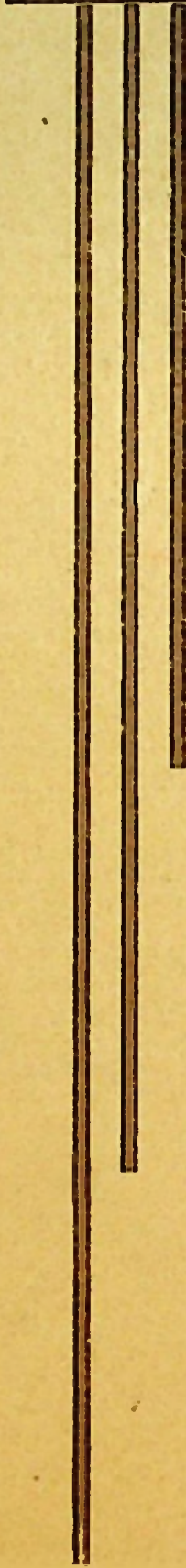


**One God:
The God of the Ages**

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**By
R. H. Judd**

One God: The God of the Ages

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R. H. Judd**



Author of:

Did Jesus Christ Pre-Exist?

Spirit, Soul, and Body

Resurrection

What the Bible Teaches
about Punishment

Jesus Christ, the Only
Begotten Son of God



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AUTHOR'S INTRODUCTORY NOTE

Variations of Scripture references used herein are from the following named translations, which are widely recognized as authentic. Abbreviations representing them will be found in parentheses: Authorized Version (A.V.); Revised Version (R.V.); American Revised Version (A.R.V.); Variorum Bible (V.B.); Complete Bible (S.&G.); Revised Standard Version (R.S.V.); Leeser's Version (L.V.); Weymouth's New Testament (W.); Emphatic Diaglott (E.D.); Young's Concordance (Y); Twentieth Century New Testament (T.C.N.T.).

Reasons for using: Because, while in the main, there is general agreement, an altered word, or a different arrangement of wording, may open up to the thoughtful reader wider avenues of research, hence being of more interest and importance than would be possible were a single translation adhered to.

Authorities quoted are chosen, in most instances, for their acknowledged attainments in *scholarship*. Quotations favoring our position occasionally may be made from certain authors of note, but such action necessarily does not indicate our agreement with them in all other features of Scripture exegesis. Further, it carefully must be borne in mind that all translations are influenced in varying degree by the personal views of the translator. Therefore, only by careful comparison of scripture with scripture can the correct rendering be realized.

“He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord” (Jer. 23:28).

INTRODUCTION

GOD! The God of the Ages! The one and only Designer, Creator, and Sustainer of the universe! The very thought is awe-inspiring in its depth and solemnity. For in Him is centered the beginning and the end—if end there is to be—of all we see and know and are and yet shall be.

“In the beginning God”; God all the way! From the mightiest orb revolving in the infinitude of space to the tiniest blossom that shows but for an hour above the desert’s sand, all existing things are the products of His wisdom and evidences of His power.

It is hard for us to comprehend God, for we have nothing with which to compare Him. Realizing our problem, He asks the question: “To whom will ye liken me, and make me equal, and compare me, that we may be like?” (Isa. 46:5.) In answer to the question, He declares, “I am the Lord, and there is none else, there is no God beside me” (Isa. 45:5).

God wants us to know Him, to understand Him to the extent that He has revealed Himself to us in His Word and in His works, that we love Him devotedly and serve Him intelligently and acceptably. To love and serve God is not only the first duty of man, but his highest and most sacred privilege.

Our eternal destiny depends upon a true comprehension on our part of the nature and qualities of God, His purposes for us, and the relation He bears to Jesus Christ our Saviour. He wants us to be, like Abraham, “a friend of God,” and to be such a friend we must know Him for what He is, the Source of all righteousness and truth.

INTRODUCTION

To bring to us this knowledge in times past God spoke to the fathers by the prophets; and yet later He sent His message to us by His Son.

To search out and set in order the vast amount of information concerning God that Inspiration has thus provided has been the devout aim of the author of this book. From the standpoint of scholarship, specialized Biblical knowledge, and painstaking research, we know of no one more thoroughly qualified to accomplish successfully so profound a task than is our friend and brother.

This is a volume treating of the *first principle* of *first principles* of all religion, and the very foundation truth of both the Old and the New Testament Scriptures. It is a work that should speedily win for itself a place of highest regard among students of the Bible of every persuasion and exert a lasting influence for good over the spiritual lives of thousands.

G. E. Marsh.

PREFACE

KNOWLEDGE is the apprehension of that which may be known, and is limited only by the capacity of the seeker after knowledge. For human convenience it has been general practice to divide knowledge into two classes—the secular and the sacred. Such a division is, however, obviously impracticable, because the same mind that views the one views the other, and therefore must apply the same standards of truth to the one as to the other. It is because mankind, without warrant or authority, has sought to make a distinction between the seen and the unseen, that does not in reality exist, that the unseen has been falsely regarded as incompatible with the material universe which to some extent we already know. In the whole history of knowledge, however, it has never been proved that one new fact ever has displaced a fact previously demonstrated. Knowledge is constantly being *added* to knowledge already attained. One law (or fact, for all facts are governed by law) under given conditions may be superseded by another, but in their respective spheres each fact remains. Some facts, such as numerics, cannot be superseded. Under all conditions two added to two will invariably make four. Because we never enter a realm where a different mentality is necessary to the understanding of its facts, we have indisputable evidence of One original Source for all phenomena.

Theology, the prince of sciences, has been more or less misunderstood by its professional votaries, who have treated it to a large extent as if reason had nothing to do with it. Indeed, it has been the proud boast of many self-styled leaders of religion, that the tenets which they sup-

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posedly teach as from Scripture "are above reason." As a natural result, intelligence has well nigh been driven out of many churches, and superstition remains in broad possession, for, obviously, that which is above reason cannot be reasonable.

When a man tells me that his Faith is so and so, he passes on to me not only the privilege of inquiry; he passes on the right to ask for, and to be given, the reason of and for his Faith. The Faith that cannot be supported by an intellectual and rational basis is valueless both to the speaker and to his audience. If the theologian, as well as the politician, has anything to report, how is he to get into intelligent communication with Mr. Smith or Mr. Brown except on the basis of reason and understanding that is common to all? No greater insult, surely, can be directed against that Divine Personality who gave us understanding, than the continual attempt of priests and theologians to cast discredit upon it, as we have already pointed out. Only as rational beings, possessed of reason, has one man the right to speak to another on any subject. The Scriptures continually enjoin us to "get wisdom" and to "get understanding," and it is because we believe the Book, which so repeatedly calls attention to these great facts, teaches nothing that is not amenable to the great gift of reason so freely bestowed upon us "all" (James 1:5), the following pages are written. We believe with King David of old that God's Word "is true from the beginning," and we also believe, in the face of many denials, that "the beginning of his word is true" (Psalm 119:160; see margin also). The seemingly difficult passages are, in most instances, difficult because text and con-

PREFACE

text have not been considered with reference to each other, or because comparisons have not been made with the other pertinent scriptures.

The special thanks of the Author are due to Mr. W. S. Tomlinson of Chagrin Falls, Ohio, whose kindness has been of inestimable value through his sustained interest, his gifts and loans of valuable books, and his generous financial help for stationery and other requirements. Thanks also are due to Editor Sydney E. Magaw for his untiring efforts in putting the manuscripts through the pages of *The Restitution Herald*, thus giving wider circulation to the contents of the book. We also extend thanks to those who so kindly sent clippings which added interest to the whole.

R. H. JUDD.

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• • • **Chapter I**

Manifestations of God

HE THAT cometh to God must believe that he is" (Heb. 11:6) is a statement of Paul the apostle to the Gentiles that none can dispute. Its logic is unanswerable. The very recording of it, however, presupposes that some do not believe. There always have been, and there always will be, in this present age, disbelievers in the existence of God.

One correspondent of a great daily newspaper in Toronto says: "The day is not far distant when science will put an end to your imaginary God, and your mythical Jesus." Truly King David was right when he said, "The fool hath said in his heart, There is no God" (Psalm 14:1). In most such instances, the heart harbors the wish, and the wish is father to the thought. The tables may be turned, though, and the questions asked, "Who, or what is science?" for human science of yesterday is not the science of today. Further, it may be asked, "From whence does true science come?" Man himself is not the author of any scientific fact, for the obvious truth is that he has but searched it out, and the power to do even that is not his own, but is derived.

There are some questions confronting us which cannot be answered. Every thoughtful person will admit that to

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be an irrefutable statement. Space cannot be measured, and time has no limits. These only can be recognized, in part, by other correlative facts which come within the range of man's understanding. That space is real is comprehensible to the mind of man only through the existence of innumerable worlds which have their orbits in it; and time can be understood only factually by the historic occurrences of the ever-retreating past and the continually arriving present.

Just as space has no boundaries, and time has no limits, yet the proof of them is contained in other facts, and realized through them, so it is with the existence of God. Though for reasons which are understandable and necessary, God may not be seen (John 1:18), His existence is definitely proved through His works. He has not left Himself without witness (Acts 14:17); for, said Paul, "His eternal power and divine character have been clearly perceptible through what he has made" (Rom. 1:20, S.&G.). King David said, "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). Who has not been thrilled by those sublime words uttered by Isaiah the prophet: "Who hath created these?" and getting in response the challenging echo: "He who brought forth their host by number, and called them all by name; through the greatness of his might, and the strength of his power, not one is missing"? (Isa. 40:26, S.&G.). Surely here is testimony to a living God that no atheist can deny, for the chart of the heavens is today in practical agreement with that of the very dawn of history. Time, past, present, and future, has been, and will be, measured by those same heavenly bodies: Who but

God, in those early days, then could have known that the great orbs of heaven were so exact in their revolutions that for ages they could be relied on for "signs, and for seasons, and for days and for years"? (Gen. 1:14; Psalm 104:19.)

