Water of Life; from the hands of One higher than Joshua they hope to

receive their promised inheritance, and One greater than David is their King. In these and other respects, we see that the history of Israel foreshadowed the history of the Christian body, which was thus very suitably designated as a *congregation* or *ecclesia*. It is divided into many generations, and distributed through all parts of the world, yet it is *one*; and wherever Christ is loved and honoured as Saviour and Leader, wherever He is trusted as Priest and Sacrifice, wherever He is obeyed as King, and hoped in as the Giver of an everlasting habitation—*there* are members of the one great *ecclesia*, the Holy Catholic Church. Thousands have passed away, and thousands may be yet unborn; but all are regarded as One in Christ, by Him who seeth the end from the beginning.

Besides this one vast congregation or *ecclesia*, which is described in the Book of the Revelation as the Bride of Christ, we also read in the New Testament of the formation of various communities which might be regarded as nurseries for those who form part of the great Body. An *ecclesia* was first formed in Jerusalem, and afterwards in every large town to which the Gospel came. Each *ecclesia* had its elders, who may be regarded according to the analogy of the Old Testament, as its representatives, and who, like the elders of the Jewish Church, had to exercise spiritual and prophetic, though not sacerdotal functions.¹ The various *ecclesie* formed through the Roman world were confederate Churches, bound together by the common ties of Apostolic teaching and unity of spirit. There might be many places of meeting or *ecclesie* in one city, but they were not independent of one another; such an event as the arrival of an Apostle would bring them all together as one brotherhood. As the Word of God grew and multiplied, it extended into the more outlying country districts, and the Churches thus

¹ See chap. xx. § 9.

formed were affiliated with the city communities, and thus what we may call dioceses were formed, all however acting in harmony with the directions which emanated from the Apostolic body at Jerusalem. When this venerable city was destroyed, the local centre of unity vanished; at the same time the Apostles and their coadjutors passed away; but they left their writings behind, and these letters and authorised narratives of our Lord's history were received as the utterances of the Spirit of Christ, and took the same place in the Christian system which the Scriptures of the Old Testament had occupied in the Jewish Church.

How, in the lapse of ages, Rome gradually assumed to itself both the authority of the Apostles and the local dignity which originally belonged to Jerusalem, is a matter of history which need not here be touched upon. It may be observed, however, that all schisms *in* the various Churches, or *from* them, arose partly from the fact that, as generations passed away, the Churches lost something of that vital hold of simple Apostolic truth which they originally possessed, and partly because it does not seem, humanly speaking, possible that there should be upon earth anything approaching to a perfect Church. There have always been offences, heresies, false teachers, and false professors, and there will be to the end of this dispensation. Every attempt to form a new community on the Apostolic model has ended in the same way. A root of bitterness has sprung up in spite of all precautions; and men have learnt over and over again by sad experience that they must be content to put up with an imperfect organisation and with indifferent teachers, whilst they have been also led to see that, amidst all human imperfections, the true Head of the Church remains 'the same yesterday, to-day, and for ever,' ministering grace to all that love Him in sincerity and truth.

§ 14. The word *ecclesia* is used in other senses besides

that now discussed, in a few passages of the N. T. Thus, in Acts 19. 32, 39, 41, a civil assembly is called by this name. In 1 Cor. 14., the *ecclesia* appears to be the assembly of Christians for Divine worship, answering to one of the senses of *συναγωγή* noted above. In Heb. 12. 23, we read of the *ἐκκλησία* of the firstborn, whose names are written in heaven. Reference is here made perhaps to the true Israel of the old dispensation, to those of the congregation¹ or *ecclesia* in the wilderness with whom God was pleased,² to those who did not bow the knee to Baal, and to those ‘who feared the Lord,’ and ‘spake often one to another.’ Others suppose that the *ecclesia* of Christ is here referred to; they hold that the Church is a representative body, and that the world at large will reap the fruit of the faith and love of the spiritual firstborn.

¹ Acts 7. 38. The A. V. here most unfortunately renders *ἐκκλησία* *church*, instead of *congregation*.

² Heb. 3. 16, ‘Some did provoke . . . but not *all*.’ There was a Church within a Church, Jews who were Jews inwardly, Israelites indeed, remnants according to the election of grace Rom. 2. 29, 11. 4, 5; Mal. 3. 16. Israel is called God’s firstborn in Ex. 4. 22.

CHAPTER XX.

PROPHET, PRIEST, ELDER, MINISTER.

§ 1. Human instruments used to accomplish the Divine purposes.—
 § 2. Hebrew names for a *Prophet*.—§ 3. **Chozeh**, or the Seer.—§ 4. Prophecy, according to the N. T.—§ 5. **Cohen**, or the Priest.—§ 6. The *Priest*, according to the N. T.—§ 7. **Zacén**, or the Elder.—§ 8. The ‘Ancients.’—§ 9. Christian *Presbyters*.—§ 10. **Shereth**, or the Minister.—§ 11. The *Minister*, according to the N. T.—§ 12. **Eved**, or the Servant.—§ 13. The same in the N. T.

§ 1. It has always been part of the system of the Divine government to employ *men* as instruments for the conveyance of heavenly truth and blessing to the world at large. Whether it be as the announcers of the Revealed Message, as the writers of the inspired Scripture, as the official representatives of God in matters relating to the atonement, or as teachers and guides of the people, human instruments have been employed, human voices have been heard, ‘the pen of a man’ has been used, the agent has been ‘taken from among men,’ the treasure has been conveyed in ‘earthen vessels.’ There has been a constant tendency in those that have been selected for these important services to constitute themselves into a caste, and to assume to themselves powers and rights which God never gave them; and by a natural reaction, many persons, resenting such claims, have thrown discredit on sacred offices, and have sought to break through the distinctions which God Himself has marked out.

The practical advantages of a settled order of ministry are denied by comparatively few; but how many there are who

differ, and that hotly, concerning the names, relative positions, and spiritual powers of the ministry! Metaphysical questions have here intruded themselves, to add to the entanglement. Not only has the nature of the special prophetic gifts of the Old and New Testament been earnestly investigated, but such points as the following are raised:—Does the grace of God's Spirit come direct to each member of the Church, or only through certain privileged persons? Does the spiritual efficacy of baptism and the Lord's Supper depend upon the presence and superintendence of a person who has received special gifts by the laying on of hands? Are the gifts referred to in the New Testament transmitted through Episcopal consecration? or are they vested in the Holy Catholic Church as a body, to be exercised through such representatives as may be appointed from time to time by the Christians of each locality? Is a threefold order of ministry—bishops, presbyters, and deacons—essential to the exercise of such gifts? Is hereditary succession from the Apostles' days, by a continuous laying on of hands, necessary in order to constitute a true Bishop?

The animosity raised by such questions is endless, and we need over and over again to be reminded that the great object of the ministry is not that men should set themselves up as a privileged caste, but that they should lead others to Christ; whilst the object of Christ in dispensing His gifts to men is to make them conformable to the will of God. Whatever helps forward that conformity, whether it be the faithful use of the Lord's Supper, the reading and meditating on Scripture, public prayer and preaching, or private spiritual intercourse between man and man, that is to be regarded as a *gift*, and as a means whereby the life of God penetrates the soul.

§ 2. The general name for a prophet in the O. T. is **Nabi** (נביא). The original meaning of this word is uncertain;

some connect it with *nabath*, to behold; but it is generally supposed to signify the bubbling-up of the Divine message, as water issues from a hidden fountain. It is used both of prediction, properly so called, and of the announcement of a Divine message with regard to the past or present. It is sometimes applied to the utterance of songs of praise, to those who professed to be messengers of false gods (e.g. ‘the prophets of Baal’), and also a man who acts as the mouthpiece of another, as when the Lord says to Moses, ‘Aaron thy brother shall be thy prophet.’ The prophet, then, was the representative of God, the proclaimer of His will and purposes. The first passage in which the word occurs is Gen. 20. 7, where it is used of Abraham. In Deut. 18. 15, 18, the title is applied to the Messiah, who was to have God’s words in His mouth, and who thus became the Mediator of the New Covenant, taking a position analogous in some respects to that of Moses. The LXX almost always adopts the rendering *προφητεύω* and *προφήτης* for *Nabi*.

In Micah 2. 6, 11, the word *nathaph* (נָתַף), to drop, is used. Some commentators suppose that it is adopted as a word of contempt. It is used, however, of a discourse distilling in drops in the following passages:—Job 29. 22, ‘My speech dropped upon them’; Prov. 5. 3, ‘The lips of a strange woman drop as an honeycomb’; Cant. 4. 11, ‘Thy lips, O my spouse, drop as the honeycomb’; 5. 13, ‘His lips, like lilies, dropping sweet-smelling myrrh’; Ez. 20. 46, ‘Drop thy word towards the south’; 21. 2, ‘Drop thy word towards the holy places’; Am. 7. 16, ‘Drop not thy word against the house of Isaac.’

The word *Masa* (מָסָה), a burden, is used in Prov. 30. 1 and 31. 1, where the A. V. renders it ‘prophecy.’ By a burden we are to understand the message laid upon the mind of the prophet, and by him pressed on the attention of

the people. The message of the Lord ought not to have been regarded as a burden by the people (see Jer. 23. 33-38); but it could not fail to be realised as such by the prophets, who at times felt heavily laden with the weight of their message. See Jer. 20. 9; and compare Nah. 1. 1; Hab. 1. 1; and Mal. 1. 1.

In Hos. 9. 7, the prophet is described as the ‘man of the spirit,’ or the ‘spiritual man,’ an expression which reminds us of St. Peter’s declaration that ‘holy men of old spake as they were moved by the Holy Ghost.’

§ 3. Another word used with reference to prophecy is **Chozeḥ** (חזה), one who sees a vision, not with the eye of sense, but with the spiritual and intellectual faculties. This term is usually (but not always) found in passages which refer to visions vouchsafed by God.

Chozeh is rendered ‘prophet’ only once, namely, in Is. 30. 10, ‘Which say to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits.’ A cognate noun is used of visions in almost all passages in which they are mentioned. The verb is frequently found in the same sense, as in Ex. 24. 11, ‘They saw God,’ where it explains and somewhat modifies the fact recorded in the previous verse, in which the ordinary word for sight is used. Again, it is used in Num. 24. 4, 16, where Balaam speaks of himself as ‘seeing-the-vision of the Almighty, falling (into a trance), but having his eyes open.’ In 2 Sam. 24. 11, it is used of Gad, David’s ‘seer’; also of ‘seers’ in 2 Kin. 17. 13, 1 Chron. 21. 9, 25. 5, 29. 29, 2 Chron. 9. 29, 33. 18, 19, 35. 15.

The verb is found in the following passages, relating to *spiritual apprehension*, in the Book of Job: 24. 1, ‘Why, seeing times are not hidden from the Almighty, do they that know him not¹ see his days?’ 27. 12, ‘Behold, all ye yourselves

¹ This rendering is a little ambiguous. The question means, ‘Why do not they see his days, since they (profess to) know Him?’

have seen it,' i.e. the work of the Almighty; 34. 32, 'That which I see not teach thou me'; 36. 25, 'Every man may see it,' i.e. the work of God.

In Ps. 63. 2, two words are used, the first being the more general one, the second that which we are now considering. The Psalmist expresses his longing to see (raah) God's power and glory as he has seen (Chazah) God in the sanctuary. He wished to see face to face that Being whom now he only saw through a glass darkly.

Chazah is used in Is. 13. 1, and similar passages, of the burden or vision which the prophet saw. It occurs in Is. 33. 17, 'Thine eyes shall see the king in his beauty,' and implies that there would be something more in that beatific vision than what would be presented to the outer eye. It is used of false visions in Ez. 13. 6, 7, 8, 9, 16, where it must imply, either that the prophets professed to have visions which they did not have, or else that their visions were wrought by the agency of lying spirits; see 1 Kin. 22. 22.

Daniel uses the same word of his remarkable vision in chap. 7. 2, 7, 13. It is also used by Amos, Micah, and Habakkuk of their visions.

In some passages the word is found in a more general sense, as in Ps. 58. 8, 10; Prov. 22. 29, 24. 32, 29. 20; Cant. 6. 13; Is. 48. 6, and 57. 8. It is also adopted to represent the objects which presented themselves in dreams in Daniel, chaps 2. 3. 4. and 5.

The more general word Roeh (ראה), to see, is used of prophetic or spiritual sight in a few passages, two of which have been already referred to. It represents the 'visions' mentioned in Gen. 46. 2; Num. 12. 6; 1 Sam. 3. 15; 2 Chron. 26. 5; Is. 28. 7; Ez. 1. 1, 8. 3, 4, 11. 24, 40. 2, 43. 3; and Dan. 8. 16, 27.

§ 4. The words *προφήτης* and *προφητεύω* are used in the N. T., not only with respect to the prophets of the Old

Testament, but also with reference to those persons who ‘prophesy in Christ’s name’ (Matt. 7. 22), under the new dispensation. The prophecy of Zacharias (Luke 1. 67), is an inspired hymn gathering together the O. T. predictions, and announcing that they were about to be fulfilled in Christ. The prophecy of Caiaphas (John 11. 51), was an utterance capable of a meaning further than that which was in the mind of the speaker, and it was intended by Him who overrules all things to have this double significance. When the Jews blindfolded the Lord and smote Him with their hands, they said, ‘Prophecy to us who smote thee’ (Mat. 26. 68; Mark 14. 65; Luke 22. 64), implying that prophecy is the utterance of that which cannot be discovered by such means of knowledge as are ordinarily available. Among the special gifts of Pentecost, we find that both men and women should prophesy (Acts 2. 17), and the utterance of the wonderful works of God is said to have been a fulfilment of the prediction.

References to this continuance of this gift are to be found in Acts 19. 6, 21. 9; Rom. 12. 6; 1 Cor. 11. 4, 5 (where prophesying is coupled with praying); 1 Cor. 12. 10, 14. *passim*. See also Rev. 10. 11, 11. 3. The Thessalonians were told not to think slightly of prophesyings (1 Thess. 5. 20). We gather from 1 Tim. 1. 18 and 4. 14, that there were special prophesyings connected with his being set apart for the ministry.

Both John the Baptist and the Lord Jesus were regarded by many among the Jews as prophets (Matt. 21. 11, 26, 46), and rightly so, for John was ‘more than a prophet,’ whilst the Lord was ‘the Prophet who should come into the world’ (John 6. 14; Acts 3. 22, 23). The Apostles are coupled with prophets sent by Christ, in Luke 11. 49 (compare Matt. 23. 34, where *wise men* are substituted for Apostles). New Testament prophets are referred to in Acts 11. 27, 13. 1, 15. 32,

21. 10; 1 Cor. 12. 28; Eph. 2. 20, 3. 5, 4. 11; 1 Thess. 2. 15; Rev. 18. 20, 22. 9.¹

In some of the cases here referred to, the prophets uttered predictions and announcements of the Divine will with the formula, 'Thus saith the Lord.' It is evident therefore that there is no office in the Church at the present time analogous to theirs. The prophetic gift, in *some* of its aspects, must be classed along with others which were called into existence by the will of God for a special time and purpose, its object being the directing and strengthening of the faith of the infant Church, which was thus provided for temporarily, as every new-born child is, until God saw fit to leave His people to those less obtrusive but more permanent operations of the Spirit which are referred to in such passages as Gal. 5. 22, 23, and to which the name prophecy is only applicable in a secondary sense.

§ 5. The Hebrew name for a priest is *Cohen* (כֹּהֵן) throughout the Old Testament, with the exception of three passages, where a word derived from *Camar* (כָּמַר), which probably means to *burn*, or *make hot*, is used, viz. 2 Kin. 23. 5; Hos. 10. 5; and Zeph. 1. 4 (*chemarims*). In these passages idolatrous priests are referred to.

The original meaning of the word *Cohen* is lost in obscurity. In 1 Kin. 4. 5, the A. V. renders it 'principal officer' (compare the marginal rendering of verse 2); in 2 Sam. 8. 18 and 20. 26, it has been rendered 'chief ruler' (margin, 'princes'). David's own sons were thus designated, but it seems impossible now to decide what duties were involved under this name. In Job 12. 19, it is rendered 'princes,' 'He leadeth princes away spoiled, and overthroweth the mighty.' Possibly the usage of the word in the passages

¹ In this remarkable passage St. John, the most privileged of the N. T. prophets, finds that the glorious being who is conducting him from one scene to another is not Divine, but is a fellow-servant—a departed saint—one who, like Stephen, had been faithful unto death.

now quoted is a remnant of its original signification, at a time when one man combined in Himself the priestly and the kingly office. At any rate, it is plain that to be a **Cohen** was to occupy an honourable and responsible position, and to have a charge over others. And such, no doubt, will be its meaning throughout eternity.

The French, and other nations which have translated the word ‘Sacrificer,’ have made a mistake, because it is not the business of the priest to sacrifice. The *people* are the sacrificers, i.e. the slayers of the victim; whilst the priest, according to the Levitical system, sprinkled the blood of atonement on the altar, and turned the pieces into fragrant smoke; and this they did as representatives of the mercy of God. It need hardly be said that no process answering to this peculiar rite is exercised by the Christian ministry. The Greek *ἱερεὺς* and the Latin *sacerdos* are far better (because more indefinite) renderings of **Cohen** than either the French ‘sacrificateur’ or the English ‘priest,’ which last confuses two things kept carefully distinct, both in the Old Testament and in the New. The priest *offered* (Heb. 8. 3, 4), the gifts and sacrifices which the people *presented*. He might therefore be called an *offerer*, though not a *sacrificer*; but the process here called offering was in reality symbolical of Christ’s death, resurrection, and ascension.

The verb **Cahan**, ‘to minister in the priest’s office,’ is used several times in Scripture. In one passage it is rendered to ‘deck’; the bridegroom decks himself with ornaments, as the priest clothes himself with his special robes of office (Is. 61. 10). The LXX is very uniform in the use of *ἱερεὺς* for the noun and *ἱερατεύειν* for the verb. Only once is *λειτουργεῖν*, to minister, used for it, viz. in 2 Chron. 11. 14.

The word **Cohen** is not confined as a title to the priests of the Levitical order. It is applied to Melchizedek, to Potipherah (Gen. 41. 45), to the priests of Midian (Ex. 3. 1),

and to the priests who conducted idolatrous worship. It is noticeable that Moses is included among God's priests in Ps. 99. 6; this is in accordance with the true idea of a priest, as being an official exponent of the Divine love and mercy—one who represented God, though acting in the interests of man.

§ 6. The verb *ἱερατεύω* is only used once in the N. T., namely, where Zacharias is described as 'executing the priest's office,' Luke 1. 8. In the following verse, *ἱερατεία* is found; and it occurs again in Heb. 7. 5. In 1 Pet. 2. 5, 9, we meet with *ἱεράτευμα*, which is used of Christians, regarded as a *holy priesthood*, and also as a *royal priesthood*, the last expression being an adaptation of the title given to Israel in Ex. 19. 6, where the words 'kingdom of priests' are rendered 'royal priesthood' in the LXX. Comp. Rev. 1. 6, 5. 10, 20. 6.

It is remarkable that the word *ἱερεὺς* occurs nowhere through the whole range of the Epistles, except in the Epistle to the Hebrews, where the contrast between Christ's priestly work and that of Aaron is drawn out. The argument of this Epistle may be thus stated: Christ gave Himself as an offering for the sin of man, according to God's will, shedding His blood for the redemption of the transgressions which were under the first covenant. His resurrection was God's call to Him to become a High Priest, an office for which His human sufferings had perfected Him. We Christians present ourselves (Heb. 10. 22), as offerings to Christ, and in Him—i.e. identifying ourselves with Him by faith—we draw near to God, whom He represents and embodies; we thus have, not only a sense of pardon, but also a conscience cleansed from dead works to serve the living God.

If the ministry of the Christian Church were intended to occupy a position at all analogous to that of the Levitical

priesthood, can it be doubted that the Epistle to the Hebrews would have contained some notification of the fact? But whilst under the old dispensation every action of the priest was carefully detailed, so that the people, by watching what he did, were taught what the work of God manifest in the flesh would be, in the New Testament the minister is comparatively kept out of sight (except where matters of order were concerned), and attention is concentrated on One who cannot be seen with the outward eye, but who is our one and only High Priest, acting in our interests ‘within the veil.’ The minister represents the *people*, just as the elders represented the congregation of Israel; but He does not, by virtue of His ministerial functions, represent *God* in the sense in which the priest did, though in another sense both minister and people are to be priests, setting forth God’s love in their daily life and conversation. That sacerdotal terms should have been freely used of the ministry in the early ages of the Church is not to be wondered at when we remember that to Greeks and Romans sacerdotalism was almost identified with religion. Their usage does not imply any real analogy between the *Jewish* and the Christian ministry, though it does imply that the latter took the place of the *heathen* priesthood.

§ 7. The elder is always *Zacén* (ἡγέρ), literally an old man, and is represented in the LXX by *πρεσβύτερος*, *Presbyter*. The word is frequently used in each language to express old age, for which in the LXX *πρεσβύτης* is also used; but gradually it received its official sense. The first intimation of such a sense is in Gen. 50. 7, where we read that ‘Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt.’ The office was in those days a natural, social, and civil one. In Ex. 17. 5, the elders are again referred to as representatives—lay re-

representatives of the people. So again in Ex. 18. 12, 19. 7, 24. 1, 9.

In Num. 11. 16, the Lord says to Moses, ‘Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them, and bring them unto the tabernacle of the congregation that they may stand there with me.’ These men represented the various tribes of Israel, and were quite distinct from the Levites and priests (Josh. 24. 1; 1 Kin, 8. 1–3). They acted on behalf of Israel on great occasions, whether civil or religious, and in the first instance their appointment was sanctioned by an outpouring of the Spirit upon them, as we read in Num. 11. 25, ‘And the Lord came down in a cloud, and spake unto Moses, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.’ It was on the occasion now referred to that there remained two of the men in the camp, Eldad and Medad; ‘and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.’ When Joshua in his eagerness wished Moses to forbid them, the lawgiver gave that noble and remarkable answer, ‘Enviest thou (i.e. art thou jealous) for my sake? Would God that all the Lord’s people were prophets, and that the Lord would put his spirit upon them.’ This passage implies that the outpouring of the Spirit on the presbyters caused them to become prophets, constituting them a *spiritual*, though not a *sacerdotal* order.

The importance of a right judgment of the position and functions of these elders cannot well be over-rated when we come to discuss the nature of the analogous office of presbyter in the New Testament. On the one hand, the elder was neither a priest nor a Levite, but a representative of the people; on the other hand, he had special duties and

responsibilities in consequence of this position, and he also had special grace conferred on him (in the first instance, at least), to enable him to perform those duties aright.

§ 8. One other reference to elders in the Old Testament must be noticed. The word rendered ‘ancients’ in Is. 3. 14, 24. 23, is the same, both in the Hebrews and the LXX, as that now under discussion. The latter passage is one of peculiar interest. We here read that ‘the Lord shall reign in Mount Zion, and in Jerusalem and before his ancients gloriously,’ or (as it is in the margin) ‘there shall be glory before his ancients.’ Are not these ‘ancients’ or ‘elders’ the same as those whom St. John saw in vision (Rev. 4. 4), before the throne of God, giving glory to God and to the Lamb? May they not be taken as the representatives of all the saved people, selected by God Himself for this special post of honour?

§ 9. The word presbytery, *πρεσβυτέριον*, is used three times in the N. T.; twice of the Sanhedrim (Luke 22. 66; Acts 22. 5), and once of the gathering of Christian elders who laid their hands on Timothy (1 Tim. 4. 14).¹

Christian presbyters or elders are first named in Acts 11. 30, where reference is made to the elders in Judæa or Jerusalem. St. Paul appointed elders, apparently by the laying on of hands, and after nomination by the people, in every Church which he founded, Acts 14. 23. We find these elders in conclave with the apostles in Acts 15; and we have a most touching and instructive address, illustrating their office and work, in Acts 20. 17, &c.

Elders are not mentioned in the Epistles until we reach

¹ Paul himself laid hands also on Timothy (2 Tim. 1. 6), but perhaps at a different time and with a different object. It may be observed that the great apostle of the Gentiles was formally appointed to his missionary work by the laying of the hands of the ministers at Antioch (Acts 13. 3), although he had previously received a mission, accompanied by the special gifts of the Holy Spirit, by the laying on of hands on Ananias.

the Epistle to Timothy, though they are probably the persons referred to in 1 Thess. 5. 12.¹ It seems strange that they are not in the list of gifted persons mentioned in Eph. 4. 11; but this may be accounted for by the fact that the work of an elder, *as such*, did not call for extraordinary gifts, and was to be carried on long after those gifts had ceased. They may, however, have been included under the name *Prophets*. From the 1st Epistle to Timothy we learn the character and position of the elder; whilst from Tit. 1. 5, it would appear that the system of appointing elders in every city where there was a Church, was still sustained. Both Peter and John describe themselves by this title (2 John, 1; 3 John, 1; 1 Pet. 5. 1).

St. Peter gives them some advice which falls in exactly with the exhortations given by St. Paul to those of Ephesus. St. James also doubtless refers to those who held the rank of elder in the Church, in the remarkable passage (5. 14) in which he speaks of healing the sick by the medical use of oil, in connexion with the pardon of sin.

According to the analogy of the Old Testament² the elders would be lay (i.e. non-sacerdotal) representatives of the various communities which are feeders to the one Church; they would exercise their spiritual and ministerial functions in the name of the congregation, being counsellors and helpers, guides and feeders of the flock over which the Holy Ghost had appointed them. Many of them at first were no doubt possessed of the gifts of prophecy and tongues, and were selected for the responsible position which they held, either because of their age, wisdom, and piety, or because of the special gifts they possessed. But they no more held the peculiar position of the *Cohen* or *priest* than

¹ Compare the *προϊστάμενοι* here with the *προεστώτες πρεσβ.* in 1 Tim. 5. 17.

² Those who regard the elder of the Christian Church as a successor of a similar officer in the Jewish synagogue, must after all go back to the Old Testament for the foundation of the office.

did the elders under the Old Testament dispensation. Although they would naturally take a prominent part in the administration of the Lord's Supper, this was not a sacerdotal act;—neither was the Passover Supper for which it was substituted; it was *sacrificial*, but not *sacerdotal*, being instituted before the Aaronic priesthood, and administered in every family by the head of the household. It is right, therefore, that the Lord's Supper should be administered by the presbyter *as a leader in the Church*, but not as a *sacerdos*, and at a *table*, not at an *altar*. See chap. xvi. § 14.

§ 10. The minister in the Old Testament is *Shereth* (שרת), a word which the LXX has almost always rendered *λειτουργός*.¹ The office of minister was not necessarily sacred, but it was always honourable. The minister differed from the servant or slave, in that the latter performed what we call menial duties, or at any rate was expected to toil for his master, whereas the former was a person in attendance on a king, prince, or great personage, to render such honourable service as would be acceptable. In this sense, Joseph was minister to Potiphar (Gen. 39. 4), and afterwards was in attendance on the prisoners in behalf of the governor of the prison (Gen. 40. 4); so, too, Joshua ministered to Moses, Samuel to Eli, and Abishag to David.

The word is constantly used of the ministrations of the priests and Levites, and signifies that they were fulfilling high functions in respect of that unseen Being in whose honour they were employed. The term is equally applicable to angels, who are described in the Epistle to the Hebrews as ministering spirits (*πνεύματα λειτουργικὰ*), sent forth by their Heavenly Master to minister to them who should be heirs of salvation.

In Ez. 20. 32, the heathen are said to serve or minister to wood and stone. Here the use of the word *Shereth* is

¹ The word is rendered *διακονεῖν* only in Esther 1. 10, 2. 2, 6. 3.

ironical; they are engaged in ministrations,—but to whom? to the King of kings?—no, to blocks of wood and stone.

§ 11. The words *λειτουργός*, *λειτουργία*, and *λειτουργεῖν* are used of Christian ministrations several times in the N. T. In some of these passages they denote the ministering in worldly things. See Rom. 15. 27; 2 Cor. 9. 12; Phil. 2. 25, 30. In Rom. 13. 6, those in civil authority are honoured by this title when described as God's *ministers*.

In Phil. 2. 17, and Rom. 15. 16, the work of the Christian ministry, properly so called, is spoken of in terms derived from the sacerdotal and ministerial system of the old dispensation, but when these passages are carefully examined, they will not be found to justify the claims which have been sometimes made by the ministerial order in later times. In Phil. 2. 17, Paul describes himself as offered like a libation for the sacrifice and ministry of his convert's faith; that is to say, that he might be sacrificed on their behalf. In Rom. 15. 16, he speaks of himself as ministering the Gospel of God that the offering up of the Gentiles might be regarded by God as an acceptable sacrifice, being sanctified by the Holy Ghost. In each of these cases the sacrifices are *persons*; and the passages are closely related to Rom. 12. 1, where Christians are directed to offer their bodies as living sacrifices; but there is no reference whatsoever to what is now sometimes called 'the Christian sacrifice.'

§ 12. With regard to the word *serve* or *service*, the LXX often keeps up a distinction which is not to be found in the Hebrew. It has both *δουλεία*, which is bond service, and which may be used in a religious sense or not; and *λάτρευσις*, sacred service, a word only used in a religious sense, but not confined to the priesthood. For these two renderings the Hebrew only has the one word 'avad (עבד), which is used of every kind of service, good and bad, whether exercised towards man, idols, or God. The distinction which is some-

times drawn between the words *douleia* and *latreia* in connexion with the worship of God and of created beings is certainly not one which can be substantiated by reference to the Scriptures of the Old Testament.

§ 13. The verb δουλεύω, as well as the noun δούλος, is frequently used in the N. T. of the service due from every Christian to God and to Christ (see, for example, Col. 3. 24; 1 Thess. 1. 9), whether that service take the form of ministry or not.

Λατρεία is used of that religious service of the Christians which consists in self-dedication to God, in Rom. 12. 1; Phil. 3. 3; Heb. 9. 14; 12. 28. St. Paul uses it of his own life of service in Acts 24. 14, 26. 7, 27. 23; Rom. 1. 9; 2 Tim. 1. 3. It is also used to indicate the ceaseless employment of God's servants in heaven, Rev. 7. 15, 22. 3.

CHAPTER XXI.

KING, JUDGE, CONDEMN, PUNISH, REVENGE.

§ 1. Hebrew words representing *Royalty* and *Rule*.—§ 2. Hebrew words for *Judgment*.—§ 3. Distinction between the judicial and the administrative office.—§ 4. General meaning of **Shaphath**.—§ 5. Distinction between *Judgment* and *Condemnation* in the N. T.—§ 6. Words used for *Punish* in the O. T.—§ 7. *Vengeance*, according to the O. T.—§ 8. The same in the N. T.

§ 1. THE Hebrew words translated king and kingdom in the A. V. are connected with the root **Malac** (מלך), which appears in various proper names, such as Ebed-Melech and Milcom. The verb is generally rendered reign (in Ez. 20. 33, rule).

Another word largely used in the same sense is **Mashal** (משל), which refers, not so much to the office as to the government which that office implies. It is generally rendered rule, sometimes reign, or dominion, and occasionally govern, as in Gen. 1. 18, where the heavenly bodies are described as governing the day and the night.

Shalath (שלט), to get the mastery, is used with much force in Ps. 119. 133, ‘Let not any iniquity have dominion over me.’ It is also rendered ‘dominion’ nine times in Daniel, and ‘rule’ fourteen times in the same book. This word is used of Joseph when he is described as ‘the governor of Egypt,’ Gen. 42. 6. **Sheleth**, which is derived from it, signifies a shield, and is rendered ruler in Hos. 4. 18; and **Sholtan**, which reminds us of the modern word **Sultan**, is rendered dominion in Dan. 4. 3, &c.

Negid (נָגִיד), a leader, is generally translated prince or

captain, and is used of a ruler several times, especially in the Books of Chronicles. In Dan. 9. 26 ('the people of the prince'), and 11. 22 ('the prince of the covenant') there may be a reference to the Messiah. The word is plainly used of Him in Is. 55. 4. It properly signifies a *guide*, from the root *nagad*, to inform.

Pechah (פֶּחָח), a satrap or pacha, is used for a governor chiefly in the later historical books, also in Hag. 1. 1, 14, 2, 21, and Mal. 1. 8.

Sar (שַׂר), a 'chief captain' in the army, is the title given to the 'captain of the Lord's hosts' in Jos. 5. 14, 15. It is applied to judges or rulers of the tribes (Ex. 18. 21), who are usually called princes in the A. V. in the later books. It is translated governor or used of government in Ps. 68. 27; Is. 1. 23, 32. 1; Jer. 1. 18, and 52. 10; also in Is. 9. 6, 7, where the Messiah is called 'the prince of peace,' and 'the government shall be upon his shoulders . . . and of the increase of his government and peace there shall be no end.' The Messiah is also called the prince (**Sar**) in Dan. 8. 11, 25, 10. 13, 21, and 12. 1.

Ba'al (בַּעַל), to be lord, husband, or master, is used of having dominion in 1 Chron. 4. 22, and Is. 26. 13 ('Other lords besides thee have had dominion over us'). This word is found in the remarkable declaration in Is. 54. 5, 'Thy maker is thy husband.'

Yad (יָד), the *hand*, or instrument of *power*, is used of lordship in 1 Chron. 18. 3; and 2 Chron. 21. 8. In Gen. 27. 40 ('When thou shalt have the dominion'), a word (יָדָד) is used, the meaning of which is uncertain. It also occurs in Jer. 2. 31, and Hos. 11. 12; and is rendered *mourn* in Ps. 55. 2.

In Job 38. 33 ('Canst thou set the dominion thereof in the earth'), the word used is supposed to signify rule or empire, and to be connected with the name of the officer

or overseer (שטר), whom we read of in Ex. 5. 6; Deut. 1. 15, 16. 18; 1 Chron. 26. 29; and Prov. 6. 7.

Nashak (נשק), to kiss, whether as a mark of respect (Ps. 2. 12) or otherwise, is rendered rule in Gen. 41. 40, where the margin has 'be armed or kiss.' The word is probably applied to *armour* because it fits closely, and is folded together; it is also applied to the wings of the living creatures which *touched* one another (Ez. 3. 13).

In Prov. 25. 28 ('He that hath no rule over his own spirit') the word (מעצר) signifies *self-restraint*. In 2 Kin. 25. 22, and 1 Chron. 26. 32, we find the word pakad (פקד), to visit or superintend; in Deut. 1. 13, rosh (ראש), the *head*; in Is. 1. 10, 3. 6, 7, and 22. 3, Katsin (קצין), a *captain*; in Ps. 2. 2, and five other passages, the rulers or princes are described by a word which signifies weighty or august (רוץ). Alaph (אלף), to lead, or teach, is used in Zech. 9. 7, 12. 5, 6; and Chavash (חבש), to *bind* (usually for the purpose of *hearing*) in Job 34. 17. Nachah (נחה), to *lead*, occurs in Ps. 67. 4; and Chakah (חקק), to *decree* (lit. to *engrave*, as in Job 19. 24; Is. 22. 16, and 49. 16), is rendered governor in Jud. 5. 9, 14. Nasi (נשיא), a captain or prince (lit. one who *bears* responsibility, or who *holds aloft* an ensign), is often used of God's *leading* his people, and is rendered 'ruler' a few times in the Pentateuch and in 2 Chron. 1. 2.

One other important word has to be mentioned, viz. radah (רדה), literally to tread down, hence to rule. It is rendered reign in Lev. 26. 17; rule in Lev. 25. 43, 46, 53, 1 Kin. 5. 16, 9. 23, 2 Chron. 8. 10, Ps. 68. 27, 110. 2, Is. 14. 2, 6, 41. 2, Jer. 5. 31, Ez. 29. 15, 34. 4; and dominion in Gen. 1. 26, 28, Num. 24. 19, Jud. 5. 13, 1 Kin. 4. 24, Neh. 9. 28, Ps. 49. 14, 72. 8. May it not be that the treading down of the Lord's enemies, and the bringing them under his feet as a footstool, signifies, in some cases, not their destruction, but their being reduced to ordinary subjection? Where the same usage is

applied to rule and destruction, the student may be allowed to interpret the word in the former sense, provided that in so doing he does not go against the general teaching of Scripture.

§ 2. The words judgment and condemnation signify two very different things, yet they are sometimes regarded as identical by the Bible reader, who is thus in danger of losing sight of some important truth.¹ Only once is the word *shaphath* (שָׁפַט), the general word for the administration of justice, rendered condemn in the A. V., namely, in Ps. 109. 31, and here the margin points to the true rendering. The usual word for ‘condemnation,’ as has been shown elsewhere, is *rasha’*, which in the Piel form signifies ‘to account or deal with as wicked.’ It is used in this sense sixteen times, and is the exact opposite of the Hiphil form of *tsadak*, ‘to account or deal with as righteous.’ In Ps. 109. 7, ‘let him be condemned’ is literally ‘let him go out as wicked.’ In 2 Chron. 36. 3, and Amos 2. 8, the word used (עָשָׂה) signifies to be fined or mulcted.