According to the testimony of Paul in his marvelous epistle to the Romans, he said: "Ever since the creation of the world . . . [men] knew God. . . . They did not honor him as God or give thanks to him . . . Claiming to be wise they became fools, and exchanged the glory of the immortal [incorruptible] God for images resembling mortal man or birds or animals or reptiles. Therefore God gave them up . . . because they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever [unto the ages]" (Romans 1:20-25, Revised Standard Version). If the foregoing words are true, that ever since creation men knew God, then the prevalent idea of the "ascent of man" is a myth, for mankind has not risen except where the knowledge of the true God influenced his undertakings. The use of the words "*exchanged* the truth . . . for a lie," is of itself proof that "the truth about God" (or as some translate—"of God") was *first* known *before* falsehood took place, and is incidental evidence against the evolutionary theory. History and archaeology abundantly testify to this remarkable fact (see "Story of the Earth and Man" by J. W. Dawson, L.L.D., F.R.G.S., F.R.S., Principal and Vice Chariman of McGill University, Montreal; publishers, Harper Bros., New York). Wherever the knowledge of the true God has ceased from among men, in just that proportion has man not only ceased to pro-

gress, but actually has fallen into conditions little above that of the animal creation. "So are the paths of all that forget God; and the hope of the godless man shall perish" (Job 8:13, R.V.). Moral retributive government does not come about by fortuitous circumstances.

Time in Relation to God

The King James Version of our Bible reads: "In the beginning God created . . ." When that statement is examined, it is found to be but an adaptation of language to the measure of a man's mind. The Hebrew for "in the beginning" has no article. Moses said: "In *reshith*"—not "in the *reshith*"—God (Elohim) created the heavens and the earth. The correctness of this reading is proved by the Septuagint, Chaldee, and Syriac Versions. It also is found in the evangelist's allusion to the same event in John 1:1. The uniformity of the reading and the care with which it has been preserved for centuries, notwithstanding the temptation to supply the article, testify that a uniform traditional meaning is attached to it. Professor A. McCaul, D.D. (Professor of Hebrew and Old Testament exegesis of King's College, London; and Prebendary of Saint Paul's) says, "John here makes pointed reference to Genesis 1:1, and that by the words *en arche*—'In (the) beginning'—he expresses duration or time previous to creation." Quoting Dean Alford, he says, "*En arche*—in (the) beginning—is equivalent to 'before the world was.'" Again, quoting Meyer, he says, "It is equivalent to the Septuagint of Proverbs 8:23, 'In (the) beginning before he made the earth.'" After quoting other authorities in support of his own, he says, "All are agreed that 'beginning' refers to

duration or *time*, not to *order*, and that it is indefinite in its signification, and may mean previous eternity, or previous time, according to the subject spoken of."

According to Onkelos, author of the Targum, it signifies "ancient times," "antiquities," "former times," or "past antiquities." Here, then, the declaration by Moses is tantamount to affirming that God's existence goes back to the distant immeasurable past. Psalm 102:25 says, "Of old thou hast laid the foundation of the earth." This passage is quoted in Hebrews 1:10 as "in the beginning." The words of Moses and of the Psalmist are big enough to take in times indefinite. It may be of interest to the reader that in the Septuagint translation of Psalm 102:25, it is "beginnings" (plural). This expression is said to occur nowhere else in the LXX.

(Note: We are not among those who would put modern science before Revelation, but as the avowed purpose of scientific men is to search for nature's facts (for "science," so called, is nameless and without authority), we welcome any occasion that brings both into harmony. The plural expression referred to as being in the Septuagint of Psalm 102:25 apparently coincides with the belief of some noted scientists—Sir William Dawson, for instance—that the earth has had other "beginnings" than the particular one referred to in Genesis 1:1.)

Thus far, we have been meditating the wonders of unmeasured time in relation to God, and have wondered how simply it has been brought within the limits of man's capacity to understand. We come now to consider,

Time (Measured) in Relation to Man

Mankind, in his studies of both the heavens and the

earth—astronomy and geology—has endeavored to measure both distance and time; but utterly has failed to bring within the comprehension of man's mind any system of measurement that accomplishes the purpose. In the studies referred to, it is common practice to talk of distance in "miles," and of "time," in "years," reckoning them in terms of *myriads*, *billions*, *trillions*, and *quadrillions*; but, in doing so, the ordinary reader is mystified rather than enlightened.

The necessity of measuring time also has entered into the calculations of Scripture, but its methods, while comprehensive, also are understandable. Recognizing man to be the appointed habitant of the earth, and looking at events connected therewith from his standpoint, Scripture has made "*the foundation of the world*" (in its present form), the central point of reckoning, concerning past, present, and future. Realizing also that all events first must have their conception through *divinely appointed purposes*, it has made use of another phrase, namely, "*the ages*," to express with characteristic brevity the varied extended periods of divine rulership in human affairs. To take up the study of these fully would lead us too far afield from our main theme, hence we will call attention only to some of the more important features, leaving it to the reader to extend the study at his opportunity.

The Ages

"Thy kingdom is a kingdom of all ages" (Psalm 145:13—marg.).

"The LORD JEHOVAH is a rock of ages" (Isa. 26:4—marg.).

- “King of the ages” (1 Tim. 1:17—R.V., Marg.).
 “King of the ages” (Rev. 15:3—R.V.).
 “Which God ordained before the ages” (1 Cor. 2:7—R.V., marg.).
 “Upon whom the ends of the ages are come” (1 Cor. 10:11—R.V. & E.D.).
 “That in the ages to come” (Eph. 2:7—A.V. & R.V.).
 “Other ages” (A.V.); “other generations” (R.V.) (Eph. 3:5—E.D. & T.C.N.T.).
 “Purpose of the ages” (Eph. 3:11—R.V., marg.).
 “From all ages and generations” (Col. 1:26—R.V.).
 “Before the commencement of the ages” (2 Tim. 1:9—W.).
 “Before the commencement of the ages” (Titus 1:2—W.).
 “The ages have been framed by the word of God” (Heb. 11:3—R.V., marg.).

Note. Dr. Owen, on the word translated “framed,” says, “The word doth nowhere signify the original production of anything, but the order, disposing, fitting, perfecting, or adorning of that which is produced. Nor is it anywhere applied to express the creation or making of the world.” (See note on Heb. 11:3, E.D.). Hebrews 1:2 informs us that God constituted “the ages” *on account of Christ* (E.D.) and Hebrews 9:26 reveals that “at the end of the ages” Christ was manifested to take away sin by the sacrifice of himself (R.V.).

It will be seen from the passages quoted that “the ages” had commencement; they also have purpose, and they also have end.

Age (singular)

“Neither in this age, or that which is to come” (Matt. 12:

32—R.V. & E.D.).

“Not the wisdom of this age” (1 Cor. 2:6—R.V. & E.D.).

“Not only in this age, but also in that which is to come”
(Eph. 1:21—R.V., marg.).

“According to the course [‘age’—R.V., marg.] of this
world” (Eph. 2:2—R.V., marg; see also E.D.).

In the last instance given, “age” and “world” synchronize, making it a reasonable deduction that “the ages” began with the creation and making of this present world order. This is confirmed, perhaps, by comparison of Hebrews 11:3 with the first chapter of Genesis, where in both mention is made of the “word” of God—“God said.”

“*The Foundation of the World*”

The expression heading this section occurs ten times in the New Testament. With *seven* of these occurrences, the preposition “from” is associated, and with the remaining *three* the word “before.” Observe the lists following:

The occurrences associated with “from”:

“Things hidden *from* the foundation of the world” (Matt. 13:35).

“Kingdom prepared *from* the foundation of the world”
(Matt. 25:34).

“Which was shed *from* the foundation of the world”
(Luke 11:50).

“Suffered often *from* the foundation of the world” (Heb. 9:26).

“Finished *from* the foundation of the world” (Heb. 4:3).

“The Lamb slain *from* the foundation of the world” (Rev. 13:8).

“The book of life *from* the foundation of the world” (Rev. 17:8).

The foregoing are all addressed to Hebrews and relate to Kingdom facts declared by the prophets, to the sufferings of the Messiah, and to the enunciation of the *mysteries* not made known until He spoke.

The occurrences associated with “before”:

“Foreknown indeed *before* the foundation of the world” (1 Peter 1:20—R.V.).

“Thou lovedst me *before* the foundation of the world” (John 17:24).

“Chose us in him *before* the foundation of the world” (Eph. 1:4—R.V.).

Note: The Greek word *themelios*, usually employed for the foundation of a building, is not the one given in these passages. In each text, it is the word *katabole*, which really signifies a “casting down,” “disruption,” “overthrow.” It is found in the Septuagint in 2 Samuel 20:15, “throw it down”; in 2 Corinthians 4:9 as “smitten down”; and in Hebrews 11:11 “to conceive” (casting down [of seed]—see Young’s Analytical Concordance, page 195, definition No. 9). If this be the true idea of *katabole*, then it is evident that it has reference to that stupendous cataclysm declared in passages which we cannot now stay to quote. Thus the event affords a clear line of division between earlier creations and the present.

The facts here gathered and presented fully justify their inclusion in a study of fundamentals, for they provide information regarding that *purpose of the ages* in which Christ and the Church of God had place ere the *ages* began.

The Ages

From the Age	Rock of Ages
Isa. 64:4	Isa. 26:4, (marg.)
Luke 1:70	King of Ages
John 9:32	1 Tim. 1:17 (R.V.— marg.)
Acts 3:21	Rev. 15:3 (R.V.—marg.)
Acts 15:18	
Rom. 16:25	Kingdom of All Ages
Eph. 3:9	Psalm 145:13 (marg.)
Col. 1:26	
2 Tim. 1:9	From All Ages
Titus 1:2	Col. 1:26 (R.V.)
This Age	Unto the Ages
Matt. 12:32	Isa. 45:17
Matt. 13:22	1 Cor. 8:13
Mark 4:19	Eph. 3:21 (generations)
Luke 16:8	
Luke 20:34	Made the Ages
1 Cor. 1:20	Heb. 1:2
1 Cor. 2:6	Heb. 11:3
1 Cor. 2:8	
1 Cor. 3:18	Before the Ages
2 Cor. 4:4	1 Cor. 2:7
Gal. 1:4	2 Tim. 1:9 (W.)
Eph. 1:21	Titus 1:2 (W.)
Eph. 6:12	
1 Tim. 6:17	End of the Ages
2 Tim. 4:10	1 Cor. 10:11 (R.V.)
Titus 2:12	
End of the Age	Purpose of the Ages
Matt. 13:39	Eph. 3:11 (R.V.)
Matt. 13:40	See also Heb. 11:3
Matt. 13:49	
Matt. 24:3	
Matt. 28:20	
Heb. 9:26	
The Age to Come	
Matt. 12:32	
Mark 10:30	
Luke 18:30	
Luke 20:35	
Eph. 2:7	
Heb. 6:5	

There seems to be some ground for the suggestion that time is judged from man's side in relation to world history; and that God views it in ages, each of which has its purpose.

Thus we have—From (or since) the age, as in passages named under that heading; and—From (or since) the beginning of the world, as in Matthew 13:35 and 24:21.

This age, as above; and This world, as in John 20:25.

Any further study along this line of thought must be left to the individual student, as it takes us too far from our main theme.

Having considered that in this study of God we are of necessity brought into contact with ideas that can be expressed as to fact, but cannot be measured as to content or extent, as indicated by space and time, and that only through other correlative facts can we have knowledge of them, so, in like manner, these same truths hold good as a fundamental basis for the existence of God.

This subject of God, more than any other, naturally comes into close relationship with every topic that is contained in the inspired Word of God. It is this fact which makes our theme one of intense interest—ever widening in scope. At the same time, this very feature renders the study difficult of presentation in ordered sequence. This is especially true of the Book of Genesis, where practically all Biblical subjects have their beginnings. Genesis, quoted or referred to some sixty times in the New Testament, has been well called the “seed-plot of the Bible”; for in it is to be found the introduction to nearly all succeeding Scripture revelation. Necessarily, the foremost and most important to be mentioned is the wonderful topic of God Himself.

In Genesis 1:1, the author, Moses, who lived centuries after the events he recorded, uttered the fact of God's existence with a brevity born of certainty that left no room for doubt as to where he stood. Although probably equally cognizant in his own times of prevalent disbelief in God, as any historian past or present, he linked together the Creator and creation in one majestic sentence, assured that the very heavens bear witness as to the truthfulness and sincerity of his utterances. With consistent accuracy throughout the whole creation chapter, he did not let the

reader's attention deviate from the knowledge that God alone is the Creator. He gave no personal name to the Creator, because the fact of God and the fact of creation cannot be separated the one from the other. Both are universal facts intended to be universally recognized.

That from the "creation of the [present] world" men "knew God," both by natural conviction implanted within them, and by external evidences, undoubtedly is Paul's argument in Romans 1. An observant reader, however, will find equally cogent circumstantial evidence at the very dawn of the Bible narrative in Genesis 1. It is recorded ten times in that chapter that "God said." (See vv. 3, 6, 9, 11, 14, 20, 24, 26, 28, and 29.) Six times it is mentioned that "God saw." (Vv. 4, 12, 18, 21, 25, and 31.) These are natural and reasonable evidences of the individual personality of God and His indivisible unity which cannot be successfully gainsaid by even the most ardent trinitarian. They are also proof—specially so verses 28 and 29—that from earliest times man was cognizant of God, thus refuting the modern prevalent idea that man has developed from lower forms of life by evolutionary processes covering millions of years.

Important Distinctions Between Genesis 1 and 2

It will be noticed that sharp distinctions exist between Genesis 1 and Genesis 2 with reference to appellatives used in connection with the Creator. Throughout the first chapter, the Hebrew word *Elohim* is used exclusively. It is a word which suitably covers God's relationship to all mankind—universal in extent. The second chapter introduces the Creator with the combined name and title—

JEHOVAH-Elohim—"the LORD God." Before proceeding to explain the reasons for this, it will be well to call attention to another fact contemporary with it. Recent translations have placed the commencement of the second chapter of Genesis at verse 4, making verses 1 to 3 the closing verses of chapter 1. That is an arrangement which fits in more correctly with the context of each and suitably fills in the whole of creation week. (See further note on page 21.) The culminating theme of the first chapter is the masterpiece and crowning glory of the Creator in introducing *life*—living creatures—with man placed at the head and given dominion over this present creation. Note particularly that the first chapter deals only with creation as it comes fresh from the hand of the Creator, with nothing in the whole narrative to tarnish the record. "God saw every thing that he had made, and behold it was very good" (Gen. 1:31). Note also, in contrast to chapter 2, that man is given absolute freedom; no restrictions are recorded. How long an interval elapsed between these two records is not definitely known, though there are Scriptural reasons for believing it was considerable.

The Hebrew word *toledoth* (generations) invariably is connected with new beginnings, new life—birth; and is so translated in Exodus 28:10. In Genesis 2:4, it is applied to the bringing into being of the heavens and the earth, obviously because they were formed to be inhabited as the abode of sentient life. (Isa. 45:18.)

• • • **Chapter II**

**“Elohim” Is Not a
Name**

IN GENESIS 2, God opened up a new period in His dealings with man, there being revealed not only as *Elohim* (God), but as “*JEHOVAH - Elohim*” — “the LORD God,” revealing personal interest by the use of a personal name.

It will save considerable confusion in future studies to have a clear understanding of these two words. It has been quite commonly taught, even by well-versed theologians, that *Elohim* is one of the *names* of God. So strongly was this idea held that learned critics who doubted the Mosaic authorship of Genesis and other portions of the Old Testament, endeavored to discredit Moses by asserting that different authorship of certain portions was proved by the use of these two (supposedly) different *names* of God. Further, it may be stated that over-zealous advocates of the doctrine of the Trinity claim that because *elohim* is the plural form of the Hebrew word for God, it is evidence of their teaching that God consists of “Three Persons.” That *elohim* is not a name, but a title, is definitely proved by incontrovertible facts.

(1) It is used to express the fact of Deity. It could not, therefore, be His name.

(2) The Hebrew word *elohim* occurs in the Old Testament about 2,470 times. In none of these instances is it used as a personal name. The following few instances, taken at random, clearly illustrate this. They also show that the singular and plural forms of the word are used interchangeably.

Exodus 22:20. “He that sacrificeth unto any god [*elohim*], save unto the LORD only, he shall be utterly destroyed.” To contend that *elohim* is here used as a *name* of God is not only erroneous, it is ridiculous.

Judges 6:31. “If he be a god [*elohim*], let him plead for himself.” Here the word is not even applied to the true God, nor can it in any proper sense be said to be a *name*. Further, it is an unquestionable instance of a plural word made use of in a singular sense.

Nehemiah 9:18. “This is thy God.” The same remarks apply. The translators have made use of the capital “G” because of the connection in which the word is used, and because it more clearly brings out the wickedness of the occasion.

1 Kings 12:28. “Behold thy gods [*elohim*], O Israel.” These were two calves; hence translated in the plural.

1 Kings 18:21, 24. (See R. V. where the word is translated in the singular.) This is an interesting reference, and the reader is urged to turn to it, for it shows that the word is used to express the simple unity of the true God, as well as that of the false god. We shall refer to it later, for it is an unanswerable refutation of the claims of trinitarianism referred to.

Judges 16:23. "Dagon their god [*elohim*]." Dagon is the name, and *elohim* expresses the fact that he is a god. Here again the plural word is used with a singular meaning.

The word *elohim* is applied to Moses in Exodus 7:1, and to Samuel in 1 Samuel 28:13. It is applied to angels in Psalm 8:5. See also Psalm 97:7 and compare with Hebrews 1:6. Psalm 68:17, 18 is interesting in this connection; and becomes more interesting when comparison is made with Leeser's Translation. The same remarks apply to Genesis 32:30, including verse 31 in the last named Translation. In 1 Samuel 2:25 it is applied to a judge, and to judges in Exodus 21:6 and 22:8, 9. It is rendered "exceedingly" in Jonah 3:3. In 1 Kings 11:5 and 33 it is "goddess," and in Malachi 2:15 it is translated "godly."

Job 38:7 shows that there were many *sons of Elohim*, each dependent on the *one supreme Elohim*. Numerically all numbers are valued in relation to the first; their very existence depending on the first, and are without value apart from it. They are "*His* hosts," "*His* servants," "*His* ministers" that do "*His* pleasure."

Eloah (singular number) occurs fifty-six times in the Old Testament. Forty-one of these occur in the Book of Job. Two are in Deuteronomy, one in 2 Chronicles, one in Nehemiah, four in the Psalms, and one in Proverbs, one in Isaiah, three in Daniel, and two in Habakkuk.