Coming now to the subject of judgment, we have to distinguish the various shades of meaning which the word possesses. When the Psalmist prays, ‘Teach me good judgment’ (Ps. 119. 66), he uses a word which signifies taste (טַעַם), and asks for a keen moral and spiritual perception, such as is referred to by the writer of the Epistle to the Hebrews, when he speaks of those who ‘by reason of use have their senses exercised to discern both good and evil’ (Heb. 5. 14).

In Gen. 31. 37, Jacob says, ‘Set thy goods before my brethren and thy brethren, that they may judge betwixt us both (יִכֶּה), that is, that they may decide which of us is right. On the

¹ The German language uses *richten* for the administration of justice and *urtheilen* for the giving a judicial decision; but many languages are not able to mark this important distinction.

word **Elohim**, which is rendered judges in Ex. 21. 6, 22. 8, and 1 Sam. 2. 25, see chap. ii. § 5.

In Jer. 51. 47, 52, 'I will do judgment upon the graven images of Babylon,' the word for visitation (פִּקֵּד) is used. See chap. xvii. § 6.

Palal (פָּלַל), when used judicially, appears to point to arbitration between two parties. It is rendered judge in Ex. 21. 22; Deut. 32. 31, 'Their rock is not as our rock, even our enemies themselves being judges' (arbitrators or umpires); 1 Sam. 2. 25, 'If one man sin against another, the judge (**Elohim**) shall judge him (or arbitrate between the one and the other); Job 31. 11, 28; Ps. 106. 30, 'Then stood up Phinehas and executed judgment, and so the plague was stayed.' The Prayer Book version reads, 'Then stood up Phinehas and prayed (i.e. sought the arbitration of God); Is. 16. 3, 28. 7; Ez. 16. 52, 28. 23, 'The wounded shall be judged in the midst of her by the sword upon her on every side.'

§ 3. **Din** (דִּין), to judge, whence the name *Dan*, implies a settlement of what is right where there is a charge upon a person, and so it comes to signify the decision of a cause. It is rendered judge in more than thirty passages. It is a *judicial* word, while *shaphath* is rather *administrative*. The one would mark the act whereby men's final destinies are decided; the other would point to the mode in which the race of man would be governed and their affairs administered.

Din is first found in the following passages:—

Gen. 15. 14, 'The nation whom they shall serve will I judge.'

Gen. 30. 6, 'God hath judged me, and hath also heard my voice.'

Gen. 49. 16, 'Dan shall judge his people.'

Deut. 32. 36, 'The Lord shall judge his people, and repent himself for his servants' (it here evidently is to be taken as referring to a *favourable decision*).

1 Sam. 2. 10, 'The adversaries of the Lord shall be broken to

pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth.'

- Ezra 7. 25, 26, 'Set *magistrates* (*shaphath*) and judges (*din*), which may judge (*din*) all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know not. And whosoever will not do the law of thy God, and the law of the king, let judgment (*din*) be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.'
- Esther 1. 13, 'So was the king's manner toward all that knew law and judgment.'
- Job 19. 29, 'Be ye afraid of the sword; for wrath bringeth the punishments of the sword, that ye may know there is a judgment.'
- Job 35. 14, 'Although thou sayest thou shalt not see him, yet judgment is before him, therefore trust thou him.' See also 36. 17, 31.
- Ps. 50. 4, 'He shall call to the heavens from above, and to the earth, that he may judge his people.'
- Ps. 54. 1, 'Judge me by thy strength.'
- Ps. 68. 5, 'A judge of the widows.'
- Ps. 76. 8, 'Thou didst cause judgment to be heard from heaven.'
- Ps. 96. 10, 'Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people uprightly.'
- Ps. 110. 6, 'He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.'
- Ps. 135. 14, 'The Lord will judge his people, and he will repent himself concerning his servants.'
- Prov. 20. 8, 'A king that sitteth in the throne of judgment scattereth away all evil with his eyes.' See too 31. 5.
- Is. 3. 13, 'The Lord standeth up to plead, and standeth to judge the people.'
- Is. 10. 2, 'To turn aside the needy from judgment, and to take away the right from the poor of my people.'
- Jer. 22. 16, 'He judged the cause of the poor and needy.'

- Dan. 4. 37, 'I praise the king of heaven, all whose works are truth, and his ways judgment.'
- Dan. 7. 10, 'The judgment was set and the books opened.'
 verse 22, 'Judgment was given to the saints of the most High, and the time came that the saints possessed the kingdom.'
 verse 26, 'The judgment shall sit, and they shall take away his dominion.'
- Zech. 3. 7, 'Thou shalt also judge my house, and shalt also keep my courts.'

The LXX represents *Din* by κρίνω, and διακρίνω, κρίσις, and κρίμα.

The two words *shaphath* and *din* are found side by side in some places, e.g. 1 Sam. 24. 15; Ps. 7. 8, 9. 8, 72. 2; and Jer. 5. 28. But this by no means proves that their meanings are identical.

§ 4. *Shaphath* is the root of the name for the 'judges' who were raised up from time to time to be rulers over the land, to defend the people from enemies, to save them from their oppressors, to teach them the truth, to uphold them in the right course. It is in this general meaning that the word is usually found in the Old Testament. It is therefore not out of place that it should be rendered defend in Ps. 82. 3; deliver in 1 Sam. 23. 14; and rule in Ruth 1. 1. *Shaphath* is rendered in the LXX κρίνω, διακρίνω, δικάζω, and ἐκδικέω, but never κατακρίνω. The judge is κριτής or δικαστής; and the judgment is κρίμα, κρίσις, δικαιοσύνη, δικαίωμα.

§ 5. Turning to the New Testament in the light of the foregoing remarks, we are led to distinguish three kinds of judgment which are there specially dealt with, namely, first, self-judgment or the discrimination of one's own nature, character and work; secondly, the Great Assize, when the destiny of each shall be assigned; and, thirdly, the administration of the future world in righteousness.

It must be noticed, however, that *κρίνω* is sometimes used in the sense of condemnation in the N. T., as in John 3. 17, 18, ‘God sent not his son into the world to condemn (*κρίνειν*) the world . . . he that believeth is not condemned (*κρίνεται*) . . . he that believeth not is condemned already (*ἤδη κέκριται*); John 16. 11, ‘Now is the ruler of this world condemned (*κέκριται*); 2 Thess. 2. 12, ‘That all might be condemned.’

In other passages *κρίνω* means to *decide* or *form an estimate*, whether favourable or the contrary, as in Matt. 7. 1, ‘Judge not (i.e. form no hard estimate of others), that ye be not judged (i.e. that a hard estimate be not formed of you)’; compare Rom. 2. 1; Luke 7. 43, ‘Thou hast formed a right estimate’; Acts 16. 15, ‘If ye have judged me to be faithful’; Rom. 14. 5, ‘One judgeth one day above another’; James 4. 11, ‘He that judgeth his brother becomes a judicial interpreter of the law.’

Occasionally there is reference to judicial administration and upright government in the N. T. Thus, in Acts 17. 31, it is said that God is about to judge the inhabited world in righteousness in the person of the man whom he hath ordained’; Heb. 10. 30 (LXX, Deut. 32. 36), ‘The Lord shall judge (*δίν*) his people’; Matt. 19. 28, ‘Ye . . . shall sit on twelve thrones, judging the twelve tribes of Israel’; 1 Cor. 6. 2, ‘The saints shall judge the world’; 1 Cor. 6. 3, ‘We shall judge angels.’

The chastisements of Christians are described as a present judgment in 1 Cor. 11. 32 [and 1 Pet. 4. 6?], as thus relieving those who endure them from the severity of a judgment hereafter.

God is described under the name *κριτής* in the N. T. as the Judge of quick and dead (Acts 10. 42), as the Judge of all (Heb. 12. 23), as the righteous Judge (2 Tim. 4. 8), and as the one lawgiver [and judge], who is able to save and to destroy (James 4. 12).

The word *κρίμα* occurs nearly thirty times in the N. T., usually in the sense of condemnation, but not always. In the wider sense of administrative justice we may refer to the following passages:—John 9. 39, ‘For judgment am I come into this world, that they which see not may see, and that they which see may be made blind’; Rom. 11. 33, ‘How unsearchable are his judgments’; Rev. 20. 4, ‘I saw thrones, and they sat on them, and judgment was given unto them.’

The word *κρίσις* is found in about fifty places in the N. T. Sometimes it signifies the formation of a right estimate of another’s character and doings, as in Matt. 23. 23, where it is joined with mercy and faith; Luke 11. 42, where it is coupled with love. Accordingly, our Lord says to the Jews, ‘Judge not according to appearance, but judge righteous (or just) judgment,’ John 7. 24. He says of His own judgment or mode of estimating and dealing with others, it is righteous, and just, and true (John 8. 16). An estimate of the character and work of all men is to be formed by Christ; and the day or period in which this work will be accomplished is described in many places as the Day of Judgment. It is evident that all the circumstances in which men are placed will be considered by the Righteous Judge (Rev. 20. 12, 13), who will deal not only with the outer life, but also with the secrets of the heart (Rom. 2. 16; 1 Cor. 4. 5). The men of Nineveh, the men of Tyre and Sidon, and the men of Sodom and Gomorrha, will stand in very different positions in the Divine estimation from those who have had the full light of the Gospel. See Matt. 12. 41, 42; John 12. 48; James 2. 12. It was one of the objects of Christ’s mission to proclaim *judgment* in this merciful, equitable, and administrative sense *to the heathen*, Matt. 12. 18.

The word *κρίσις* is sometimes used in the sense of con-

demnation, as in Matt. 23. 33, 'How can you escape the condemnation of hell'; and in John 5. 24, 'He that believeth . . . cometh not into condemnation';¹ whilst in John 5. 29, a contrast is drawn between those that rise to life and those that rise to condemnation.'

In Acts 8. 33, we read, 'His judgment was taken away.' We have here a quotation from the LXX of Is. 53. 8. It substantially agrees with the Hebrew text, which reads, 'He was taken from judgment.' The meaning appears to be that fair and true judgment was not rendered to Him.

§ 6. The moral relationship between sin and punishment is illustrated by the fact that the latter is expressed by the words *Chattath* and '*Aven* (see chap. vi. §§ 2, 13), in Gen. 4. 13; Lev. 26. 41, 43; 1 Sam. 28. 10; Lam. 3. 39, 4. 6, 22; Zech. 14. 19. *Yasar* (יסר), to chastise, is found in Lev. 26. 18, 'If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.' *Nacah* (נכה), to smite, is used in Lev. 26. 24; *Nakam* (נקם), to avenge, in Ex. 21. 20, 21; *Ra'a* (רעע), to bring evil, in Zech. 8. 14; '*Anash* (ענש), to amerce, or fine, five times in the Book of Proverbs. In the remaining passages, all of which are in the prophetic books, *Pakad* (פקד), to visit, is used, punishment being regarded as a visitation from God.

§ 7. It has been already noticed (chap. xi. § 4), that the avenging or revenging the blood of the slain is referred to under the word *Gaal* in Num. 35. 12, and other passages. From the earliest period of human history, God is represented as taking the part of the injured, the oppressed, and even the slain. Their cries ascend into His ears; their blood calls to Him even from the ground. Thus, the Redeemer is necessarily an avenger. *Shaphath*, to judge, is

¹ Some would render the word *judgment* here, and are confirmed by the fact that believers in Christ are not to be judged *with the world*. But it must not be forgotten that the Lord will render to *every* one (Christians included) according to their works, and that *all* must receive their reward from him.

used in the same sense in 2 Sam. 18. 19, 31. For a similar reason, perhaps, **Yasha'**, to save, is rendered to avenge in 1 Sam. 25. 26, 31, 33; but in these passages, which refer to David's saving himself from the hand of Nabal by deeds of violence, a more literal rendering might be preferred.

In Deut. 32. 42 ('The beginning of revenges upon the enemy'), and in Jud. 5. 2 ('Praise ye the Lord for the avenging of Israel'), a word is used which is derived from **Para'** (פרע), to *strip*, and hence to *reject*, or *set at nought*. In the first of these passages, it may refer to the *desolation* which should come upon the enemy, and in the second to the *riddance* of them from the land.

We now come to the most general word for revenging or avenging (between which there is no distinction in the O. T.), namely, **Nakam** (נָקַם). It first appears in Gen. 4. 15, 'Vengeance shall be taken on him (or rather *for* him, i.e. for Cain) sevenfold.' Compare verse 24, 'If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.' The word is used altogether about seventy-five times in the O. T. Personal and private revenge was forbidden to Israel, 'Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself' (Lev. 19. 18). The children of Israel were always taught to leave vengeance in God's hand, as He would avenge the blood of His servants and would take their part against their enemies. See, for example, Deut. 32. 35, 43; Ps. 18. 47, 94. 1; Jer. 11. 20; Nah. 1. 2. The Lord's vengeance is regarded as *retribution*, but not as *retaliation*; it is set forth not as an *evil passion*, but rather as the righteous and unerring *vindication* of His own people and of His own course of action, to the discomfiture of those who had set themselves in opposition to Him. He metes it out with justice, and on such a *day* or at such a time as seems fitting to Him. See Is. 34. 8, 61. 2, 63. 4; Jer. 46. 10, 51. 6.

§ 8. The words *ἐκδικεῖν* and *ἐκδίκησις* stand occasionally both for *Shaphath*, and also for *Nakam*. They imply the visitation of due penalty upon the criminal, whether by the hand of the human judge (Luke 18. 3; Acts 7. 24; Rom. 13. 4; 1 Pet. 2. 14), or by the agency of God (Luke 18. 7, 8, 21. 22; 1 Thess. 2. 16; 2 Thess. 1. 8; Rev. 6. 10, 19. 2).

There is no place given in the New Testament any more than there is in the Old for the avenging of personal injuries. On the contrary, the feeling of revenge is studiously condemned. Where the magistrate is not called upon to vindicate the sufferer, there God will step in. ‘Vengeance belongeth unto me, saith the Lord’ (Rom. 12. 19; Heb. 10. 30).¹

¹ These words are quoted from Deut. 32. 35, and are translated from the Hebrew, not from the LXX, which reads *ἐν ἡμέρᾳ ἐκδικήσεως* instead of *ἐμοὶ ἐκδίκησις*.

CHAPTER XXII.

HEATHEN, NATION, PEOPLE, TRIBE, FAMILY.

§ 1. **Goim**, or the Heathen.—§ 2. **'Am**, or the People.—§ 3. Other words rendered *People*.—§ 4. Distinction between ἔθνος and λαός in the N. T.—§ 5. The expression 'all nations.'—§ 6. Hebrew words for *Tribe* and *Family*.

§ 1. THE only word rendered either Gentile or heathen in the O. T. is **Goi** (גוי); it is generally used in the plural number, and signifies a nation viewed *ab extra*. It was constantly applied by the Jews to the surrounding nations. **Goi** is translated *nation* in all passages where the A.V. has adopted this word, with the exception of about thirty-five. In ten passages it is rendered *people*. In nineteen out of twenty places in which the word is found, the LXX has adopted ἔθνος as a rendering, and hence is derived the English word *heathen*. The first passage in which **goi** appears is Gen. 10. 5, where the historian, writing of the children of Japheth, says 'By these were the isles of the *Gentiles* divided in their lands, every one after his tongue, after their families, in their *nations*.' The word for 'isles' may perhaps be used here in the more extended sense of 'territories.' It is at any rate implied that the family of Japheth spread very largely and rapidly throughout the world, and occupied the distant islands.

Abraham had three promises made to him by God, in each of which the word **goim** occurs. First, his seed was to inherit Canaan, which was at that time possessed by **goim**; secondly, he was to be the father of many **goim**; and thirdly, in him and his seed were all the **goim** of the earth to be blessed.

Where the word has been rendered *people* it will always be found to be in the singular number, and in these cases it usually refers to Israel; there is, however, one exception, namely, Zech. 12. 3, where we read of all the *people* (i.e. nations) of the earth being ‘gathered against Jerusalem.’

Throughout the historical books, the Psalms, and the prophets, the word *goyim* primarily signifies those nations which lived in the immediate neighbourhood of the Jewish people; they were regarded as enemies, as ignorant of the truth, and sometimes as tyrants. Yet gleams of brighter and better days for them appear on the pages of Scripture from time to time. The *goyim* were to seek after the Messiah, the Son of Jesse, Is. 11. 10; God’s Chosen One was to minister judgment to them, Is. 42. 1; He was to be not only a covenant to the *people* (of Israel), but also a light to the *goyim* (42. 6), and a salvation to the ends of the earth (49. 6). In Isaiah 60. and elsewhere, the *goyim* are described as contributing to the glorification of the regenerated Israel; whilst in other places we read of them as agents in punishing Israel (Jer. 4. 7). Their idolatry was fearful, and their abominations were great (2 Kin. 16. 3). Their triumph over Israel and their ignorant fury against Israel’s king are denounced in strong terms; but after all they are to be God’s inheritance; they are told to rejoice in His coming to judge the earth, and all nations whom God hath made are to come and worship before him.

A consideration of the passages where the word *goyim* occurs leads to the enquiry whether we are not sometimes in danger of using the word *heathen* in too disparaging a sense, and of drawing too sharp a line between Gentile nations and those that we call Christian. There is some danger lest we should fall into the exclusive spirit of the Jew in dealing with the nations of the world, a danger which

St. Paul analyses, condemns, and corrects in the Epistle to the Romans.

§ 2. If *goi* denotes a nation regarded *from without*, 'Am (אֲמ), signifies a people as viewed by one of themselves. Sometimes it is used in the familiar and domestic way in which we speak of 'folk,' a rendering which it has received in Gen. 33. 15. In the LXX it is generally rendered *λαός*, but in a few passages *ἔθνος*. It is often brought into direct relationship or contrast with *goi*. Thus Moses, speaking to God concerning Israel, says, 'This *nation* (*goi*) is thy *people* ('am),' Ex. 33. 13. It is used by the Old Testament writers of their own nation, to distinguish them as God's people, and to mark them off from the surrounding *goim*. Yet it is noticeable that the prophets give a hope that the *goim* who had not been 'ammim should become the people of God through Divine mercy. Thus in Ps. 18. 43, we read, 'Thou hast made me the head of the heathen (*goim*): a people ('am) whom I have not known shall serve me.' This will come to pass when God shall be recognised as holding rule as 'King of the Nations,' a position which He now claims and will hereafter realise (see Jer. 10. 7). See Hos. 1. 9, 10, and 2. 23.

§ 3. A word which occupies a less definite position than either *goi* or 'am is *Lom* (לֹם); it is generally found in the plural, and is used frequently in the Psalms and Isaiah, and two or three times in earlier or later books. This word is applied sometimes to Israel, and sometimes to other nations. *Ummah* (אֲמָה), a tribe or family, literally those sprung of one mother, is rendered people in Num. 25. 15, and Ps. 117. 1; and nations in Gen. 25. 16; Ezra 4. 10; and throughout the Book of Daniel.

§ 4. The word *ἔθνος* first occurs in the N. T. in the phrase 'Galilee of the Gentiles' (Matt. 4. 15). Here the title is brought into close juxtaposition with *λαός*, which is used in

the words which immediately follow, 'The people that sitteth in darkness hath seen a great light.' In Matt. 6. 32, the Gentiles are referred to by our Lord as caring mainly for the necessities of the present life. In chap. 10. 5, the disciples are specially exhorted not to go into 'the way of the Gentiles'; whilst in chap. 28. 19, they are told to make disciples of all the Gentile nations.

The use of *ἔθνος* in Luke 7. 5, 'He loveth our nation,' seems curious at first sight, but is quite in accordance with general usage. Compare John 11. 48, 50, 51, 52; Acts 10. 22, 24. 17, 26. 4.

In the following passages the words *ἔθνος* and *λαός* are contrasted :—

Luke 2. 32, 'A light for the purpose of revealing the truth to Gentiles, and a glory of thy people Israel.'

Acts 4. 25, 27, 'Why do the Gentiles rage, and the people (pl.) imagine a vain thing . . . for verily against thy holy servant¹ Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people (pl.) of Israel, were gathered together.'

Acts 15. 14, 'God determined to take from among the Gentiles a people for his name.'

Acts 26. 17, 'Delivering thee from the people and from the Gentiles unto whom now I send thee.'

verse 23, 'That Christ should suffer, that he the first should proclaim light to the people and the Gentiles.'

Rom. 15. 10, 'Rejoice ye Gentiles with his people.'

verse 11, 'Praise the Lord all ye Gentiles, and laud him all ye people' (pl.).

1 Pet. 2. 9, 'A holy nation and peculiar people.'

§ 5. The exact interpretation of the phrase 'all nations' or 'all the Gentiles' is sometimes attended with difficulty. We meet with it in the following passages :—

Matt. 24. 9, 'Ye shall be hated by all nations.'

¹ See chap. 1. § 13.

verse 14, 'This gospel of the kingdom shall be preached in all the world, as a witness to all nations' (compare Mark 13. 10).

Matt. 25. 32, 'All nations shall be gathered before him.'

Matt. 28. 19, 'Make disciples of all nations.'

Mark 11. 17, 'My house shall be called a house of prayer for all nations.'

Luke 21. 24, 'They (the Jews) shall be carried captive to all nations.'

Luke 24. 47, 'That in his name should repentance and remission of sins be proclaimed to all nations.'

Acts 14. 16, 'In past times suffered all the Gentiles to walk in their ways.'

Acts 15. 17, 'That the remnant of men should seek the Lord, and all the Gentiles over whom now my name is called.'

Rom. 1. 5, 'Apostleship for the obedience of faith in all nations.'

Rom. 15. 11, 'Praise the Lord, all ye nations.'

Rom. 16. 26, 'Made known unto all the Gentiles.'

Gal. 3. 8, 'In thee all the nations of the earth shall be blessed.'

Rev. 12. 5, 'To rule or feed all nations.'

Rev. 15. 4, 'All nations shall come and worship before thee.'

Rev. 18. 3, 'She hath called all nations to drink of her cup.'

verse 23, 'All nations were deceived by thine enchantment.'

With these passages may be compared Ps. 67. 2, 72. 11, 17, 82. 8; Is. 2. 2, 25. 7, 61. 11, and 66. 18, which set forth the Divine promises to all nations of the earth. This expression cannot always be understood in its full and literal sense, as will be seen by the examination of 1 Kin. 4. 31; 1 Chron. 14. 17; Jer. 27. 7; and Zech. 14. 2.

§ 6. Two words are rendered tribe, namely, *matteh* (מַטֵּה), and *sheveth* (שֵׁבֶט), both of which originally signify a rod. The founder of a family was its root, whilst the ancestor of each subdivision (and so the subdivision itself) was a rod or stem. Hence the rod was the symbol of the tribe (Num. 17. 2).

The family is a still further subdivision, and is called *Mishpachah* (מִשְׁפָּחָה); the only exceptions were as follows:—In 2 Chron. 35. 5, 12, the word *ab* (אֲב), the ancestry or house of

fathers is used. In Jud. 6. 15, *eleph* (אֶלֶף), a 'thousand,' is adopted (compare its use in the prophecy of Bethlehem, which was so small among the 'thousands' of Israel, Micah 5. 2). In 1 Chron. 13. 14; Ps. 68. 6, we find the word *beth* (בֵּית), a house.

In Gen. 47. 12, the Hebrew is *taph* (טַף), which is generally rendered little ones; this rendering, however, has lately been questioned.

Dr. Payne Smith, now Dean of Canterbury, points out in his Bampton Lectures¹ that Israel was divided into three great classes:—First, there were the nobles, heads, or princes, whose genealogies are given in the Books of Numbers and Chronicles. Secondly, there were the retainers who formed the strength of these noble houses, not necessarily descended in a direct line from Jacob, but forming households or clans under the various nobles. The Hebrew name for these households was *taph* (טַף), which the LXX renders *οἰκία* and *συγγένεια*. They were circumcised, were sharers of the covenant, and were part of the commonwealth of Israel. Dr. Payne Smith holds the English rendering 'little ones' to be a mistake, because, whilst the *taph* included the children, it also included a great deal more, namely, the whole household or body of retainers. Thirdly, there was the 'mixed multitude' ('ereb), which had gradually united itself with the destinies of Israel, and which included Egyptians, Arabs, and, in course of time, Canaanites. They appear to have had no landed property assigned to them, and were not sharers in the Covenant.

Each tribe was divided into *families* (*mishpachah*) which bore the names of the leading descendants of Jacob. Thus the 43,730 men of the tribe of Reuben formed only four families, and these were subdivided into *houses* (Num. 1. 2). In Josh. 7. 17, 18, in the history of Achan, we find the tribe

¹ *Prophecy a Preparation for Christ.* Macmillan: 1869.

of Judah thus divided into families, houses, and individuals. Now, as the tribe of Judah consisted of 76,500 men, divided into four or at most five ‘families,’ the whole number in each ‘house’ must have been large. The chiefs of the houses were important men, and were called ‘chief fathers’ in Num. 31. 26, and ‘heads of the fathers’ in Josh. 14. 1. Whilst the tribes and the houses had their heads, it appears doubtful whether the intermediate division, the families, had their heads also (see 2 Chron. 5. 2); possibly because the sons of the patriarchs had maintained an equality among themselves.

CHAPTER XXIII.

LAND, EARTH, WORLD.

§ 1. **Adamah**, or the Soil.—§ 2. Passages in which it has been rendered *Earth*.—§ 3. Distinction between **Adamah** and **Erets**.—§ 4. Other words rendered *Earth*.—§ 5. *Earth* and *Land* in the N. T.—§ 6. Words for *World* in the O. T.—§ 7. The same in the N. T.

§ 1. THREE Hebrew words are rendered land. One, **Sadeh** (שדה), signifies a field, a plot of land, or an estate; it is rendered 'land' in 1 Sam. 14. 14; 2 Sam. 9. 7, 19. 29; 2 Kin. 8. 3, 5; and Neh. 5. 3, &c. Another word, **Erets** (ארץ), which is very largely used, and signifies a territory, or even the whole earth. It is systematically adopted by Moses and other writers in the expression, 'A land flowing with milk and honey.' The third word **Adamah** (אדמה), properly means the soil, regarded as a productive agent. It is used of the land or ground in the sense in which a farmer would speak of it. This word is used with remarkable consistency of the land of Canaan, of the fruits of the land, of the Jew's own land. It first occurs in this sense in Gen. 28. 15, 'I will bring thee again into this land,' where it is in contrast with 'All the families of the earth.' In Gen. 47. 20, we read, 'Joseph bought all the land (i.e. soil, *adamah*), of Egypt for Pharaoh . . . so the land (i.e. the whole territory, *erets*), became Pharaoh's.' Other instances where the two words occur in juxtaposition are Lev. 20. 24; Deut. 29. 28; 2 Kin. 25. 21; Jer. 16. 15, 23. 7, 8; Ez. 7. 2, 12. 19, 33. 24. In these passages, *adamah* is used in a peculiar sense, to mark Israel's 'own land,' whilst *erets* is used more generally of the territory of the Canaanites, or of some other people.

Adamah is used in Deut. 21. 1, 23, with regard to the defilement of the land caused by the presence of a slain body or of a body that remained unburied. It was regarded as holy or sacred, and death was a defilement because it was the outward and visible sign of sin.

In the passages which relate to the restoration of Israel to their native soil, **adamah** is consistently used. See Is. 14. 1, 2; Jer. 16. 15; Ez. 11. 17, 34. 13, 27, 36. 24, 37. 12, 14, 21; Am. 9. 15; Zech. 2. 12.

§ 2. **Adamah** is rendered earth about fifty times, and always in the sense above designated, as ground or soil. Thus it is used of the beast of the earth, Gen. 1. 25; of Cain being cursed from the earth so that it should not yield its fruit to him, Gen. 4. 11; of the face of the earth, Gen. 6. 1, 7; of rain falling on the 'earth, Gen. 7. 4; of the blessing to be given to all the families of the earth, Gen. 12. 3, 28. 14 (compare its usage in Ex. 10. 6). In Ex. 20. 24, it is used of the 'altar of earth,' a point interesting to be observed, as making the soil on which man lives and from which he takes his name a participator with the rite of sacrifice. Perhaps it was for an altar that Naaman asked for two mules' burden of soil, 2 Kin. 5. 17. **Adamah** is also used of the earth which was put on a man's head as a mark of sorrow (1 Sam. 4. 12). It occurs with touching significance in Ps. 146. 4, 'His breath goeth forth, he returneth to *his earth*, and in that very day his thoughts perish.'

In Is. 24. 21 ('The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth'), we should have almost expected to find **erets**, but **adamah** is used to enforce the contrast between those that dwell on this soil with the inhabitants of other regions; compare 45. 9, 'Let the potsherds strive with the potsherds of the earth,' and Amos 3. 2, 'You only have I known of all the families of the earth.'

§ 3. The great difficulty which has to be dealt with in translating the word *erets* is to determine where it is used with reference only to a special territory, such as Canaan, and where it signifies the whole world. When the earth is spoken of in connexion with heaven (as in Gen. 1. 1; Is. 49. 13, and 65. 17), it must have the larger meaning; the same will usually be the case when we read of *the ends of the earth* (Is. 52. 10), or *the whole earth* (Mic. 4. 13); but in a great number of passages there is nothing but the context or the general analogy of Scripture to guide the translator or interpreter.

The distinction between the narrower and wider meaning of the term is important in considering the account of the Deluge, and also in the interpretation of many prophetic passages. Thus in Ps. 37. 11, we read, 'The meek shall inherit the earth'; but in verse 29, where *erets* is also used, the A. V. renders 'The righteous shall inherit the land.' See also verses 22 and 34. In Is. 11. 9, we read, 'The earth shall be full of the knowledge of the Lord'; yet the earlier part of the verse only speaks of God's 'holy mountain.' In Jer. 22. 29 ('O earth, earth, earth') is the prophet appealing to the wide world, or to the land of Canaan? In Is. 24. 1, we read, 'Behold the Lord maketh the earth empty'; verse 3, 'The land shall be utterly emptied'; verse 4, 'The earth mourneth'; verse 13, 'When it shall be thus in the midst of the land,' &c. *Erets* is used throughout the chapter; but to what does it refer? Ought it not to be rendered uniformly? The 21st verse seems to imply that it is used in the more extensive sense. In Am. 8. 8, we read, 'Shall not the land tremble for this'; and in verse 9, 'I will darken the earth in the clear day.' In Zech. 14. 9, 'The Lord shall be king over all the earth'; and in verse 10, 'All the land shall be turned as a plain.' Our translators seem almost to have indulged in variety in these passages for the sake of variety, but it is to the confusion of the English reader.

The Greek rendering for **adamah** is always γῆ. The same word is the most general rendering for **erets**, but we also find χώρα, territory, in about fifty passages, and οἰκουμένη, a habitable world, in nine passages. There are other occasional renderings, but none which call for special notice.

§ 4. The word for 'earth,' in the sense of earthen vessels, potsherds, or potter's clay, is always Cheras (חרס), except in 2 Sam. 17. 28, where Yatsar (יצר) is used, referring to the vessels being moulded. In Dan. 2. 10, 'There is not a man upon the earth, &c.' the word used (יבשה), signifies dry land; whilst 'Aphar (עפר), dust, is found in Gen. 26. 15; Is. 2. 19; Dan. 12. 2; Job 8. 19, 28. 2, 30. 6, and 41. 33, in most of which passages holes or cavities in the upper surface of the earth are referred to.

§ 5. In the N. T. it is to be remembered, as in the O. T., that where the Greek representation of **erets** is found in contrast or juxtaposition with heaven, we know that it must signify the earth as a whole. This would apply to such passages as the following:—

'Heaven and earth shall pass away,' Matt. 5. 18.

'Thy will be done on earth as it is in heaven,' Matt. 6. 10.

'Whatsoever ye bind in earth shall be bound in heaven,' Matt. 18. 18.

In some passages the interpretation admits of a doubt. Thus Matt. 5. 5, 'Blessed are the meek for they shall inherit the earth.' Here our Lord is making use of the LXX rendering of Ps. 37. 11, in which passage it is natural to suppose that the land of Canaan would be *primarily* referred to. Here, however, the Hebrew word is **erets**, as was noticed above; and thus the larger sense of the word is admissible. In Eph. 6. 3, 'That thou mayest live long in the earth,' the Hebrew (Ex. 20. 12), is **adamah**, and the land of Canaan is plainly meant.

The context in these and other cases is the only means

whereby the reader can decide whether by $\gamma\eta$ is signified the soil, the territory, or the world.

§ 6. The general word translated world in the A. V. is *tevel* (תבל). There are a few exceptions: thus in Is. 38. 11, we read, 'I shall behold man no more with the inhabitants of the world'; here the word (חרל) may perhaps signify the place of rest, cessation, forbearance.¹ In Ps. 17. 14, 'From men of the world,' and 49. 1, 'Inhabitants of the world,' we find a word (חלר), which may refer to the transitory state of things in this world which 'passeth away.' It is rendered *age* in Job 11. 17; Ps. 39. 5, and 89. 47. In Ps. 22. 27; Is. 23. 17, 62. 11, and Jer. 25. 26, *erets* is used. 'Olam (עולם), is found in Ps. 73. 12, 'These prosper in the world'; Ecc. 3. 11, 'He hath set the world in their heart'; and in Is. 45. 17, 64. 4.

By *tevel* is signified, first, the solid material on which man dwells, and which was formed, founded, established, and disposed by God; and secondly, the inhabitants thereof. It is usually rendered *οἰκουμένη* in the LXX, never *κόσμος*, which was originally used only to denote order and ornament.

The origin of the word is a little doubtful. A word spelt similarly, and used in Lev. 18. 23, and other passages, signifies pollution, confusion, or dispersion (from בלל). It is supposed, however, by Gesenius to be connected with the root *yaval* (לב), to flow, and to indicate the stream of people with which the world is flooded. Perhaps a slight confirmation of this view might be derived from the fact that *waters* are often taken in Scripture as a symbol of large populations. Whilst this point remains in uncertainty, the general application of the word is not at all doubtful.

In one or two passages only does the word *tevel* or

¹ We find the root rendered *forbear* in Ez. 3. 27; *frail* in Ps. 39. 4; and *rejected* in Is. 53. 3.

οἰκουμένη appear to refer to a limited portion of the earth. Perhaps Is. 24. 4, may be mentioned as an example.

§ 7. In the New Testament the word *οἰκουμένη* is certainly used of the Roman Empire in Luke 2. 1, and perhaps in the quotation in Rom. 10. 18, where the larger sense of the word implied in the Psalms could hardly be intended. In other passages we must understand the word as signifying all the earth, e. g. in Matt. 24. 14; Acts 17. 31; Heb. 1. 6, 2. 5. Prophetic students have a right to either interpretation in Rev. 3. 10, 12. 9, and 16. 14, but the *Roman* use of the word is not so likely to be adopted by St. John as the *Jewish* use in the larger sense.

CHAPTER XXIV.

HEAVEN, HOST OF HEAVEN, FIRMAMENT.

§ 1. Hebrew words for *Heaven*.—§ 2. **Shammaim**, its various significations.—§ 3. The same in the N. T.—§ 4. ‘The Queen of Heaven.’—§ 5. ‘The Host of Heaven.’—§ 6. The *Firmament*: the ideas conveyed by the Hebrew and the Greek words.

§ 1. THE Hebrew word generally in use to represent the heaven and also the air, is **Shammaim** (שמים). Sometimes it signifies the atmosphere immediately surrounding the earth, in which the fowls of ‘the air’ fly; sometimes it is used of the space in which the clouds are floating; in other places it refers to the vast expanse through which the stars are moving in their courses. **Shammaim** is also opposed to **Sheol**, the one being regarded as a place of exaltation, the other of degradation; the one being represented as the dwelling-place of the Most High and of the angels of God, the other as the abode of the dead.

In Ps. 77. 18, where we read, ‘The voice of thy thunder was in the heaven,’ the word **Galgai** (גלגל), which is used, probably signifies a whirlwind. The LXX has ἐν τῷ τροχῷ. In Ps. 68. 4, ‘Extol him that rideth upon the heavens,’ we find the word ‘**Arabah** (ערבה), which generally means a desert; hence clouds of sand, and clouds generally. In Ps. 89. 6 and 37, the word **Shachak** (שחק), rendered heavens, originally signifies dust; compare our expression ‘a cloud of dust.’ In Is. 5. 30, ‘The light is darkened in the heavens thereof,’ our margin has ‘in the destruction thereof’; the Hebrew word (עריפִים) used here probably signifies darkness.

§ 2. In all but these few passages the word **Shammaim** is used where Heaven is found in the A. V. It is to be noticed that the form of the word is neither singular nor plural but *dual*. This is supposed by some commentators to imply the existence of a lower and an upper heaven, or of a physical and spiritual heaven—‘the heaven and the heaven of heavens.’ The original idea represented by the root is generally considered to be height, and if this is a right conjecture, the word exactly answers to its Greek equivalent *οὐρανός*, and to its English translation ‘heaven,’ that which is *heaven* or *heaved* up. It includes all space that is not occupied by the terrestrial globe, and extends from the air we breathe and the winds which we feel around us to the firmament or expanse which contains the innumerable stars. This it includes, and exceeds, for where our intellect ceases to operate, and fails to find a limit to the extension of space, here faith steps in and tells us that whilst before the eye of the body there is spread out an infinity of space, the possession of a super-material nature brings us into communion with a Being whose nature and condition cannot adequately be described by terms of locality or extension. The heavens and the heaven of heavens cannot contain Him; the countless stars are not only known and numbered by Him, but are called into existence and fixed in their courses by His will and wisdom. Wherever He is, there the true heaven is, and the glories of the firmament faintly shadow forth the ineffable bliss which those must realise who are brought into relationship with Him.