A well-known writer says, "It is not in all these places applied to the Most High." We think many will differ with him in that statement. He has some special comment concerning Job 12:6—"The tabernacles [tents] of robbers

prosper, and they that provoke God [*El*] are secure; into whose hand God [*Eloah*] bringeth abundantly.” It will be noticed that the word “abundantly” is printed in italics, indicating that it has been supplied by the translators. The writer referred to takes the latter portion of the verse to mean, “The sword in the hand of the violent is his *eloah*, in the sense of its being his *power*.” While granting that the Authorized Version is not very enlightening, it is also true that the meaning advanced above is even less correct, both ideas expressed being due to unfamiliarity with heathen customs in reference to idol worship. The rendering of the Revised Version (margin) is much more correct—“That bring their god in their hand.” There is both irony and sarcasm in the statement, and the reader is advised to turn to Isaiah 45:20; 46:7; Jeremiah 10:5 (R.V. & S.&G.). It is no uncommon thing in China (where the present writer was born of missionary parents, and where he lived for many years) for the worshiper of idols to “carry his god in his hand,” for there is very considerable variation in the sizes of heathen idols—some of immense size, some very small. The Bible student will find it worthwhile to study the Revised Version marginal renderings, for they are often more true than the text itself.

The Very Common Use of the Plural Word “Elohim”

The very frequent use of the plural word “*Elohim*” throughout Scripture is not difficult of explanation. Indeed, one or two excellent reasons may well account for the frequency with which it occurs. Trinitarians claim that its use is proof of their doctrine. If that were true, then the singular use of the word should never occur; for

if God is a plurality of Persons three in number, He (forgive the antiphrasis) can never be other than that.

One, and perhaps the most natural and simple explanation of the frequent use of the word is that Bible testimony is copious and insistent concerning the prevalence of idolatry in the worship of "gods many and lords many." Men worshiped created things—sun, moon, and the hosts of heaven, and even animal life, until gods were multiplied by thousands. Under such circumstances, it cannot be any matter for surprise that the plural form of the word came into general use as descriptive of idol worship in all its variations whether singular or plural, the context supplying the information required as to which was intended.

Another explanation supplied by a Jewish friend many years ago is as follows: "Though *elohim* means 'gods' literally, it means God textually, namely when taken in the sense of the nexus, or word connection. It says, *Bara-Elohim*—'He created Gods.' If a plurality of Persons did the creating of the earth, *barcu*, which means 'they created,' would have been used. Scripture uses the singular instead of the plural, which in itself is a powerful argument against those who teach that a Trinity created the world." He further said, "There is much more cumulative evidence that is contra-trinitarian. It lies mainly in the word *elohim*. This tells us that *elohim* here means—not a plurality of Gods—but a plural God. This latter phrase means that Jehovah is *One God* who embraces all the epithets of all the gods which the mind of mortal man ever conceived—an *all-embracing God*. This is the purest monotheism conceivable. The Trinity debases Jehovah by

limiting Him to three. The loftier explanation of the word is that of an infinite number.” Finally, he said, “God is addressed in the plural times and times again. Such a plural is called ‘*pluralis majestates*,’ the plural of majesty, or the plural of excellency, by grammarians and philologists.”

That *elohim* is not a name we have already considered to some extent, and that it cannot be used interchangeably with *Jehovah* is certain, as will readily be seen by the following analysis.

There is the same difference between *elohim* and *Jehovah* as between *Deus* and *Jupiter*, or *homo* and *Petrus*. The one expresses the genus; the other stands for the individual and is a proper name. “I am *Jehovah*, that is my *name*, and my glory will I not give to another” (Isa. 42: 8). This distinction is strongly marked in the words of *Elijah*: “If *Jehovah* be God [*Elohim*], follow him; but if *Baal*, then follow him” (1 Kings 18:21). Here it would be impossible to interchange *elohim* and *Jehovah*, or to say, “If *Baal* be *Jehovah*.” There is an essential difference in signification, and though *Jehovah* is the true God, and the true God is *Jehovah*, and therefore either might be used, yet in consequence of the essential difference there are cases where there is a peculiar propriety in using one rather than the other; and there are other cases where one must be used and the other cannot. As *Jehovah* is the proper name of God, it does not take a genitive or a suffix. It is, therefore, impossible to say in Hebrew, “The *Jehovah* of *Abraham*, *Isaac*, and *Jacob*,” or, “My, thy, or our *Jehovah*.” In such cases, *Elohim* must be used, as “The *Elohim*, God of *Abraham*,” etc. “My *Elohim*, my God,”

“Our *Elohim*, our God,” etc. Again, as Jehovah signifies the self-revealing, that word cannot occur in the mouth of those to whom He has not revealed Himself, nor ordinarily in the mouth of Hebrews speaking as such. Therefore, when Moses and Aaron used it in speaking to Pharaoh, they added, “The God [*Elohim*] of Israel” to make it intelligible. But still Pharaoh asked, “Who is Jehovah? I know not Jehovah”; and they explained, “The *Elohim*, God, of the Hebrews hath met with us.”

The little we have said here (and much more could be said) is sufficient to show that the exclusive use of *Elohim* cannot be received as a characteristic mark to distinguish one author from another, inasmuch as, in the cases above enumerated and others, the use of *Elohim* is compulsory; and neither Moses, nor Samuel, nor Isaiah, could in these cases leave out *Elohim*, and substitute Jehovah. Thus in Genesis 40:8, the word *Elohim* occurs once, when Joseph says to the Egyptians, “Do not interpretations belong to God [*Elohim*]?” Here Jehovah could not be used. Again, in chapter 41 the word *Elohim* occurs eight times. In six of them it was compulsory. But in the opening of the Divine teaching it was necessary to make it clear that God is Creator, that the world was not eternal, nor independent; also that Jehovah was not one among many—not the national God of the Hebrews (as many so-called learned men are doing today)—but that Jehovah the Self-revealer, and *Elohim* the Almighty Creator, are One. Therefore, in the first chapter, *Elohim* is used throughout. The Deity is the Creator. But in approaching that part of the narrative where the personal God enters into relations with man, and where “Jehovah” was necessary, Moses united the

title with the name, and said, “Jehovah *Elohim*,” the “LORD God.” Had he suddenly used “Jehovah” alone, there might have been a doubt as to whether Jehovah was not different from *Elohim*. The union of the two proves identity, and this being proved, from the fourth chapter onward Moses dropped this union and sometimes employed *Jehovah*, sometimes *Elohim*, as occasion, propriety, and the laws of Hebrew language required. The use of these, therefore, can prove nothing against the unity of the narrative.

Note

Independently of all philological criticism, the continuity and unity of the first two chapters of Genesis may be proved by comparing one with the other. They do not contain two distinct accounts of “the creation.” The second chapter does not narrate the creation of the heavens or the earth, or light, firmament, sun, moon, or stars, sea or dry land, fish or creeping things. The second chapter, then, is so far from being a cosmogony, that it is not even a geogony. Therefore, the fourth verse of the second chapter—“These are the generations of the heavens and the earth when they *were* created, in the day that the LORD God made the earth and the heaven” (R.V.)—cannot be the title or summary of what follows, but is an exact recapitulation of what is related in the first chapter. They mention first the creation of “the heavens and the earth”; second, the making of “the earth and heaven” in the very order in which the process is related in that chapter, but of which not one word is said of what follows. Obviously, the second chapter is not an account of creation, but relates to the particulars of the formation of a

special man and his early history. The contrasts between the two chapters are so amazing that we fail to understand why more attention has not been given to them. In chapter 1, male and female were created on the same day, and absolutely no restrictions of territory or of action were recorded as placed upon them. In the second chapter, restriction of territory was a prominent feature in the narrative, and male and female were not created on the same day. In the first chapter, the animals were created before man; but in the second, man was created before the animals. We call only brief attention to these facts, leaving it to the reader to study them for himself. Also, we have so placed these remarks that they may be omitted by the Editor if desired. Other important differences also might be called to attention.

The aim of the first chapter of Genesis was to portray God as Creator of the universe, including the earth and mankind; and of making anew the earth as a fit habitation for them. The author then passed from the perfected picture ("God saw everything that he had made, and behold it was very good") to a subject of more immediate interest, namely, God's direct dealings with mankind for the purposes of redemption.

It is no uncommon practice among ourselves, when beginning a new chapter of events, to make brief reference to the former by a "gist" or summary of what already has been written. That, it seems to me, is precisely the purpose of Genesis 2:4. Genesis 1:1 informs us that "God *created* the heavens and the earth." On the first day bringing in a new *surface* preparation of the earth for mankind,

He neither created nor made light, but said, “Let there be light.” On the second day, “God *made* the firmament . . . and God called the firmament heaven.” The heavens of the first verse were *created* in former duration, *before* the moving of the Spirit, and *before* the re-appearance of light, on the face of the waters. The heavens of the seventh and eighth verses were *made* on the second day *after* the appearance of light. (Here it may be noted that the Hebrew word for “heaven” is plural and has no singular.) A difference of time proves a difference of subjects, just as there is a difference between the earth of the first verse, which means the whole terraqueous globe, and the earth of the tenth verse, which is only the dry land. This difference between the heavens of the first verse and the firmament is strongly marked in the fourth verse of the second chapter—“These are the generations of the heaven and of the earth, when they were *created*, in the day when the LORD God *made* the earth and the heavens.” In the first half of the verse, reference is made to the primitive creation, and therefore the order of the first verse is preserved. In the latter half, reference is made to surface *re-making* of the earth after its state of ruin, and subsequent to the making of the firmament; therefore earth is put first, before heavens; an inversion that must be intentional, as the phrase “heaven and earth” is in Scripture a standing formula, but the inversion “earth and heaven” occurs only once more in the Bible (Psalm 148:13).

Many have wondered at the expression in Genesis 2:3, “God *created* and *made*.” We have italicized these words to call attention to the contrast, for we believe that the two words used are not merely repetition of the same fact, but

a distinction intended; evidencing the accuracy of Moses in his language and choice of words. They also give added support to the now more prevalent belief that Genesis, chapter 1 from verse two onwards, describes a re-making of the earth rather than a re-creation; the word *creation* having special reference to that which is new, and the creation of creature-life-forms that have not previously existed.

• • • **Chapter III**

The Only True God

IF ONE TRUTH is made more abundantly clear in the Scriptures than any other, it is the claim of the great Creator to the exclusive use of the title "God" in its primary and only real sense. The language used to express this fact admits of no compromise, and its rightful understanding cannot mean any other than what is intended to be conveyed by the words chosen. Note the following:

In Isaiah 45:19 Jehovah says, "I the Lord speak righteousness, I declare things that are right." In the immediate context of this unequivocal pronouncement the same Divine Speaker says, "There is no God else beside me; a just God and a Saviour; there is none beside me . . . for I am God, and there is none else." If such claims as these, backed as they are by special claims to justice and righteousness, are thus rendered the more serious of belief, what then must be the awful consequences of denial, expressed or implied? That is a question which we must leave the individual student to answer, each for himself. Additional examples could be quoted by the score. Space, however, restricts us to a few.

Deuteronomy 4:35—"That thou mightest know that the Lord he is God; there is none else beside him."

Deuteronomy 6:4—"Hear, O Israel: The Lord our God is the *one* Eternal Being" (Leeser's Translation. See also the R.V. and the several marginal renderings).

Deuteronomy 32:39—"I, even I, am he, and there is no god with me."

Isaiah 46:9—"I am God, and there is none else; I am God, and there is none like me."

Malachi 2:10—"Hath not one God created us?"

Exodus 22:20—"He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed." (This probably is the most solemn text in the Old Testament bearing on this topic. In view of that, particular attention is drawn to it. The translation is practically identical in the A.V.; R.V.; A.R.V.; and S.&G.)

New Testament examples are equally emphatic. Mark 12:32 says, "There is none other but he." John, in his Gospel speaks of "the only God" (5:44, R.V.); "the only true God" (17:3). Paul says, "We know . . . there is none other God but one" (1 Cor. 8:4). In 1 Timothy 2:5 he said, "There is one God, and one mediator between God and men, the man Christ Jesus." Here is a scripture which cannot be explained from the trinitarian viewpoint, for if God were a trinity, and Jesus the Christ part of that trinity, Jesus Christ would become a mediator in relation to Himself. The absurdities that range from an analysis of that, and many other scriptures, are too numerous to mention.

So persistent is the heart of man to do evil, that many shameful devices are resorted to for the purpose of mak-

ing void portions of the Word of God that do not fit in with men's irrational theories. Reason, logic, and even correct grammar are sacrificed by those holding high and responsible positions as leaders of religion. The very boldness of their false assertions captivate the reader. The statement that "God Himself uses plural pronouns when speaking of Himself" is copied word for word, and letter for letter from a widely published volume from the Dean of one of America's most famous Bible institutions for training of students for the ministry and the foreign mission fields. The absurdities involved in such a conception are not merely grammatical, but they are equivalent to accusing the Most High of a misuse of language not even the Dean would be willing to charge to one of his "cloth," but they are absurdities which contravene the very laws of God's creation.

Genesis 1:26 is given as Bible proof of this astounding assertion—"Let *us* make man in our image . . ." If God is a Trinity, He never can cease to be so, and every statement prefaced, as the one just quoted, by the words, "God said," must be the simultaneous action of "three Persons" saying the same thing at the same moment of time, and which, according to the statement of the Dean, involves the absurdity of God speaking to "Himself," for that is the pronoun the Dean himself has incorporated into his most remarkable proposition. The dictionary defines the word "us" as "denoting the person speaking, and others to whom he speaks." They are thus with, or against, him (in sentiment), but cannot be himself in fact. To whom then did God speak? That angels were created before men is plainly taught in Job 38:7, and that they

did, and do now, "hearken unto the voice of his word . . . and do his pleasure" is made very clear in Psalm 103.

Once misrepresentation of God's Word begins, it is likely to become the starting point of deliberate falsification of His truth. The same writer referred to above, quoting from Deuteronomy 4:35 and 6:4, says, "*The Hebrew word translated 'one' in these various passages given denotes compound unity, not a simple unity*" (italics his). Of the several passages given, only two are in the Old Testament, and but one of these contains the Hebrew word *echad*, namely, Deuteronomy 6:4. Considerable imagination, more than the ordinary person has, would be required to bring it into line with the thought that it does *not* mean *simple unity*. This Hebrew word *echad* occurs approximately five hundred times in the Old Testament, and no single instance can be produced where the word in any sense loses its numerical value; nor can it be denied that it is the basis from which all other numerals have their value. We submit a few examples which incontestably refute the Dean's statement that *echad* does "not" stand for "simple unity." Very many such could be quoted.

Genesis 2:21—"One of his ribs."

Exodus 10:19—"There remained not *one* locust."

Esther 3:13—"One day."

Ruth 1:4—"The name of *one* was Orpah."

Elijah Jacob Baron, himself a converted Hebrew, takes the same stand with regard to this Hebrew word *echad*, saying, "Echad means 'one' in the sense of compound unity" and proceeds to say that it is proved beyond doubt

by use of the same word in the following verses of Scripture:

Genesis 2:24—"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be *one* flesh."

Genesis 11:1—"The whole earth was of *one* language, and of *one* speech" (A.V. and R.V.). Mr. Baron translates the text to mean, "The whole earth was of *one* language and of *one* kind of words."

His comment on the first example is: "What does *one* mean here?" Answering his own question, he says, "It can only mean the *unity* of two entities." The only comment he makes with reference to the second example given above is that, "Here the word used is *echas*, which is the feminine form of *echad*." With reference to Genesis 2:24, our friend has omitted to consult the next verse, which says, "They were *both* naked. He also omits recognition of the preceding context where Adam said that Eve was bone of his bones and flesh of his flesh. Here it is not the question of person, but of *flesh*; Adam knew as well as Paul knew that "all flesh is not the same flesh: but there is *one* of men, and *another* flesh of beasts, and *another* flesh of birds, and *another* of fishes." That it is one *kind* of flesh in contradistinction from other *kinds* of flesh is recognized by most translators. (See 1 Cor. 15:39, A.V.; R.S.V.N.T.; S.& G.). Thus it is clear that the numeral is in no way altered. Mr. Baron has unwittingly brought out this very fact in his translation of Genesis 11:1. It is "one *language*" as against more than *one* language, "one *kind* of words" as against *many kinds*."

It is true that we have such words as “nation,” “group,” “assembly,” but when we speak of “one nation” as against two or more nations, there is absolutely no alteration to the numerical value of the numeral. Here we may call attention to the fact that *echad* is translated “alone” in Joshua 22:20 and has reference to but *one* man (Achan the son of Zerah) in contrast to many. Again, *echad* is translated “alone” in Isaiah 51:2 in reference to Abraham, the Revised Version rendering of which is—“When he was *but one*.” Such emphatic language cannot be misunderstood and the immediate context fully confirms our understanding of the usages of this Hebrew word. Further, *echad* is translated “only” in 1 Kings 4:19—“Geber, the son of Uri . . . was the *only* officer which was in the land.” How, in the face of these and many examples which could be added, the author referred to can say, “Echad means ‘one’ in the sense of compound unity,” we leave to the reader to explain.

The next example he gives, and his comment thereon, will astonish most of those who read these pages. Ezra 2:64, coupled with 3:1, are brought forward with the purposed intention of showing that *echad* means the unity of 42,360 persons. The following is his quotation—“And the whole assembly was as *one*.” In making the quotation, the writer *deliberately omits* the word “man” without even the customary marks to show that it is his own omission, closing his quotation with the word *one*, which he not only puts in capitals, but in italics also. Further, he withholds the information that the Hebrew word for “man” in this instance is *ish*, which according to Young’s Concordance is defined as “*an individual*”; and it is *to that*

word that the numeral is attached. Ezekiel 13:22; Jeremiah 14:14 and 28:15 are none too strong in their indictment of repeated misrepresentation within the compass of one illustration. In closing his argument on this word *echad*, he says, "If it were intended that God should be represented as an absolute oneness, the word *yachid* would have been used." Then he immediately adds, "This proposition is incontestable and can only be evaded by one who has a motive to avoid the truth."

Turning up Young's Concordance, we find that "one" is never translated by the Hebrew word *yachid*. Searching the same authority with respect to this word, we have been able to find but five occurrences, and in each one it is rendered "only." We have already shown that *echad* is also translated "only."

To clinch our assertions that *echad* stands for simple unity, we close this section with a number of examples where *echad* is represented by the words "each" and "each one," which any unbiased student will admit are words having the equivalent of the numeral "one," namely, simple unity:

Numbers 7:11—"Each offering."

Numbers 7:85—"Each charger of silver."

Numbers 29:14—"Each ram of the two rams."

Numbers 29:15—"Each lamb of the fourteen lambs."

Joshua 22:14—"Each chief house."

1 Kings 4:7—"Each man." (See R.V.)

2 Kings 15:20—"Each man fifty shekels."

2 Chronicles 4:13—"Each wreath."

Numbers 7:3—"Each ONE an ox."

Isaiah 6:2—"Each ONE had six wings."

• • • **Chapter IV**

Testimony of the Pronouns

IT IS a wonderful testimony. By the score, by the hundreds, indeed by the thousands, the pronouns of the Bible in relation to God stand like beacon lights on every page from Genesis to Revelation, revealing to us the personal, literal, and the individual oneness of God with a finiteness that no trinitarian, or other argument, successfully can deny. "I," "Me," and "Mine"; "He," "His," and "Himself"; "Thou," "Thee," and "Thine," never have been, and never will be, correctly applied to more than one individual personality. They carry a dignity and an assurance that cannot be expressed even by a name or any other method. Note the following:

"Fear thou not, for *I* am with thee; be not dismayed, for *I* am thy God; *I* will strengthen thee; yea, *I* will help thee; yet, *I* will uphold thee with the right hand of my righteousness" (Isa. 41:10, R.V.).