The popular phraseology about ‘going to heaven’ represents the truth, but certainly not in the form in which it is generally presented in Scripture. We rarely read in the Old or New Testament that the godly will go *to heaven*, either at death or after the resurrection. We are rather told of a kingdom being set up *on earth*, of a heavenly city descending

from above, and taking up its abode in the new or renewed earth.

What is called 'the kingdom of heaven' in the New Testament, though never mentioned in so many words in the Hebrew Scriptures, was symbolised by the whole tabernacle service, was typified by the social and civil policy of Israel, and is now being developed in the Christian Church. Hereafter it will be exhibited in its completeness, when the human family will occupy a glorious habitation, living together in love and harmony, and in close relationship to the Father of their spirits.

§ 3. The usage of the word 'heaven' in the New Testament generally answers to that which is to be traced through the Hebrew Bible, but more stress is laid upon the spiritual heaven, upon the Father who is there, and upon the Son who came from heaven, and who has returned thither to remain hidden from the eye of man until the time of the restitution.

There are, indeed, the same distinct spheres designated by the word *οὐρανός* in the N. T. as by *Shammaim* in the Old. There is the air or dwelling-place of the fowls of the air (Matt. 6. 26); there is also the vast space in which the stars are moving (Acts 2. 19); but in by far the greater number of passages heaven signifies the dwelling-place of the Most High, and the abode of the angelic hosts. The titles 'kingdom of God' and 'kingdom of heaven' are really identical in their signification, though presenting the truth in slightly varied aspects. God is the King of heaven, and His will is done by all its angelic inhabitants. When the kingdom of *God* is spoken of as coming upon earth, we are to understand a state of things in which the subjection of man's will to God is to be completed, and the destruction of all that is contrary to God's will, whether in things physical or in things spiritual, is to be accomplished. When, on the other hand,

it is the kingdom of *heaven* that is announced, we are to understand that the organization of the human race in whole or part, and also perhaps their dwelling-place, will be rendered harmonious with the other portions of the family of that Heavenly Father in Whose house are many mansions.

§ 4. Whilst God is regarded as the God or King of Heaven, we read in the prophecy of Jeremiah of the 'Queen of Heaven' (7. 18, 44. 17, 18, 19, 25). In the margin this title is rendered 'frame of heaven' (מִלְאֲכָה for מַלְכָּה). If the former is the right interpretation, the heathen goddess Astarte or Venus is probably referred to; if otherwise, the prophet is reprobating the worship of the frame, structure, or workmanship of heaven, or, in other words, of the stars, as a substitute for the worship of Him who created all these things.

§ 5. In Deut. 4. 19, the people of Israel were specially warned lest they should lift up their eyes unto heaven, and when they saw the sun and the moon and the stars, all the host of heaven (τὸν κόσμον τοῦ οὐρανοῦ), should be driven to worship them and serve them. Death by stoning was to be the punishment of any such departure from the true God, Deut. 17. 3, 5. To what an extent the people failed in this matter, and how grievously they suffered in consequence, will be seen by referring to Jer. 8. 1-3, 19. 12, 13; 2 Kin. 17. 16, 21. 3, 5; 2 Chron. 33. 3, 5. Not only was the host of heaven worshipped, but altars were set up in honour of the stars even in the precincts of the Temple. What a contrast with this impiety is presented by the opening words of the prayer of the Levites recorded in Neh. 9. 6, 'Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.'

The folly of worshipping the host of heaven is forcibly

illustrated by the fact that as the heavenly bodies owe their structure and continuance to God, so will they perish when He withdraws His hand. ‘All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree,’ Is. 34. 4. This passage is taken up and adopted by our Lord, who says that ‘After the tribulation the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven (i.e. the host of heaven) shall be shaken’ (Mark 13. 25). Here the expression powers (*δυνάμεις*) is the usual rendering adopted by the LXX for host (*ἡ δύναμις τοῦ οὐρανοῦ*).

In 1 Kin. 22. 19, Micaiah says, ‘I saw the Lord sitting on his throne, and all the host of heaven (*ἡ στρατιὰ τοῦ οὐρανοῦ*) standing by him on his right hand and on his left.’ The context shows us that the prophet was speaking, not of the physical, but of the spiritual heaven; and that by the host of heaven he meant the intelligent beings who exist in that spiritual sphere in which God dwells, and whose business it is to carry out His purposes of mercy and of wrath. With this passage may be compared the sublime vision contained in Rev. 19. 11–14, when the heavens are opened, and the seer beholds the Faithful and True One called the Word of God riding on a white horse, ‘and the armies which were in heaven (*τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ*) followed him upon white horses, clothed in fine linen.’

§ 6. The firmament is the space in which the stars are set (Gen. 1. 7, 8). Our interpretation of the word is derived from the Greek *στερέωμα*, through the Latin *firmentum*. It means that which is fixed and steadfast, rather than that which is solid. The word once occurs in the New Testament, viz., in Col. 2. 5, ‘The steadfastness (*στερέωμα*) of your faith in Christ’; and other forms of the root are used

in the same way. The application of this word to the heavenly bodies is simple and beautiful; they are not fickle and uncertain in their movements, but are regulated by a law which they cannot pass over. 'By the word of the Lord were the heavens made (ἐστερεώθησαν) and all the host of them by the breath of his mouth,' Ps. 33. 6. 'I have made the earth, and created man upon it: I, even my hands, have stretched out (ἐστερέωσα) the heavens, and all their host have I commanded,' Is. 45. 12. 'Mine hand also hath laid the foundation of the earth, and my right hand hath spanned (ἐστερέωσε) the heavens,' Is. 48. 13.

The Hebrew word *rakia'* (רַקִּיָּא), which has been thus rendered in Greek, Latin, and English by a word which represents steadfastness or unvariableness, is derived from *raka'*, to spread out. This verb is found in Job 37. 18, 'Hast thou with him spread out the sky, which is strong and as a molten looking-glass'; Ps. 136. 6, 'To him that stretched out the earth above (or over) the waters'; Is. 42. 5, 'He that spread forth the earth'; 44. 24, 'That spreadeth abroad the earth by myself.'

The firmament, then, is that which is spread or stretched out—hence an expanse; and this is the rendering received by many at the present time. Perhaps, guided partly by this usage of the Hebrew word, and partly by the rendering of the LXX, we may attach two ideas to the term, namely, *extension* and *regularity*, or (to combine them in one) *fixed space*. The interplanetary spaces are measured out by God, and, though the stars are ever moving, they generally preserve fixed relative positions; their movements are not erratic, not in straight lines, but in orbits, and thus, though ever changing, they are always the same.

Is it not possible that the vision of the wheels, the firmament, the living creatures, and the Divine Being in human form, which is recorded in the 1st chapter of Ezekiel,

represents the movements of the heavenly bodies in their various orbits through space, under the agency of the living host of heaven, according to the word and will of Him who endureth the same for ever? Whether this theory be accepted, or whether it be regarded as fanciful, it is clear that the ideas of heaven presented to the Jew by the Bible are singularly in accordance with the views entertained by students of modern astronomy.

CHAPTER XXV.

DESTROY, PERISH.

§ 1. Variety of Hebrew words used to express *Destruction*.—§ 2. Note on Num. **24. 17**.—§ 3. Observation on the usage of the words already discussed.—§ 4. Meaning and usage of the word **Avad**.—§ 5. Its representatives in the N. T.—§ 6. Usage and meaning of **Shachath**.—§ 7. Its representative in the N. T.—§ 8. Usage and meaning of **Shamad**.—§ 9. Various senses of **Charam**.—§ 10. The extermination of the Canaanites.—§ 11. Representatives of **Charam** in the N. T.

§ 1. MORE than fifty Hebrew words have been rendered destroy, destruction, or perish. Some of them need only a brief mention, but others are of greater importance.

Aid (אִיד) is occasionally so rendered, as in Job **18. 12**; and Prov. **1. 27**. It is usually rendered calamity, and signifies that which oppresses and straitens, the ‘tribulation and anguish’ of Rom. **2. 9**.

Asaph (אָסַף), which occurs in 1 Sam. **15. 6**, means to gather, and we might render the passage ‘lest I include you with them.’ Compare Ps. **26. 9**; also Zeph. **1. 2, 3** (‘consume’).

Asham (אָשַׁם) is once rendered destroy, viz. in Ps. **5. 10**, ‘destroy thou them,’ i.e. condemn them, or deal with them as guilty. See chap **6. § 14**.

In 2 Chron. **22. 7**, the ‘destruction’ of Ahaziah is literally his treading down; and in Is. **10. 25**, the destruction of the Assyrians means their being brought to nought or wasted away (so far as this world is concerned). In Prov. **21. 7**, ‘The robbery of the wicked shall destroy them,’ the verb (נָרַר) means to saw, sweep away, or drag down. The destruction of the seed royal by Athaliah (2 Chron.

22. 10), is described by a word which signifies ‘to inflict a pestilence’ (דבר) ; compare the use of the word ‘pestilent’ or ‘pestilential’ in our own language.

Daca (דנא), to dash in pieces, or crush, is used in Job 6. 9, ‘That it would please God to destroy me’; 34. 25, ‘He overturneth them in the night, so that they are destroyed’; Ps. 90. 3, ‘Thou turnest man to destruction.’ Compare our own mode of saying that a man is ‘crushed’ and his hopes ‘dashed.’

Bala (בלע), to swallow up, is used several times, e.g. in Job 2. 3, ‘To destroy him without a cause’; 10. 8, ‘Thine hands have made me and fashioned me together round about, yet thou dost destroy me’; Ps. 55. 9, ‘Destroy, O Lord, and divide their tongues’; Is. 19. 3, ‘I will destroy the counsel thereof’; 25. 7, 8, ‘He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations; he will swallow up death in victory.’ Here the same word is rendered ‘destroy’ in one verse and ‘swallow up’ in the other; the last clause might be rendered ‘He will utterly destroy death.’

Damah (דמה), to be silent, or to cease, is rendered destroy in Ez. 27. 32, ‘What city is like Tyrus, like the destroyed in the midst of the sea’; and Hos. 4. 5, 6, ‘I will destroy thy mother; my people are destroyed for lack of knowledge.’ We might perhaps give a more literal rendering here, and say, ‘My people are silenced for lack of knowledge.’

In Deut. 7. 23, and in 1 Sam. 5. 9, 11, the word used (הום) is supposed to signify commotion or confusion; a similar word (המם), signifying discomfiture, is found in Ex. 23. 27, Deut. 2. 15, and Ps. 144. 6. **Harag** (הרג), to kill, is used in Ps. 78. 47, ‘He destroyed their vines with hail.’ **Haras** (הרס), to tear down, occurs in 1 Chron. 20. 1; of the destruc-

tion of Rabbah, in Ps. 11. 3; of the destruction of foundations, in Is. 14. 17; of the destruction of cities, in Is. 19. 18, where we read of 'the city of destruction,' or, as the margin has it, 'the city of Heres, or the sun.' It also occurs in Ps. 28. 5, and Is. 49. 17, 19.

Chaval (חבל), to bind, is used in Ezra 6. 12; Prov. 13. 13; Ecc. 5. 6; Mic. 2. 10; Is. 10. 27, 'The yoke shall be destroyed because of the anointing'; 54. 16, 'I have created the waster to destroy'; Dan. 2. 44, 6. 26, 7. 14, 'In the days of these kings shall the god of heaven set up a kingdom which shall never be destroyed'; 4. 23, 'Hew down the tree and destroy it.' Perhaps the origin of the figure may be illustrated by our Lord's words, where He teaches us that the binding of a strong man is the preliminary to the spoliation of his goods.

In Prov. 31. 8, the persons described as 'appointed for destruction' are literally 'sons of passing away' (חלוקי). Charav (חרב), to dry up, occurs in Jud. 16. 24, 'The destroyer of our country'; and in 2 Kin. 19. 17; Ezra 4. 15; Ps. 9. 6, 'Destructions are come to a perpetual end.' The exhaustion of a country, city, or individual, is evidently referred to in these passages.

In seven passages in the Proverbs destruction is literally a 'breaking up' (מהחה); in Ps. 74. 8, 'Let us destroy them altogether,' the idea of violent dealing (ינה) is implied; in Ex. 15. 9 the verb signifies to take possession (יריט), and the passage is rendered in the margin, 'My hand shall repossess them.' In Job 21. 20, calamity (כיר) is represented; whilst in Job 9. 22, Lev. 26. 44, and 2 Chron. 31. 1, Calah (כלה), to finish, to complete, and so to bring to an end, is used. Carath (כרת), to cut off, is rendered 'destroy' in Ex. 8. 9; Lev. 26. 22; Jud. 4. 24; and 1 Kin. 15. 13. Mul (מול), which also signifies to cut off, is found in Ps. 118. 10, 11, 12; Cathath (כתת), to beat, in Deut. 1. 44,

2 Chron. 15. 6, and Job 4. 20; **Muth** (מוֹת), to die, in 2 Sam. 20. 19, and Job 33. 22; and **Machah** (מָחָה), to blot out, in Gen. 6. 7, 7. 4, 23, in the history of the deluge; also in Jud. 21. 17, and Prov. 31. 3.

In Prov. 15. 25, 'The Lord will destroy the house of the proud,' the word (נָסַח) signifies to pluck up, and hence to root out. In Job 19. 26—'Though after my skin (worms) destroy this (body)'—the word (נִקָּה) means to cut down. In Is. 42. 14, 'I will destroy,' is literally 'I will make desolate' (נִשַּׁם). In Ps. 9. 6, 'Thou hast destroyed cities,' **Natha** (נָתַע), to tear, is used; and in Ex. 34. 13, Deut. 7. 5, Job 19. 10, Ps. 52. 5, and Ez. 26. 12, **Nathats** (נָתַץ), to tear down, or beat down, is found. **Tsadah** (צָרַה), to cut down, is the word in Zeph. 3. 6. **Saphah** (סָפַה), to scrape, is found in Gen. 18. 23, 24, 'Wilt thou destroy the righteous with the wicked . . . wilt thou destroy and not spare the place for the fifty righteous'; also in 1 Chron. 21. 12; Ps. 40. 14, 'Let them be confounded that seek after my soul (i.e. life) to destroy it'; and Prov. 13. 23, 'Much food is in the tillage of the poor, but there is that is destroyed for want of judgment.'

Shavar (שָׁבַר), to shiver or break in pieces, is rendered 'destroy' about thirty times, e.g. in Prov. 16. 18, 'Pride goeth before destruction'; 29. 1, 'He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy'; Is. 1. 28, 'The destruction of the sinners and transgressors shall be together'; 59. 7, 'Wasting and destruction are in their paths'; 60. 18, 'Violence shall no more be heard in thy land, wasting nor destruction within thy borders.' **Shiah** (שָׂאִה), desolation, occurs in Ps. 73. 18, and Is. 24. 12; the word **Shuah** (שְׂוָאָה), has the same meaning in Ps. 35. 8, 17, and 63. 9; **Shamem** (שָׁמַם), to lay waste, or to be astonished, in Ecc.

7. 16, and Hosea 2. 12; **Shasah** (שסה), to spoil, in Jer. 50. 11; **Shacol** (שכל), to bereave, in Deut. 32. 25.

Shadad (שדר), to deal violently, is rendered ‘destroy’ ten times, e.g. in Ps. 137. 8, ‘O daughter of Babylon, who art to be destroyed’ (P. B. version, ‘wasted with misery’); Hos. 7. 13, ‘Destruction unto them! because they have transgressed against me’; Joel 1. 15, ‘The day of the Lord is at hand, and as a destruction from the Almighty shall it come.’

The word used of the destruction of the temple by Nebuchadnezzar in Ezra 5. 12, is **Sathar** (סתר), to hide. In Ps. 17. 4, the word (פריץ) signifies violence; in Job 30. 24, 31. 29, we find **Pid** (פיד), calamity; in Prov. 13. 20, **Rua’** (רוע), evil; in Ez. 7. 25, **Kaphdah** (קפרה), cutting off; in Jer. 46. 20, the word for destruction is taken from the nipping (קרץ) of the gad-fly. **Kathav** (קטב), contagion, is found in Deut. 32. 24; Ps. 91. 6; and Hos. 13. 14, ‘O death, I will be thy destruction.’ **Tsamath** (צמת), to cut off, is the word used in 2 Sam. 22. 41; Ps. 18. 40, 69. 4, 73. 27, 101. 8.

§ 2. In Num. 24. 17, we read, ‘A sceptre shall rise out of Israel, and shall smite the corners (or smite through the princes) of Moab, and destroy all the children of Seth.’ The word here rendered destroy is somewhat doubtful. Some take it as meaning dig—hence dig through or spoil; others consider that it is used in a favourable sense of the ‘*building up the wall*’ of Seth; others, again, deriving it from **Karar** (קרר), understand it to signify ‘refresh.’ If the last view be true, the passage points forward to a ‘time of refreshing,’ such as is referred to in Acts 3. 19, 21.

§ 3. The words hitherto noticed, though very numerous, are used only in a few passages, and do not play a conspicuous part in Scripture. They point to destruction as a calamity, as a work of breaking down or tearing up, as an act of violence, or as a deed of desolation. They apply to

nations, cities, and individuals, and are used in just such senses as we should give them in ordinary history, without at all referring to the destiny of the individual in any state of existence beyond the world. Four words, however, remain to be considered, each of which is used in a great number of passages, and with some important variations of meaning.

§ 4. **Avad** (אָבַד), to perish, and in its causative form to destroy, is largely used throughout the Old Testament. The general Greek rendering is *ἀπόλλυμι*; hence the name *Abaddon* (Rev. 9. 11) is rendered *Apollyon*, the destroyer. This word is rendered ‘perish’ in about a hundred passages. When used of persons it generally signifies *death*, when used of lands it implies *desolation*. The same is the general state of the case with regard to its Greek equivalent in its various forms of *ἀπόλλυμι*, *ἀπάλεια*, *ὄλεθρος*.

It is applied to the case of Korah’s company, who ‘perished from among the congregation,’ Num. 16. 33; to the Amalekite nation, which should ‘perish for ever,’ Num. 24. 20, see also verse 24; it is held out as a threat to Israel that they should ‘utterly perish from off the land’ of Canaan if they became idolatrous, Deut. 4. 26; it is used of the nation’s ancestor, ‘a Syrian ready to perish,’ Deut. 26. 5; it is regarded as the opposite to the prolonging of one’s days in the land, Deut. 30. 18; it is applied to the cutting off of the house of Ahab, 2 Kin. 9. 8; Esther uses it with regard to her apprehension of death as the alternative of success, ‘If I perish, I perish,’ Esth. 4. 16; it is applied to the evaporation of mountain torrents, and to the deceitfulness of friends, Job 6. 18; to the memory of the wicked, which dies out of the minds of their survivors, 18. 17; to the utter disappearance of the wicked man from the earth, ‘He shall perish for ever like his own dung: they which have seen him shall say, Where is he?’ 20. 7; it is used of men

perishing for want of clothing (as we say, 'perished with cold'), 31. 19; it is applied to the 'way' or course taken by the wicked in contrast with the way of the righteous, Ps. 1. 6; it is used of the heathen (as such) perishing out of the land of God, 10. 16; it is used of the death of the fool and brutish person who leave their wealth to others, 49. 10; of the wicked perishing before the presence of God as wax melteth before the fire, 68. 2; of God's enemies (as such) perishing, 92. 9; of the heavens perishing whilst God endures, 102. 26; of man's thoughts perishing when he dies, 146. 4. In the Book of Proverbs it is regarded as the fate of the liar and the proud in contrast with the exaltation of the righteous; in Prov. 31. 6, we are exhorted to 'give strong wine unto him that is ready to perish.'

In Ecc. 7. 15, *avad* is applied to a just man perishing in his righteousness; and in Is. 57. 1, 2, we read, 'The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from that which is evil. He shall enter into peace.' These passages are important, as showing that the perishing of the outer man in death is perfectly consistent with the entrance into peace.

The word *avad* is also found in the following passages:—

- Is. 60. 12, 'The nation and kingdom that will not serve thee shall perish; yea (those) nations shall be utterly wasted.'
- Jer. 9. 12, 'The land perisheth and is burned up like a wilderness.'
- Jer. 40. 15, 'The remnant in Judah perish.'
- Jer. 48. 8, 'The valley also shall perish, and the plain shall be destroyed.'
- verse 36, 'The riches that he hath gotten are perished.'
- Lam. 3. 18, 'My strength and my hope is perished from the Lord.'
- Ez. 7. 26, 'The law shall perish from the priest.'
- Dan. 2. 18, 'That Daniel and his fellows should not perish (by a

violent death) with the rest of the wise men of Babylon.'

Joel 1. 11, 'The harvest of the field is perished.'

Jonah 1. 6, 'Call upon thy God, if so be that God will think upon us that we perish not' (compare the cry of the disciples, 'Lord, save us, or we perish!')

Jonah 3. 9, 'Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?'

Jonah 4. 10, The gourd 'came up in a night, and perished in a night.'

Micah 7. 2, 'The good man is perished out of the earth.'

The passages which have been cited are fair samples of the whole. They show that the word refers to the death of the righteous or the wicked; to the downfall and dissolution of nations; to the desolation of countries; to the withering away of herbage and crops; to the fading away of strength, hope, wisdom, knowledge, and wealth. The word is applied to man with reference to his whole position upon earth; whilst his future destiny is left apparently untouched by it.

A brief examination of the usage of *avad* in passages where it is rendered 'destroy' or 'destruction,' will suffice. The word is applied to the destruction of temples, images, and pictures (Num. 33. 52, Deut. 12. 33); to defeat (Josh. 7. 7); to national overthrow (Deut. 28. 51); and to the taking away of life, whether by the hand of man or by the agency of God (2 Kin. 10. 19; Ex. 10. 7; Lev. 23. 30; Deut. 7. 10, 20; Job 28. 22).

In Job 26. 6, we read, 'Hell (*Sheol*) is naked before him, and destruction hath no covering'; and in Prov. 15. 11, 'Hell (*Sheol*) and destruction are before the Lord.' These words are here synonymous, and refer to the locality or condition of those who have died or have been destroyed; it is evidently implied that, although so far as this world is concerned they have perished, yet they are still in a state of existence, and are within God's cognizance.

In Ps. 88. 10, 11, 12, the plaintive question is heard, 'Wilt

thou show wonders to the dead? shall the dead arise and praise thee? Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?' Here the dead, the grave or sepulchre, the state of destruction, the dark, and the land of forgetfulness, are synonymous; and the Psalmist, in his longing for present help, urges God not to put off his lovingkindness until that time when (for present purposes) it will be too late.

In Ecc. 7. 7, we read, 'A gift destroyeth the heart,' that is to say, bribery destroys a man's moral rectitude. In this instance the word is used of man's spirit rather than of his outward circumstances. So in Jer. 23. 1, 'Woe be unto the pastors that destroy and scatter the sheep of my pasture.'

When the Psalmist speaks of God's destroying his enemies or the wicked, as in Ps. 5. 6, 9. 5, 21. 10, he apparently refers to their being destroyed from the face of the earth.

Avad is rendered 'broken' in Ps. 31. 12, 'I am like a broken vessel'; void in Deut. 32. 28, 'A nation void of counsel'; undone in Num. 21. 29, 'Thou art undone, O people of Chemosh'; fail in Ps. 142. 4, 'Refuge failed me'; Ez. 12. 22, 'Every vision faileth.' It is also translated lose in Ex. 22. 9; Lev. 6. 3, 4; Deut. 22. 3; and 1 Sam. 9. 3, 20, with reference to a lost ox, sheep, or raiment. In Ps. 119. 176, it assumes a moral significance, 'I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments'; Jer. 50. 6, 'My people hath been lost sheep, their shepherds have lured them to go astray'; Ez. 34. 4, 'Neither have ye sought that which was lost'; verse 16, 'I will seek that which was lost.' The idea thus represented, and the very word used in the LXX in these pas-

sages, are taken up in their deepest significance by Him who came 'to seek the lost,' and they are the keynote to a great portion of the truth of the gospel.

§ 5. The word ὅλεθρος is found four times in the N. T. In 1 Cor. 5. 5, 'the destruction of the flesh' is spoken of. Here reference seems to be made to the special temporal chastisements which were inflicted in the apostolic ages, and a contrast is drawn between the destruction of the flesh *now* and the salvation of the spirit *in the day of Christ*.

In the other three passages, reference is made to the punishment of the wicked; see 1 Thess. 5. 3; 2 Thess. 1. 9; and 1 Tim. 6. 9.

Ἀπώλεια in the N. T. specially represents the lot of those who go on the broad path (Mat. 7. 13), who set themselves against the Gospel (Phil. 1. 28), who live a carnal life (Phil. 3. 19), who yield to lusts and covetousness (1 Tim. 6. 9), who draw back from Christ (Heb. 10. 39), who deny the Lord that bought them (2 Pet. 2. 1,¹ 3), and wrest the Scriptures (2 Pet. 3. 16), and are, in a word, *ungodly* (2 Pet. 3. 7).

The infliction of this ἀπώλεια is synchronous with the Day of Judgment and the burning of the heaven and earth that now are, 2 Pet. 3. 7; the whole event being prefigured by the destruction that came upon the earth at the Deluge, when the then world perished (ἀπώλετο), and also by the destruction of Sodom and Gomorrah. The word also occurs in Matt. 26. 8, Mark 14. 4, with respect to the 'waste' of the ointment; in John 17. 12, of Judas, the son of perdition; of another son of perdition in 2 Thess. 2. 3; in Rev. 17. 8, 11, of the Beast; also in Acts 8. 20 [25. 16], and Rom. 9. 22.

The verb ἀπόλλυμι is applied to the destruction of physical objects, e.g. wine-skins (Matt. 9. 17), gold (1 Pet. 1. 7), food (John 6. 27), and the hair of the head (Luke 21. 18). In

¹ The A. V. has failed to preserve the connexion between the *destructive* heresies and the *destruction* which ensues.

these cases it is not *annihilation* that is spoken of, but *such injury as makes the object practically useless for its original purpose*. It is applied to the destruction of the physical *cosmos* or world in 2 Pet. 3. 6, in exactly the same sense; for as the world was destroyed at the Deluge, so shall it be hereafter; it will be rendered useless as a habitation for man. Nevertheless, as after the first destruction it was restored, so it may be after the second. Again, the word is applied to the perishing or being destroyed from off the face of the earth in death, when the physical frame which is the temple of life becomes untenanted; and a contrast is drawn between the power of those who can bring about the death of the body, and of Him who can destroy both body and soul in Gehenna. Death is spoken of in this sense in Matt. 2. 13, 8. 25, 12. 14, 21. 41, 22. 7, 26. 52, 27. 20; and probably in Matt. 18. 14; Rom. 2. 12, 14. 15; and 1 Cor. 8. 11. The destruction of the body is compared to the disintegration of the seed which falls into the ground and dies. It is dismemberment and dissolution, and renders the body useless for the time being, so far as its original purpose is concerned, but it is not annihilation. The use of the word in the argument in 1 Cor. 15. 18, is worthy of note; it here implies that, physically speaking, the Christian has perished, if Christ be not risen. There is not a word here about annihilation of the *person* (which would continue in Hades), but simply of the blotting out of *existence in the body*.

The word is also largely used in a moral sense, with respect to the inner man, as the opposite of salvation. It is applied to those '*lost sheep*' whom the Good Shepherd died to save (Matt. 18. 11; Luke 15. 32; compare Is. 53. 6). All men are regarded as morally *destroyed*, i.e. they have failed to carry out the intention for which the race was called into being. To save them from this condition, God sent His Son, and caused Him to be lifted up like the serpent in the

wilderness (John 3. 15, 16), not being willing that any should *perish*, but that all should come to repentance (2 Pet. 3. 9). Those who reject this salvation have contracted a new responsibility, and are, in a new sense, in the way of destruction (*ἀπολλυμένοι*) (1 Cor. 1. 18; 2 Cor. 2. 15, 4. 3; 2 Thess. 2. 10). This final destruction affects evil spirits as well as men. See Mark 1. 24, and Luke 4. 34, where it is to be observed that whilst one Evangelist records the words, ‘Art thou come to *torment* us?’ the other says, ‘to *destroy* us.’ We cannot comprehend what will be the nature of this destruction which affects the *spirit* or *person*; but the reading of such solemn words as those uttered by the Lord of Love in Matt. 10. 28, 39, 16. 25, and Luke 9. 25, impresses the mind with the idea of the utter rejection and infinite degradation which shall be the lot of those who judge themselves unworthy of eternal life. Not only creation, but also redemption, has failed of its purpose with them. Thus they are not *annihilated*, but *destroyed*.

§ 6. *Shachath* (שָׁחַת), a word which especially marks dissolution or corruption, is rendered destroy in about a hundred places. It first occurs in Gen. 6. 13, 17, 9. 11, 15, both with reference to the moral corruption, and also to the physical destruction of all that was living on the earth; and of the earth itself, which, as St. Peter said, ‘perished’ (2 Pet. 3. 6). It is next used of the destruction of Sodom and Gomorrha (Gen. 13. 10, 18. 28, 19. 13, 14, 29), a destruction which is regarded, both in the Old and New Testaments, as the prominent sample of the punishment of the ungodly. It is used of the destruction of the first-born in Egypt, Ex. 12. 23; of the destruction of trees, Deut. 20. 19, 20; of the destruction of the increase of the earth, Jud. 6. 4, 5; of the destruction of men in battle, Jud. 20. 21, &c.; of cities, 1 Sam. 23. 10; of individuals, 1 Sam. 26. 9; of nations, 2 Kin. 8. 19, 13. 23.

In Ps. 55. 23, we read, 'Thou shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days.' This is a sample of a large class of passages in which wickedness is represented as bringing an untimely or violent death as its consequence. God, on the contrary, redeems the life of his people from destruction; that is to say, He prolongs their days, Ps. 103. 4. The adulterer 'destroyeth his own soul,' he enters a course the end of which is death, Prov. 6. 32. This word is also used in Dan. 9. 26, 'The people of the prince that shall come shall destroy the city and the sanctuary'; and in Hos. 13. 9, 'O Israel, thou hast destroyed thyself, but in me is thy help.' Lastly, the promise for the restored Jerusalem is 'They shall not hurt nor destroy in all my holy mountain,' Is. 11. 9, 65. 25.

The chief LXX rendering of this word is διαφθείρω; we also find in several passages φθείρω, καταφθείρω, ὀλοθρεύω, ἐξολοθρεύω, ἐξαλείφω, and ἀπόλλυμι.

§ 7. The verb διαφθείρω is used of physical corruption in Luke 12. 33, 2 Cor. 4. 16, Rev. 8. 9; of moral corruption in 1 Tim. 6. 5, 'men corrupted in mind,' and Rev. 19. 2; it is used in both senses in Rev. 11. 10, 'To corrupt those that are corrupting the earth.'

The noun is only used in two passages, viz. in Acts 2. 27, 31, and Acts 13. 34-37, in which Peter and Paul are applying Ps. 16. 10, to the fact that our Lord's body was raised before corruption set in.

§ 8. Shamad (שָׂמַד), to consume, is rendered 'destroy' in about eighty passages. It is usually rendered ἐξολοθρεύω,¹ but sometimes ἀπόλλυμι. It is applied several times to the destruction of nations, cities, and families by war, especially in the Books of Deuteronomy, Joshua, and Samuel. It is

¹ This word only occurs once in the N. T., viz. in Acts 3. 23, which is a quotation from Deut. 18. 19, but not from the LXX.

used of the destruction of the wicked in Ps. 37. 38, 92. 7, 'They shall be destroyed for ever'; 145. 20, 'All the wicked will he destroy'; Is. 13. 9, 'He shall destroy the sinners out of the land.' The word occurs in Is. 26. 14, 'They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.' This is an expression of the security in the mind of the speaker who feels that there is no fear of the evil rulers rising again to play the tyrant or to mislead, but it is by no means to be taken as deciding the question whether these ungodly men may or may not have a future awaiting them.

Very often a qualifying expression is used, which shows that the destruction spoken of is *relative*, not *absolute*. Thus in Ez. 14. 9, 'I will destroy him *from the midst of my people Israel*'; Am. 9. 8, 'I will destroy it *from off the face of the earth*'; Hag. 2. 22, 'I will destroy *the strength* of the kingdoms of the heathen.' This points to the real meaning in other passages. It is not to be supposed that the child of Adam is to have his existence extinguished because his time upon earth is cut short. He may yet remain in some place or condition known to God until the day of the great awakening.

§ 9. *Charam* (חרם) is a religious word of great importance, as will be seen from its usage. It represents the devotion of some object to destruction, or to a sacred use (answering to the double sense of the Latin *sacer*), not for the gratification of any selfish purpose, but as a religious act. It is rendered devote or dedicate in Lev. 27. 21, with reference to a field; in verses 28 and 29 with reference to man, beast, and land; and the direction is given that the devoted object (if an animal) should not be redeemed, but put to death. With regard to the land, its devotion rendered it the property of the priest, Num. 18. 14, Ez. 44. 29. This word was

applied to the destruction of nations, partly because they were regarded as under the Divine doom, and partly also because the substance of the nations destroyed was dedicated to the Lord. Thus, we read in Mic. 4. 13, 'Thou shalt beat in pieces many people, and I will consecrate (or devote) their gain unto the Lord, and their substance unto the Lord of the whole earth.' In Ezra 10. 8, it is used of the forfeiture of the substance of those who did not come to the passover, which was accompanied by the putting them out of the congregation. Also in Dan. 11. 44, it is used of the way in which the king should 'make away' many.

The word is used of the accursed (i.e. devoted) city and substance of Jericho in the 6th and 7th chapters of Joshua, and in the reference to Achan's conduct in Jos. 22. 20, and 1 Chron. 2. 7.

The idols and their silver and gold are also described as cursed (i.e. devoted) in Deut. 7. 26, 13. 17. In Is. 34. 5, the Edomites are described as 'The people of God's curse,' i.e. devoted to destruction by God; and this accounts for the use of the word in 2 Chron. 20. 23, 'The children of Ammon and Moab stood up against the inhabitants of Mount Seir utterly to slay them' (i.e. to devote them to destruction); without knowing it, they were carrying out the Divine purpose. In Is. 43. 28, God says, 'I have given Jacob to the curse,' i.e. I have devoted the people to destruction. This was in consequence of their idolatry and rebellion.

This same word, rendered 'curse,' is the last word in the solemn conclusion of Malachi's prophecy, 'Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come to smite the earth with a curse,' i.e. lest I come and devote the land of Israel to destruction. Alas! the warning voice of Elias was not attended to;

Jerusalem did not recognise the day of its visitation; and it was smitten with a curse, the country once more desolated, and the people scattered.

Charam is rendered *destroy* forty times. In almost all of these places reference is made to the destruction of the natives of Canaan and the surrounding country by Israel. The destruction of nations by Nebuchadnezzar is described by the same word in 2 Kin. 19. 11, and Is. 37. 11, perhaps because he was unwittingly carrying out the work of God in his destruction. In Is. 11. 15, the destruction of the land of Egypt by the Lord is referred to; and in Jer. 25. 9, the destruction of Judah by the King of Babylon. The word is also used in Zech. 14. 11, where the bright promise is given of a time when men shall dwell in the land of Israel, and 'there shall be no more utter destruction,' no more necessity for devoting the land to destruction—a hope that is carried forward in the New Testament in the words, 'There shall be no more curse' (Rev. 22. 3).

The most prominent LXX renderings of this word are *ἐξολοθρεύω*, *ἀναθεματίζω*, *ἀνάθεμα*, *ἀνάθημα*, words which often occur in the New Testament.

§ 10. With regard to the extermination of the Canaanites, the following points may be noticed. *First*, it was not taken in hand to accomplish personal revenge; Israel had no grudge against Canaan; the people had to be almost goaded into the land. *Secondly*, it was not done to gain plunder, for all plunder was regarded as *cherem*, devoted to God, and in that sense accursed. *Thirdly*, it was not done to gratify thirst for military glory; for the Hebrews were the smallest of nations, and were told beforehand that if they conquered it would not be in their own strength, but in God. *Fourthly*, it was not to be regarded as a reward for merit; they were a rebellious and stiffnecked people, and would have perished in the wilderness had not God remembered His holy cove-

nant. *Fifthly*, the extermination of the Canaanites was to be a security against idolatry and demoralization on the part of Israel. *Lastly*, these nations had filled up the measure of their iniquity, and the Israelites in destroying them were acting magisterially as God's agents.

§ 11. The word *ἀνάθημα* occurs only once in the N. T., namely, in Luke 21. 5, where we read of the temple being adorned with *gifts*. In the later times of Judaism, this form of the Greek word may have been reserved for this sense, as Archbishop Trench remarks in his *Synonyms of the New Testament*.