"*I*, even *I*, am he that blotteth out thy transgressions for mine own sake; and will not remember thy sins" (Isa. 43:25).

"*I* the Lord speak righteousness, *I* declare things that are right" (Isa. 45:19).

"*I*, even *I*, am the Lord; and beside me there is no saviour" (Isa. 43:11).

Then look at Psalm 23:

"He maketh me to lie down in green pastures."

"He leadeth me beside still [restful] waters."

"He restoreth my soul [reneweth my life]."

"He guideth me in paths of righteousness for *his* name's sake."

"Thou preparest a table before me."

"Thou hast anointed my head with oil."

Let the trinitarians have their doctrine; but as for me, *"Thy* word is a lamp unto my feet and a light unto my path."

The shortest word in the Bible is "I," but it is remarkable in several respects:

It speaks of life, for one must have life to say it. It speaks of individual personality, for it shuts out all others. It speaks of will and purpose, for both are required before utterance can be made. It pledges, in fact, the whole personality, and the very life he possesses as the guarantee of his statements. It places the whole of the responsibility upon the Speaker, and differentiates Him from all His associates without possibility of escape.

In the Old Testament, our English pronouns are taken from various Hebrew words, among which are the following:

Panim — meaning "face," "countenance," "presence."

These thoughts are well represented by the common expression — "He did it before my face." In other words, "He did it before me." In human relationships, the face is both spoken of and pictured as representative of the whole person.

Nephesh—"soul," "life," "breath." The foundations of life by which the living man is sustained in being; hence it represents the man "*himself*."

Ani—meaning "I," "myself."

In the New Testament are:

Ego—meaning "I," "myself." This word has been transferred into the English vocabulary to represent the essential self as an individual person.

Autos—from which come many English words having the prefix "auto," as "automobile," a vehicle having the power for locomotion in itself.

In the Old Testament, individual personality is sometimes expressed by a pronoun when taken from a word meaning the hand, or the eye; for these are representative of personality in responsible action. See 1 Chronicles 29:14 (R.V., margin), where the words "of thine own" in the text are stated to be "*of thine hand*." (See also v. 12.) An interesting sidelight will be found in Genesis 24:2 and 47:29. See also 2 Chronicles 30:8 (R.V., margin) where the Hebrew "give the hand" is translated "yield *yourselves* unto the Lord." In Proverbs 24:18, "it displeases *him*" is from the Hebrew "it be evil in *his eyes*."

The accompanying list of pronouns used in reference to God will be of much interest if sought out by the student.

He—Deut. 8:18; 31:6; 32:39; Joshua 22:22; 23:13; 1 Kings 18:39; Psalm 68:20; Isaiah 51:12; Exodus 15:2; Mark 12:32; Hebrews 11:6; Acts 17:25; James 1:13.

Him—Deuteronomy 10:20; Numbers 16:5; 1 Samuel 3:18; Psalm 37:7; Proverbs 24:18; Isaiah 25:9.

Himself—Deuteronomy 7:6; 2 Chronicles 13:12; Psalm 4:3; Isaiah 45:18; Jeremiah 51:14; Amos 6:8; Matthew 6:4; John 16:27; Hebrews 6:13; Revelation 21:3.

His—Numbers 16:3; Psalm 30:4; Romans 5:8; Hebrews 4:10.

Me—Genesis 17:4; Exodus 6:7; 20:3; Isaiah 43:10; 49:23; Hosea 13:4.

Mine—Psalm 50:11; Exodus 19:5; Leviticus 25:23.

My—Isaiah 46:10.

Myself—Isaiah 44:24.

Thee—1 Chronicles 29:13; Psalm 5:4; 36:9; 130:4.

Thy—1 Kings 8:29; Psalm 48:10, R.V.

Thou—2 Kings 19:15; Nehemiah 9:6; Psalm 4:8; Isaiah 45:15.

Thine—1 Chronicles 29:11; Psalm 71:16; 89:11.

Thyself—Isaiah 45:15; Psalm 10:1; 89:46.

• • • **Chapter V**

Names and Characteristics of God

JEHOVAH is the first personal name of God recorded in the Scriptures, and there are several points of interest from the commencement of its use.

In the first chapter of Genesis, God is not revealed to man by a personal name. There He is known only by the title "God" (*Elohim*) as the Creator of the heavens and the earth, and the giving of life. Not until the second chapter, wherein is recorded the creation of Adam as the fountainhead of the line of the Messiah (see genealogy, Luke 3), did God enter into personal relationship with man by the use of the personal name "Jehovah." In this connection it is of interest to note that this sacred name is never applicable to any but the chosen people of Israel. (See Num. 6:27; Deut. 28:10; 2 Chron. 7:14; Isa. 43:7; 63:19.)

Just here it may be well to consider a difficulty arising in the minds of many students of the Word. In Exodus 6:2, 3, we read: "I am the LORD [JEHOVAH, marg.], and I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* [italics, A.V.] God Almighty [Hebrew, *El Shaddai*], but by my name JEHOVAH was I not known to them." Passages such as Genesis 24:3, and others, seem to contradict this statement. What, then, is the explana-

tion? There are two or three contributory explanations, which when taken together supply a satisfactory answer. One is that until then He was known only in a distinguishing sense by that name; but not in the sense of personal relationship, for according to Genesis 14:22 and even 24:3, He was still regarded as Creator. This would seem to be suggestively confirmed by the change of the Revised Version of Exodus 6:3, which omits reference to *El Shaddai as a name*; regarding it more as descriptive of the *might* of the Creator, and used as in Genesis 17:1, 2 as a guarantee of ability to perform His covenant relationships. Further, it is a well-known fact that even a name on special occasion may take on a *new* significance. Another thought put forward by some writers in this connection is that in the *early* period of the use of the name "Jehovah," God was known as Jehovah when *spoken of*, but when *spoken to* He was addressed by the conventional title of "Lord" (*Adonai*). This, however, we leave to the reader to verify on his own account, not having found sufficient evidence ourselves to state it as fact. On later occasions, as in Psalm 12:1 and 13:1, 3, the name "Jehovah" came into more intimate and direct use in much the same way as pointed out in another section when studying the word *kurios*. We noted that special significance attached to it *after* our Lord's resurrection.

The sacredness of the name of "Jehovah" is called to special attention in Exodus 20:7: "Thou shalt not take the name of the LORD [Jehovah] thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain." This usually is interpreted to mean a prohibition to use it unnecessarily, or in a light manner. Young's Con-

cordance lists the word "vain" under eleven different headings. The word "vain" as used in Exodus 20:7 and Deuteronomy 5:11 occurs in the ninth, and indicates that the name must not be taken *falsely*. While that is undoubtedly true, it is possible that a deeper significance is embodied in the command; namely, that of using it *unauthorized*. The terribleness of the offense is brought vividly to mind in Jeremiah 23:30, 31, 32; 28:15-17; and 29:31, 32.

When God said to Moses (Ex. 33:19), "I will proclaim the *name* of the LORD [Jehovah] before thee," much more was intended than the announcement of a name only, for it included all His characteristics. Hence we read in the next chapter: "The LORD passed by before him, and proclaimed the LORD, the LORD [Jehovah, Jehovah], a God full of compassion and gracious, slow to anger, and plentiful in mercy and truth" (Ex. 34:6, R.V.).

There are several characteristics illustrated in the accompanying list, when on special occasions witness was borne to the goodness of Jehovah:

"Jehovah-Jireh."—"The LORD will provide" (Gen. 22:14).

"Jehovah-Ropheka"—"I am the LORD that healeth thee" (Ex. 15:26).

"Jehovah-Nissi"—"The LORD is my banner" (Ex. 17:15).

"Jehovah-Mekaddishken"—"I am the LORD that doth sanctify you" (Ex. 31:13).

"Jehovah-Shalom"—"The LORD is peace" (Judg. 6:24).

"Jehovah-Zebaoth"—"The LORD of hosts" (2 Sam. 6:2).

"Jehovah-Tsidkenu"—"The LORD *our* righteousness" (Jer. 23:6).

"Jehovah-Shammah"—"The LORD is there" (Ex. 48:35).

"Jehovah-Elyon"—"The LORD Most High" (Gen. 14:22).

"Jehovah-Raah"—"The LORD is my Shepherd" (Psalm 23:1).

"Who is a God like unto thee, glorious in holiness?" (Ex. 15:11.) (Here the pronoun "who" and the pronoun "thee" are, numerically, exact equivalents, proving that "God is *one*"—"the *only* true God"—John 17:3.)

Elyon El is used by those in covenant relationship with God, as suitable to the comprehension of those outside that relationship: and whose understanding of God is best realized through Creation and the mighty works and powers of nature, hence more often in Job, the Psalms, Isaiah, and Daniel. Some typical instances of its use are: Psalm 19:1; 29:3; 47:2; 77:14; 83:18; 107:11; 136:26; Job 21:22; 27:11 (the hand of God representing power); 36:22, 24; 37:5, 10, 14; Isaiah 40:18; 42:5; 43:10; Daniel 7:18, 22, 25, 27. New Testament examples are: Mark 5:7; Luke 8:28; Acts 7:48; 16:17; Hebrews 7:1.

One of the most impressive instances of the use of the name is the incident of Abram and the king of Sodom (Gen. 14) and the meeting with Melchizedek. With Melchizedek viewed as a *type* of Christ there is much profitable teaching. Some, however, have gone to absurd extremes, teaching that Melchizedek was Jesus Christ in pre-existent state. A little careful reflection would convince

most persons that he could not be Christ in pre-existent state, and at the same time be *a type* of the Christ that was to come. Those desiring to study the question further will find it discussed in *THE RESTITUTION HERALD* of April 18, 1939.

El Shaddai, as already pointed out, strictly speaking is not a name in the personal sense. It is a descriptive title applied to God in covenant relationship with Abraham, Isaac, and Jacob: guaranteeing power and ability to perform His promise of giving life to that which was already "dead." (See Rom. 4:17-22.) The title occurs about fifty times in the Old Testament, most of which occur in the Book of Job; and about nine times in the New Testament. The frequency of its use in Job is significant on two counts: 1) there the wonders of creation are so often referred to, and 2) from its repeated use in Job it has been thought, and probably correctly, that it is one of the earliest books of Scripture to have been written. The following references where the title occurs will be found to be illustrative of the special facts to which we have called attention: Gen. 28:3; 35:11; Job 22:23, 25; 32:8; 33:4; Psalm 91:1.

Other interesting references to the characteristics of God are vividly brought out in the following passages: Numbers 14:8; 2 Chronicles 30:9; Nehemiah 9:17; Psalm 86:15; 103:8; 112:4; 116:5; Joel 2:13. Two passages of special interest in this connection are Isaiah 28:29 and Jeremiah 32:16-19. In these He is said to be "great in counsel and mighty in work." Thus dignity is given to labor both in heaven and earth. Creation still goes on. Christ said, "My Father worketh hitherto, and I work" (John 5:17).

Surely those of us who are called to be Christ's "brethren" will not be silent partakers in the great drama.

The characteristics of JEHOVAH—who is "God Almighty"—are many and varied. They stand in answer to every man's need, both in this life and that which is to come.

Facts Concerning the Character of God and His Law

God is just (Rom. 3:26).	His law is holy (Rom. 7:12).
His law is just (Rom. 7:12).	
God is true (John 3:33).	God is truth (Deut. 32:4).
His law is true (Neh. 9:13).	His law is truth (Psa. 119:142).
God is pure (Psa. 19:7, 8).	
His law is pure (2 Sam. 22:27).	God is life (Psa. 36:9).
	His law is life (John 12:50).
God is light (1 John 1:5).	God is righteous (Psa. 11:7).
His law is light (Prov. 6:23).	
God is faithful (1 Cor. 1:9).	His law is righteous (Psa. 119:138).
His law is faithful (Psa. 119:86).	God is perfect (Matt. 5:48).
The LORD is good (Nahum 1:7).	His law is perfect (Psa. 19:7).
His law is good (Neh. 9:13; Rom. 7:12).	God is everlasting (Psa. 90:2).
God is holy (Isa. 6:3).	His word (law) shall stand forever (Isa. 40:8; 1 Peter 1:24, A.V., R.V.).

• • • **Chapter VI**

“Lord”
in the Old Testament

“Lord” and “LORD” in the Old Testament
(*Adon, Adonai, and JEHOVAH*)

THE words “lord,” “Lord,” and “LORD” in our English Bibles are translated from some twelve different words. (See Young’s Analytical Concordance.) Those of most interest to the reader are: *Adon, Adonai, JEHOVAH, and JAH.*

ADON, when it has reference to God is written in ordinary type with capital initial letter as—“Lord.”

Exodus 23:17—“shall appear before the Lord GOD.”

Psalm 8:1—“Lord, how excellent is thy name!”

Psalm 97:5—“the Lord of the whole earth.”

Psalm 147:5—“great is our Lord, and of great power.”

Isaiah 1:24—“saith the Lord, the LORD of hosts.”

Isaiah 10:16—“saith the Lord, the Lord of hosts.”

(A.V. in error here; the second use of the word “Lord” should be “LORD” as in verse 33. See R.V.)

ADON, when reference is to all others, is written “lord.”

Genesis 44:18—“Oh my lord.”

Exodus 32:22—“the anger of my lord.”

1 Kings 1:18—“my lord the king.”

ADONAI, plural of *Adon*, is used of God.

Genesis 15:2—"Lord God, what wilt thou give me?"*

2 Samuel 7:18—"Who am I, O Lord God?"

Isaiah 7:7—"Thus saith the Lord God."

*God here in Hebrew is JEHOVAH, as in other places where "God" is put in capitals. See R. V. margin. Isaiah 21:8 is noteworthy as apparently the only instance where *adonai* is rendered "lord." It is rendered "Lord" in the R.V., S. & G., and Leeser's Translation.

JĒHOVAH, (*JAH* contraction of *JEHOVAH*) the great *memorial* name of God—see Ex. 3:15; Psalm 135:13; Hosea 12:5—occurs many hundreds of times. Rendered "LORD."

Genesis 2:4—"the LORD God."

Genesis 3:8—"presence of the LORD God."

Exodus 3:2—"angel of the LORD."

Exodus 15:2—"the LORD (*Jah*) is my strength."

Numbers 2:33—"the LORD commanded."

Deuteronomy 6:4—"the LORD our God [*Elohim*]."

"Lord" in the New Testament

Some Bible readers have been somewhat perplexed as to the various uses of the word "Lord" throughout the Scriptures. An illustration of this occurs in the following communication from a correspondent:

"In the course of reading 1 Corinthians 8, a question arose in connection with frequent remarks of yours that 'there is none other God but one,' and 'to us there is but one God, the Father.' If I am right, you feel that these and similar statements in Exodus and Deuter-

onomy exclude the possibility of Jesus Christ having any place in the Godhead. On the basis of that argument, would not the statement that 'there is one Lord Jesus Christ' exclude God the Father from having any place in the Lordship? Yet in Mark 12:29 we read: "The Lord [*Kurios*] our God is one Lord [*Kurios*]'—same word as in 1 Corinthians 8:6—and there are many places in Scripture which designate God the Father as 'Lord.' I would be glad if you can help me out in an explanation." . . . Our correspondent further pointed out that there is no "but" in the Greek of 1 Corinthians 8:6. The word "but" does occur, however, in 1 Corinthians 8:4.

Our correspondent evidently intended to imply by his last remark that "one God" and "one Lord" are equivalent expressions of numerical value, so if the expression "one God" shuts out all other claims—including that of Jesus Christ—to being God in the primary sense, the expression "one Lord" will exclude even God Himself from any share in, or right to, the title of "Lord." Like many another idea, when first expressed, the argument has seeming plausibility. Closer study, however, reveals important *distinctions*. We have a fair understanding of what our correspondent means when he speaks of "the Godhead." It is the trinitarian conception of "Three Persons in one God"; sometimes otherwise stated as "One God in Three Persons"—not necessarily the same idea. But just what is intended by "*the* Lordship"? The word occurs twice in the King James Version, namely, Mark 10:42 and Luke 22:25, but only once in the Revised Ver-

sion. Why make a change in the first instance only, when both have reference to the same occasion?

One important distinction to which reference is made above is that there are no statements such as those applied to God in the following examples which have their counterpart in connection with the word “Lord”: “Beside me there is no God” (Isa. 44:6); “There is no God else beside me” (Isa. 45:21); “There is none other God but one” (1 Cor. 8:4). Language such as that completely shuts out the possibility of another God; which is not the case in reference to the word “Lord”; there are no equivalent examples.

. It is true there are many places in the Scriptures which designate God the Father as “Lord.” We have already given some Old Testament examples. We now turn to the New Testament.

“Lord” (Kurios) applied to God.

Matthew 1:20—“The angel of the Lord.”

Matthew 4:7—“Thou shalt not tempt the Lord thy God.”

Matthew 5:33—“Perform unto the Lord thine oaths.”

Mark 11:9—“He that cometh in the name of the Lord.”

Luke 1:9—“into the temple of the Lord.”

John 12:38—“Lord, who hath believed our report.”

Acts 3:19—“from the presence of the Lord.”

2 Corinthians 6:18—“saith the Lord Almighty.”

Several of the foregoing are Old Testament quotations. Some translators, therefore, have transferred the word “LORD” (Jehovah) into the New Testa-

ment text; although the Greek text is *Kurios* (Lord).

"Lord" (Kurios) applied to Christ.

Matthew 8:2—"Lord, if thou wilt, thou canst."

Mark 9:24—"Lord, I believe; help thou."

Luke 24:34—"The Lord is risen indeed."

John 6:68—"Lord, to whom shall we go?"

"Lord" (Kurios) applied to man.

Matthew 18:27; 20:8; Luke 12:36; John 15:15.

"Kurios" (Lord) is translated "Sir" in reference to Christ, to angels, and to men; *but never of God.*

Matthew 13:27; John 4:11, 49; Acts 16:30; Revelation 7:14.

"Kurios" (Lord) is also translated "Master."

Matthew 15:27; Luke 14:21; Romans 14:4; Ephesians 6:5; Colossians 4:1.

A review of the passages noted above will reveal that *Kurios* is translated variously "Lord," "Sir," "Master," and that it is made applicable to God (with certain exceptions), to Christ, to angels, and to men. *Thus it is found to be addressed to all persons of every rank deserving of courtesy and respect*, the person using it signifying, in this way, his respect for the person addressed. Consequently, the status implied by the word is ascertained by the connection in which it is placed. In Mark 12:29, it is linked with God, and its status is indicated thereby. In 1 Corinthians 8:6, it is associated with Jesus the Christ. Here, again, the status of the word "Lord" is indicated by the status of the Person being considered. "Jesus is the name of the Person, and "Christ" (which means

“anointed”) is the title signifying His subjection to the Father who anointed Him. (Acts 10:38.) That explanation is in full conformity with Hebrews 7:7, where Paul the Apostle says, “And without [or apart from] all contradiction the less is blessed of the better.” Thus, it will be seen that the Greek word *Kurios* does not of itself indicate the status of the person addressed; rather the reverse is actually the case, for the status of the word is determined by the status of the person to whom it is applied.