The word *ἀναθεματίζω* is found four times in the N. T. In Mark 14. 71, it is used of Peter's cursing, which may have been a calling down of imprecation on his own head. So in Acts 23. 12, 14. 21, certain men 'bound themselves with an oath,' i.e. invited the curse of God in case they failed to carry out their purpose.

It is not easy to fix the exact sense of *ἀνάθημα* in the N. T. With the exception of Acts 23. 14, it only occurs in five passages, which are in St. Paul's Epistles. In Gal. 1. 8, 9, he says, 'If anyone preach any other gospel than I have preached unto you, let him be *anathema*.' Again, 1 Cor. 16. 22, 'If anyone love not the Lord Jesus Christ, let him be *anathema*.' Is it not possible that the Jewish use of the word *cherem* for excommunication is uppermost in the Apostle's mind in these passages? He does not say let him be put away from among you, but let him be regarded with aversion as an object on which the Lord will pour down indignation.

Again, the apostle says (1 Cor. 12. 3), that whatever spirit calls Jesus *anathema* is not of God. He is here giving a plain test by which the dullest comprehension could discern spirits. Whatever spirit prompts a man to speak of Jesus as an accursed or devoted object that spirit cannot be of

God, whilst none but the Spirit of God would prompt a man to say that Jesus is the Lord.

The only other passage is Rom. 9. 3, where Paul seems to have almost prayed or wished that an *anathema* may have come on him from Christ, for the sake of his brethren. In Father Simon's translation of the New Testament, the passage reads thus:—'I could wish myself to be an anathema, for the sake of Jesus Christ, for my brethren,' &c. He considered that the Greek *ἀπὸ* (from) might be rendered 'because of,' or 'for the sake of,' because the Hebrew preposition which answers to it in the Old Testament is frequently used in this sense. Probably, what St. Paul meant was, that he was ready to devote his life to destruction in the effort of setting the Gospel before his Jewish brethren. By adding the words, 'from Christ,' the apostle would signify that this devotion to death would be 'with respect to Christ,' i.e. by His will, and for His sake.

CHAPTER XXVI.

THE GRAVE, HELL, DEATH.

§ 1. Examination of all the passages in which **Sheol** occurs.—§ 2. Conclusion as to the meaning of the word.—§ 3. References to **Hades** in the N. T.—§ 4. Consideration of Acts 2. 27.—§ 5. Notes on other passages in the N. T.—§ 6. Hebrew words which express *Death*.—§ 7. Words for a *dead body*.—§ 8. **Rephaim**.—§ 9. 'Thou shalt surely die.'—§ 10. Peculiar use of the word *Death* in the N. T.—§ 11. Relationship between sin and death.—§ 12. The Second Death.

§ 1. THE state which we call death, i.e. the condition consequent upon the act of dying, is to be viewed in three aspects:—First, there is the *tomb*, or sepulchre, the local habitation of the physical form, which is called **Kever** (קבר), Gen. 50. 5; secondly, there is the *corruption* whereby the body itself is dissolved, which is represented by the word **Shachath** (שחת); and thirdly there is **Sheol** (שְׁאוֹל), which represents the position or condition of the departed.

This last word is so important, and has awakened so much discussion, that it will be best to quote all the passages in which it occurs. They are as follows:—

Gen. 37. 35, 'I shall go down to the grave unto my son mourning.'

Gen. 42. 38, 44. 29, 31, 'Then shall ye bring down my grey hairs with sorrow to the grave.'

1 Sam. 2. 6, 'The Lord killeth and maketh alive: he bringeth down to the grave and bringeth up.'

1 Kin. 2. 6, 9, 'Let not his hoar head go down to the grave in peace.'

Job 7. 9, 'As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no

(more). He shall return no more to his house, neither shall his place know him any more.' Note that there is nothing in this passage in the slightest degree inconsistent with the doctrine of continued existence after death, or of a resurrection to another state of being. All it affirms is that man, when once dead and in **Sheol**, returns no more to his former position on earth. Death is something more than a change of earthly residence or a temporary illness. It is a complete termination of a man's earthly career.

- Job 14. 13, 'O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me.'
- Job 17. 13, 'If I wait, the grave is mine house: I have made my bed in the darkness.'
- Job 21. 13, 'They spend their days in mirth, and in a moment go down to the grave.'
- Job 24. 19, 'Drought and heat consume the snow waters: so doth the grave those which have sinned.'
- Ps. 6. 5, 'In death there is no remembrance of thee; in the grave who shall give thee thanks?'
- Ps. 30. 3, 'Thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.'
- Ps. 31. 17, 'Let the wicked be ashamed, and let them be silent in the grave.'
- Ps. 49. 14, 15, 'Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me.'
- Ps. 88. 3, 'My soul is full of troubles: and my life draweth nigh unto the grave.'
- Ps. 89. 48, 'What man is he that liveth and shall not see death? shall he deliver his soul from the hand of the grave?'
- Ps. 141. 7, 'Our bones are scattered at the grave's mouth.'
- Prov. 1. 12, 'Let us swallow them alive as the grave, and whole, as those that go down into the pit.'

- Prov. 30. 15, 16, 'Four things say not, It is enough: the grave,' &c.
- Ecc. 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.'
- Cant. 8. 6, 'Jealousy is cruel as the grave.'
- Is. 14. 11, 'Thy pomp is brought down to the grave.'
- Is. 38. 10, 'I shall go to the gates of the grave,' an expression which our Lord adopts when He says, '*the gates of Hades (or Sheol)*, shall not prevail against it' (Matt. 16. 18).
- verse 18, 'The grave cannot praise thee, death cannot celebrate thee.'
- Ez. 31. 15, 'In the day when he went down to the grave I caused a mourning.'
- Hos. 13. 14, 'I will ransom them from the power (or hand) of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.'

To these passages, in which **Sheol** is regarded as identical or analogous with *the grave*, we may add, Num. 16. 30, 33, 'They go down quick (i.e. alive) into the pit'; and Job 17. 16, 'They shall go down to the bars of the pit, when our rest together is in the dust.' By the *grave* or *pit* is not meant the earthly dwelling-place of the corpse—that is always **Kever**—but the receptacle of the *soul* when it is parted from the body. The same is the case with the word *hell*, which stands for **Sheol** in the following passages:—

- Deut. 32. 22, 'A fire is kindled in mine anger, and shall burn unto the lowest hell.'
- 2 Sam. 22. 6, Ps. 18. 5, 116. 3, 'The sorrows of hell compassed me about, the snares of death prevented me.'
- Job 11. 8, 'It is high as heaven; what canst thou do? deeper than hell; what canst thou know?'
- Job 26. 6, 'Hell is naked before him, and destruction hath no covering.'
- Ps. 9. 17, 'The wicked shall be turned into hell, and all the nations that forget God.'

- Ps. 16. 10, 'Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.'
- Ps. 55. 15, 'Let death seize upon them, and let them go down quick (i.e. alive) into hell.'
- Ps. 86. 13, 'Thou hast delivered my soul from the lowest hell.'
- Ps. 139. 8, 'If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there.'
- Prov. 5. 5, 'Her feet go down to death; her steps take hold on hell.'
- Prov. 7. 27, 'Her house is the way to hell, going down to the chambers of death.'
- Prov. 9. 18, 'He knoweth not that the dead are there; and that her guests are in the depths of hell.'
- Prov. 15. 11, 'Hell and destruction are before the Lord; how much more then the hearts of the children of men?'
- verse 24, 'The way of life is above to the wise, that he may depart from hell beneath.'
- Prov. 23. 14, 'Thou shalt beat him with the rod, and shalt deliver his soul from hell.'
- Prov. 27. 20, 'Hell and destruction are never full; so the eyes of man are never satisfied.'
- Is. 5. 14, 'Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.'
- Is. 14. 9, 'Hell from beneath is moved for thee to meet thee at thy coming.'
- verse 15, 'Yet thou shalt be brought down to hell, to the sides of the pit.' Compare our Lord's threat to Capernaum, 'Thou shalt be cast down to hell.'
- Is. 28. 15, 18, 'We have made a covenant with death, and with hell are we at agreement.'
- Is. 57. 9, 'Thou didst debase thyself even unto hell.'
- Ez. 31. 16, 17 (see also verse 15, above), 'I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto them that be slain with the sword.'

- Ez. 32. 21, 'The strong among the mighty shall speak to him out of the midst of hell with them that help him.'
 verse 27, 'They shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war.'
- Amos 9. 2, 'Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down.'
- Jonah 2. 2, 'Out of the belly of hell cried I, and thou heardest my voice.'
- Hab. 2. 5, 'Who enlargeth his desire as hell, and is as death and cannot be satisfied.'

§ 2. These are all the passages in which the word *Sheol* occurs. With one or two insignificant exceptions, the LXX has consistently retained *Hades*¹ (*ᾍδης*) as a rendering. There is no reason to doubt that the same condition of things is indicated by the word wherever it is used, although our translators have unfortunately rendered it by the three words *hell*, the *pit*, and the *grave*. What the grave or pit is to the body, that *Sheol* is to the soul.

Owing to the limits of the human mind, this resting-place of the soul cannot be regarded otherwise than as a *locality*; and it is usually described as deep down in the earth, and as the place into which men of all nations descend at death. *Sheol* is thus what we call the *nether world*, and perhaps this would be the best rendering for the word. Not in one single passage is it used in the sense of the final place of punishment after the resurrection, concerning which little, if anything, is definitely revealed in the Old Testament. It is contrasted, as regards its locality, with heaven, the one being regarded as *down*, the other *up*. It is regarded as an abode for those who have departed from the way of life and have chosen the path of evil. Concerning those who live to

¹ This word is usually supposed to signify *the Unseen*, but critics whose opinion is of weight consider that it may be related to the Hebrew *Aid* (אִיד), which signifies calamity or destruction.

the Lord, if they enter it they are delivered from its hand by the power of God; death shall not have dominion over them. Sheol is pictured forth as dark, as silent, as a place where none can praise God, as a hiding-place, and as impenetrable. Its very name seems to signify a place about which men enquire—a mysterious place. It involves deprivation of the only kind of existence about which we have any definite knowledge, but not annihilation, either for individuals or apparently for nations; some passages where it occurs imply a certain indistinct companionship. Though *man* knows so little about it, Sheol is naked and open before *God*. He can find men there; He can hide them there; He can redeem them thence. It is a condition to be regarded with horror by all from childhood upwards, and every effort is to be made to avoid those snares which draw men down into it and keep them there.

§ 3. It is surprising to notice how few references there are to Hades in the N. T., it being only mentioned twelve times altogether. In Matt. 11. 23, and Luke 10. 15, it is used figuratively of the casting down of Capernaum from her exaltation; and in the same way it is said of the Church of Christ, that the gates of Hades shall not prevail against it (Matt. 16. 18); whilst the proud cities have gone to destruction, the congregation of Christ shall never vanish from off the face of the earth.

In Luke 16. 23, we have an account of the state of a departed being who had entered *Hades*,¹ not *Gehenna*, a point which must not be lost sight of by the interpreter of our Lord's discourse concerning Lazarus and Dives.

§ 4. In Acts 2. 27, St. Peter quotes the 16th Psalm, with regard to the interpretation of which there is some difference of opinion. The ordinary rendering is, 'Thou shalt not leave my soul in hell,' but there are critics who consider

¹ See *Dies Iræ*, chap. xxiii. for a discussion of this parable.

that the passage, both in the Old and New Testament, ought to be rendered 'Thou shalt not consign my soul to Hades'; whilst others are of opinion that it should be translated, 'Thou shalt not leave my dead body in the grave.' That the word *nephesh*, soul, may sometimes be translated 'dead body,' is true (see chap. iv. § 2); and that the word *hades* is often translated *grave* we have also seen to be true. So far as the usage of the words, therefore, is concerned, there is no objection to this last rendering, and the fact which would be thus stated is true, and is an exact parallel to the other part of the verse, 'Neither shalt thou suffer thy loving one' to see corruption.' The belief of the early Church as to the meaning of the text was in accordance with the more generally received translation.²

§ 5. In 1 Cor. 15. 55, the A. V. has adopted the rendering *grave* for *Hades*. But, according to many early authorities, the right reading is *death*, not *Hades*. If this reading be followed, it must be concluded that the apostle knowingly substituted *death* for *Hades*—the word which appears in the LXX in the passage which he is adapting to his subject.

In Rev. 1. 18 (and, according to some MSS. in 3. 7), the Lord is described as possessing the keys of *Hades* and *death*, i.e. it is He that can open the door of the nether world and call forth the dead into being. In Rev. 6. 8, *Death* and *Hades* are described as the agents of slaughter; and in chap. 20. 13, 14, they are said to yield up the dead that had been swallowed up by them, and then to be cast into the lake of fire.

§ 6. The general word to represent dying is *Moth* (מות); other words however are occasionally used. Thus *Naphal* (נפל), to fall, occurs in Gen. 25. 18, 'He died (or *fell*) in the presence of (or *before*) all his brethren.' *Shadad* (שָׁדַד), to

¹ See chap. x. §§ 9-12, on the word here rendered *loving*.

² See Pearson on the Creed.

destroy, is found in Jud. 5. 27, 'There he fell down *dead*' (i.e. destroyed). *Gava'* (גָּוַעַ), to breathe out or expire (*ἐκπνέω*), is used in Gen. 6. 17, 'Everything that is in the earth shall die'; 7. 21; Num. 20. 3, 'Would God that we had died when our brethren died before the Lord'; verse 29; Job 27. 5, 29. 18, 36. 12; Ps. 88. 15, 104. 29; Zech. 13. 8. This word is only used with reference to the death of our Lord in the N. T.; see Mark 15. 37, 39; Luke 23. 46.

§ 7. *Nivlah* (נִבְלָה), a carcase, is used in Lev. 7. 24, 'The fat of the beast *that dieth* (of itself),' lit. 'the fat of a carcase.' So also in Lev. 17. 15, 22. 8; Deut. 14. 8, 21; Ps. 79. 2; Is. 26. 19, 'Thy dead men shall live, together with my dead body shall they arise'; Jer. 26. 23, 34. 20, 36. 30; Ez. 4. 14, 44. 31. Another word, signifying carcase (*פֶּגֶר*), is used in 2 Chron. 20. 24, 25; Jer. 31. 40, 33. 5, 41. 9.

§ 8. *Rephaim* (רִפְּאִים), which in other places is rendered giants,¹ is used of the dead in Job 26. 5, 'Dead (things) are formed from under the waters, with the inhabitants thereof'; Ps. 83. 10, 'Wilt thou show wonders to the dead? Shall the dead arise and praise thee?' Prov. 2. 18, 'For her house inclineth unto death (*מוֹת*), and her paths unto the dead'; chap. 9. 18, 'He knoweth not that the dead are there, and that her guests are in the depths of *Sheol*'; chap. 21. 16, 'The man that wandereth out of the way of understanding shall remain in the congregation of the dead'; Is. 14. 9, '*Sheol* from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the leaders of the earth'; chap. 26. 19, 'The earth shall cast out the dead.'

§ 9. The Hebrew reduplicated form, 'Dying thou shalt die,' or 'Thou shalt surely die,' is found several times in the O. T., and is quoted in the New Testament in Matt. 15. 4; Mark 7. 10. It has sometimes been supposed that this expression, being so very emphatic, refers to something more

¹ See chap. iii. § 16.

than death, and implies the judgment that follows; but this cannot fairly be inferred from the form in question.

§ 10. The general use of the word *θάνατος* in the N. T. need not be noticed, but a spiritual signification of the word which is slightly hinted at in the O. T., and which is developed with much clearness in the New, calls for a short examination.

Our Lord said to his disciples (Matt. 16. 28), ‘There are some standing here who shall not taste of death until they see the Son of Man coming in his kingdom.’ The words are given in another form by St. Mark (9. 1), ‘There are some who shall not taste of death until they see the kingdom of God come with power.’ See also Luke 9. 27. These words in their full meaning can neither refer to the Transfiguration, nor to the Day of Pentecost, nor to the destruction of Jerusalem. They evidently point to a time yet to come when the Son of Man shall come in His kingdom and in the glory of His Father with all His holy angels. Bishop Horsley agrees with this view of the text, but holds that our Lord is referring to the death of the wicked, and that He tells His disciples that many of them would never know the full bitterness of death until the Day of Judgment. It is not easy to understand how this enthusiastic and powerful expositor could suffer himself to be led into such a view of the passage.

There can be little doubt that the real object of this passage is to prepare the minds of the disciples for the grand truth that death, which had been hitherto the terror of the world, was to lose its *taste* or *sting* in the case of those who united themselves to the Lord by faith. Christ Himself was to die, He was to suffer the pains of death, His soul was to be exceeding sorrowful even unto death, but by death He was to overcome him who had the power of death, and to deliver them who through fear of death had been all their

lives subject to bondage. He thus introduced a new view of life and death, telling His disciples that he who would save his life by denying the Lord, should lose it, whilst he who was willing to lose his life for the Lord's sake, the same should save it. The Lord would be ashamed of the one on the Great Day, but would confess the other. Thus He shed light on life and immortality.¹ It may be partly with reference to this subject that the words of the prophet Isaiah (9. 2) are quoted by St. Matthew (4. 16), 'The people that were sitting in darkness have seen a great light, and on them that were sitting in the land and shadow of death, light hath arisen (*ἀνέτειλε*).' So also in the prophetic song of Zacharias we read that the Branch or Daystar (*ἡλιοτολή*) from on high hath visited us to shine upon them that were sitting in darkness and the shadow of death (Luke 1. 79).

The entrance into a new life which takes place through faith in Christ involves also a death. This is a cutting off of human nature from its old modes and principles of existence—in other words, it is death to sin. Just as in physical dissolution the body ceases to feel, the heart to beat, the hands to work, and the feet to walk, so in this mystical death the body and all its members are to be no longer servants to sin; the same breach or gulf is to be made between the Christian and sin as there is between a dead man and the outer world in which he used to live and move and have his being.

This death is related to the crucifixion of Christ, who in His death 'died to sin.' The believer is baptized into Christ's death, he dies with Christ, is made conformable to His death, is crucified with Christ (Rom. 6.; 2 Cor. 5. 14; Gal. 2. 19, 20; Col. 2. 20, 3. 3).

§ 11. In accordance with this teaching is the truth so often repeated in various forms in St. John's Gospel, 'He

¹ 1 Tim. 6. 16. This seems the best interpretation of the word *φωτίζω*.

that believeth in me shall never die'; 'He is passed from death unto life'; 'He that keepeth my saying shall never see death' (John 5. 24, 8. 51). Faith in Christ is taken as the entrance into a new and everlasting life, which flows into all that come to Him by faith. The life which is thus communicated to the believer by the agency of the Holy Spirit is manifested *in love*. 'We know that we have passed from death unto life because we love the brethren: he that loveth not his brother abideth in death' (1 John 3. 14). The state of a man without Christ, and consequently without love, is death.

With this doctrine agree the words of St. Paul, 'The bond of the spirit of life in Christ Jesus hath made me free from the bond of sin and death' (Rom. 8. 2). Sin and death are regarded by the apostle as very closely related; not only did death pass upon all men for that all sinned, but sin reigned in death (Rom. 5. 21). Now death hath no more dominion over Christ (Rom. 6. 9); and sin shall not have dominion over those that are in Christ (Rom. 6. 14). Death is the culmination of the work of sin; and so St. James says (1. 15), 'Sin, when it is matured, bringeth forth death.'

§ 12. The *second death* is mentioned only in the Book of Revelation, 21. 8. This is a condition of things which follows after the resurrection. Those that overcome and are faithful unto death shall not suffer injury from it (2. 11). Those that have part in the first resurrection shall not be subjected to its power (20. 6). The second death is thus described in Rev. 20. 14, 15: 'Death and *Hades* (i.e. perhaps, those evil spirits that have the power of death and *Hades*) were cast into the lake of fire, *this* (i.e. the being cast into the lake of fire) is the second death'; 'Whosoever was not found written in the Book of Life was cast into this lake.' Whoever has a name to live but is dead, whosoever is ashamed of Christ and of His word, whosoever judges him-

self unworthy of everlasting life, and thus is not inscribed in the Book of Life, will be a partaker of the second death ; he will be ‘ hurt ’ by that which the faithful will be delivered from. How far this passage is to be extended beyond the Christian dispensation, and to be applied to Jews, or still further to heathen, is a matter which need not here be entered upon.¹ Its application to the Christian dispensation is clear and undoubted. Again, we read (21. 8) that, whilst he who overcometh shall inherit all things, he who does not overcome but gives way to instability, unbelief, idolatrous abominations, murder, fornication, witchcraft, idolatry, and lies, shall have his part in the lake which burneth with fire and brimstone, which is the second death.

¹ The author has attempted to discuss this subject in some of the later chapters of *Dies Iræ*.

CHAPTER XXVII.

SATAN, TEMPTER, SERPENT.

§ 1. The existence and influence of evil spirits.—§ 2. Various meanings given to the word **Sa'ir**.—§ 3. Usage of the word **Shed**.—§ 4. *Satan*; the noun and the verb.—§ 5. Consideration of 1 Chron. **21**. 1.—§ 6. Note on some passages in Job and Zechariah.—§ 7. The words *Satan* and *Devil* in the N. T.—§ 8. The word *δαμόνιον* in the N. T.—§ 9. Hebrew words which signify *Temptation*.—§ 10. Passages in which **Sachan** occurs.—§ 11. Passages in which **Wasah** occurs.—§ 12. Conclusion as to the meaning of the words.—§ 13. Their Greek equivalents in the N. T.; usage of *διακρίνω* and *δοκιμάζω*.—§ 14. The words *ἁδόκιμος* and *δοκίμιον*.—§ 15. *Temptation*, according to the N. T.—§ 16. Hebrew names for the *Serpent* and the *Dragon*.

§ 1. OUR knowledge of beings of a less material nature than ourselves, whether good or evil, is almost entirely limited to the information which we gain from the Scriptures. This has led some men from the time of the Sadducees downwards to deny the existence both of angels and of evil spirits. Yet there are facts in human nature regarded as a whole, and also in the history of the experienced Christian, which must not be neglected by those who wish to learn all that is to be known about spiritual existence. Belief in the existence of evil spirits has been widespread for ages, and that quite independently of the Scriptures. The superstitious dread and consequent worship of the serpent is to be traced in every part of the world.¹ The intrusion of wild, strange, bold, and blasphemous suggestions into the heart of the Christian in his holiest moments, during times of private prayer or whilst engaged in public worship, is a phenomenon

¹ See Fergusson's work on Tree and Serpent Worship, Allen & Co. 1870.

not easily reconcileable with the theory that man's thoughts are always self-originated. Evil is often breathed into men's hearts they know not how; their intellects are sharpened whilst their consciences are deadened; they are impelled the wrong way by an evil force which is *in* them but not *of* them, fountains of vileness and sin are opened and almost created in their hearts, and they are in danger of being plunged into every kind of violence. Whence are all these things? Are they to be accounted for by natural causes? Is man the sole originator of his wrong-doing? Has he only himself to blame? Scripture tells us that this is not the case. It unfolds to us, though obscurely, the fact that the children of men are beset by tempters, who are members of the spirit world, and who are busily engaged during the time allotted to them in trying to make men as much as possible like themselves, both in character and destiny.

§ 2. The first word which may be noticed is Sa'ir (שָׂעִיר), which is translated 'devil' in Lev. 17. 7, 'They shall no more offer their sacrifices unto devils'; and in 2 Chron. 11. 15, 'He ordained him priests for the high places, and for the devils, and for the calves which he had made.' In each of these passages the LXX translates '*vain things*' (μάταια), by which no doubt they meant idols. The first passage evidently refers to a false worship which had become common in Israel during their stay in Egypt; and the second, pointing as it does to the introduction of idolatry by Jeroboam after his return from Egypt, would lead us in the same direction. The word Sa'ir originally signifies 'a goat,' and is usually so rendered; and as it appears that the Egyptians worshipped their hero-god Mendes under this form, it becomes probable that goat-worship is what is referred to in these passages.

The word Sa'ir is translated Satyr in Is. 13. 21, 'Satyrs shall dance there'; and in Is. 34. 14, 'And the satyr shall

cry to his fellow.' In these passages the *Sa'ir* is introduced in company with the owl and the wild beast of the desert as freely taking up its abode among the ruins of ancient cities. There can be little doubt that goats are referred to in these passages, but it is remarkable that the LXX adopts the word demon (*δαίμόνιον*), in the first of them. The idea that evil spirits haunt desolate places and ruins is a very old one, and even appears to be adopted by our Lord when He speaks of the unclean spirit going through 'dry places,' i.e. desolate places, seeking rest. Just as God delights in the habitable parts of the earth, so there may be evil spirits that haunt those places which are desolate and ruined, and consequently congenial with their own fallen condition.

§ 3. *Shed* (שֵׁד), is rendered 'devil' twice. In Deut. 32. 17, 'They sacrificed unto devils, not to God'; or, as it is in the margin, 'to devils which were not God,' words which St. Paul adopts when he speaks of the Gentiles sacrificing 'to devils and not to God'; (1 Cor. 10. 20). See also Ps. 106. 37, 'Yea, they sacrificed their sons and their daughters unto devils.'

In each of these cases, as in the passage from St. Paul, and in all places where 'devil' occurs in the plural number in the Authorised Version of the New Testament, the Greek word is demon (*δαίμόνιον*). The same rendering has been given in Ps. 96. 5, where the A. V. has 'idols'; in Is. 65. 11, where idolatry, perhaps a form of moon-worship, is specified in the words 'that prepare a table for that troop,'¹ or, as it is in the margin, 'Gad'; and in Is. 34. 14, where we read 'The wild beasts of the desert,' margin 'Zoim.' But little

¹ David Mill has an interesting dissertation on this point. He considers that *Gad* is the god of fortune, answering to *Meni* in the other part of the verse. He hints that there is a connection between the words *Gad*, *ater-gatis*, and *God*, and (possibly) ἀ-γαθός; he also thinks that there is a reference to Fortune in the use of the name *Gad* in Gen. 30. 11. He likewise connects *Achad*, which we have naturally translated 'one' in Is. 66. 17, with the name of *Hecate*.

light is thrown by these passages on the real meaning of *δαιμόνιον*, as understood by the Jewish readers of the LXX in our Lord's time. Its use in the Apocrypha answers to our idea of evil spirits. Certainly, when we consider the inevitable tendency of idolatry to misrepresent the true God and to set Him forth in forms which signify that He is a spirit of evil rather than of good, we can well understand the feeling which prompted the Greek translators to identify false gods with evil spirits.

Although some connect the word *Shed* with the verb *Shadad*, to destroy, it is more generally connected with the root *Shid*, to rule. If the second be the true derivation, the word is probably used in irony by the sacred writers.

§ 4. *Satan* (שָׂטָן), is properly speaking an adversary or plotter, or one who devises means for opposing another. The word is used either in its verbal or substantival form in the following passages:—

Num. 22. 22, 'The angel of the Lord stood in the way for an adversary against him' (LXX. *διαβαλεῖν αὐτῷ*).

1 Sam. 29. 4, 'Lest in the battle he be an adversary to us.'

2 Sam. 19. 22, 'What have I to do with you, that ye should this day be adversaries unto me.'

1 Kin. 5. 4, 'There is neither adversary nor evil occurrent.'

1 Kin. 11. 14, 'The Lord stirred up an adversary unto Solomon.'
In this passage the LXX has *Σάταν*, but in the three previous texts it has *ἐπίβουλος*. The Hebrew word recurs in verses 23 and 25, but is omitted by the LXX.

Ps. 38. 20, 'They also that render evil for good are mine adversaries.'

Ps. 71. 13, 'Let them be confounded and consumed that are adversaries to my soul.'

Ps. 109. 4, 'For my love they are my adversaries.'

verse 6, 'Let Satan (without the article in the Hebrew and in the Greek) stand at his right hand.'

verse 20, 'Let this be the reward of mine adversaries from the Lord.'

verse 29, 'Let mine adversaries be clothed with shame.'

In these passages the LXX renders by the verb ἐνδιabάλλω, except in the last, where we find διάβολος.

§ 5. In 1 Chron. 21. 1 we read that ‘Satan stood up against Israel and provoked David to number Israel.’ There is no article here in the Hebrew or Greek (διάβολος), therefore the word might be rendered ‘an adversary,’ as in other passages. Turning to the corresponding passage, 2 Sam. 24. 1, we read, ‘And again the anger of the Lord was kindled against Israel, and he moved David against them to say, go, number Israel and Judah.’ As in 1 Kin. 11. 14, we were told plainly that ‘The Lord stirred up *a Satan* against Solomon’; so, putting these two parallel passages together, we may gather that ‘The Lord stirred up *a Satan* against Israel.’ The Bible reminds us more than once that provocations to evil are not only permitted but ordered by God, to test those who are strong in faith, and to show those who are depending on themselves how vain it is for them to trust in any one but the living God. The instruments that are used for this purpose are in some cases evil spirits, and these act by suggestion or otherwise on the impulses of men.

§ 6. Satan is referred to very definitely in Job 1. 6–12, 2. 1–7. In these important passages we have the definite article both in the Hebrew and in the Greek (ὁ διάβολος), and we have a confirmation of the view which the previous passages suggested, that human opposition to what is good is secretly instigated by a being who lives in another sphere of existence, and who is *the adversary*, or, to use the Greek translation in its modern English form, *the devil*; that he is permitted by God to put men’s faith to the test by the infliction of various evils; but that he can do nothing without such permission.

In the remarkable vision recorded by the prophet Zechariah (3. 1, 2) we read thus: ‘He showed me Joshua the high priest, standing before the angel of the Lord, and *Satan, the*

adversary (not as in our margin “*an* adversary”) standing at his right hand to *resist* (lit. to *satan*) him. And the Lord said unto (the) *Satan*, The Lord rebuke thee, *Satan*.’ Here again there is an article in the Hebrew and Greek; and Satan is brought into conflict with the angels of God, as at the opening of the book of Job, where the LXX renders ‘sons of God’ as ‘angels of God.’ The same being is evidently referred to, and he is engaged in the same work, but is subjected to the rebuke of God.

§ 7. The word *Satan* is regarded as an equivalent title with *the devil* in the N. T., just as *evil spirit* is often substituted for *demon* in the parallel accounts of the same event in the gospels. He is regarded as the enemy of souls, leading them into sin, and aiming at their destruction. He appears to have had influence over the bodies of men, and death is regarded as his masterpiece. But the Son of God by dying overcame ‘him that had the power of death, that is the devil’ (Heb. 2. 14).

Where the word *διάβολος* occurs in the N. T. with the definite article, we may conclude that *the* adversary, *Satan*, is referred to. The following are instances of its usage:—Our Lord was tempted by the devil, Matt. 4.; the enemy who sowed tares is the devil, Matt. 13. 39; the fire is prepared for the devil and his angels, Matt. 25. 41; the devil takes the good seed out of man’s heart, Luke 8. 12; the devil put it into the heart of Judas to betray the Lord, John 13. 2. There is no definite article in Acts 13. 10, where Paul addresses Elymas as the son of *διάβολος*; probably, however, this passage may be classed with the others; compare St. John’s words ‘children of the devil,’ 1 John 3. 10. The devil is identified by name with *Satan* in Rev. 20. 2.

The word occurs without the article and in a more general sense in 1 Tim. 3. 11; 2 Tim. 3. 3; Tit. 3. 3; and also in

John 6. 70, where it is said of Judas 'He is a devil,' i.e. an adversary, or false accuser.

§ 8. The verb *δαμονιζεσθαι* is only used in the gospels, and expresses the case of those who are suffering from the agency of demons. These mysterious beings are constantly referred to in the N. T. as being cast out through the Lord's power. In John 10. 20, the being possessed with a demon is regarded as equivalent to madness.

In Acts 17. 18 the Athenian philosophers give the word its more classical usage, and accordingly it is rendered *gods*, that is to say, *genii*.¹ In this sense it seems to be understood in all the later passages, viz. 1 Cor. 10. 20, 21; 1 Tim. 4. 1; James 2. 19; and Rev. 9. 20, 16. 14.

§ 9. Before leaving this branch of the subject it may be well to notice that Satan is never designated as the Tempter in the Old Testament. The English word 'tempt,' or 'temptation,' occurs sixteen times. In Mal. 3. 15, the Hebrew word is *Bachan* (בַּחַן), to *prove* or *test*, as metals are tested in the crucible (see verse 10, where the same Hebrew word is rendered *prove*). In the remaining passages the word *Nasah* (נָסָה), literally '*to test by the smell*,' hence '*to put to the proof*,' is used. In all these passages (with one exception, namely Gen. 22. 1, where we are told that God tempted or tested Abraham) the word is used with reference to the way in which man has put God's power or forbearance to the test. Thus in Ex. 17. 2, 7, we are told that Israel 'tempted' God in the wilderness, and the place was therefore called *Massah*, a name derived from the word *Nasah*. In Ps. 78. 41 we read, 'They turned back, and tempted God, and limited the Holy One of Israel.' This *limitation* was the setting an imaginary boundary to God's power and goodness, and thus calling Him forth to step over that boundary. The temptations in the wilderness

¹ See however chap. ii. § 9.

are referred to several times both in the Pentateuch and Psalms, and usually in the same sense. In three passages, however, namely, Deut. 4. 34, 7. 19, and 29. 3, reference is made not to the provocations which God endured when His forbearance was put to the test in the wilderness, but to the mode in which His purpose towards Israel and His power of working wonders were proved and demonstrated by His conduct towards Pharaoh and his people.

§ 10. The meaning of the two words which we render 'tempt' will be more clearly seen if we collect the passages where they occur with other renderings.

Bachan is found in the following passages:—

Gen. 42. 15, 16, 'Hereby ye shall be proved . . . that your words may be proved, whether there be any truth in you.'

1 Chron. 29. 17, 'Thou triest the heart.'

Job 7. 18, 'That thou shouldest try him every moment.'

Job 12. 11, 'Doth not the ear try words? and the mouth taste his meat?' See also chap. 34. 3.

Job 23. 10, 'When he hath tried me, I shall come forth as gold.'

Job 34. 36, 'My desire is that Job may be tried unto the end because of his answers for wicked men.'

Ps. 7. 9, 'The righteous God trieth the hearts and reins.' So Jer. 11. 20.

Ps. 11. 4, 5, 'His eyelids try the children of men. The Lord trieth the righteous.'

Ps. 17. 3, 'Thou hast proved mine heart.'

Ps. 66. 10, 'Thou, O God, hast proved us.'

Ps. 81. 7, 'I proved thee at the waters of Meribah.'

Ps. 139. 23, 'Try me, and know my thoughts.'

Prov. 17. 3, 'The fining pot is for silver, and the furnace for gold; but the Lord trieth the hearts.'

Is. 28. 16, 'Behold, I lay in Zion for a foundation a stone, a tried stone.' Here we have a prediction of the truth that the Messiah should undergo a course of trial, probation, or temptation, before becoming the foundation of His Church. The LXX, as quoted in the N. T., adopts the word *ἐκλεκτός* in this passage.

- Jer. 6. 27, 'I have set thee for a tower and a fortress among my people, that thou mayest know and try their way.'
- Jer. 9. 7, 'Behold, I will melt them and try them.'
- Jer. 12. 3, 'Thou, O Lord, knowest me; thou hast seen me and tried mine heart toward thee.'
- Jer. 17. 10, 'I the Lord search the heart, I try the reins, even to give every man according to his ways.' See also chap. 20. 12.
- Ez. 21. 13, 'It is a trial.'
- Zech. 13. 9, 'I will try them as gold is tried.'
- Mal. 3. 10, 'Prove me now herewith'—an idea taken up in the 15th verse, where the same word is used in the words, 'They that tempt God are even delivered.'

§ 11. The word **Nasah** occurs in the following passages (exclusive of Gen. 22. 1, already referred to):—Ex. 15. 25, 'There he proved them.' Whilst Israel was testing God's power and forbearance, God was testing Israel's faith. So Ex. 16. 4, 20. 20; Deut. 8. 2, 16, 13. 3; Jud. 2. 22, 3. 1, 4; 2 Chron. 32. 31. In Deut. 4. 34 it is rendered 'assay' as well as 'temptation'; and in Deut. 28. 56, it is rendered 'adventure' in the A. V. In Jud. 6. 39 Gideon says, 'Let me prove, I pray thee, but this once with the fleece.'

1 Sam. 17. 39, David girded on his armour and he assayed to go (lit. he was on the verge of starting) but he put the armour off again, 'for he had not proved it.'

1 Kin. 10. 1, the Queen of Sheba came to Solomon 'to prove him with hard words.' Compare 2 Chron. 9. 1.

It is also used in Job 4. 2 ('assay'); Job 9. 23 ('trial'); Ecc. 2. 1 and 7. 23; also in Dan. 1. 12 and 14, where it is rendered 'prove.'

The two words occur together in Ps. 26. 2, 'Examine (bachan) me, O Lord, and prove (nasah) me'; and in Ps. 95. 9, 'When your fathers tempted (nasah) me, proved (bachan) me, and saw my work.'

§ 12. A consideration of these passages leads one to the conclusion that the various evils and struggles and difficulties

which are prompted from within, or which befall man from without, are ordered by God as part of the great system of probation or testing to which every child of Adam is being subjected, and that the result of the test is sometimes favourable and at other times unfavourable, according as man is found to have been leaning upon God or only upon himself. The agency of the evil one is permitted for the purpose of bringing a man into that sort of contact with evil which will serve to test his real principles. If a man falls, it is because he is 'led away by his own lusts and enticed,' instead of living to the Lord and trusting in Him. If a man stands, it is because he is on the 'tried stone,' the sure foundation. 'Blessed is the man that goes through the time of probation without being found wanting, because when he is proved, he shall receive the crown of life, which the Lord hath promised to them that love him,' James 1. 12.

The LXX translates *Bachan* by ἐτάζω, ἐξετάζω, φαίνομαι, φανερός γίνομαι, μανθάνω, κρίνω, διακρίνω, δοκιμάζω (the most usual word), δικαιώω (Ez. 21. 13), ἐπιστρέφω, ἀνθίστημι, and ἐκλεκτός (Prov. 17. 3 and Is. 28. 6).

Nasah is always translated by πειράζω, or one of its compounds.

§ 13. The word ἐτάζω does not occur in the N. T. but ἐξετάζω is used three times to represent accurate, scrutinising search (Matt. 2. 8, 10. 11; John 21. 12); φαίνομαι is used to indicate the result of such scrutiny in 2 Cor. 13. 7; and so φανερός γίνεσθαι is found in the sense of being brought to the test in Luke 8. 17, 'There is nothing hidden which shall not be made manifest; 1 Cor. 3. 13, 'His work shall be made manifest'; see also 1 Cor. 11. 19, 14. 25; 1 John 3. 10.

There is some difficulty in giving a consistent rendering to διακρίνω in the N. T. It often answers, both in sense as well as etymology, to the word discern, as in Matt. 16. 3,

‘Ye can discern the face of the heavens’; 1 Cor. 11. 31, ‘If we discerned ourselves (i.e. our own motives) we should not be judged of the Lord.’ In other passages the word is used in a Hiphil or causative sense, as when we read ‘Who maketh thee to differ,’ in 1 Cor. 4. 7; so probably we should understand 1 Cor. 11. 29, ‘Not making a distinction between that which represents the body of Christ and other food.’

In Jude 9. we read of Michael contending (*διακρινόμενος*) with Satan; but in the 22nd verse, where the same part of the verb occurs, it has been rendered ‘On some have compassion, making a difference’; might it not be rendered ‘Contending with them,’ in accordance with the previous passage? The verb has this sense also in Acts 11. 2, where we read that they after circumcision contended with Peter.

In the passive voice the word has come to signify doubting, i.e. the subjection of the mind and will to fluctuations and contending impulses. Thus we read in Matt. 21. 21, ‘If ye have faith and doubt not’; so Mark 11. 23; Acts 10. 20; Rom. 4. 20 (where the A. V. reads ‘He staggered not at the promise’); Rom. 14. 23; James 1. 6, 2. 4.

The word *δοκιμάζειν* is also used of the process of scrutiny whereby a man is brought to the test. It is sometimes used as a substitute for *διακρίνειν*, as in Luke 12. 56, which may be compared with Matt. 16. 3, quoted above. So the man says of his yoke of oxen, ‘I go to prove them,’ Lu. 14. 19; Rom. 2. 18, ‘Thou discernest what is excellent.’ Compare Rom. 12. 2, ‘That you may make proof of what is that good, and acceptable, and perfect, will of God’; 1 Cor. 3. 13, ‘The fire shall test every man’s work’; 1 Cor. 11. 28, ‘Let a man scrutinise himself’; compare the 31st verse, where *διακρίνω* is used. Compare also 2 Cor. 8. 8, 22, 13. 5; Gal. 6. 4; Eph. 5. 10; Phil. 1. 10; 1 Tim. 3. 10; 1 John 4. 1.

Sometimes the verb signifies that the scrutiny has been satisfactory ; it is then rendered to approve. So we read in 1 Thess. 2. 4, ‘ We have been approved of God.’ Compare Rom. 1. 28, ‘ They did not approve of the retaining God in their knowledge.’ In this verse the Apostle carries on the idea contained in the verb δοκιμάζω a little further, for he proceeds, ‘ Wherefore God gave them up to a reprobate mind’ (ἀδόκιμον νοῦν). They rejected Him, so He rejected them.

§ 14. The word ἀδόκιμος has usually been rendered reprobate, as in 2 Cor. 13. 5, where we have the same connexion of words as in the passage last quoted, ‘ Prove (δοκιμάζετε) your own selves . . . unless ye be reprobate’ (ἀδόκιμοι). In one place, however, and that a very remarkable one, our translators have preferred to render ἀδόκιμος by ‘ castaway,’ viz. in 1 Cor. 9. 27, where St. Paul says, ‘ I bring my body into subjection lest whilst I have preached to others I myself should be unable to pass the scrutiny (of the last day).’ The sense of this passage is very plain and practical, and it is strange that commentators should sometimes have allowed themselves to travel from its solemn teaching into vain and unprofitable questions based upon the hypothesis that what Paul was so diligently guarding against might in reality occur.

St. James and St. Peter concur in using the expression ‘ The trial of your faith.’ Here the word is δοκίμιον (James 1. 3 ; 1 Pet. 1. 7), and the idea suggested is that the faith which a Christian professes has to be submitted to the test of affliction and temptation, just as gold is put into a crucible and passed through the fire.

The word δόκιμος is used several times by St. Paul, and signifies the condition of him who has stood the test and is approved, as he himself laboured to be, and as he sought to make all who came within reach of his ministry.

See 2 Tim. 2. 15, and compare James 1. 12, 'When he is tried,' i.e. approved. In accordance with these passages, we can understand Rom. 5. 4, where we read that 'Patience worketh experience' (δοκίμην). This doubtless means that as tribulation is the occasion whereby endurance or patience is developed, so this endurance becomes a test or proof that faith is living and true; and the possession of this test gives us fair hope that the promises made to us in Christ shall be bestowed upon us.

§ 15. When we turn from these various Greek words which stand for the Hebrew word *Bachan* to *πειράζειν*, which always represents the word *Nasah*, we notice a marked difference of sense. The scrutiny or testing process which we have considered is exercised by men, aided by the enlightenment of the Holy Spirit, in the present life, and will be brought to bear upon the hearts and lives of all men by God hereafter. But *πειρασμός* is almost always represented in the New Testament as the work of the devil or of those who are following his guidance. Thus Christ during his earthly ministry 'suffered, being tempted,' and those temptations, which were of various kinds, were thrown in his path sometimes by Satan himself, and sometimes by the Pharisees and others, who sought to entangle Him in an offence against God or man. In the Acts, we read of Ananias and Sapphira tempting the Spirit of God (Acts 5. 9); and of Peter asking the brethren why they tempted God by imposing the law of Moses on the Gentile converts (15. 10). In James 1. 13, 14, we have the whole history of temptation, so far as the operations of the human heart are concerned. Satan's operations are implied but not directly stated. A man is said to be led away when he is baited (*δელεαζόμενος*) by his own passions. But who is it that uses these things as a bait? Not God. Let no man say *in this sense* I am tempted of God. Not man; for he cannot bait the hook

with which he himself is to be beguiled and destroyed. It must then be the Evil One, who makes use of the inclinations of the heart as a means of dragging him to ruin.

When we ask God not to lead us into temptation, we mean, Lead us not into that position, and put us not into those circumstances, in which we should be in danger of falling an easy prey to the assaults of Satan. In connexion with this prayer we have the promise that with every temptation in which God permits us to be placed, He provides a way of escape that we may be able to go through without falling. He allows the way *in*, and He makes the way *out* (τὴν ἔκβασιν), 1 Cor. 10. 13.

One or two passages only in which the verb occurs are to be interpreted differently. In 2 Cor. 13. 5, ‘tempt yourselves,’ means put yourself to the test, as we see from the context, which shows that the word is used as a parallel to the verb δοκιμάζειν. In this sense we must understand the use of the word in Heb. 11. 17, where the writer refers to the temptation of Abraham to slay Isaac.

§ 16. Before dismissing the examination of the terms referring to Satanic agency in the Old Testament, it may be well to notice the words by which the Serpent is described.

It is strange that **Saraph** (שרף), should signify both a serpent and an angel. The original meaning of the word is ‘to burn,’ hence to flash like fire: it is thus applicable both to the rapid movements of the fiery serpent (Num. 21. 6; Deut. 8. 15; Is. 14. 29), and also to those ‘ministers’ of God who are ‘a flame of fire’ (Is. 6. 2, 6).

Zahal, to crawl, is the word used in Deut. 32. 24; **Tanin**, a dragon (crocodile? lizard?) in Ex. 7. 9, 10, 12. It is noticeable that the word rendered serpent in Ex. 7. is different from what we meet with in Ex. 4. 3, where the regular word **Nachash** is used. There can be little doubt that two different creatures are here represented. The word

Tanin occurs in various forms, and signifies both land and sea monsters. It stands for the 'great whales' (κῆτη) of Gen. 1. 21; and for the whale, Job 7. 12; for the poisonous dragon in Dent. 32. 33; for the dragons (Egyptians?) in Ps. 74. 13, where they are connected with the *leviathan*; compare Is. 27. 1. In Is. 51. 9, the Dragon is again connected with Rahab, as the symbol of the proud Egyptian; and in Ez. 29. 3, Pharaoh is directly called 'the great dragon that lieth in the midst of his rivers,' and in chap. 32. 2, he is compared to whales or dragons in the seas.

In Micah 1. 8, this creature is described as making a wailing noise; see also Is. 13. 22. In Lam. 4. 3, the same creature is called a 'sea monster,' or 'sea-calf,' and is described as sucking its young. The LXX renders it an owl (σείρην) in Job 30. 29, Is. 34. 13, 43. 20, in which passages it is brought in as a parallel to the owl or ostrich. It is also regarded as a mark of desolation, and as inhabiting ruins and dry places, Jer. 9. 11, 10. 22, 49. 33; Ps. 44. 19 ('the place of dragons'); Is. 35. 7.

Putting these passages together, it may be said that the **Tanin** is first a monster of the deep, perhaps a crocodile, then a representation of the power of Egypt which was destroyed, then a symbol of desolation generally, and thus brought into the company of other creatures which are supposed to lurk about desolate places.

It is the reappearance of the symbol of the dragon in the New Testament that has justified the enumeration of the passages above cited.

We now return to the ordinary word for serpent, namely, **Nachash** (נָחָשׁ). This creature first appears in Gen. 3. as one which was 'More subtle than any beast of the field,' and as the instrument through which the fall of man was effected. Its next appearance is in Gen. 49. 17, in the course of Jacob's blessing, where we read, 'Dan shall be a serpent by the way,

an adder in the path, that biteth the horses' heels, so that the rider shall fall backwards.' It is not a little remarkable that this reference to the serpent and to its *biting the heel* should be followed by the utterance of a heart which longed for the help of Him who should bruise the serpent's head, 'I have waited for thy salvation, O Lord.'

The next appearance of the word **Nachash** is where it is recorded that the rod of Moses was turned into a serpent, Ex. 4. 3, and 7. 15; it has been already noticed that the word is distinct here from that which is used in Ex. 7. 9, 10, 12. The serpent is again referred to in Num. 21. 6, where it is also called fiery (**Saraph**). In verse 7, it is simply called **Nachash**; in verse 8, **Saraph**; in verses 9 and 10, **Nachash**. It is singular that the same word in a slightly different form (**Nechash**) signifies *brass*, or rather *bronze*, and is used here as elsewhere. Hence the serpent of brass was afterwards designated by Hezekiah 'nechushtan,' a piece of brass. Our Lord's reference to the lifting up of the serpent of brass as a foreshadowing of His crucifixion, and of the benefits which should be obtained therefrom, gives great importance to this whole narrative.

The serpent is also referred to in Deut. 8. 15; Job 26. 13; Ps. 58. 4 ('Their poison is like the poison of a serpent'); Ps. 140. 3; Prov. 23. 32, 30. 19; Ecc. 10. 8, 11; Is. 14. 29, 27. 1 (where it is connected with the leviathan and the dragon); Is. 65. 25 ('Dust shall be the serpent's meat'); Jer. 8. 17, 46. 22; Am. 5. 19, 9. 3; and Mic. 7. 17. In these passages the maliciousness, stubbornness, and final degradation of the impenitent are especially brought under notice.

It was left for our Lord and His apostles to set forth with increased clearness the real source of that venom which has made man what he is, and also the secret of that power whereby the poison may be eradicated and the poisoner overcome.

CHAPTER XXVIII.

WITCH, DIVINER, FAMILIAR SPIRIT, MAGICIAN.

§ 1. The tendency of the mind to superstition and to unauthorised means of information.—§ 2. **Cashaph**, or the Witch.—§ 3. **Kesem**, or the Diviner.—§ 4. **Ob**, or the Familiar Spirit.—§ 5. The Witch of Endor.—§ 6. **Id'oni**, or the Wizard.—§ 7. **Chartummim**, or the magicians.—8. **Gezar**, or the Soothsayer.—§ 9. Other words of similar import.

§ 1. SUPERSTITION is the natural complement to materialism. The mind of man having once become warped in religious matters does not cling with unerring sagacity to the truth that there is a God, but goes aside into bypaths, sometimes resting in that which is material and seeking to exclude the idea of spiritual existences altogether from the mind; at other times oscillating in the direction of what is now called *spiritualism*, a system known in earlier days by the ruder name of *witchcraft*. Few things are more fascinating than the thought that the secrets of the hidden world or of the unknown future may be unfolded through dealings with the departed, or that one person may, by going through certain mysterious processes, exercise a powerful influence over the will or destiny of another. Incantations, drugs, vapours, the conjunction of the stars, the voice or flight of birds, the passage of the clouds, mesmerism, animal-magnetism, electro-biology—these and such like have been used in various ages and countries to take the place of religion, and by their means men have mimicked the supernatural dealings of God. But they are all abominable (Deut. 18. 10–12), and are to give way before the simple voice of the inspired prophet.

Accordingly, the Ephesian converts acted on a true instinct, and in plain harmony with the teaching of the Old Testament, when they discarded their ‘curious arts,’ and burnt all their books at a great sacrifice (Acts 19. 19). How dishonouring to God these practices are the prophet Isaiah plainly shows (Is. 8. 19), and how unprofitable to man our Lord teaches when he lays down that if men believe not Moses and the prophets, neither will they be persuaded though one rose from the dead (Luke 16. 31).

§ 2. With one exception, which will be referred to under the head of ‘divination,’ the word for witch and witchcraft throughout the Old Testament is *Cashaph* (כִּשָּׁף). The original meaning of this word is unknown, but if we may judge from the use of cognate forms in Arabic and Syriac, it may be taken to refer to the performance of religious rites, either in the way of prayer or secret communications with another world.

Witchcraft was adopted in very early days as a method of trading upon the religious instincts and superstitions of mankind. It was largely carried on by the female sex, though not confined to it. Thus *Cashaph* is applied to the ‘sorcerers’ of Egypt in Ex. 7. 11, to Israelite sorcerers in Jer. 27. 9, and Mal. 3. 5, and to those of Chaldean origin in Dan. 2. 2. It is also used of sorcery in Is. 47. 12. That the Canaanites were well acquainted with the art is evident from the fact that they had a city (*Acshaph*) which must have been specially named from it (Jos. 11. 1, 12. 20, 19. 25).

The word is rendered witch or witchcraft in the following passages:—Ex. 22. 18, ‘Thou shalt not suffer a witch to live’; Deut. 18. 10; 2 Kin. 9. 22, where there is reference to Jezebel, who was a Zidonian by birth; 2 Chron. 33. 6, with reference to Manasseh; Micah 5. 12; Nahum 3. 4, where the case of Nineveh is referred to.

With regard to the exact nature of the art represented by

this word little is known ; but the general rendering of the LXX, which is *φαρμακεία*, leads to the supposition that the use of drugs, probably to produce clouds of vapour, was part of the process. The art, whatever it might be, was denounced as one of the works of the flesh in Gal. 5. 20, and is referred to in Rev. 9. 21, 21. 8, 22. 15. See also Acts 19. 19.

§ 3. The one exception noticed above is 1 Sam. 15. 23, where we read that ‘rebellion is as the sin of witchcraft’; but it would be better to say ‘the sin of divination,’ the subject next to be considered.

The word for divining is **Kasam** (קסם), (LXX, *μαντεύω*), in every passage except where reference is made to Joseph’s ‘divining’ cup. The original meaning of the word seems to be ‘to divide’ or ‘partition out.’ Its first appearance is where the elders of Moab go to Balaam with ‘the rewards of divination in their hand’ (Num. 22. 7), and where the seer announces that ‘there is no divination against Israel’ (23. 23). Balaam is directly called a diviner (A. V. sooth-sayer) in Josh. 13. 22. We meet with it among the list of similar practices in Deut. 18. 10, and 14, where we are given to understand that it was common among the Canaanites.

The Philistines had their diviners (1 Sam. 6. 2); and the witch of Endor was asked ‘to divine by the familiar spirit’ (1 Sam. 28. 8). In the later days of Israel the people resorted to divinations (2 Kin. 17. 17). In Is. 44. 25, it is said of God that He ‘frustrateth the significant tokens of liars (i.e. their false miracles), and maketh diviners mad’; and in Jer. 14. 14, false prophets ‘prophecy unto you a false vision and divination, and a thing of nought and the deceit of their heart.’ See also Jer. 9. 27, 29. 8; Ez. 12. 24, 13. 6, 7, 9, 23, 21. 29, 22. 28; Mic. 3. 6, 7; Zech. 10. 2, where they are described both as liars and as vanity or nothingness.

One reason why false prophets practised divination is

evident from Micah 3. 11, where we are told that they did it ‘*for money.*’ Some light is thrown on the nature of the practice, first, by Is. 3. 2, where the word is rendered ‘prudent’; and secondly by Prov. 16. 10, where we read that ‘a divine sentence,’ i.e. a word of divination, ‘is in the lips of the king; his mouth transgresseth not in judgment.’ The diviners were doubtless shrewd men, well acquainted with the affairs of those whom they had to do with, and able to deliver their prognostications in oracular and enigmatical language. They prophesied out of their own heart, and had nothing but their own wits to help them, though they professed to obtain information by the interpretation of certain phenomena, which probably they arranged beforehand.

Three special modes of divination are alluded to in Ez. 21. 21, ‘The king of Babylon stood at the parting of the way, at the head of two ways, to use divination: he made his arrows (or knives) bright, he consulted with his images (or teraphim), he looked in the liver.’

The ordinary word for a diviner in the LXX is *μάντις*, a seer or soothsayer. This art is only once referred to in the N. T., namely, in Acts 16. 16, where we read of the Phillippian damsel that she got for her masters much gains by divining (*μαντευομένη*).

§ 4. The familiar spirit is Ob (אב), literally, ‘a bottle’ (see Job 32. 19, where the word is used), and hence perhaps the hollow sound which might be produced by the wind or breath in an empty bottle or skin. The LXX renders the word *ἐγγαστρίμυθος*, ventriloquist; so that the process called Ob must probably have depended in some degree on the power of producing some peculiar sound which might represent the voice of the dead. This point is alluded to in Is. 8. 19, where we read of ‘them that have familiar spirits,’ together with ‘wizards that peep and that mutter’ (lit. that

chirp or squeak, see 10. 14, and that utter a low sound or speak indistinctly, see 59. 3). Also in Is. 29. 4, we read, ‘Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper (or chirp) out of the dust.’ The idea that the dead, if they could speak at all, would be represented as speaking out of the ground, is very old and very natural; see Gen. 4. 10, ‘The voice of thy brother’s blood crieth unto me from the ground.’

In one passage (2 Kin. 21. 6), the LXX renders the word by *θελητής*, by which was meant perhaps a person with a strong will who could act upon the feelings of others. If this were not a solitary instance, one might be inclined to connect *Ob* with the root *Avah* (אבה), to will, and to class the dealings referred to with those which are now called animal magnetism, and possibly to introduce the *ἐθελοθρησκεία* or will-worship of the New Testament into the same category.

The word *Ob* occurs in the following passages, besides those already referred to:—Lev. 19. 31, ‘Regard not them that have familiar spirits’; Lev. 20. 6, 27; Deut. 18. 11; 2 Kin. 21. 6, 23. 24; 1 Chron. 10. 13; 2 Chron. 33. 6; and Is. 19. 3, which refers to Egypt.

§ 5. The most interesting passage, however, is that in which ‘the witch of Endor’ is described, 1 Sam. 28. 3, 7, 8, 9. We are first told that Saul had put away these ‘familiar spirits’ out of the land, then that he charged his servants to seek out a woman who dealt in this forbidden art. Accordingly they find out for him a ‘mistress of *Ob*,’ and he visits her in disguise and asks her to divine to him by *Ob*, and to bring up that which he should speak of to her. The woman, under a promise of secrecy, is ready enough to gratify his wishes, and asks whom she shall raise up. Her business then was *necromancy*, the real or pretended dealing

with the departed, the ‘enquiring of the dead,’ which is called necromancy in Deut. 18. 10. There is no indication from other parts of Scripture where Ob is referred to that there was usually any *appearance*; but generally a voice, which was supposed to be that of the departed person, was heard to proceed, as it were, from the ground, sometimes muttering indistinctly and sometimes ‘peeping,’ that is to say, piping or chirping like the thin shrill notes of a bird.

Saul, whose character was a strange mixture of vehemence and superstition, terrified at the host of the Philistines, and perhaps seized with a presentiment of his approaching death, seeks not unto the Lord, but unto this woman who can chirp and can mumble, and hopes that by her magic rites he may once more obtain the help of the deceased prophet of the Lord whose warnings and exhortations had been so often disregarded. The woman on her part was prepared to satisfy the morbid longings of her visitor by professing to evoke the spirit of the dead, and by uttering some oracular words in shrill or muffled tones.

Saul says, ‘Bring me up Samuel.’ No sooner are the words uttered, than to her horror the woman perceives Samuel. She screams with terror, and says to her visitor, ‘Why hast thou deceived me? And thou art Saul.’ There was no sham here. God had interposed and permitted the prophet to appear to the woman in majestic form, and perhaps clad in judicial robes of office, so that she said, ‘I saw gods (or judges¹) coming up from the earth.’

Saul, who does not appear to have seen any vision himself, and who cannot see why the woman should be so surprised at what he takes to be the result of her incantations, knows from her description that Samuel must be before her, and prostrates himself in reverence whilst listening to the words of the ‘old man.’

¹ See chap. ii. § 5.

Without entering further into the narrative, which would be beyond the present object, it may be noted that Samuel represents himself as ‘disquieted’ and ‘brought up’ owing to the desire of Saul; also that he predicts the death of the king and his sons the following day, and gives the reason of Saul’s ill success. But did the woman really take part in bringing up Samuel? She professed afterwards that she had done so (verse 21), but the narrative rather implies that she had nothing at all to do with it, and, if so, we must come to the conclusion that God on this occasion made use of Saul’s superstitious dependence on an impostor to plant a solemn lesson in his heart before he died. Certainly there is no encouragement given by the whole narrative to similar proceedings, especially when we remember that ‘Saul died for his transgression, and *also for asking counsel of a familiar spirit*, instead of inquiring of the Lord,’ 1 Chron. 10. 13, 14.

If it be asked, in conclusion, what difference there was between a person who had a familiar spirit and one who is called a ‘medium’ in terms of modern spiritualism, it may reasonably be answered that there is no difference at all, and that the denunciations against the one are fairly applicable to the other.

§ 6. The word for wizard is *Id’oni* (יִדְעֹנִי), literally, ‘a knowing one.’ They are always ranked with those who deal in *Ob*, and are to be regarded with equal abhorrence. They are referred to in Lev. 19. 31, 20. 6, 27; Deut. 18. 11; 1 Sam. 28. 3, 9; 2 Kin. 21. 6, 23. 24; 2 Chron. 33. 6; Is. 8. 19, and 19. 3. These ‘knowing’ persons were no doubt wise in their generation, ‘prudent’ like the diviners, and skilled in the art of preying upon the follies and superstitions of those who came into contact with them. The LXX rendering is usually *ἐπασιδός*, an enchanter, or *γνώστης*, a knowing person.

§ 7. The magicians were *Chartummim* (חַרְטֻמִּים), a name

which is supposed to be derived from **Charath**, a graving tool.¹ The LXX sometimes calls them *ἐξηγηταί*, explainers. Perhaps they were engravers of hieroglyphics, and possessed of that secret knowledge which these sculptures represented, and which they communicated to the people with considerable reserve. Although at first sight it might be supposed from the facts narrated concerning them in the book of Exodus that they were possessed of preternatural powers, yet it may well be doubted if they had access to any other secret influences than those which natural science is daily bringing to light, or than those by means of which the Indian juggler astounds his European spectators. There may have been secrets in the early days of human history which were known but to a few, and were handed down with great caution; modern science has hitherto failed to penetrate them, but they will perhaps be unravelled in course of time. The learned magicians of Egypt may well be supposed to have been possessors of such secrets.

§ 8. The Chaldean soothsayer whom we read of in Dan. 2. 27, 4. 7, 5. 7, 11, was no doubt an astrologer, who pretended to do what astrologers in many countries and in various eras have professed to do, viz. to calculate the destinies of man by interpreting the movements and conjunctions of the heavenly bodies. Their name, **Gezar** (גִּזָּר), is literally to cut. Whether this name was applied to them from their marking out the heavens into certain divisions for purposes of observation, or whether they derived it from the fact that they cut off or decided the fate of those who came to them for advice, is a matter which perhaps cannot now be determined.

§ 9. Another mode of attempting to obtain information was by the examination of the clouds. Hence the use of

¹ David Mill derived the word from the Aramean **Chur** (חור), *to see*, and **thom** (טום), *secret*.

the word **Anan** (אנן), *κληδονίζομαι*, ‘to observe the clouds.’ These observers are ranked with all the other intruders into unlawful pursuits in Deut. 18. 10, and 14, under the title of soothsayers. They are mentioned in Is. 2. 6, where it is said of Israel that ‘they are soothsayers like the Philistines.’ See also Micah 5. 12. They are spoken of in Is. 57. 3, as the sons of ‘the sorceress,’ and are classed with the vile, the impure, and the idolater. In Jer. 27. 9, the A. V. calls them ‘enchanters’; and in Lev. 19. 26, 2 Kin. 21. 6, and 2 Chron. 33. 6, they are described as ‘the observers of times,’ that is to say, persons who by examining the clouds profess to be able to tell at what exact crisis any event is to be expected to take place, and when a good opportunity arrives for doing a certain work.

The word **Chever** (חֶפֶר), ‘binding’ or ‘fascination,’ is rendered enchantment in Is. 47. 9, 12, where reference is made to Babylon; and is rendered ‘charmer’ in Deut. 18. 11; also in Ps. 58. 5, where the serpent charmer is referred to. In the early part of the same verse, **Lachash** (לָחַשׁ), to whisper, is used for the art of the serpent charmer, and is also used in the same connexion in Jer. 8. 17, and in Ecc. 10. 11, where the A. V. has ‘enchantment.’

In Is. 19. 3, ‘charmers’ are described as **Ittim** (אִטִּים), those who speak with a soft low voice. These are perhaps serpent charmers. The word itself is used of Ahab going ‘softly’ (1 Ki. 21. 27), as a sign of his humility and repentance.

The ‘enchantments’ of the Egyptians are **Lahathim** (לָהִיִּם) in Ex. 7. 11, and **Lath** (לַט) in Ex. 7. 22, 8. 7, 18. Both of these words signify secrecy, and imply that these learned men practised what in the middle ages would be called ‘the black art,’ or perhaps what we call ‘sleight of hand.’

Only one other word has to be noticed, namely, **Nachash** (נָחַשׁ), which is supposed to signify to whisper or hiss, and

hence is applied to the serpent. It is rendered ‘enchantment’ in Lev. 19. 26; Deut. 18. 10; Num. 23. 23, 24. 1 (with reference to Balaam); 2 Kin. 17. 17, 21. 6; 2 Chron. 33. 6. These passages imply that it was Canaanitish rather than Egyptian in its origin and connexion. The word is used in a modified sense in 1 Kin. 20. 33, ‘The men did diligently observe whether anything would come from him’; they prognosticated as to Benhadad’s fate from Ahab’s words. It is also the word used by Joseph’s steward in Gen. 44. 5, 15, where the A. V. has ‘divine’ or ‘make trial,’ and perhaps was specially used by Joseph’s order as a word of Canaanitish origin. The LXX renders it by the word *οἰωνισμός*, augury, or the interpreting events by the flight of birds; but divination by means of pictures, which were supposed to be formed by liquid in a cup, may be referred to. The verb is used in Gen. 30. 27, where Laban says, ‘I have learned by experience that the Lord hath blessed me for thy sake.’ Possibly, however, the second meaning of *Nachash* (? to shine), whence the name for brass is derived, may throw some light on this question. Two persons are mentioned in the O. T. who derive their name from this root, namely, Naasson (*Nachshon*), the son of Amminadab (Ex. 6. 23), and Nehushta, the mother of Jehoiachin (2 Kin. 24. 8).

CHAPTER XXIX.

IDOL, TERAPHIM, GROVE, HIGH PLACE.

§ 1. Man's tendency to materialism.—§ 2. Hebrew words for *Idols*.—
 § 3. The 'Abomination' in the N. T.—§ 4. Usage and meaning of the word '**etsev**'.—§ 5. Hebrew words signifying *image* or *similitude*.—§ 6. The same in the N. T.—§ 7. Other Hebrew words referring to idolatry.—
 —§ 8. *Idols*, according to the N. T.—§ 9. Fulke and Martin's controversy on the word *image*.—§ 10. **Mitsvah**, or the Pillar.—§ 11. The **Chamonim**.—§ 12. **Asherah**, or the Grove.—§ 13. **Bamah**, or the High Place.—§ 14. The *Teraphim*.

§ 1. MAN is essentially an image-maker. His best works in art and mechanics are imitations of nature. His music is an attempt to present, not indeed to the eye but to the ear, what may be called a picture of the varied feelings that occupy his heart. This tendency also shows itself in his religious worship, which he is inclined to make as symbolical as possible. Nay, he seeks to make a sensible representation even of God Himself, and gradually to transfer to the work of his own hands that reverence and dependence which properly belongs to the one living and true God. There is a strange fascination in exaggerated religious symbolism; it engrosses and excites the mind, but is by no means of a healthy character. It tends little by little to supplant the simplicity of spiritual worship, and to turn man into an idolater. Idolatry in its first stage is a sort of symbolism; some object is selected to represent the unseen Deity or to set forth one of His attributes; little by little the material image takes the place of the spiritual reality for which it stands, and idolatry ensues, bringing in its train that sen-

suality which is the sure attendant of every form of materialism; the highest functions of human nature are thus abnegated, and human life is debased. The first chapter of the Epistle to the Romans tells the story of idolatrous degradation with painful vividness, and fully accounts for the oft-repeated admonitions given by Moses on this special point, and for the severe penalties which God inflicted upon the people in order to break through the evil fascination, and to deliver them from the snare of materialism.

§ 2. Twelve different Hebrew words are represented by the English word 'idol.' Some of them point to the fact that an idol is a thing of nought; others are significant of the terror with which the worshipper of false gods is inspired, or of the aversion with which the living and true God regards such objects; others again refer to the shape of the idol, to the material of which it is made, or to the position in which it is placed.

In Is. 66. 3, the idol is **Aven** (אָבֵן), iniquity, or a thing of nought. **Beth-Aven**, i.e. the house of vanity or idolatry, is referred to in Hos. 4. 15, 5. 8, and 10. 5, 8. In Am. 5. 5, we read, **Beth-El** shall come to **Aven** (A.V. to nought). Here there is evidently a play on the word. See Josh. 7. 2.

The word **Alil** (אִלִּיל), which is supposed to have the same meaning, being probably a compound word signifying 'no god,' is used in the following places:—

Lev. 19. 4, 'Turn ye not unto idols.'

Lev. 26. 1, 'Ye shall make you no idols.'

1 Chr. 16. 26, and Ps. 96. 5, 'All the gods of the nations are idols (nonentities); but it is Jehovah that made the heavens.'

Ps. 97. 7, 'Confounded be all they . . . that boast themselves of idols (i.e. nonentities); worship him all ye gods.'

Is. 2. 8, 'Their land also is full of idols.'
verse 18, 'The idols he shall utterly abolish.'

verse 20, 'In that day a man shall cast his idols of silver and

gold, which they made each one for himself to worship, to the moles and to the bats.'

Is. 10. 10, 11, 'The kingdoms of the idols . . . Samaria and her idols.'

Is. 19. 1, 'The idols of Egypt shall be moved at his presence.'
verse 3, 'They shall seek to the idols.'

Is. 31. 7, 'In that day every man shall cast away his idols of silver and gold.'

Ez. 30. 13, 'I will cause their images to cease out of Noph.'

Hab. 2. 18, 'To make dumb idols.'

Zech. 11. 17, 'Woe to the idol (good for nothing) shepherd that leaveth the flock.'

The nothingness of idolatry is brought out by St. Paul, who reminds the Corinthians that 'an idol is nothing in the world' (1 Cor. 8. 4), that the gods of the heathen are 'vanities' (Acts 14. 15); and 'no gods,' Gal. 4. 8.

In Jer. 50. 38, where we read, 'They are mad upon their idols,' the word *Imah* (יִמָּה), is used, which implies that the idol was an object of *terror*. This word is used of God's 'terrors,' but not of the 'fear' due to Him. The same idea is probably represented by *Miphletseth* (מִפְּלֵטֶת), the designation of the idol which Maachah made¹ (1 Kin. 15. 13, also in the corresponding passage, 2 Chron. 15. 16). In 2 Chron. 15. 8, idols are called 'abominations,' *Shakuts* (שָׁקוּט), a word which is often used to testify to God's hatred of the whole system of idolatry, and which answers to the Greek *βδέλυγμα*.

§ 3. The connexion of abomination (*βδέλυγμα*) with idolatry is brought out in Rom. 2. 22, 'Thou who abominatest idols, dost thou rob temples?' In Rev. 21. 8, the 'abominable,' that is those who worship idols, are coupled

¹ David Mill considers that this was Pluto, the president of the infernal regions, whom he also identifies with Beelzebub the prince of flies, of nuisances, and of the power of the air. He thinks that Athara or Astarte was Hecate or Luna, and that Chiun (Am. 5. 26) was Saturn.

with the fearful¹ and the unbelieving. In Tit. 1. 16, St. Paul speaks of some who profess to know God, but by their works deny Him, and are abominable, i.e. practically on a level with idolaters. The *falsehood* of idolatry is brought out in Rev. 21. 27, where to make an abomination and to make a lie are put side by side. Probably the cup containing abominations and whoredom, referred to in Rev. 17. 4, 5, represents the various forms of idolatry which 'the woman' shall promote. St. Paul tells us that covetousness is idolatry, and in accordance with this truth our Lord tells the covetous Pharisees that what is lifted up on high among men is regarded as an abomination or idol in the sight of God, Luke 16. 14, 15.

Reference has now been made to all the passages in which the word *βδέλυγμα* occurs in the N. T., with the exception of our Lord's reference to 'the abomination of desolation spoken of by Daniel the prophet' (Matt. 24. 15; Mark 13. 14; Dan. 9. 27), concerning the interpretation of which commentators differ.

§ 4. There is a word which is found several times in the O. T. which is rather ambiguous, namely 'Etsev (עֲסֵב). It is supposed to mean *that which causes labour*, either in the making of the idol, or in the worshipping it. The Greek rendering is sometimes *λύπη*, grief, but usually *εἴδωλον*. Scripture always conveys to us the idea that true worship is not wearisome to the child of God, whereas the worship of idols is hard labour without profit.

In 1 Sam. 31. 9; 1 Chron. 10. 9; 2 Sam. 5. 21, this word is used with reference to the false gods of the Philistines; in 2 Chron. 24. 18, and Ps. 106. 36, 38, it refers to the objects of Canaanitish worship by which the Israelites were ensnared; the same is the case in Ps. 115. 4, and 135. 15, 'Their idols

¹ The word *δειλός* here rendered *fearful* probably signifies *unstable*, in which sense it is used in the O. T.

are silver and gold, the work of men's hands.' In Is. 10. 11, *alil* is used of Samaria's idols, and 'etsev of Jerusalem's idols; in Is. 46. 1, 'etsev is applied to Bel and Nebo, which were 'a burden to the weary beast'; and it is used of the same idols in Jer. 50. 2, where they are described as broken in pieces; in Jer. 22. 28, Coniah is described as 'a despised broken idol' (where some would translate the word 'vase,' but unnecessarily); it is also used of the idols of Israel or Canaan in Is. 48. 5; Hos. 4. 17, 8. 4, 13. 2, 14. 8; Mic. 1. 7; Zech. 13. 2. On weighing the usage of the word in the foregoing passages, the reader, bearing in mind its original meaning, will probably come to the conclusion that it is especially adopted by the sacred writers to signify the folly of worshipping that which one's own fingers have made.

§ 5. Words referring to the fact that the idol is hewn into a certain shape or image are *Semel* (סמל), 2 Chron. 33. 7, 15 (Manasseh's idol), and Ez. 8. 3, 5 ('the image of jealousy'); and perhaps *Tsir* (ציר), Is. 45. 16, 'makers of idols.' *Temunah* (תמונה), 'likeness,' is used in Job 4. 16. It does not, however, refer to an idol, but to some form or outline which presented itself in vision. The same word is used in Ex. 20. 4, in the prohibition from making the 'likeness' of anything; also in Deut. 4. 23, 25, 5. 8; and Ps. 17. 15 ('I shall be satisfied when I awake with thy likeness.') The LXX rendering is generally *ὁμοίωμα*, similitude.

Tselem (צלם), a representation, answering to the Greek *εἰκών*, image, is the word used in Gen. 1. 26, 27, 5. 3, and 9. 6, with reference to the fact that man was made in the image of God. In Num. 33. 52, it is used of molten images, and it occurs in the following passages:—1 Sam. 6. 5, 11 (the images of mice and emerods); 2 Kin. 11. 18 (the images of Baal); 2 Chron. 23. 17; Ez. 7. 20, 16. 17, and 23. 14 (images of men); Amos 5. 26 (Moloch and Chiun); Dan. 2. 31, &c., and 3. 1, &c., the image of which Nebuchad-

nezzar dreamed, and that which he set up in the plain of Dura. The word is also used in Ps. 73. 20, 'When thou awakest, thou shalt despise their image,' that is to say, their form or appearance; and in Ps. 39. 6, 'Man walketh in a vain shadow' (lit. in an image).

§ 6. The word *ὁμοίωμα* means a resemblance or figure, whether bodily or moral. It is used with reference to idolatry in Rom. 1. 23, where St. Paul speaks of those who changed the glory of the incorruptible God into the resemblance of an image of a corruptible man. When our Lord is said to have been made in the likeness of men, the same word is used, but with what a difference! No lifeless stock or stone shaped by man's hand after the pattern of his fellow man, but a living Being partaking of all that is essential to human nature, yet absolutely free from stain of sin, and with a body destined to see no corruption, sent into human life, not from nothingness, but from the bosom of the Heavenly Father, and from that glory which He had before the foundation of the world.

The first passage in the N. T. in which the word *εἰκών* is used gives a good idea of its meaning; it is with reference to the *denarius* of which our Lord asks 'Whose is this image and superscription' (Matt. 22. 20). It is curious to observe that whilst idolaters are condemned for changing the glory of God into the similitude of the image of a corruptible man (Rom. 1. 23), we are expressly told that man is 'the image and glory of God,' 1 Cor. 11. 7. Christ is said to be the image of God, 2 Cor. 4. 4, Col. 1. 15; the Christian is now in a moral and spiritual sense to be changed into the same image from glory to glory, Rom. 8. 29, 2 Cor. 3. 18, Col. 3. 10; and hereafter, so far as his body is concerned, a similar resemblance shall be accomplished, 1 Cor. 15. 49.

The word *εἰκών* is also adopted by St. John when he

describes the image of the Beast in Rev. 13. 14, 15, 14. 9, 11, 15. 2, 16. 2, 19. 20, 20. 4.

§ 7. The word used in 2 Chron. 3. 10 (מַצֵּצִים), with regard to the Cherubim, is one of some difficulty. It may mean sculptured work, or perhaps moveable work.

In Lev. 26. 1, the 'graven image' is *Maseith* (מַסֵּכִית), which is supposed to refer to hieroglyphics, or to little figures of Thoth and other Egyptian gods. This word also occurs in Ez. 8. 12, where reference is made to the 'chambers of imagery,' that is to say, chambers with figures painted and carved in relief, such as still exist in Egypt and Assyria. In Num. 33. 52, and Prov. 25. 11, *Maseith* is rendered *pictures*; and in Ps. 73. 7, and Prov. 18. 11, there is reference to the mental process which we call *picturing up*, or imagination.

The word *El* (ֵל), rendered idol in Is. 57. 5, ought rather to be rendered *oaks*.

Another word for idol is derived from *Galgol* (גִּלְגֹּל), to roll, and signifies a trunk of a tree or a log of wood, or perhaps in some places a round stone. The word only occurs in Leviticus, Deuteronomy, the Kings, and Ezekiel. The LXX usually renders it *εἰδωλον*, an idol, but sometimes *ἐπιτήδευμα*, a custom; twice *βδέλυγμα*, an abomination; and in other passages *ἐνθύμημα*, *ἐπιθύμημα*, *διάνοια*, and *διανόημα*, words which would point to the tendency of the heart to idolatry rather than to the object of worship itself. It occurs in the following passages:—Lev. 26. 30 ('the carcases of your idols'); Deut. 29. 17 (margin 'dungy gods'); 1 Kin. 15. 12, 21. 26; 2 Kin. 17. 12, 21. 11, 21, 23. 24; Ez. 6. 4, 5, 6, 9, 13, 8. 10, 14. 3, 4, 5, 6, 7, 16. 36, 18. 6, 12, 15, 20. 7, 8, 16, 24, 31, 39, 22. 3, 4, 23. 7, 30, 37, 39, 49, 30. 13, 33. 25, 36. 18, 25, 37. 23, 44. 10, 12. The context shows that some of these idols were of Egyptian origin. The word is evidently used to signify something very despicable and abominable, so

that possibly the marginal rendering in Deut. 29. 17, conveys a right idea.

§ 8. The word εἰδωλον is the only word used of idols in the N. T., whether these idols are outward and visible objects of worship, or whether they are more subtle influences which attract the heart.

Idolatry is joined with *pharmacy* or witchcraft in Gal. 5. 20; it is identified with covetousness in Eph. 5. 5, and is classed with murder in Rev. 22. 15.

§ 9. A hot controversy was called forth shortly after the Reformation in England by the fact that in the English translations of the Scriptures, the word εἰδωλον was translated *image*. Martin, in his controversy with Fulke, laid down that an idol signified a false god; Dr. Fulke, on the contrary, held that it meant an image, and that this was the best word, as it included a representation of the true God. Martin held, and rightly, that *Pesel* (פֶּסֶל), which is usually translated *a graven image*, only meant a *graven thing* (Lat. *sculptile*), and had no reference to an image; and he made a similar criticism on the word *Massecah* (מַסֵּכָה), which is rendered *a molten image*. Fulke, however, answered that the object of the engraving in the one case, and of the melting in the other, was to make the material into an image which was intended to represent the invisible God, or to imitate one of His works, and so to be worshipped. This answer, coupled with the fact that εἰδωλον also answers to the Hebrew *temunah*, as above noticed, may fairly justify our translators, and also their predecessors whose work was being criticised in translating εἰδωλον by the word *image*.

§ 10. We now pass to the consideration of words which represent certain specific objects which were closely connected with old forms of idolatry. Of these the first to be named is the pillar, statue, or standing image, the Hebrew name for which is *Mitsvah* (מִצְבָּה), derived from the verb *natzav*, to stand, and used of the object which symbolised

Baal in the Canaanitish idolatry. The LXX usually adopts *στήλη*, a pillar, as its representative. It is first referred to in Ex. 23. 24, where the command is given to break down the 'images' of the Canaanite gods; so in Ex. 34. 13, where it is connected with 'groves'; it is also found in Lev. 26. 1; Deut. 7. 5, 16. 22; 1 Kin. 14. 23; 2 Kin. 3. 2 (image of Baal); 10. 26, 27 (images of Baal); 17. 10, 18. 4, 23. 14; 2 Chron. 14. 3, 31. 1; Jer. 43. 13 (the images belonging to the House of the Sun); Hos. 3. 4, 'The children of Israel shall abide many days. . . without an image'; Hos. 10. 1, 2, 'According to the goodness of his land they have made goodly images. . . He shall spoil their images'; Micah 5. 13, 'I will cut off thy standing images out of the midst of thee.'

These passages show that the statue or pillar referred to was an object of worship among the Canaanites, that it was connected with the grove, and that it represented Baal the Sun-god.

§ 11. Another word used is *Chamonim* (חַמָּוִת), sun-images, perhaps discs, or perhaps pyramidal stones in the shape of a flame. This last is the idea which Gesenius inclines to, as in accordance with certain old Phœnician inscriptions which speak of Baal Hanan, the sun-god. The word occurs in Lev. 26. 30, 'I will cut down (cut off or smite) your images,' 2 Chron. 14. 5, 34. 4, 34. 7 ('idols'); Is. 17. 8, 'He shall not respect that which his fingers have made, either the groves or the images'; Is. 27. 9, 'The groves and images shall not stand up'; Ez. 6. 4, 6, 'Your images shall be broken.'

The various Greek words adopted in the LXX do not throw any light on this object of worship.

§ 12. Closely connected with Baal-statues and sun-images stand the groves. But before discussing their nature, it is to be observed that the grove which Abraham is said to have

planted in Gen. 21. 33, was doubtless a *bonâ fide* grove, or at least a tree; and the word used is **Ashal** (אשל), which is distinct from the heathen and idolatrous ‘grove,’ and may be rendered tamarisk. With this exception, the general Hebrew word for a grove is **Asherah** (אשרה), usually rendered *ἄλσος* (grove), by the LXX; but in two passages, Is. 17. 8 and 27. 9, rendered *δένδρον* (tree). The grove is first alluded to in connexion with Canaanitish worship in Ex. 34. 13, where it is coupled with the statue or pillar which has already been mentioned. We find it in the same connexion in Deut. 7. 5, 12. 3, 16. 21; 1 Kin. 14. 15, 23; 2 Kin. 18. 4; 2 Chron. 31. 1; Is. 27. 9, and Mic. 5. 14. It is introduced in connexion with the worship of Baal in Jud. 3. 7, 6. 25, 26 (where we are plainly told that it was made of *wood*, and that it used to be set up by the altar of Baal); see also 1 Kin. 16. 33, and 18. 19. In 2 Kin. 17. 16, the people are described as making a grove, and as worshipping not only Baal, but also ‘all the host of heaven’; so in 2 Kin. 21. 3, and 23. 4, where we read of ‘the vessels that were made for Baal, and for the grove, and for all the host of heaven.’ See also 2 Chron. 33. 3.

In 1 Kin. 15. 13, we read that Maachah made ‘an idol (or “horrible thing”) *in* a grove,’ or rather ‘*for* a grove.’ The same change in the rendering is needed in the parallel passage, 2 Chron. 15. 16, the preposition in each case being *la* (ל) ‘for,’ not *ba* (ב) ‘in.’

The question now recurs, What was this **Asherah**, which we have rendered grove? It was certainly not what we call a grove of trees; nor was it a single tree planted in the earth,¹ but it was an object made of wood and set up by the side of an altar dedicated to Baal, and in some cases in company with a statue or pillar representing Baal. Gesenius, who is an authority on all matters connected with Phœnicians and Canaanite worship, considers that **Asherah** was a goddess,

¹ It is hardly ever said to be ‘*planted*’; usually it is described as ‘*made*.’

identical with Ashtoreth (Astarte, or Venus), but his arguments are by no means convincing.

It appears not unlikely that grove worship was a form of that tree worship which has been found almost all over the world, and which drew its origin from the trees in the garden of Eden. The *Asherah* was probably, in the first instance, a representation of *the tree of life*, though the traditional idea soon passed away, and was probably superseded by the idea of the reproductive powers of nature. We cannot now say in what form it was, but it may possibly have been in the form of a *cross*, which would be the simplest artificial symbol for a tree, and which appears to have been adopted for this purpose in various countries and in ages long anterior to Christianity.¹

In 2 Kin. 21. 7, we read of a ‘graven image of the grove,’ literally, ‘the likeness the grove,’ or ‘the likeness of the grove,’ where evidently a symbolic figure is referred to. In 2 Kin. 23. 7, we are told of certain women who ‘wove hangings for the grove,’ and who did the work in ‘the houses of the Sodomites.’ These ‘hangings’ are literally ‘houses,’ and were perhaps shrines or coverings for the symbolical figure.

§ 13. Another object connected with idolatrous worship is the High Place. The word used for it is *Bamah* (הַמָּבָה). The usual rendering in the LXX is ὑψηλος, high; but we also find οἶκος, a house; ἄλσος, a grove; βουνος, a hill; εἶδωλον, an idol; ἁμαρτία, sin (Mic. 1. 5); θυσιαστήριον and βωμός, an altar; ἔρημος, a desert; στήλη, a pillar; λίθοι, stones; ἔδαφος, a foundation; τράχηλος, a neck; and ἰσχύς (Deut. 32. 13), strength.

The word appears without reference to idolatry in Deut. 32. 13, ‘He made him ride on the high places of the

¹ See this subject discussed at length in Fergusson’s work on Tree and Serpent Worship; see also the article on ‘Pre-Christian Crosses’ in the *Ed. Rev.*, October, 1869.

earth,' where it is only used in a general sense. The same perhaps may be said of its usage in Deut. 33. 29. In Job 9. 8, the 'waves' of the sea are literally 'High Places.' A high place is spoken of in 1 Sam. 10. 13, where it seems to signify a hill, as also in 2 Sam. 1. 19, 25, 22. 34. See also Num. 21. 28, 22. 41; Ps. 18. 33, 78. 69; Is. 15. 2, 16. 12; Jer. 48. 35; Am. 4. 13, 7. 9; Micah 1. 3, 5; Hab. 3. 19; with regard to some of these passages, it may be doubtful whether the word is used in its general or special sense.

In Lev. 26. 30, high places are introduced in connexion with images as objects to be destroyed; so in Num. 33. 52. But we have no direct reference to their use until we reach the days of Solomon (1 Kin. 3. 2, 3, where we are told that 'the people sacrificed in high places, because there was no house built,' and 'Solomon loved the Lord, walking in the statutes of David his father, only he sacrificed and burnt incense in high places'). We are then told that he went to Gibeon 'where was a great high place, and offered a thousand burnt offerings upon that altar.'¹ Here the Lord appeared to him, but did not rebuke him for what he had done. At that time the permanent temple was not built, and consequently some liberty may have been allowed. Shortly afterwards, however, Solomon built high places for Chemosh and for Molech,' the idols of Moab and Ammon, and then 'the Lord was angry with him.'

Jeroboam made 'houses of high places' (1 Kin. 12. 31), with priests, altars, and golden calves. These priests of the high places burned incense on the altar at Bethel, and were denounced by the man of God who came out of Judah. The building and use of high places with statues and groves now became very common in both kingdoms. See 1 Kin. 14. 23, 22. 43; 2 Kin. 12. 3, 16. 4 (Ahaz 'sacrificed and burnt in-

¹ In the parallel passage (2 Chron. 1. 3), it is stated that the tabernacle of the congregation was at Gibeon, and that the high place was connected with it.

cense in the high places, and on the hills, and under every green tree'), 17. 9, 29, 32. Asa,¹ Jehoshaphat, and afterwards Hezekiah removed them, as far as possible, but Jehoram and Manasseh rebuilt them, 2 Kin. 21. 3. Josiah again destroyed them, but the passion for these idolatrous rites was not easily to be rooted out. Compare 2 Chron. 1. 3, 11. 14, 14. 3, 15. 17, 17. 6, 20. 33, 21. 11, 28. 4, 25, 32. 12, 33. 3, 17, 19, 34. 3.

The references to high places in the prophets are not numerous. They are specially noticed in Ez. 6. 3, 16. 16, 36. 2, and are referred to in Hos. 10. 8.

The fact of a connexion between High Places and Baal worship is very plain from many of the passages cited. The only question is what was their origin and intention. They appear to have been sometimes natural eminences, and sometimes constructed of earth or stones; occasionally they seem to have been used as altars: at other times they were surmounted by the **Asherah**. In the discussion on *Pre-Christian crosses* already referred to (see p. 491, note 1), it is stated that the old emblems of the tree of life were constantly placed on hills or mounds. This may throw some light on the origin of the High Place.²

§ 14. The **Teraphim** (תרפים) have now to be noticed. This word, which is only used in the plural number, is not understood by the lexicographer or the antiquarian. The LXX gives various renderings, viz. εἰδωλον, idol; γλυπτόν, carved object; δῆλα, manifestations; ἀποφθεγγόμενοι, revealers; κενотаφία, empty tombs. The teraphim appear to be material objects regarded as a sort of 'fetish' or talisman, and consulted in emergencies. They are first met with in Gen. 31. 19, 34, 35. Laban calls them his '*gods*,' but the inspired writer

¹ Asa removed the high places from *Judah* (2 Chron. 14. 5), but not from *Israel* (15. 17).

² When riding through the country of the Ammonites in 1860, the writer was struck with the great number of rude cromlechs which are visible on the hill-sides. If these were for religious purposes, as seems most probable, may they not have been of the nature of high places?

only calls them ‘teraphim.’ In Jud. 17. 5, they are connected with the images, with ‘a house of gods and an ephod,’ but they are evidently distinct objects, see 18. 14, 17, 18, 20. In 1 Sam. 15. 23, *teraphim* (A.V. idolatry) is put as a parallel to *divination* (A. V. witchcraft). In 1 Sam. 19. 13, 16, the *teraphim* are put in the bed to occupy the place of David, which has led some to suppose that they were in the shape of a man. In 2 Kin. 23. 24, they are mentioned among the abominations which Josiah put away. In Ezek. 21. 21, *teraphim* are mentioned as used by the King of Babylon in divining. This fact, coupled with the use of these objects in the house of Laban, would lead us to look for a Chaldean origin for them. In Hos. 3. 4, they are mentioned among the things of which Israel would be debarred during their captivity, a point which is worth notice. In Zec. 10. 2, they are ranked with diviners.

CHAPTER XXX.

ETERNAL, EVERLASTING, THE AGE TO COME.

§ 1. Usage of the word 'ad, and its Greek renderings.—§ 2. **Netsach**, or 'Utterly.'—§ 3. Its representatives in the N. T.—§ 4. **Tamid**, or 'Perpetually.'—§ 5. How represented in the N. T.—§ 6. **Orec**, or length.—§ 7. **Dor**, or Generation.—§ 8. Note on Lev. 25. 23, 30.—§ 9. **Kedem**, or 'of old.'—§ 10. **Yom**, or 'from day to day.'—§ 11. **Eth**, or 'on every occasion.'—§ 12. 'Olam, or 'always.'—§ 13. Idea presented by the word.—§ 14. N. T. representatives of 'Olam.—§ 15. Examination of the word *αἰώνιος* in the N. T.—§ 16. The Age to Come.

§ 1. THE Old Testament words representing *duration*, and their Greek equivalents, call for the most careful consideration in consequence of the fact that the whole revelation of man's future destiny must depend to some extent upon their accurate interpretation.

One of the most frequent words used to mark duration is 'Ad (אד), which is represented in English by the words eternity, ever, everlasting, evermore, of old, perpetually, world without end. This word is once used where there is a reference to *past* duration of a limited extent, namely, in Job 20. 4, 'Knowest thou not this of old, since man was placed upon earth.' It is used of a state of being which is at once past, present, and future, with regard to God who inhabits eternity (*κατοικῶν τὸν αἰῶνα*), Is. 57. 15. It is applied to the endless duration of God's reign, Ex. 15. 18, Ps. 10. 16, where the LXX is very strong, *εἰς τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι*; to the throne of God, Ps. 45. 6; to the Messianic kingdom, Ps. 89. 29; to the duration of God's righteousness, praise, and commandments, Ps. 111. 3, 8, 10.

It is also used of the duration of national or individual confidence in God, e.g. Ps. 48. 14, 'This God is our god for ever and ever' (*εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος*), he shall be our guide unto death' (*εἰς τοὺς αἰῶνας*); Ps. 52. 8, 'I will hope in God's mercy for ever'; Ps. 119. 44, 'I will keep thy law continually, even for ever and ever' (*διαπαντός, εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος*). The same word occurs in the title of the Messiah, as 'the everlasting father,' *ὁ πατὴρ τοῦ μέλλοντος αἰῶνος* (Is. 9. 6); it is also found in passages which refer to the continuance of heaven and earth, Ps. 148. 6, *εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος*; Ps. 104. 5, 'The earth shall never be moved,' *εἰς τὸν αἰῶνα τοῦ αἰῶνος*.

§ 2. Again, the term 'ad is applied to the continued existence of the people of God, and to the personal confidence which they may feel in God, whether here or hereafter:—Ps. 9. 18, 'The expectation of the poor shall not perish for ever,' *εἰς τὸν αἰῶνα*; Ps. 22. 26, 'Your heart shall live for ever,' *εἰς αἰῶνα αἰῶνος*; Ps. 37. 27–29, 'Depart from evil, and do good; and dwell for evermore' (*εἰς αἰῶνα αἰῶνος*). For the Lord loveth righteousness, and forsaketh not his saints; they are preserved for ever (*εἰς τὸν αἰῶνα*): but the wicked shall be cut off. The righteous shall inherit the land and dwell therein for ever' (*εἰς αἰῶνα αἰῶνος*); Is. 45. 17, 'Ye shall not be ashamed nor confounded world without end,' *ἕως τοῦ αἰῶνος καὶ ἔτι*.

Lastly, 'ad is used with reference to the case of evil doers, whether nations or individuals. Of Assher and Eber it is said that they 'shall perish for ever,' Num. 24. 20, 24. Here the LXX simply has the verb for 'perish' (*ἀπόλονται*); Ps. 9. 5, 'Thou hast put out their names for ever and ever' (*εἰς τὸν αἰῶνα καὶ εἰς αἰῶνα αἰῶνος*); Ps. 83. 17, 'Let them be confounded and troubled for ever' (*εἰς αἰῶνα*

αἰῶνος) ; Ps. 92. 7, ‘The wicked shall be destroyed for ever’ (ἐξολοθρεύθωσιν εἰς τὸν αἰῶνα τοῦ αἰῶνος).

§ 2. **Netsach** (נֶצַח), with a preposition (בְּ), is rendered always, constantly, ever, perpetual, and also in its original meanings of strength and victory. It is usually rendered by the LXX εἰς τέλος, unto completion, but sometimes εἰς νῆκος, unto victory. It signifies completeness, and might usually be translated ‘utterly.’

It is used of God not keeping His anger for ever, Ps. 103. 9 ; and of the pleasures which are at His right hand for evermore, Ps. 16. 11. God is several times appealed to not to forget His people or to be absent from them for ever, Ps. 13. 1, 44. 23, 74. 1, 10, 19, 79. 5, 89. 46.

Netsach occurs in Job several times, either with reference to the utter destruction brought upon man (that is, upon the outer man) by God, or to the final deliverance which is to be obtained by the godly. See Job 4. 20, 14. 20, 20. 7, 23. 7, 36. 7.

No man, says the Psalmist, can cause his fellow men to live for ever, i.e. can ensure him against death, Ps. 49. 9. The destructions of the wicked, that is, their evil machinations against the godly, are described as having ‘come to a perpetual end,’ or, in other words, as being utterly frustrated, Ps. 9. 6. **Netsach** is also used of the desolation of Edom and Babylon (Am. 1. 11 ; Jer. 50. 39) ; whilst it is said of Israel prophetically, ‘They shall not ever be moved,’ where the LXX departs from its usual rendering, and has εἰς τὸν αἰῶνα χρόνον.

This word occurs in a slightly different form in the Hebrew heading of several Psalms. The LXX consistently renders it εἰς τὸ τέλος ; the A. V. has ‘to the chief musician.’ Perhaps the real meaning is that the Psalm is one of victory, and to be sung with emphasis.

§ 3. Three times in the N. T. we read that he that en-

dureth to the end (*εἰς τέλος*) shall be saved. By this we are to understand that he who holds on fast through tribulations without wavering shall ultimately find God to be his deliverer. Again, it is said that the Lord, having loved His own, loved them unto the end, i.e. never swerved from His affection. His love was like God's providence, never-failing. In Luke 18. 5, the word is used of the importunate widow whose pertinacity overcame the carelessness of the judge. He avenged her lest she should be perpetually coming to him. In 1 Thess. 2. 16, we are rather reminded of Ps. 9. 6, for we read that 'wrath has come upon them utterly,' or, as perhaps we should understand it, 'utter wrath has come upon them.'

The phrase *εἰς νῆκος* occurs only twice in the N. T., namely, in Matt. 12. 20, where Is. 42. 3, is quoted, and in 1 Cor. 15. 54, where the quotation is from Is. 25. 8. It is curious that in these two places the Hebrew *le-netsach* is found, but not the phrase *εἰς νῆκος* in the LXX, the quotation being in each place a new translation from the Hebrew. In the one passage Christ is said to bring forth strength unto victory; and in the other, death is spoken of as swallowed up in victory. The one passage sets forth the fulness of the power of Christ, while the other discloses the utter destruction of the power of the grave.

§ 4. *Tamid* (חמיר) marks continuity or perpetuity. It is usually applied to the permanence of the Mosaic ritual through the history of the Hebrew nation. The LXX generally renders it *διαπαντός*, but occasionally *διὰ τέλους*. It is used of the shewbread (Ex. 25. 30), of the lamp (27. 20), of the signet of holiness (28. 38), of the pillar of the cloud and fire (Num. 9. 16), of the 'daily' sacrifice (Dan. 12. 11), of God's eye resting on the land of Israel (Deut. 11. 12), of the sustenance afforded to Mephibosheth (2 Sam. 9. 10), of the constant realisation of the presence of God—'I have set the

Lord always before me' (Ps. 16. 8), 'Mine eyes are ever unto the Lord' (Ps. 25. 15), of the constant remembrance of sin—'My sin is ever before me' (Ps. 51. 3), of devotional feelings and conduct (Ps. 34. 1, 38. 17, 71. 6, 119. 44).

God says of Jerusalem, 'I have graven thee upon the palms of my hands, thy walls are continually before me' (Is. 49. 16); and of the godly man it is said, 'the Lord shall guide thee continually.' Lastly, of the heavenly Jerusalem it is predicted, 'Thy gates shall be open continually, they shall not be shut day nor night' (Is. 60. 11).

§ 5. The word *διαπαντός* occurs ten times in the N. T. Two of these passages are quotations from the O. T., viz. Acts 2. 25, and Rom. 11. 10, from Ps. 16. 8, and 69. 23, in which **Tamid** is used. In other passages it is used of the continuous service of God, Luke 24. 53; Acts 10. 2; Heb. 9. 6, 13. 15. It is also used in Matt. 18. 10, where we read of Christ's little ones, that their angels in heaven continually behold the face of God.

§ 6. **Orec** (ארך) denotes length without any reference to limit. It is translated 'for ever' in Ps. 23. 6, 'I will dwell in his house for ever'; and Ps. 93. 5, 'Holiness becometh thine house for ever.' In each case the LXX has *εἰς μακρότητα ἡμέρων*.

§ 7. **Dor** (דור) signifies a generation. In Ps. 10. 6, 'I shall never be in adversity,' the words are literally, 'I shall not be in adversity from generation to generation'; and so in Ps. 77. 8 ('Doth the Lord's promise fail for evermore'). The word **Dor**, like the Greek *γενεὰ* and the English generation, is often used in a large and indefinite sense, sometimes perhaps referring to an age or century, as when the Lord promised to Abraham that his seed should be rescued 'in the fourth generation' (Gen. 15. 16).

Dor is applied to the continuous covenant made between God and Noah, Gen. 9. 12, *εἰς γενεὰς αἰωνίους*; to the remem-

brance of God's name or memorial, Ex. 3. 15, Ps. 9. 7, 102. 12, 135. 13; to the feeling which was to be kept alive against the Amalekites, Ex. 17. 16; to the permanence of God's thoughts (Ps. 33. 11), mercy and truth (40. 11), wrath (85. 5), existence (102. 24), and dominion (145. 13; Dan. 4. 3); to the judgment of Edom (Is. 34. 10), and to the desolation of Babylon (Is. 13. 20).

A parallel expression is used in Luke 1. 50, and Ep. 3. 21, with regard to the continuance of God's mercy and of the glory which is to be ascribed to him in Christ Jesus.

§ 8. The word *Tsemithuth* (צִמִּיתוּת) is rendered 'ever' in Lev. 25. 23, 30, where reference is made to the continuous possession of land; but in the LXX we find *εἰς βεβαίωσιν*, an expression which is preserved in the N. T. in Heb. 6. 16, where we read that an oath is 'for confirmation.' Perhaps there is here a special reference to the continuity of the promise through the oath sworn to Abraham.

§ 9. *Kedem* (קֶדֶם), which means that which is ancient, is used in Deut. 33. 27, of the eternal God; in Prov. 8. 22, of God's 'works of old' (*πρὸ τοῦ αἰῶνος*); and in Hab. 1. 12, of God's existence from everlasting (*ἀπ' ἀρχῆς*). The Greek rendering adopted in the last passage is often found in the N. T.

§ 10. *Yom* (יוֹם), day, is used in the plural number in a great variety of senses, and is rendered in the A. V. always, continuance, daily, yearly,¹ ever, perpetually. In almost all passages where duration is implied, the Greek rendering is *πάσας τὰς ἡμέρας*, which has been adopted in the New Testament in Matt. 28. 20, 'I am with you always.'

In a few passages we find, *ἀπ' ἡμέρων εἰς ἡμέρας*, from days to days.

¹ Kennicott considers that it sometimes means weekly. See his Dissertation on the Sacrifice of Cain and Abel.

This phrase is applied to recurrent rites, such as the lament for Jephtha's daughter, Jud. 11. 40; the feast in Shiloh, Jud. 21. 19; the worship in Shiloh, 1 Sam. 1. 3, 21, 2. 19, 20. 6; and to the offering of sacrifices, Job 1. 5, Am. 4. 4.

It is used of the permanence of man's duty, Deut. 5. 29; of God's promises, Deut. 6. 24; and of his threats, Deut. 28. 33; of the continuance of evil in the heart, Gen. 6. 5; and of wicked devices, Ps. 52. 1. It is also used of permanent relations between man and man, or between nation and nation, e.g. between Saul and David, 1 Sam. 18. 29; Rehoboam and Jeroboam, 2 Chron. 12. 15; David and Achish, 1 Sam. 28. 2; Hiram and David, 1 Kin. 5. 1.

Lastly, the word occurs in prophecies which relate to the family of Jonadab, the son of Rechab (Jer. 35. 19), and of Israel's permanence (Jer. 31. 36), and devotion (Jer. 32. 39).

§ 11. The word 'Eth (עַתָּה), which marks a season or opportunity, is used of duration in Job. 27. 10; Ps. 10. 5; Prov. 6. 14, 8. 30; and Ecc. 9. 8, with reference to persistence of action 'in season and out of season.' The LXX renders it, ἐν παντί καιρῷ, 'on every occasion.'

§ 12. No word is so largely used to express duration as 'Olam (עוֹלָם). It has twice been rendered long, namely, in Ecc. 12. 5, where we read of a man going to his long home' (εἰς οἶκον αἰῶνος αὐτοῦ); and Is. 42. 14, 'Shall I long be silent?' (ἀεί). Five times it is rendered 'always,' viz. Gen. 6. 3, 'My spirit shall not always (εἰς τὸν αἰῶνα) strive with man'; 1 Chron. 16. 15, 'Let us always remember his covenant'; Job 7. 16, 'I shall not live always' (i.e. in this world); Ps. 119. 112, 'I have inclined my heart to perform thy statutes always'; also in Jer. 20. 17.

'Olam is translated 'perpetual' with reference to the covenant made with Noah (Gen. 9. 12), to the priesthood of the house of Levi (Ex. 29. 9), to the Sabbath as a sign of

God's covenant (Ex. 31. 16), and to various other religious rites. It is used with a negative in several passages, e.g. in 2 Sam. 12. 10, of the sword never departing from David's house; in Ps. 15. 5, of the godly man never falling; in Ps. 55. 22, 'of the righteous man never being moved'; in Is. 14. 20, of the seed of evil doers which shall never be renowned; in Is. 25. 2, of the city of the wicked which shall never be built; and in Joel 2. 26, of God's people never being ashamed.

In Is. 60. 15, 'Olam is rendered eternal, 'I will make of thee an eternal joy.' It is rendered for ever in a large number of passages, e.g. Gen. 13. 15, of the land being given to Abraham; in Ex. 3. 15, of God's name lasting for ever; Ex. 21. 6, of the slave serving his master for ever (*εἰς τὸν αἰῶνα*); Deut. 29. 29, of the truths revealed to man which were the peculiar property of the nation for ever. In Ps. 12. 7, we read that God preserves the righteous for ever; 29. 10, that He is King for ever. Elsewhere, it is applied to the extension of the grace of God to individuals for a whole lifetime. Thus the Psalmist says, 'I will abide in thy tabernacle for ever,' Ps. 61. 4; 'The Lord is my portion for ever,' 73. 26; 'Thine house should have endured for ever,' 81. 15; a good man 'is not moved for ever,' 112. 6; 'The Lord is round his people for ever,' 125. 2. God's work is for ever, Ecc. 3. 14; His word and salvation are for ever, Is. 40. 8, 51. 6; thy saints' kingdom and reign will go on for ever, Dan. 7. 18; the righteous shall shine as the stars for ever, Dan. 12. 3.

Some passages where 'Olam is rendered *αἰώνιος*, and used with reference to the wicked, may here be cited:—Ps. 78. 66, 'He hath given them perpetual reproach'; Jer. 18. 16, 'He hath made their land desolate and a perpetual hissing'; 23. 40, 'Perpetual dishonour'; 51. 39, 57, 'I will make them drunken that they may rejoice and sleep a perpetual

sleep'; Ez. 35. 5, 9, 'Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity. . . . I will make thee a perpetual desolation, and thy cities shall not return;' compare Zeph. 2. 9. See also Dan. 12. 2, where the word 'Olam is applied, not only to the everlasting life which some shall enjoy hereafter, but also to the everlasting contempt which shall be poured upon others.

§ 13. In the passages quoted, which are a considerable proportion and a fair specimen of the whole, the LXX rendering is usually *αἰώνιος* or *εἰς τὸν αἰῶνα*; these Greek phrases, therefore, when they reappear on the N. T., must be interpreted in accordance with the usage of the word 'Olam. They give a conception which, though negative, is sufficiently clear. Eternity is endlessness; and this idea is only qualified by the nature of the object to which it is applied, or by the direct word of God. When applied to things physical, it is used in accordance with the revealed truth that the heaven and earth shall pass away, and it is limited by this truth. When applied to God, it is used in harmony with the truth that He is essentially and absolutely existent, and that as He is the *causa causarum* and without beginning, so in the very nature of things it must be held that no cause can ever put an end to His existence. When the word is applied to man's future destiny after the resurrection, and after the passing away of all things physical, we do right (unless there is some revelation to the contrary) to give it the sense of *endlessness* without any limitation.

§ 14. The word *ἀεί* very rarely occurs in the N. T., and with no special significance. It signifies *always*, and marks *a habit*, as when the people began to ask Pilate to do as he *always* had done to them (Mark 15. 8), and as St. Paul told the Corinthians that he was—though sorrowful, *always* rejoicing (2 Cor. 6. 10).

The use of the words *αἰὼν* and *αἰώνιος* deserves careful attention. In a number of passages our Lord speaks of 'this age' (*αἰὼν*); of its cares, Matt. 13. 22; of its end (13. 39, 40, 49, 24. 3, 28. 20); of its children, Luke 20. 34. So St. Paul speaks of conformity to this age (Rom. 12. 2), of the seeker of this age (1 Cor. 1. 20), of its vaunted wisdom (1 Cor. 2. 6, 3. 18), of its rulers (1 Cor. 2. 6, 8), of its god (2 Cor. 4. 4), of its being a present evil age (Gal. 1. 4), of the age of the world (Ep. 2. 2), and of those who love it (2 Tim. 4. 10).

§ 15. The adjective *αἰώνιος* is used more than forty times in the N. T. with respect to *eternal life*, which is regarded partly as a present (because an essentially existent) gift, partly as a promise for the future secured to all disciples of Christ.

The same adjective is applied to God's endless existence in Rom. 16. 26; and to the endless efficacy of Christ's atonement in Heb. 9. 12, 13. 20.

We also find the word used with reference to *eternal fire*, Matt. 18. 8, 25. 41, Jude 7; *eternal punishment*, Matt. 25. 46; *eternal judgment* or *condemnation*, Mark 3. 29, Heb. 6. 2; *eternal destruction*, 2 Thess. 1. 9. The word in these passages plainly implies *finality*, and signifies that when these judgments shall be inflicted, the time of probation, change, or the chance of retrieving one's fortune, will have gone by absolutely and for ever. A state of existence is entered upon, which (so far as God has told us) is as hopeless as it is endless. We understand very little about the future, about the relation of human life to the rest of existence, and about the moral weight of unbelief, as viewed in the light of eternity; but we must not let our ignorance constitute us critics of God's truth. If, on the one hand, it is wrong to add to God's word, on the other we must not take away from it; and if some feel it morally impossible to hold the doctrine of eternal punishment, they must be content to *wait*,

cleaving to the Gospel of God's love, and seeking to announce that love to others, while confessing that there is a dark background very terrible, which they are unable in their ignorance to comprehend.

§ 16. In John 9. 32, it is said, 'Since the world began,' &c. We here find *ἐκ τοῦ αἰῶνος*, which points backwards, as *εἰς τὸν αἰῶνα* does forwards. We find *ἀπ' αἰῶνος* in the same sense in Acts 3. 21, 15. 18, Eph. 3. 9, and Col. 1. 26; also *πρὸ τῶν αἰώνων* in 1 Cor. 2. 7. The word *αἰώνιος* is used with reference to past ages in Rom. 16. 25; 2 Tim. 1. 9; and Tit. 1. 2.

There are a few passages which speak in a very special way of an *αἰών* or *age to come*, e.g. Mark 10. 30, Luke 18. 30, 20. 35; and of its powers, Heb. 6. 5. Some interpreters connect these passages with the Millennium. In Ep. 2. 7, the Apostle speaks in the plural number of the *ages* to come. Probably in all these cases there is a reference to the *coming eternity* of which the Messiah is the Father or source (Is. 9. 6).

In other passages, the general sense of *eternal* is implied by the expressions *εἰς τὸν αἰῶνα*, *εἰς τοὺς αἰῶνας*, *ἕως αἰῶνος*, *εἰς τοὺς αἰῶνας τῶν αἰώνων*, which are frequently found, as in Luke 1. 33, 55; John 12. 34, 13. 8; Rom. 9. 5; Gal. 1. 5; 1 Tim. 1. 17. Some translators have rendered these passages literally, and without respect to their usage in the LXX (e.g. 'unto the age,' 'unto the ages,' &c.), but this has been already shown to be a mistaken mode of interpretation; the usage of the Hebrew words must guide the interpretation of the Greek.

In 1 Tim. 1. 17, God is called 'the King of ages' (A. V. King Eternal); whilst in Heb. 1. 2, 11. 3, He is said to have made 'the ages' (A. V. the worlds). The rendering of the A. V. is no doubt right in the first case, and probably in the second also. Ages and worlds bear the same relation to one

another as time and space do, and the process of creating worlds was the means of bringing ages into being.¹

In 1 Cor. 10. 11, we read that even upon those who lived in apostolic days, the ends of the ages had come (A. V. ends of the world) ; and in Heb. 9. 26, we are told that Christ has come once in the completion of the ages (A. V. end of the world) to put away sin. The word *age* is here thought to answer rather to the sense in which the word *dispensation* is now used ; and a more literal rendering would have been preferable.

In 2 Pet. 3. 18, we meet with the expression *εἰς ἡμέραν αἰῶνος*, to the Day of the Age (A. V. for ever), by which we understand the dawn of that eternal day in which some shall exist in everlasting life, and others in shame and everlasting contempt (Dan. 12. 2). Man's conception of endless existence is negative at present, owing to the construction of his mind ; but when the ages of Eternity break forth upon the redeemed, then the glory of God's loving work will be manifested in its true proportions, and the heavens will ring with gladsome hymns of praise and wonder. Then the imperfections of human thought and language shall pass away, and the noblest aspirations of those who trust in God shall be realised. The children of God shall wake up after the likeness of Him who inhabiteth eternity, and they too, being one with the Anointed, ' shall reign for ever and ever ' (Rev. 22. 5).

¹ '**Olam** has been occasionally rendered *world* in the A. V., as in Ecc. 3. 11, where, however, some would render the words 'He hath put (a conception of) *eternity* in their hearts.' It is curious that several translators have rendered the last verse of the 139th Psalm 'Lead me in the *way of the world*.' In later Hebrew '**Olam** was constantly used in this sense.

INDEX OF SUBJECTS.

ABADDON, 430
 Abominations, 483
 Acceptance, 223
 Access, 300
 Adam, 75
 Advocate, 151
 Age to come, 505
 Almighty, 56
 Altar, 308
 Always, 501
 Amen, 172
 Amendment, 153
 Anathema, 441
 Ancients, 388
 Angel of the Lord, 68
 Angels, 43, 68
 Anoint, 293
 Apocrypha, 22
 Apple of the eye, 82
 Approach, 298
 Approve, 466
 Ascension, 301
 Assembly, 362
 Athens, Paul's speech at, 48
 Atonement, 206
 Avenge, 402

 BAD, 131
 Baptism, 245
 Beauty of holiness, 287
 Belief, 171
 Bible, study of, 5
 — its effect on the heathen, 7
 — a revelation of God's love, 177
 — Hebrew, its precision, 10
 Bishop, 331, 337
 Bless, 349
 Breath, 101
 Burning of victims, 310
 Burnt-offering, 301

CAJETAN on the Church and the
 Bible, 3
 Call, 353
 Canaanites, extermination of, 440
 Castaway, 466
 Charmer, 479
 Chinese names of God, 33
 Christ, ascension of, 303
 — Son of Man, 77
 — Sun of Righteousness, 267
 — the Truth, 175
 — the Word, 327
 — titles of, 55, 72, 296
 — worshipped, 345
 Church, 372
 Cleansing, 233
 Clear, 272
 Comforter, 151
 Commandment, 329
 Communion, the holy, 312
 Compassion, 180
 Condemnation, 396
 Confession, 351
 Congregation, 362
 — tabernacle of, 368
 Conscience, 120
 Consecration, 165
 Continually, 499
 Conversion, 153
 Convocation, 369
 Corruption, 436, 443
 Covenant, 338
 Curse, 438

 DEATH, 449
 — its spiritual signification, 451
 — the second, 453
 Demon, 48, 457
 Destruction, 425
 Devil, 456

- Devotion, 438
 Differences, religious, how to be reduced, 4
 Dipping, 248
 Divination, 473
 'Do,' its ritual sense, 311
 Drink-offering, 320

 EARTH, 412
 Elder, 386
 Enchantment, 479, 480
 Enosh, 86
 Equity, 167
 Eternal, 495, 502
 Eucharist, 312
 Everlasting, 495
 Evil, 131

 FAITH, 171
 Faithfulness, 171
 Familiar spirit, 474
 Family, 409
 Favour, 178, 182
 Fetishism, 49
 Field, 412
 Firmament, 422
 Forgiveness, 217
 Freewill offering, 331
 Frere, Sir Bartle, on Bible and tract circulation in India, 7

 GENERATION, 499
 Gentile, 405
 Gess, on the Atonement, 258
 Giants, 91
 God, names of, 33
 Godly, 185
 Goodness, 154, 182
 Grace, 177
 Grave, 443
 Graven image, 488
 Greek, was it spoken by Christ? 21
 Grove, 489
 Guilt, 138
 Guiltless, 273

 HADES, 447
 Heart, 109
 — hardening of, 111
 Heathen, 405
 Heaven, 418
 — host of, 421
 Heave-offering, 331
 Hebrew, its peculiarities, 13
 Hebrew, its pictorial power, 128
 Hell, 445
 Highplace, 491
 Holy, 185, 283
 Hope, 175

 IDOL, 482
 Image, 485
 Imputation, 276
 Incense, 331
 Iniquity, 135
 Integrity, 161

 JEHOVAH, 61
 Jehovahist controversy, 64
 Judeo-Greek, 18
 Judge, 41, 396
 Justice, 169
 Justification, 255

 KINDNESS, 155, 182
 King, 393

 LAND, 412
 Law, 327
 Leprosy, 233
 Life, 99
 Lord, 58
 Love, 181
 Loving-kindness, 182

 McCaul on the Angel of the Lord, 602
 — on revelation, 324
 Magee on the atonement, 215
 Magician, 477
 Maimonides on penitence, 147
 — on Jehovah, 62
 Man, names of, 75
 — the medium of revelation, 377
 Master, 58
 Meat-offering, 304
 Mediator, 213
 Mercy, 180
 — seat, 209
 Minister, 391
 Ministry, questions relating to, 378
 Most High, 60

 NAUGHTY, 133

 OBLATION, 305
 Offering, 298
 — drink, 320

Offering, freewill, 331

— heave, 331

— peace, 318

— sin, 318

— trespass, 320

— wave, 331

Ordain, 289

PARDON, 207, 217

Passover, 314, 317

Patience, 173

Peace, 162

Peculiar, 200

Penance, 149

People, 407

Perfection, 157

— of Christ, 163

Perish, 430

Perverseness, 130

Pillar, 488

Pity, 179, 182

Pleasure, 115

Praise, 349

Prayer, 347

Preach, 351

Preacher the, or Ecclesiastes, 355

Presbyter, 386

Priest, 383

— not a sacrificer, 306

Proclaim, 353

Prophet, 378

Propitiation, 212

Protestantism, 2

Psychology of the Bible, 107

Punctuation, Hebrew, 9

Punishment, 402

Purchase, 200

Purge, 207

Purity, 231

RANSOM, 212

Read, 353

Rebellion, 134

Recompense, 159

Reconciliation, 212, 216

Redeem, 192

Repentance, 144

Reprobate, 466

Revelation, man the medium of, 324

Revenge, 402

Righteousness, 169, 260

— in the N.T., 268

SACRIFICE, 306

Saint, 185

St. Matthew's Gospel, was it written
in Greek ? 23

Sanctify, 283

Satan, 458

Satyr, 456

Save, 201

Seer, 380

Septuagint, 15

Sepulchre, 443

Serpent, 468

Service, 391

Sin, 128

Sin-offering, 318

Soil, 412

Soothsayer, 478

Sorcery, 472

Soul, 94

Spirit, 100

— the Holy, 104

Spiritualism, 471

Sprinkling, 243

Substitution, 215, 221

Sun-image, 489

Symbolism, 481

Synagogue, 371

TABERNACLE, 360

Tabernacle of the congregation, 368

Tabernacles, feast of, 361

Teach, 356

Temple, 359

Temptation, 461

Teraphim, 493

Testament, 339

Thankworthy, 179

Thummim, 161

Tomb, 443

Transgression, 133, 135

Translation, its difficulties, 12, 32

— its principles, 24

Travail, 130

Trespass, 133, 135, 138

— offering, 320

Trial, 462

Tribe, 409

Trinity, the, 39

Trust, 172

Truth, 171

Truthfulness, 171

UPRIGHTNESS, 167

VICARIOUS punishment, 215

Visitation, 330, 337
Vis medicatrix, 191
Volition, 119

WASHING, 238, 250
Wave-offering, 331
Wickedness, 132, 134
Will, 113, 228
Wisdom, 125

Witchcraft, 471
Wizard, 477
Wonderful, 55
Word of the Lord, 325
World, 416
Worship, 341
Wrong, 130
ZEUS, identified with Theos, 52

INDEX OF HEBREW WORDS.

409 אב	426 בלע	386 זקן	477 ידעני
430 אבר	491 במה	243 זקק	יה 61
113 אבה	348 בעה	243 זרק	יהוה 61
58 אביר	394 בעל		יום 500
75 אדם	248 בעת		יחל 172
412 אדמה	338 ברית	221, 427 חבל	יטד 154
58 אדני	349 ברך	479 חבר	יכה 396, 427
181 אהב	242 ברר	395 חבש	יסר 357, 402
114 אהי	352 בשר	416 חדל	יעד 368
360 אהל		172 חול	יצב 171
474 אוב	192 נאל	380 חזה	יצד 415
135, 482 און	87 גבר	111, 153 חזק	ירה 327, 358
479 אטים	405 גוי	128, 318, 402 חטא	ירש 427
425 איד	450 גוע	200, 203 חיה	יש 125
483 אימה	478 גזר	125, 357 חכם	ישע 201, 403
79 איש	418, 487 גלגל	287 חל	ישר 167
54, 487 אל	157 גמר	416 חלד	
53 אלה	192, 402 געל	427 חלופ	כבד 112
34 אלהים	425 גרר	488 חמנים	כבס 239
53 אלוה		289 חנך	כהן 383
482 אליל	326, 329, ר	178, 347 חנן	כון 158, 170
54 אלים	357, 426 ר	182 חסד	כיר 427
357, 395, 410 אלף	238 דבר	172 חסה	כלה 158, 427
407 אמה	499 דור	185 חסיד	כלל 158
170 אמן	397 דרך	114, 224 חפץ	כמר 383
326, 329 אמר	426 דכא	328, 330 חק	כפר 206
171 אמת	426 דמה	395 חקק	כרת 427
347 אנא	124 דרש	427 חרב	כישט 170
82 אנוש	224 דשן	477 חרטמים	כישף 472
425 אסף	328, 330 רת	438 חרם	כשר 170
157 ארובה		415 חרש	כשרון 167
332 ארח	426 הום	276 חשב	כתת 427
499 ארך	359 היבל	181 חשק	
360 הרמון	349 הלל		לאם 407
412 ארץ	426 המם	249 טבל	לב 109
320 אשה	153 הפך	232 טהר	להטים 479
490 אשל	426 הרג	154, 178, 224 טוב	לחש 348
138, 320, 425 אישם	426 הרים	125, 391 טעם	לט 479
490 אישרה		410 טף	למד 358
461 בחן	306 זבח	119 יאל	לקת 224
223 בחר	468 זהל	415 יבשת	
173 בטח	357 זהר	394 יד	מול 427
125, 157, 358 בין	243 זכה	350 ידה	מועד 368
360, 410 בית	243 זכך	181 ידיד	מות 428, 449
	349 זמר	120, 125, 358 ידע	מובת 309

מחה 428	נשם 428	פריץ 429	שטן 458
מחנה 361	נשמה 98, 100	פשע 129, 133	שיחה 348
מחתה 427	נשק 395		שכוי 109
מטה 409	נתע 428	צבה 118	שכל 125, 357
טלאך 68	נתץ 428	צרא 171	שעיר 456
מלה 326		צדה 428	שק 362
מלט 203	סגר 342	צדק 169, 256	שר 394
מלך 393	סכה 360, 361	צוה 329	שרק 310, 468
מנה 281	סלח 217	ציר 485	
מנחה 304	סמל 485	צלא 348	שאול 443
מסכה 488	ספה 428	צלם 485	שאייה 428
מעים 109	סתר 429	צמיתת 500	שאל 348
מעל 135		צמות 429	שבח 350
מפלצת 483	עבר 390	צעצעים 487	שבת 409
מצבה 488	עבודה 360		שבר 428
מרום 61	עבר 132	קבה 360	שנה 129
משא 379	ענב 181	קבר 443	שד 457
משח 293	עד 495	קדם 500	שרד 429, 449
משכית 487	עדה 367, 369	קדש 283, 360	שדי 56
משכן 360, 361	עוד 332	קהל 362	שוואה 428
משל 393	עול 131	קהלת 355	שוב 153
משפחה 409	עולם 415, 501	קוה 173	שחה 341
משפט 169, 332	עון 129, 402	קטב 429	שחט 316
	עלה 301	קטר 310, 331	שחק 418
נא 347	עליון 60	קיר 109	שחת 436, 443
נאות 360	עם 407	קסם 473	שטף 239
נאם 326	עמל 130	קפדה 429	שטר 395
נביא 378	ענן 479	קצין 395	שכל 429
נבלה 450	עניש 396, 402	קרא 352, 369	שלט 393
נגיד 393	עפר 415	קרב 109, 298	שלם 159, 318
נגש 299	עצב 342, 484	קרבן 298	שמד 436
נרב 98, 118, 321	עצר 395	קריץ 429	שמים 418
נזה 244	ערב 410	קרר 429	שמם 428
נחה 395	ערבה 418	קשה 112	שמע 125
נחם 145	עריפים 418	קשה 113	שמר 203
נחש 468, 479	ערמה 125	ראה 381	שנן 356
נטף 379	עשה 311	ראש 395	שסה 429
נכה 402	עת 501	רדה 395	שפט 396, 402
נכוח 167	עתר 348	רוח 100, 224	שקץ 483
נלה 158		רוע 429	שרת 390
נסה 461	פדה 195	רזן 395	
נסח 428	פרע 196	רחם 179	תבל 416
נסך 320	פה 326, 329	רחץ 172, 239	תורה 327
נפל 91, 224, 449	פחה 394	רע 132, 402	תושיה 125
נפש 94, 109	פיך 429	רעות 117	תמיד 498
נצח 497	פלל 347, 397	רפים 71, 450	תםם 160, 168
נצל 203	פסח 317	רצון 116, 225	תמנה 485
נקה 272	פסל 488	רשע 134, 396	תנופה 331
נקם 403	פקד 330, 332, 395, 397, 402	שרה 412	תנין 468
נקף 428	פקה 125	שום 138, 276	תקף 113
נשא 221, 224	פרע 403		תרומה 331
נשיא 395			תרפים 493

INDEX OF GREEK WORDS.

ἀγαθός, 155
 ἀγαθωσύνη, 28
 ἀγάπη, 181
 ἀγιάζω, 283, 289
 ἀγίασμα, 288
 ἀγιασμός, 291
 ἅγιος, 283, 293
 ἀγιότης, 292
 ἀγιωσύνη, 292
 ἀγνεία, 232, 292
 ἄγνισμα, 130
 ἄγνισμός, 130, 232
 ἀγοράζω, 200
 ἀγχιστεύω, 195
 ἄδις, 417
 ἄδικία, 130, 131,
 133, 138
 ἄδοκιμος, 466
 αἶ, 500, 501
 ἄθδω, 276
 ἀνέσεις, 350
 αἰνέω, 349, 350
 αἰρετίζω, 223
 αἶρω, 221, 223
 αἰών, 495, 511, 514
 αἰώνιος, 512, 514
 ἀλείφω, 296
 ἀλήθεια, 161, 172
 ἀληθινός, 171
 ἄλσος, 490, 491
 ἁμαρτάνω, 128, 130,
 135, 142
 ἁμαρτία, 318
 ἁμεμπτος, 162, 166
 ἁμωμος, 162, 166
 ἀναβαίνω, 302
 ἀναβιβάζω, 302
 ἀνάγω, 302
 ἀνάθεμα, 440, 441
 ἀναθεματίζω, 440,
 441
 ἀνάθημα, 440, 441
 ἀναίτιος, 276
 ἀναφέρω, 222, 223,
 302

ἀνὴρ, 76, 80, 87
 ἀνθίστημι, 464
 ἄνθρωπος, 76, 80, 87
 ἀνομία, 130, 131,
 133, 135, 138
 ἀνταποδίδωμι, 159
 ἀντίλυτρον, 213
 ἀπαρχή, 302
 ἀπειλέω, 151
 ἀποδίδωμι, 159
 ἀπόλλυμι, 430, 434,
 437
 ἀπολυτρόω, 195, 199
 ἀποπλύνω, 239
 ἀποτίω, 159
 ἀποφθεγγόμενοι, 493
 ἀπώλεια, 430, 434
 ἀρέσκω, 168
 ἀρχή, 500
 ἄρχομαι, 119
 ἀσέβεια, 133, 135
 ἀφαγνίζω, 130, 232
 ἀφαίρεμα, 322
 ἄφεις, 200
 ἀφίημι, 217, 220
 ἀφόρισμα, 322
 βαπτίζω, 246
 βάπτω, 249
 βάσανος, 319
 βδέλυγμα, 483, 487
 βεβαίωσις, 500
 βέβηλος, 287
 βροτός, 76
 βουλή, 117
 βούλομαι, 113, 114
 βούνος, 491
 βωμός, 309, 491
 γῆ, 415
 γηγενής, 76
 γίγας, 91
 γλυπτόν, 493
 γνώστης, 479

δαιμόνιον, 457, 461
 δεκτός, 117, 226
 δένδρον, 490
 δεσπότης, 61
 δέχομαι, 226
 δῆλα, 493
 διάβολος, 459
 διαθήκη, 338
 διακρίνω, 399, 464
 διανόημα, 487
 διάνοια, 487
 διαπαντός, 498, 499
 διαφθείρω, 437
 διδάσκω, 358
 δικάζω, 399
 δίκαιος, 232, 260
 δικαιοσύνη, 183, 260,
 268, 399 —
 δικαίω, 464
 δικαίωμα, 328, 336
 δοκιμάζω, 464, 465
 δοκίμη, 467
 δοκίμιον, 466
 δοκιμός, 232
 δόξα, 347
 δουλεία, 391, 392
 δύναμις, 67, 422
 δωρεάν, 178
 δῶρον, 300, 304
 ἐγγαστρίμυθος, 474
 ἐγγίζω, 299
 ἔδαφος, 491
 ἐθειλορησκεία, 475
 ἔθνος, 405, 407
 εἶδωλον, 484, 486,
 487, 488, 491, 493
 εἰκάν, 485, 486
 εἰρήνη, 159
 ἐκδικέω, 330, 399,
 404
 ἐκκλησία, 362, 371
 ἐκκλησιαστής, 355
 ἐκλείπω, 158, 162
 ἐκλεκτός, 223, 464

ἐκούσιος, 321
 ἐκπνέω, 450
 ἐλεέω, 151
 ἐλεημοσύνη, 260
 ἔλεος, 182, 260
 ἐλπίζω, 173, 176
 ἐνδιαβάλλω, 459
 ἐνθύμημα, 487
 ἐντέλλομαι, 329, 337
 ἐντολή, 329, 330,
 337
 ἐξαγοράζω, 200
 ἐξαλείφω, 437
 ἐξετάζω, 464
 ἐξιλάσκομαι, 130,
 212
 ἐξολοθρεύω, 437, 440
 ἐξομολογέω, 350,
 351
 ἐπαινέω, 349, 350
 ἐπασιδός, 477
 ἐπίθεμα, 322
 ἐπιθύμημα, 487
 ἐπισκεπτομαι, 330,
 337
 ἐπίσκεψις, 330
 ἐπισκοπεῖν, 337
 ἐπισκοπή, 330, 338
 ἐπίσκοπος, 331, 337
 ἐπιστήμη, 125
 ἐπιστρέφω, 144, 153,
 464
 ἐπιτήδευμα, 487
 ἔπω, 326
 ἔρημος, 491
 ἐτάζω, 464
 εὐαγγελίζομαι, 352,
 355
 εὐδοκία, 117, 226
 εὐλογέω, 349, 350
 εὐλογημένος, 351
 εὐλογητός, 351
 εὐχαριστία, 350
 ἡμέρα, 500

θάνατος, 451	κρίσις, 399, 401	ὄσιος, 184	σκήνωμα, 361, 371
θέλημα, 117, 226	κύριος, 58, 61	οὐρανός, 420	σοφία, 125
θελητής, 475			σπένδομαι, 321
θέλω, 113, 114, 119	λαλέω, 326	παιδεύω, 357	σπόνδη, 320
θεός, 51	λαμβάνω, 221	παῖς, 29	στερέωμα, 422
θηητός, 76	λαός, 407	παντοκράτωρ, 56, 67	στήλη, 491
θυμιάω, 321	λατρεία, 391, 392	παρακαλέω, 151	συγγένεια, 410
θυσία, 304, 306	λέγω, 326	παρακλήτος, 152, 309	συναγωγή, 362, 368, 371
θυσιάζω, 306	λειτουργεῖν, 384, 391	πάσχα, 317	συναθροίζω, 363
θυσιαστήριον, 309, 491	λειτουργός, 390, 391	πείθομαι, 173, 176	συνέδριον, 363
θύω, 306, 317	λίθος, 491	πειράζω, 464, 467	συνεῖδσις, 120
	λογίζομαι, 281	πιστεύω, 171	συνιδεῖν, 124
ἱερατεία, 385	λόγιον, 326	πιστός, 171	συνίστημι, 363
ἱερατεύειν, 384, 385	λόγος, 326	πλημμέλεια, 138, 319	συντέλεια, 158, 162
ἱεράτευμα, 385	λούω, 239	πλύνω, 239	σφάζω, 317
ἱερεύς, 384	λύπη, 484	πνεῦμα, 100, 103	σφραγίζω, 162
ἱκανός, 56	λύτρον, 197, 212	ποιεῖν, 312	σώζω, 196, 201
ἱλάσκομαι, 130, 151, 217	λυτρόω, 195, 196	πονηρός, 131, 143	σωτήριον, 159
ἱλασμός, 212	μακρότης, 499	πόνος, 130, 138	τέλειος, 159, 161, 163
ἱλαστήριον, 209	μανθάνω, 358	πράγμα, 326	τέλος, 497
ἴλεως, 217	μαντεύω, 473	πρεσβυτέρειον, 388	τράχηλος, 491
ἰσχύς, 491	μαρτύριον, 368	πρεσβύτερος, 386	
	μάταιος, 459	πρεσβύτης, 386	ὕγιανω, 159
καθαρίζω, 130, 232, 236, 276	μεταμέλομαι, 146, 150	προθυμέω, 118, 119	ὑπομένω, 173
καθαρισμός, 212	μετανοεῖν, 145, 150	προσάγω, 299	ὕψηλός, 491
καθίστημι, 330	μόχθος, 130	προσδέχομαι, 226	ὕψιστος, 60
καιρός, 501	νῆκος, 498	προσέρχομαι, 299	
κακός, 131	νίπτω, 239	προσεύχομαι, 347	φαίνομαι, 464
καλός, 155	νόμιμον, 328	προσκαλέω, 354	φανερός, 464
καρδία, 109	νόμος, 327, 333	προσκυνεῖν, 341, 346	φασέκ, 317
κάρπωμα, 320	οἰκία, 410	πρόσταγμα, 328	φαρμακεία, 473
καταλλαγή, 216	οἶκος, 360, 361, 371, 491	προστάττω, 329, 337	φθείρω, 437
καταλλάσσω, 216	οἰκουμένη, 415, 416	προσχέω, 243	φιάλη, 244
καταφθείρω, 437	οἰκτιρμός, 181	προσφέρω, 299	φρόνησις, 125
κατευθύνω, 168	οἰωνισμός, 488	προφητεύω, 379	
κατορθόω, 168	ἐλεητός, 430, 434	προφήτης, 379, 381	χαρίζομαι, 178
καυχάομαι, 349, 350	ἐλθέρω, 437	ῥαίνω, 244	χάρις, 178
κενοταφία, 493	ἐλοθεύω, 437	ῥαντίζω, 130, 244	χρηστός, 155
κηρύσσω, 352, 355	ἐλοκαύτωμα, 302, 320	ῥαντισμός, 245	χρίω, 293
κῆτος, 469	ἐλόκληρος, 159, 162, 166	ῥύω, 195	χώρα, 415
κλητός, 369	ὁμοίωμα, 485	σαβαώθ, 67	
κόπος, 130, 138, 143	ὁρδοτομέω, 168	σειρήν, 469	ψάλλω, 349
κόσμος, 416		σκηνή, 361, 368, 371	ψηλαφάω, 51, 56
κρίμα, 399, 401		σκήνος, 371	ψυχή, 94, 99
κρίνω, 399, 400, 464			ῶν, 56

INDEX OF TEXTS.

2.8



GENESIS.

GENESIS.		PAGE		PAGE		PAGE					
	PAGE	7.	4	413	18.	24	222	28.	14	350, 413	
1.	1	414	4, 23	428	25	66, 170		15	412		
	7, 8	422	21	450	27, 31	120		18	294		
	14	369	28	235	28	436	29.	35	350		
	18	393	8.	20	235, 301	19.		83	397		
	21	469		21	224		13, 14, 29	436	11	457	
	21, 24	94	9.	6	75, 485		16	183	20	154	
	25	413		10, 12, 15, 16	94		17, 19	95	27	37, 480	
	26, 27	485		11, 15	436		21	224	33	264	
	26, 28	395		12	499, 501	20.	5	274	31.	3	63
	31	154		26	65		7	379		13	69, 294
2.	1	68	10.	5	405		9	129		15	278
	3	234		8, 9	91		13	183		19	37, 493
	7	76, 98	11.	5	76	21.	23	183		29	37
	19	94	12.	3	350, 413		33	490		30	37
	23	79		7	65	22.		309		34, 35	493
3.		469		8	354		1	461		36	133
	1	125		12	203		2, 13	301		37	396
	5	43		13	347		10	316		39	129
	6	125, 154		37	88		13	215		49	37
	8	101	13.	4	65		18	350		50, 53	37
	13	336		10	436	23.	7, 12	342		54	308
4.		65		15	502		8	97	32.	1-3	68
	3, 4, 5	304	14.	14	289	24.	4	171		10	183
	7	225		21	96		5, 8	114		13	304
	10	475		18-22	60		8, 41	272		20	224
	11	413		22	65		9	58		24-30	66
	13	221, 402	15.	1	66		12, 27, 49	182		30	95
	15, 24	403		2	59	25.	16	407	33.	3, 6, 7	342
	26	86, 354		6	171, 262,		18	449		15	407
5.	3	485			280, 282		25	75	35.	1, 2, 4	36
	6	86		14	397		30	75		2	232, 239
	29	151		16	499	26.	3	63		11	57, 363
6.	1, 7	413	16.		66		4	350		18	99
	2	154		7-13	69		15	415	37.	10	342
	3	65, 501	17.	1	56, 161		29	132		31	249, 316
	4	83, 87, 91	18.		83		35	102		35	443
	5	501		1, 2	66	27.	29	91, 342	38.	26	258
	6	151		2	342		31	96	39.	4	390
	7	146, 428		4	347		37	91		21	182
	9	161		14	55, 369		40	394	40.	1	129
	13, 17	436		18	350		42	151		4	390
	14	206		19	264	28.	3	57, 363		7	132
	17	101, 450		23, 24	428		13-17	66		14	182

PAGE		PAGE		PAGE		PAGE	
GENESIS—cont.		4. 10	80	19. 7	387	29. 9	501
40. 17	60	11, 12	325	10, 14	240	14	37
41. 9	129	16	40	20. 3	38	16, 20	244
40	326, 395	22	376	4	485	17	240
45	384	5. 6	395	6	183	22	165
51	130	16	129	7	273	27	284
42. 6	342, 393	6. 2, 3	63	8, 11	284	35, 36, 37	211
11	170	3	56, 58	12	415	36	129, 130
15, 16	462	6	192	20	463		284, 294
19	170	7	40	24	413	36, 38, 39	311
21	141	23	480	25	322	42, 43	284, 291, 368
31, 34	170	7. 1	40	21. 6	42, 397, 502	30. 10	130
38	443	9, 10, 12	468, 470	8	195	12	212
43. 9	129	11	472, 479	20, 21	402	19, 21	240
14	57, 180	15	470	22	397	26, 28	294
20	58	22	479	23	95	30	288
44. 5-15	480	26	431	30	95, 195, 212	34	243
10	274	8. 9	427	22. 7, 8	41	35	235
16	256	17, 18	479	8	397	36, 60	368
29	132, 443	27	329	9	133, 433	31. 6	109
30	95	9. 3	244	11	224	7	338
31	443	10. 6	413	18	472	13	284
32	129	7	432	28	42	16	502
45. 21	329	11	87	23. 6, 7	274	17	94
46. 2	381	17	222	7	256	32. 1	363
47. 12	410	25	311	8	125	3, 4, 5	37
20	412	27	114	9	98, 109	12, 14	151
26	328	11. 8	343	12	38, 94	30	215
31	9, 342	12. 3	367	21	222	33. 9-11	66
48. 3	57	6	316	23	72	13	407
4	363	12	37	24	37, 489	15, 16	288
12	343	13, 23, 27	317	27	426	19	180
16	192	23	436	24. 1	387	20	38, 76
49. 3	225	41 ³⁷	67	5	301	34. 6	180
6	116, 363	48	315	6, 8	244	6, 7	67
8	343, 350	13. 2	284	9	387	7	183, 222, 272
10	328	15	195	10	66, 230	9	218
11	313	14. 30	201	11	380	13	428, 489, 490
16	397	15. 3	81	25.	209, 235	25	316
17	469	6	61	2	118	35. 5	118
25	57	9, 97	427	2, 3	323	7	75
26	287	11	54	5	75	22	322
50. 5	443	13	183, 192	6	294	23	75
7	386	18	495	8	284	29	321
17	133, 222, 347	25	332, 463	20	81	36. 2	109
20	277	16. 4	463	21, 22	368	3	321
EXODUS.		17. 1	329	30	498	19	75
1. 17	329	2	461	26. 3	81	38. 21	368
2. 2	154	5	386	14	75	24, 29	322
6	180	7	461	20	301	39. 10	75
21	120	12	171	28. 3	288	30	288
3. 1	384	16	61, 500	5	42	34	75
4-6	70	18. 11	37	12	221	LEVITICUS.	
5	284	12	387	17	75	1. 3	117, 321
12	63	20	357	36	287	4, 3	225
14	63	21	394	38	225, 284, 498	5, 11	244
15	500, 502	26	112	41	284, 294	2. 1	94, 304
4. 3	468, 470	19. 5	288	29. 4	240		
		6	385				

	PAGE		PAGE		PAGE		PAGE		
LEVITICUS— <i>cont.</i>		15.	8	101	26.	11	338		
2.	4	294	15, 30	312	16	98, 109	14.	18	222, 272
12	301	16.	209	209	17	395	19	183, 218, 222	
3.	2, 8, 13	244	14, 15, 19	244	18	402	20, 21	218	
4.	2	128	20	212	21	114	15.	3, 14, 24	312
6, 17	244, 249		22	221	22	427	5, 6, 8, 12	312	
12	235	17.	4	280	24	402	28	128	
13	129	6	244	244	30	487, 489, 492	28, 29	129	
13, 22, 27	139	5-7	307	307	41, 43	402	16.	3	363
13, 14, 21	365	7	456	456	44	427	5	367	
20, 26, 31,		11	96, 99, 211	211	27.	192	9	299	
35	219	13	307	307	2	96	15	304	
5.	1	120, 121	14	96	11	299	19	363	
2, 3, 4, 5,			15	450	14, 16	284	30	445	
6, 15, 17	139	18.	18	81	18, 23	279	33	430, 445	
9	244	23	416	416	21, 28, 29	438	38	285	
10, 16, 18	219	19.	2	285	28.	4, 8, 20,	40	321	
10	311	4	37, 482	482	21, 23, 24,		46	212	
15	128, 135	5	117	117	31	312	17.	2	409
16	129	7	225	225			7, 8	368	
17	221	8	221	221			18.	2	368
6.	2	135	15	131			14	438	
3, 4	433	18	403	403			16, 17	195	
11	235	26	479, 480	480			17	244	
26	318	31	475, 477	477			27, 30	278	
27	240	35	131	131			19.	2	75
30	212	36	266	266			9	318	
7.	2, 14	244	20.	6	475, 477		11, 13	94	
16	118, 321		7	285	285		12, 13	130	
18	225, 280		7, 8	288			9, 12, 13	129	
24	450		24	412			12	130	
19	235		24, 26	288			13, 20	244	
8.	3, 4	365	25	235			17	129, 130, 318	
11, 30	244		26	285			18	96, 249	
15	129, 130,		27	475, 477			19	129, 130	
	212		21.	8	285		20	129, 130, 366	
22	165		11	95			21	244	
19, 24	244		12	288			20.	2	363
9.	9	249	22.	8	450		3	450	
12, 18	244		19	117			13	291	
15	130, 318		21	161, 225			15	132	
10.	3	285, 291	29	117			29	450	
10	235, 287		23.	2	369		21.	3	354
17	212, 221		11	225			5	97	
19	154, 223		12, 19	312, 313			6, 7, 8, 9,		
11.	32	235	30	432			10	470	
43	96		24.	2	301		6	468	
44	285		4, 7	243			18	328	
46	94		7, 9	320			28	492	
13.	235		17	94			29	433	
17	146		18	94			22.	7	473
14.	235		22	328			22	458	
6	240		25.	192			41	492	
7	244		10	284			23.	9	279
16	249		23, 30	500			10	168	
16, 27	244		24, 51, 54	195			19	151	
19, 30	312		27, 50, 52	279			21	151	
40	129		31	278			23	473, 480	
49	130		43, 46, 53	395			24.	1	480
52	129, 130		26.	1	482, 487, 489		3, 15	88	
							4, 16	58, 380	

PAGE		PAGE		PAGE		PAGE	
NUMBERS— <i>cont.</i>							
24.	5	154	6.	25	261	24.	7
	17	429	7.	5 428, 489, 490	284		13
	19	395		6	432		15
	20, 24	430, 496		10, 20	439	25.	1
25.		263		13, 17	462		7
	8	360		19	58		7, 8
	15	407		21	426		15
27.	7	170		23	439		16
28.	8	305	8.	2, 16	463	26.	5
31.	14	331		3	325		6
	19	94		15	468, 470		14
	19, 20, 23	129, 130	9.	4, 5, 6	265		18
	23, 24	233		5	338	27.	5
	26	411		15	338		6
	50, 54	212	10.	10	114		25
32.	22	273		17	59	28.	33
33.	4	37	11.	12	498		51
	52	432, 485, 487, 492	12.	3	490		56
				15, 21	306		65
35.		193		27	313		66
	11	95		33	432	29.	3
	12	402	13.	3	463		17
	11, 15, 30	95		8	113		487, 488
	31, 32	212	14.	2	288		19
	33	209		8, 21	450		20
DEUTERONOMY.			15.	2	354		28
1.	5	119		9	110		29
	13	395		18	112	30.	18
	15	395	16.	18	395		430
	17	112		21	490	31.	10
	26	114		22	489	32.	4
	44	427		17.	3, 5		8
2.	11	278		18.	3		61
	15	426			10-14		82
	21	278			13		491
	30	112, 114			15, 18		457
4.	7	354			16		445
	9	358			19		429, 468
	10	365			437		429
	19	421	19.	6, 12	193		433
	23, 25	485		9, 10	274		397
	26	430		11-13	274		469
	31	180		17	42		159, 404
	34	462, 463		20.	4		403
	39	38			19, 20		36 151, 397, 400
5.	2	95			436		37, 39
	6	96			413		37
	8	485			240		42
	11	273	21.	1	207		43
	22	365		6	274		51
	29	501		8	97	33.	
6.	5	99		8, 9	413		2
	7	356		14	88		8
	13	346	22.	3	287		9
	22	132		5	366		11
	24	501		9	114		19
					154		21
					283		27
					97		29
					322		492
						JOSHUA.	
						1. 17	333
						2. 11	102
2.	12	183	24.	7	95		
	17, 19	273		13	261		
3.	15	249		15	98, 109		
5.	13	81	25.	1	256		
	14, 15	394		7	114		
6.		439		7, 8	115		
	2	69		15	160		
	19	288		16	131		
7.		439	26.	5	430		
	1	135		6	112		
	2	482		14	136		
	7	120, 432		18	288		
	14	88	27.	5	322		
	17, 18	410		6	159		
8.	31	159, 323		25	275		
	35	363	28.	33	501		
11.	1	472		51	432		
	20	112		56	463		
12.	20	472		65	98		
13.	3	278		66	171		
	22	473	29.	3	462		
14.	1	411		17	487, 488		
17.	12	119		19	350		
19.	25	472		20	114, 218		
20.	3, 5, 9	193		28	412		
22.	16	135		29	502		
	20	135, 439	30.	18	430		
24.	1	387	31.	10	369		
	10	114	32.	4	161, 171		
	19	222, 285		8	61		
				10	82	JUDGES.	
				13	491	1.	27, 34
				17	457		119
				22	445	2.	1
				24	429, 468		68
				25	429		18
				28	433		151
				31	397		22
				33	469	3.	1, 4
				35	159, 404		463
				35, 43	403		7
				36 151, 397, 400			490
				37, 39	38		18
				37	173		299
				42	403	4.	24
				43	43, 209		427
				51	291	5.	2
				33.	187		321, 349, 403
					328		3
					187		349
					264		9
					225		321, 395
					266		13, 14
					328		395
					500		27
					492		450
							30
							88
						6.	4, 5
							436
							11-16
							69
							14
							201
							15
							410
							20, 21
							69
							25, 26
							490
							39
							463
						7.	2
							202
						8.	3
							102
							16
							358
						9.	4
							82
							8, 15
							294
							28
							331

PAGE		PAGE		PAGE		PAGE	
JUDGES— <i>cont.</i>		3. 15	381	25. 36	154	19. 6	181
9. 38	347	4. 9	85	26. 9	273, 436	7	110
11. 20	171	12	413	19	224, 305	9	203
17	114	17	353	23	114	19	130, 279
27	132	5. 9, 11	426	28. 2	501	22	458
40	501	6.	320	3	475, 477	29	412
12. 6	316	2	473	7, 8, 9	475, 477	20. 11	115
13.	70	5, 11	485	8	473	19	428
3, 9	69	6	112	10	402	20	383
15, 16	312	20	285	21	477	22. 6	445
18	55	9. 3, 20	433	24	306	7	360
23	115	16	202, 294	29. 4	458	12	361
14. 8	367	10. 9	111	6	154	16	101
10	312	13	492	31. 4	114	20	116
15. 3	274	19	132, 201	9	352, 484	21, 25, 27	242
16. 24	427	12. 3	212			21	265
17. 3	286	22	120	2 SAMUEL.		24	169
5	494	14. 6	202	1. 19, 25	492	26	88, 161, 169,
11	120	14	412	20	352		184
18. 14, 17, 18,		27	249	2. 21	114	31	161
20	494	39	202	3. 21	98, 109	33	161
25	83, 97	41	161	28	273	34	492
19. 6	120	45	195	39	112	41	429
10, 25	114	15. 6	425	4. 2	278	50	349
20. 13	114	9	114	10	353	23. 1	88
16	128	11	146	5. 21	484	2	326
21	436	22	116, 308	6. 10	114	5	116
21.	151	23	137, 473, 494	7.	78	16, 17	114
6, 15	151	25	222, 344	14	130	24. 1	459
17	428	29	145	14, 15	187	11	380
19	501	35	146	18, 19	78	14	180
22	140	16. 12	75	19	79, 328	16	151
		18	88	21	29	23	225
		23	100	26	68		
		17. 28	133	29	120	1 KINGS.	
		39	119, 463	8. 11	286	1. 9	8, 60
		42	75	18	383	12	203
		53	361	9. 7	412	16	24, 58
		18. 5	154	10	498	21	129
		6, 7	352	11. 2	154	23	343
		25	116	4	286	42	353
		29	501	11	360	2. 6, 9	443
		19. 5	275	12. 10	502	9	273
		11	203	15	86	3. 2, 3	492
		13, 16	494	17	114	5	188
		20. 6	501	18	132	12	111
		30	130	20	344	15	312
		41	343	13. 14, 16, 25	114	4. 5	383
		21. 12	110	14. 9	273	24	395
		22. 2	97	11	193	31	409
		15	276	13	141	5. 1	501
		17	114	29	114	4	458
		23. 10	436	15. 4	257	8, 9, 10	116
		14	399	16. 14	94	16	395
		21	180	17. 28	415	6. 23	162
		24. 8	343	18. 19, 20, 25		8. 1, 2, 3	365
		15	399	26, 27, 31	353	1-3	387
		25. 26, 31, 33	403	19, 31	403	30, 39	219
		28	133	19. 5	203	31	129
		35	224				
RUTH.							
1. 1	399						
11	85						
20, 21	58						
2. 10	343						
13	110						
14	249						
3. 13	114						
1 SAMUEL.							
1. 3	344						
3, 21	501						
9	360						
15	102						
2. 6	443						
10	294, 397						
13	308						
17, 29	304						
19	501						
25	114, 397						
26	154						
33	85, 109						
35	98						
3. 3	360						
14	207, 305						

	PAGE		PAGE		PAGE		PAGE
1 KINGS— <i>cont.</i>		5. 11	322	23. 7	491	29. 9, 19	160
8. 32	257	14 234, 248, 249		14	489	29	380
43	355	17 311, 313, 413		24	475, 477, 487, 494		
47	144, 130	18	218	24. 3, 4	218	2 CHRONICLES.	
61	160	25	120	4	114, 275	1. 2	395
63	289	26	110	8	480	3	492, 493
64	313	6. 3	120	25. 7	317	8	188
9. 1	115	10	203	22	395	2. 14	277
3	284	7. 9	353	31	412	3. 10	487
11	110	13	380			4. 6	238
23	395	16	361			5. 2	411
10. 1	463	8. 3, 5	412	1 CHRONICLES.		2, 3	365
9	116	15	249	1. 10	91	21	312
13	116	19	114, 436	2. 7	439	6. 23	257
21	278	20, 22	134	4. 22	394	37	130, 347
11. 4	160	9. 8	430	6. 10	360	41	185
11	338	15	97	49	321	42	188
14, 23, 25	458	22	472	9. 13	88	7. 5, 9	289
14	459	10.	342	20	278	7	313
12. 19	134	7, 14	317	10. 9	353, 484	21	60
31	492	19	432	10	360	8. 10	395
32	312	20	286	13	475	16	160
13. 33	114	24, 25	311	13, 14	477	9. 1	463
14. 15, 23	490	26, 27	489	12. 8	88	8	116
23	489	11. 10, 11, 13	360	38	160	12	116
23	492	18	485	13. 14	410	17	232
15. 3, 14	160	12. 3	492	14. 17	409	23	109, 111
12	487	15	280	16. 1	299	29	380
13 427, 483, 490		13. 5	202	15	501	10. 4, 11, 18, 19	114
16. 11	192	23	114, 436	17	328	11. 14	384, 493
33	490	16. 3	406	23	352	15	456
17. 18	129	4	492	26	482	12. 15	501
21	99	13	244	29	287, 305	13. 3	88
18. 19	490	15	305	17. 13	188	14. 3	489, 493
21, 26	317	17. 9, 29, 32	493	17	78, 79	5	493, 489
29, 36	305	10	489	27	120	15. 6	428
40	316	12	487	18. 3	394	8	483
19. 4	96	14	112	11	286	16	483, 490
20. 8	113	16	421, 490	20. 1	426	17	160, 493
33	480	17	473, 480	21. 1	459	16. 9	160
21. 1	359	18. 4	489, 490	3	140	17. 6	493
6	115	14	129	9	380	11	321
20	487	17	60	12	428	18. 2	306
27	479	22	344	15	146	19. 9	160
22. 19	422	19. 7	101	22. 18, 19	286	10	140
22	381	11	440	23. 3	88	19	114
38	239	17	427	24. 4	88	20. 7	181
43	492	22	286	25. 5	380	23	439
49	114	20. 3	160	8	358	24, 25	450
		18	359	26. 12	88	33	493
2 KINGS.		21. 3, 5	421	29	395	21. 7	114
2. 10	112	3	490, 493	32	395	8	394
15	343	6	475, 477, 479, 480	28. 1	88	11	493
18, 19	38	7	491	9	114, 160	22. 7	425
19	133	11, 21	487	21	118	10	426
22	241	16	275	29. 5	118	23. 10	360
3. 2	489	22. 4	162	6, 9, 14,		13	358
22	75	23. 4	490	17	321	17	485
4. 9	284	5	383			20	60

	PAGE		PAGE		PAGE		PAGE
2 CHRONICLES— <i>cont.</i>		4. 14	359	3. 14	330	9. 22	161, 427
24. 6	368	15	427	4. 16	430	23, 28	275
13	157	21	88	5. 8	312	23	463
18	484	5. 4, 10	88	10, 14	181	30, 31	232
25. 2	160	12	429	6. 3	390	30	242
26. 5	381	6. 8	88	13	181	31	249
18	135, 288	10	348	8. 5	170	10. 4	84
28. 4, 25	493	12	427	13	330	5	83, 89
10, 13	140	16, 17	289	9. 5	117	8	426
22	135	19	312, 315			12	183
29. 16, 18	232	20	235	JOB.		14	273
22	244	7. 6	157	1. 1	8, 161	15	258
24	129, 130	15, 16	321	3	360	11. 2	258
33	288	18	117	5	501	4	243
30. 1, 2, 3, 5,		24	328	6-12	459	6	125
13	315	25	358	1-7	459	7	158
16	244	25, 26	398	3	161, 426	8	445
17, 18	232	9. 2	287	6	203	11	137
18, 19	207	2, 4	135	12	244	17	416
19	232	10. 1	364	10	130	20	95
22	110, 357	8	439	17	134	12. 11	462
31. 1	427, 489, 490	19	141	4. 2	463	16	126
2	361			7	168, 275	19	383
6	286, 288	NEHEMIAH.		8	131, 137	20	125, 171
14	322	1. 11	116	9	101	13. 3	116
32. 12	493	2. 1, 2	132	10, 11	14	8, 10	224
30	60	2	132	16	485	11	285
31	463	6	154	17	83, 89, 258	15	172
33. 3, 5	421	10	132, 154	18	171	18	258
3	490	17	132	20	428, 497	24	277
3, 17, 19	493	3. 25	60	5. 1	284	14. 10	89
6	472, 475,	5. 3	412	6, 7	130	13	444
477, 479, 480		6. 7	353	6	136	14	89
7, 15	485	8. 2	364	12	126	19	239
18, 19	380	9	358	15	202	20	497
19	135	18	312	6. 9	120, 426	15. 4	348
34. 4	243	9. 6	421	13	126	5	357
3	493	16, 17, 29	112	14	183	14 84, 243, 258	
4, 7	489	17	219	18	430	15 171, 243, 284	
10	153	24	117	28	120	29	158
12, 17	330	25, 35	29	7. 3	130	31	171
35. 3	358	28	395	9	443	35	131, 136
5, 12	409	33	171	12	469	16. 11	131
8	118	11. 1	284	16	501	17	243
11	244	2	321	17	84	21	89
12	299	9, 14	331	18	462	17. 1	101
15	380	12. 27	289	21	222	8	275
18	315	30	235	8. 6	243	13	444
20	360	13. 9, 22, 30	235	19	415	16	445
36. 3	396	13	279	20	161	18. 3	277
15, 17	180	27	135	9. 2	84, 258	12	485
		31	29	3	114	17	430
				4	112	19. 10	428
EZRA.		ESTHER.		7	329	11	277
1. 6	321	1. 10	390	8	492	15	277
2. 65	364	13	398	15	258	17	101
68	321	16	130	18	101	21	178
3. 4	312	2. 2	390	20	161, 258	24	395
5	288, 321	18	312	21	161	25	193
4. 10	407					26	428

PAGE		PAGE		PAGE		PAGE	
PSALMS— <i>cont.</i>		46. 7	68	64. 4	161	77. 11	61
32.	182	48. 8	68	65. 3	130, 207	15	194
1	222	14	496	4	299	18	418
2	281	49. 1	416	66. 10	462	78. 18	97
5	222	2	80	15	302, 311, 313	35	61, 194
6	185, 186	7	195, 212	67. 2	409	37	170
10	183	8	195	4	168, 395	38	207
33. 4	171	9	497	68. 2	431	41	461
5	183, 261	10	431	4	418	47	426
6	101, 325, 423	14	395, 444	5	398	66	502
11	500	15	195, 444	6	410	69	492
34. 1	499	50.	58	9	118, 321, 322	79. 2	185, 450
8	89, 155, 172	2	158	10	367	5	497
9	284	4	398	11	352	9	203, 207
12	116	5	185, 186, 308	14	58	80. 7, 14, 19	67
18	202	14	318	17	284	81. 4	329
22	99, 195	51. 1	180	19	203	7	462
35. 8	428	2	235, 240	20	203	11	114
17	428	4	243, 259	26	366	15	502
18	366	6	116	27	393, 394	82.	41
23	60	7	129, 130,	30	367	2	131, 224
27	115	235, 240, 318		69. 4	178, 429	3	257, 399
36. 4	137	10	25, 110, 170	5	141	8	409
37. 11	414, 415	11	286	13	203, 226	83. 12	360
22	414	12	118, 203	18	194, 196	17	496
23	89	13	133, 153	20	86	84. 11	169
27-29	496	16	116	31	154	85. 2	222
28	185, 186	17	308	70. 2	116	5	500
29	414	19	115, 266, 302	71. 4	131	8	185
34	414	52. 1	501	6	499	86. 2	185
37	161	5	428	13	458	5	219
38	438	7	89	22	286	13	446
38. 6	130	8	496	72. 2	399	88. 3	444
15	60	9	185	4	202	4	89, 279
17	499	54. 1	398	8	395	10	432, 450
20	458	6	118, 321	10	299	11	452
39. 4	416	55. 2	394	11	409	12	432
5	416	9	426	13	202	15	450
6	488	10	130, 137	15	349	89. 2	188
7	28	15	446	17	350, 409	6	54
40. 4	89	17	348	73. 1	242	6	37, 418
6	116	22	502	7	487	7	284
8	109, 116, 117	23	437	12	416	8	61
9	352	56. 7	137	13	240, 243, 275	14	188
9, 10	366	12	318	16	131	22	131
10	203	58. 1	367	18	428	24	188
11	500	4	470	20	486	27	61
14	115, 428	5	479	25	116	28	188
41. 1	132	8	381	26	502	29	495
2	97	10	240, 381	27	429	33	183, 188
11	115	59. 5	137	74. 1	497	38	288
43. 1	131, 185	60. 3	112	8	427	39	288
44. 19	469	4	170	10	497	46	497
22	279	7	328	13	469	47	416
23	497	8	240	19	367, 497	48	89, 444
45. 6	495	61. 4	502	76. 2	361	49	183
7	294, 296	62. 9	80	8	398	90. 2	352
11	344	63. 2	381	9	202	3	83, 426
12	305	9	428	11	318	10	131, 136
15	359	64. 1	348	77. 8	499	12	358

PAGE		PAGE		PAGE		PAGE	
PROVERBS— <i>cont.</i>		28. 20		SONG OF SOLO-		6. 3	
15. 26	236	21	133	MON.		5	285
16. 2	243	25	98, 109	(CANTICLES.)		6	208, 468
5	275	29. 1	113, 428	PAGE		7	208, 212
6	208	10	168, 169	1. 8	360	9	72
8	170	11	102	9, 15	181	10	72, 153
10	135, 474	20	381	14	206	7. 13	84
18	428	26	61	2. 7	115	8. 1	85
23	357	27	131	10, 13	181	13	73, 285
17. 3	462, 464	30. 1	379	3. 5	115	14	73, 285
4	137	10	141	4. 11	379	19	472, 474, 477
5	275	12	232, 241	13	206	21	112
15	257	15, 16	445	5. 2	109, 181	9. 2	452
28	279	19	470	10	75	6	55, 91, 394,
18. 1	126	20	137	13	379		496, 505
5	224	28	360	6. 4	181	7	394
11	487	31. 1	357, 379	10	242	10. 1	131, 136
19. 5, 9	275	3	428	13	381	2	170, 398
17	178, 194	5	328, 398	8. 4	115	3	330
20. 8	398	6	109, 431	6	445	10	483
9, 11	243	8	427	ISAIAH.		11	483, 485
14	133	13	115	1. 2	134	14	475
24	76	ECCLESIASTES.		6	162	15	322, 440
27	100	2. 1	463	8	361	17	286
21. 1	114	17	132	10	395	21	55, 91
3	223	21	167	11	116	25	425
7	425	23	109	13	137, 305, 369	27	293, 427
8	243	3. 1	115	16	241, 243	32	322
13	354	11	110, 416, 506	19	114	11. 2	106
16	366, 450	14	502	23	394	3	100
18	212	17	115	24	145, 151	4	101
22. 6	289	19, 21	101	25	243	9	414, 437
8	136	4. 2	350	27	153, 196, 261	10	175, 406
11	236	4	170	2. 2	428, 409	15	322
21	170	6	131	6	479	12. 1	151
25	357	6	120	8	482	13. 1	381
29	381	13	115	9	81, 222	2	322
23. 2	97	5. 4	427	11, 17	83	3	91
7	98, 109	6	97	18	482	6	58
10, 11	194	7. 7, 9	154	19	415	9	438
14	446	1	132	20	482	12	83
32	470	3	433	22	278	17	277
24. 2	131	7	132	3. 2	91, 474	20	500
32	381	14	132	6, 7	395	21	456
25. 11	487	15	431	13	398	22	359, 469
20	132	16	428	14	388	14. 1	413
28	395	23	463	20	98	2	395, 413
26. 26	363	8. 2	330	4. 3	284	3	112
27. 6	181	3	115	4	238, 241	6	395
9	98, 109	6	115, 132	5	370	9	446, 450
14	279	9. 7	226	6	361	15	446
20	446	8	501	9	154	17	427
28. 3	89	10	445	14	96, 446	20	502
6	169	10. 4	129	15	81	27	470
8	178	8	470	22	83	29	468, 470
10	168, 169	11	470, 477	23	257	32	172
13	129, 133	12. 1	40, 115	28	279	15. 2	492
14	112	5	501	30	418	16. 3	397
17	96	10	115, 224	6. 2	468	12	492
18	169, 202					17. 8	489, 490

ISAAH— <i>cont.</i>		PAGE			PAGE			PAGE			PAGE
17.	11	86	30.	10	380	43.	3	201, 212	52.	9	151
18.	5	161		15	114		7	354		10	394, 414
19.	1	483		28	101, 322		9	259		11	242
				29	58		11	202		15	244
		3 426, 475, 477,	31.	5	317		14	193	53.	3	278, 416
		479, 483		7	483		20	469		4	222, 234, 278
	10	98		8	81		21	200		6	348, 435
	14	130	32.	1	394		23	305		8	402
	16	322		7	170		26	259		9	134
	18	427		15	279		27	133, 357		10	99, 115, 320
	20	202	33.	6	171		28	439		11	131, 221, 257
	21	306, 318		8	277	44.	21	222		12	99, 281
21.	3	130		17	381		24	423	54.	5	394
	4	248		22	328		25	473		10	340
	5	295		26	222		28	115, 359		16	427
22.	3	395	34.	4	422	45.	1	295	55.		189
	14	208		5	439		4	223		4	394
	16	395		8	403		9	413		6	354
23.	17	416		10	500		12	423		7	136, 219
	40	502		13	469		14	83		11	115
24.	1, 3	414		14	456, 457		16	485	56.	1	260
	4	414, 417	35.	4	203		17	416, 496		4	115
	12	428		7	469		22	202		7	226
	13	414		9	193		23-25	73		11	97
	21	413, 414	37.	7	101		25	259	57.	1	431
	23	388		11	440	46.	1	485		2	167, 431
25.	2	502		35	202		10	115		3	479
	4	101	38.	3	160	47.	3	348		5	317, 487
	7	409		10	445		4	193		6	151, 302
	7, 8	426		11	416		5	91		8	381
26.	3	160		18	445		7	9		9	446
	10	131, 167	39.	7	359		9	161, 479		13	172
	13	394	40.	1	199		11	207		15	61, 495
	14	438		2	110		12	472, 479		16	98
	16	348		3	72	48.	5	485		20, 21	134
	19	450		6	184		6	381	58.	2	116
27.	1	469		8	502		13	423		3	115
	9	208, 489, 490		9	353		14	115, 428		5	226
	13	344		13	358		17	193		9	136
28.	6	464		15, 17	279		19	160		13	115
	7	381, 397		20	322	49.	6	193, 406	59.	3	131, 475
	12	114		26	68		7	193, 286, 344		4	131
	15	446	41.	1	295		8	226, 340		7	275, 428
	16	175, 462		2	395		13	414		14	167
	17	261		7	154		16	395, 499		16	261
	18	209, 446		8	181		17, 19	427		20	193
	25	243, 244		14	193		22, 23	193	60.		406
	29	55, 126		27	353		24	169, 193, 328		5	153, 353
29.	1	306, 309		29	136		26	193		6	353
	2	309		33	415	50.	8	257		7	226
	4	475	42.		227		9	114		11	499
	6	330		1	223	51.	5	172		12	431
	13	84		1	29, 406		6	502		15	502
	14	55		5	423		7	84		18	428
	16, 17	278		6	340, 406		9	469	61.	1	295, 296, 352
	21	129		8	69		10	193		2	226, 403
	22	196		14	501		12	85		10	384
	23	285		21	115		39, 57	502		11	409
30.	2, 3	173		24	114	52.	3	193	62.	4	116
	6	415	43.	1	193		7	353		11	203, 416

ISAIAH— <i>cont.</i>		PAGE			PAGE			PAGE			PAGE
62.	12	193	8.	12	330	25.	29	275	46.	20	429
63.	2	75		17	470, 479	26.	3	151		22	470
	4	194, 403	9.	5	130		13	153		28	275
	9	194		7	463		15	275	48.	6	203
	10	286		8	109		23	450		8	431
	11	193, 286		11	469	27.	7	409		35	492
	16	194		12	431		9	472, 473, 479		36	431
	17	113		24	116		22	330		38	115
64.	4	416	10.	7	407	28.	16	358		44	330
	5	348		15	330	29.	6	85	49.	12	275
	6	231		22	469		8	473		30	277
	7	354	11.	12, 17	321		32	358		33	469
65.	9	223		20	403, 462	30.	11	275	50.	2	485
	11	46, 457		23	330		12, 15	86		6	433
	16	350	12.	3	463		20	368		7	141
	17	414	13.	27	236		21	299		11	429
	22	223	14.	10, 12	226	31.	11	193		20	219
	25	437, 470		12	306		19	146		34	194
66.	3	302, 306, 482		14	473		22	90		38	483
	17	233, 457	15.	6	151		32, 33	340		39	497
	18	409		9	95		34	219	51.	6	403
	20	305		18	86		36	501		27	286
20-23		345	16.	15	412, 413		40	287, 450		34	238
24		85	17.	5-7	90	32.	7, 8	170		47, 52	397
				9	86		7, 8	192	52.	10	317
				10	463		11	328		23	101
				11	170		18	55, 91			
				16	80		20	76			
				26	306		29	321			
JEREMIAH.							30	111			
1.	5	283, 284	18.	8, 10	145		39	501			
	18	394		16	502		40	111, 340			
2.	3	141		23	207	33.	5	450			
	21	171					8	219, 236,			
	22	232, 240	19.	4	275		11	306			
	31	394		12, 13	421		15	30			
34, 35		275		15	112		20	450			
3.	1	181	20.	2	60	34.	20	450			
	11	256		4, 6	181	35.	15	153			
	12	180, 185		9	380		19	501			
	21	130		12	463	36.		325			
4.	2	350		15	353		3	219			
	7	406		16	146		10	60			
	14	136, 240		17	501		30	450			
	15	137	22.	3	275	37.	18	120			
	19	109		14	100		20	224			
	28	145		16	398	39.	6	317			
5.	1	219		17	275	40.	15	431			
	3	112		27	97	41.	5	305			
	7	219		28	485, 115		7	317			
	28	170, 399		29	414		9	450			
	31	395	23.	1	433	42.	2	224			
6.	15	330		5	357		10	151			
	18	367		7, 8	412		20	98, 109			
	20	226		9	90		22	116			
	27	463		12	330	43.	13	489			
7.	3, 5	153		20	157	44.	14	97			
	6	275		33	380		17, 18	421			
	18	421		39	222		19	342, 421			
8.	1	481	24.	2	133		25	421			
	3	421	25.	9	440	46.	10	403			
	6	146		26	416						

LAMENTATIONS.		PAGE
1.	18	330
2.	15	158
	18	82
3.	9	130
	17	222
	18	431
	33	120
	35	178
	39	402
	42	219
	51	98, 109
	58	194
4.	2	278
	3	469
	6	402
	7	243
	10	179
	22	402
EZEKIEL.		PAGE
1.		423
	1	381
	4	101
	5, 8	77
	10	78
	11	81
	24	58
	26, 28	77
3.	5, 6, 7	112
	7	114
	9	112
	13	395

M M

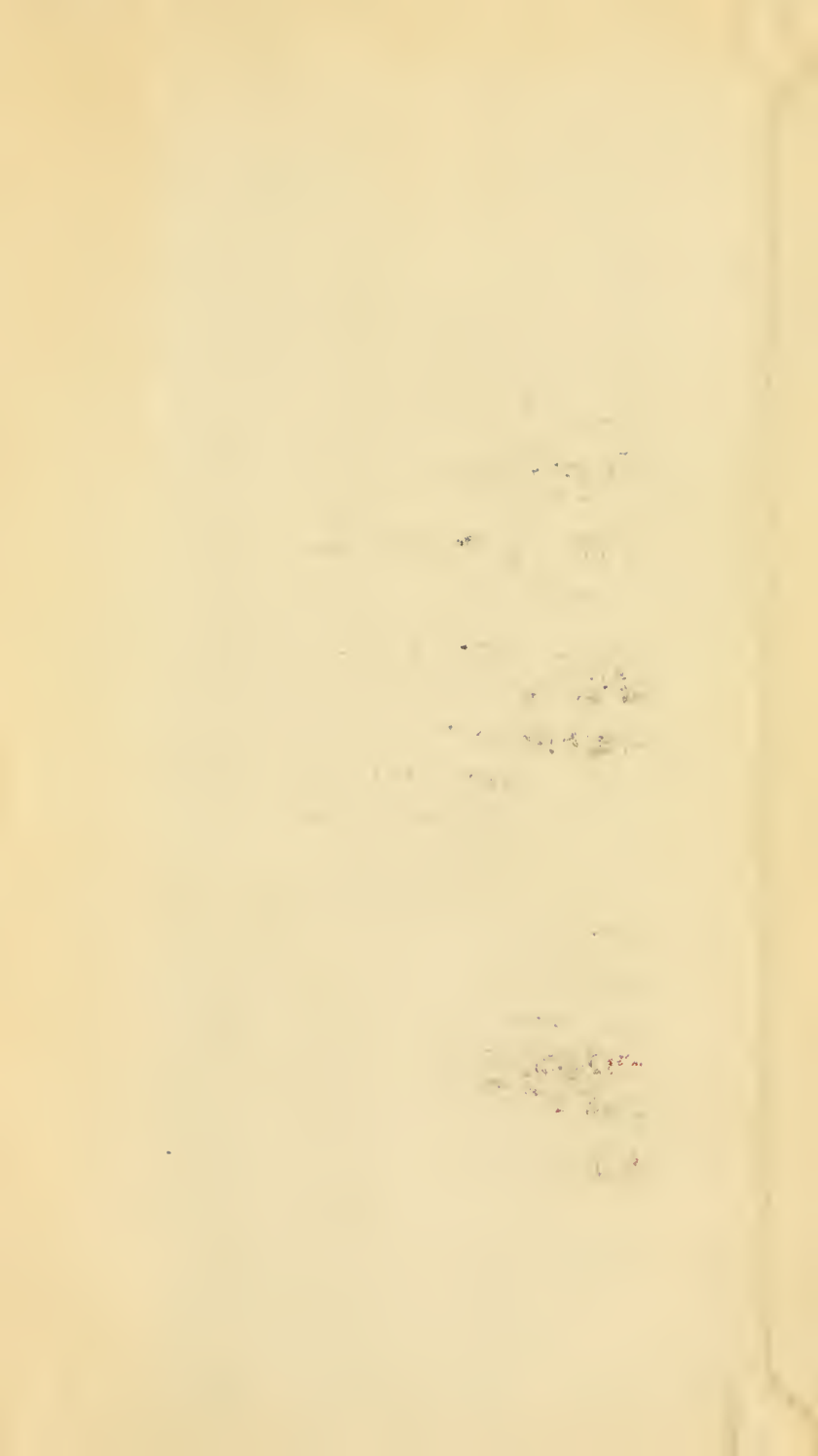
PAGE		PAGE		PAGE		PAGE	
LUKE— <i>cont.</i>		22. 51	303	1. 10	48	13. 38	220
6. 32, 33, 34	179	53	499	20	331, 337	39	271
35	155			24	349	43	371
7. 5	408	JOHN.		2. 17	382	47	337
21, 42	179			19	420	14. 6	124
43	400	1. 3	325	25	499	15	356, 483
8. 12	460	11	338	26	176	16	409
17	464	2. 19	370	27	100, 190	21	441
25	436	3. 15, 16	436		437, 448	23	388
27	451	17, 18	400	31	437	15.	388
62	168	34	104	33	220	9	238
10. 15	448	4. 34	163	42	372	10	467
21	227	5. 24	402, 453	3. 13, 26	29	14	408
37	182	29	402	13	30	17	409
11. 38	250	6. 11	351	14	179	18	505
42	401	14	382	16	166	21	355
49	382	27	434	19	429	32	382
12. 33	437	70	461	21	44, 429, 505	16. 14	111, 113
50	251	7. 24	401	22, 23	382	15	400
56	465	38	109	23	437	16	474
13. 23	204	8. 9	121	26	30	33	241
25	422	16	401	4. 12	204	17.	48
27	137	51	453	25, 27	408	18	461
32	163	9. 7, 11, 15	241	27	29, 30, 296	26	61, 337
14. 10	347	32	505	30	30	31	400, 417
19	465	38	345	5. 2	124	18. 10	63
15. 2	227	39	401	9	467	19. 6	382
23	309	41	142	31	220	18	351
28	281	10. 9	204	7. 8	339	19	472, 473
32	435	20	461	24	404	32, 39, 41	376
16. 14, 15	484	24	100	35	198	20. 17	388
23	448	34, 36	40	38	376	21	150
24	249	36	289	43	362	28	201, 337
31	472	11. 55	292	44	369	21. 9	382
18. 3	404	48, 50	408	53	333	10	383
5	498	51	382, 408	59	349	24, 26	292
7, 8	404	52	364, 408	8. 20	434	22. 5	388
13	217	12. 34	505	22	150	16	242
30	505	41	72	33	402	23. 1	121
31	303	48	401	9. 37	241	5	42
19. 9	206	13. 2	460	10. 2	499	12	441
28	303	5, 6, 8, 10,		13	309	14	392
44	338	12, 14	241	20	465	24. 14	441
20. 21	351	8	505	22	408	15	176
34	504	26	249	26	345	16	121
35	505	14. 16	152	33, 48	337	17	408
21. 5	441	15. 14, 17	337	36	356	18	292
12	371	25	178	38	296	25. 16	434
18	434	16. 2	300	42	400	26. 4	408
22	404	11	400	11. 2	465	6	176
24	409	17. 12	434	27	382	7	392
28	199	17, 19	289	30	388	13	231
22. 6	351	23	163	12. 12	124	17, 23	408
19	312, 351	20. 17	303	13. 1	382	18	220
44	251	22, 23	149	3	388	20	150
64	382	21. 12	464	10	460	27. 23	392
66	388			32	189	25	174
23. 46	450	ACTS.		34	190	ROMANS.	
24. 21	198	1. 2	337	34-37	437	1. 2	293
47	220, 409			35	190		

ROMANS— <i>cont.</i>		PAGE			PAGE			PAGE
1.	4	31, 106, 292	8.	3	319	2.	6	164
	5	409		4	336		6, 8	504
	9	392		15	106		7	505
	18	367		20	176		12	179
	23	486		23	199	3.	8	143
	28	466		24	176		13	464, 465
	32	336		29	486		15	204
2.	1	400		32	179		16, 17	370
	4	155	9.	1	122		18	504
	9	425		3	442	4.	4	121, 124
	12	435		5	505		5	401
	14	333		22	434		7	465
	15	122		33	72, 175		21	106
	16	401	10.	3	269, 270	5.	5	206, 434
	18	465		7	303		7	317
	22	483		9	204		8	315
	26	281, 336		10	113	6.	2, 3	400
	26, 27	333		13	72		11	242
	27	336		15	356		19	370
	29	376		18	417		20	200
3.	5	268	11.	4, 5	376	7.	14	290
	10	269		6	179		23	200
	22, 24, 25	270		10	499	8.		141
	23	142		15	217		4	483
	24	178, 199		26	193, 197		7	122
	25	210		33	401		11	435
	27	335	12.	1	119, 152, 181,	9.	10	176
4.	3	263, 281			228, 310,		27	466
	5	259			391, 392	10.	11	506
	6	281		2	465, 504		13	468
	18	176		6	382		16	351
	20	465		19	159, 404		18	310
5.	2	176, 300	13.	4	404		20	457, 461
	4	467		6	391		21	461
	9	204, 271		11	204		25, 27, 28,	
	10	217	14.	5	400		29	122
	11	216		10-12	73	11.	4, 5	382
	14	334		11	351		7	486
	16	391		15	435		19	464
	16, 18	336		23	465		24	351
	17	270	15.	4, 5	152		28, 29, 31	465
	19	271		9	349, 351		32	400
	21	453		10	43	12.	3	441
6.		452		10, 11	408		10, 14	382
	7	272		11	409		28	383
	9	453		12	175	13.	5	281
	11	281		16	290, 391	14.		376
	14	453		27	391		15	349
	16	293		31	197		20	164
	18	270	16.	16	293		25	346, 464
	19	291		25	505	15.	18	435
	21	136		26	409, 504		33	155
	22	291					49	486
7.		337	1 CORINTHIANS.				54	498
	2, 6	335	1.	2	290		55	114
	9	269, 335		8	436	16.	22	441
	12	293		15	449	2 CORINTHIANS.		
	24	197		20	504	1.	3	181
8.	2	335, 453		30	291, 292, 269		4	152
				55	449			

HEBREWS —cont.		PAGE			PAGE			PAGE			PAGE
11.	6	300	1.	22	292	4.	1	465	9.	11	430
	17	468		24	184		6	106		20	347, 461
	28	244	2.	3	155		10	213, 119		21	473
	35	200		5	223, 303, 310,		12	164	10.	11	382
	40	165			371, 385	5.	17	142	11.	3	382
12.	7	300		6-8	72					10	437
	10, 14	292		9	201, 385, 408				12.	5	409
	15	337		12	338					9	417
	23	166, 376, 400		14	404				13.	4, 8	347
	24	340		19	124, 179					8	317
	28	392		24	223					14, 15	487
13.	10	310		25	337				14.	4	200
	11	319	3.	15	285					5	166
	15	223, 303, 499		16	124					7-10	347
	16	310		18	300, 319					9, 11	487
	20	303		19	356				15.	2	487, 230
	21	228		21	124, 252					4	190, 336, 409
			4.	6	356, 400					5	369
				17	371				16.	2	487
				18	142, 160					5	190
			5.	2	337					14	417, 461
				9, 14	389				17.	4, 5	484
										8, 11	434
									18.	3, 23	409
										13	95, 321
										20	383
									19.	2	404, 437
										8	336
										10	346, 347
										11-14	422
										13	249
										20	487
									20.	2	460
										4	401, 487
										6	385, 453
										12, 13	401
										13, 14	449
										14, 15	453
									21.	3	371
										4	143
										8	453, 454, 473,
											483
										27	484
									22.	3	392, 440
										5	506
										9	346, 383
										11	262
										14	242
										15	473, 488
										16	59
										17	178

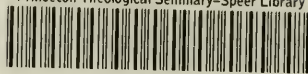
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