Another text that well illustrates the difference of the word “Lord” as applied to God, and applied to Christ Jesus, is Acts 2:36. “Therefore let all the house of Israel know assuredly, that God *hath made* that same Jesus, whom ye have crucified, both Lord and Christ.” (Italics ours.) Here again is an excellent instance of the less being blessed by the greater. This text, like many others, also makes it abundantly clear that Jesus the Christ is *not God*.

It is a matter of considerable interest that the title “Lord” as applied to Jesus Christ after His resurrection takes on a deeper significance than it did during the gospel period. In the Gospels, the word “Lord” was applied to Jesus the Christ as a mark of courtesy, as it was to others. After resurrection, the name and the title are joined and are now in well known use as “Lord (*Kurios*) Jesus” and “Lord (*Kurios*) Jesus Christ,” and they have become recognized as evidence of the endeared high esteem in which the Lord Jesus was held. These titles, joined with the name, are first recorded in Acts 1:21 and 11:17, respectively.

• • • **Chapter VII**

The Holy Spirit

TO SEARCH the Scriptures is a delightful occupation. There is always more to be discovered both of the wisdom and knowledge of God, resulting in new horizons continually being revealed. Questions will undoubtedly arise, but if the question is suggested by the Word, the answer will be found there in due time, by ourselves or by another, within the covers of the Sacred Book.

Most, if not all, commentators who write or speak on this inexhaustible theme have followed the advocates of trinitarianism in placing the Holy Ghost (more correctly called the "Spirit of God" or the "Holy Spirit") third in order of sequence. This is not the Scriptural order, nor is it in relation to fact, as but for the existence of the Spirit of God which *proceedeth* from "God himself" (Isa. 45: 18) the Father (John 15:26), the heavens and the earth would not have had existence (Job 26:7-14); nor would Jesus the Christ "the Son of God" have had being. (Luke 1:35.)

The Holy Spirit in Creation

It is very generally considered by Bible students that Genesis 1:2—"The Spirit of God moved upon the face of the water"—is the first mention of the Spirit of God in the Scriptures. Further, it is the consensus of opinion

among authors that the first occurrence of any word or phrase may fairly be taken as indicative of its general usage and understanding. That there is possibility of exceptions is evident, but in such instances the meaning is made clear by the context.

The Hebrew word here translated "Spirit" is *ruach*. It occurs more than 400 times. Of that total, it is translated approximately as follows: "spirit" 230 times; "wind" 119 times; "breath" 27 times; and the remaining twenty odd instances by nine other words. The foregoing computation is by A. G. Bowker, onetime editor of *Words of Life*, organ of the British Conditional Immortality Mission.

The peculiar appropriateness of Creation being made the first occasion of reference to the "Spirit of God" will be readily admitted, and that Scripture should make frequent allusion to so important a topic will be no surprise to Bible students. One of the most noteworthy of these occurs in Psalm 104:30. Very naturally and vividly, it draws attention to the Genesis account of creation: "Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth." In the words of Prof. McCaul of Kings College, London, England, it may be said, "The Spirit *streamed forth* from God upon the chaos, communicating to it life-power, so that the earth brought forth vegetation (Gen. 1:12) and animal beings (v. 20) in abundance." He added, "Thus, according to the earliest testimony of the Word of God, the Spirit of God is the quickening principle of the world, and all life is an outgoing from God, even the life of the vegetable kingdom." At this point it may be well to give some consideration to a

Difference of Opinion

among recognized and trustworthy scholars. Commenting on verse 2, of Genesis 1, Prof. McCaul wrote, "Not the *wind* of God, for *rechaph* [Heb. verb meaning shake, flutter; sometimes "brood"] is never used of wind." Turning next to *The Complete Bible* (S. & G.), we find that their translation is an apparent contradiction to the remarks of Prof. McCaul just quoted. The translation of *The Complete Bible* is, "With darkness covering the abyss, and a tempestuous *wind* [italics ours] raging over the surface of the waters."

We think that few will be inclined to question that *ruach* is correctly rendered "spirit" in every other version known to us. How, then, can these seemingly opposing viewpoints be reconciled? We have already seen that *ruach* may quite properly be translated both "wind" and "spirit." While there are undoubted instances where one must be used and the other cannot, we are inclined to the opinion that this is an instance in which both may have a share. When Job, in his well-expressed parallelism, said, "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3), he did not mean to imply that the Spirit of God is merely wind. Mere wind does not result in creation, nor does it sustain life. Once again, therefore, we turn to Young's Concordance, and we find that the Hebrew word *rechaph* (translated "moved") is in the third conjunction, and predicates *violent* motion such as would be necessary to disperse the mists which prevented the light reaching the earth normally. Thus considered, there is reason for the translation in *The Complete Bible*.

That according to the Scriptures the Spirit of God is an outstanding *fact* in creation, in the varied results of its operations, has been too obvious to deny. Nevertheless, all attempts to define it have been fruitless. Some venturesome persons have been bold enough to identify it with electricity. Speaking of the Spirit of God in Psalm 139: 7-12, King David informed of its unescapable presence. Two Bible scenes are called to mind: namely, Elijah on the mount (1 Kings 19) when "The LORD was not in the wind," and that of Acts 2:1-4, when the Spirit came as "a sound as of the rushing of a mighty wind" (R.V.). Here again, according to Young's Concordance, the nature of the action was violent. We would suggest that John 3:8 carries a similar thought, causing us to realize that God has His secrets in every sphere of human research. At the very commencement of our study of the Spirit of God, everything thus far has brought us to the conclusion that the Spirit of God is the *power* that belongs to, and proceeds from, God. The evidences of this will become more fully manifest as we proceed with our study.

There are many passages in the Scriptures which bear witness to the "Spirit of God" in creation. One of the most majestic is found in Isaiah 40. The whole chapter is of intense interest, especially verses 13-21. In verse 13 the question is asked, "Who hath directed [marg.—*meted out*] the Spirit of the LORD?" Here the Hebrew word translated "directed" is *takan*, meaning to "weigh," "ponder," "mete out." It is the same word that occurs in Job 38:25 (R.V.)—"To make a weight for the wind: yea, he *meteth out* the waters by measure." It occurs also in 1 Samuel 2:3—"The LORD is a God of knowledge, and by

him actions are *weighed*." Such language applied to the Spirit of God very definitely nullifies the possibility of personality. The "Spirit of God" is indeed limitless, beyond measure; for by it God fills heaven and earth. (Jer. 23:24.)

Another remarkable reference to the Spirit of God occurs in Job 26:13, and like the former reference it also has to do with the Creation. "By his spirit he hath garnished the heavens." The Revised Version reads, "By his Spirit the heavens are garnished"—present as well as past. Smith and Goodspeed, translators of *The Complete Bible*, in this instance rendered *ruach* by "wind"; but most, if not all others, have retained the word "Spirit." Instead of the word "garnished," Leeser's Translation and the Revised Version margin give a more pleasing rendering by substituting the word "beauty." Young's Concordance gives us the word "splendor," which is still better. Certainly, in our experience, wind alone has never brought beauty, or splendor, to the heavens: but it has on many occasions brought awe-inspiring grandeur.

(The following references will be found helpful in further study of this phase of our subject: Psalm 104; 146: 4, 6; 148; Job 12:10, R.V.; Isa. 42:5; 45:12, 18; Eccl. 3:19; 12:7; Acts 17:25.)

Genesis 6:3—"My spirit shall not always strive with man" is the next scripture where the Spirit (*ruach*) of God comes in for mention. To translate *ruach* as "wind" in such an instance would be altogether inconsistent, as it would also in the parallel passages of Nehemiah 9:30 and Galatians 5:16,17, to which the Revised Version margin invites comparison. In the last mentioned reference, the

Revisers have followed the Authorized Version in capitalizing the word "Spirit." While the Authorized Version rendering "strive with man" may correctly express the existing conflict between man and his Creator, the rendering of other versions brings out the additional thought that, resulting from that conflict, man's days would be greatly shortened. The Septuagint Version reads, "abide in man"; and the Revised Version margin informs that such is the rendering "of many ancient versions." The Vulgate has "remain in man," and the Syriac reads, "dwell in man." All these are indicative of the fact that the Spirit of God is on loan to man.

Psalm 104:29 records the process in reverse, "Thou takest away their breath [or spirit, *ruach*], they die and return to their dust." Then, in verse 30, the process is again in reverse indicating a *renewal* — a surface re-creation — "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth." Sir William Dawson, in his story of "The Earth and Man," expressed agreement with this thought, and that it is his belief that there have been several creative periods. Careful study of Genesis 1 will reveal that the present creation is one such.

(A perusal of the following references will be found both interesting and helpful: Job 13:4; 34:14, 15; Psalm 90:3; Eccl. 3:19; 12:7; Rev. 11:1; Ezek. 37:5, 9, 15—see R.V. marg.)

*The Holy Spirit, or Spirit of God
Given for Power, Service, Testimony*

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). "It shall come to pass after-

ward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy" (Joel 2:28).

Having noticed briefly concerning the Spirit of God in the creation of the heavens and the earth, and that it is the quickening (life-giving) principle of the world, and that all life is an out-going from God; and having considered in some measure that the gift of life to man was a gift for which he is held accountable, we come now to the next mention of the Spirit. It appears in Genesis 41:38. It is remarkable, as well as practical, that its evident objective there is *service*. That was its main purpose in creation, and that is the purpose manifested throughout Scripture, and so well expressed by Paul in his references to the fruits of the Spirit.

In the instance of Genesis 41:38, a man of exceptional ability was needed, and it was recognized that in the circumstances that need was fully met in Joseph alone. The explanation and reason for selecting him was stated to be that he was "*a man in whom the Spirit of God is.*" The same is again true in Exodus 31:3 and 35:21 concerning Bezaleel and Aholiab, who there are said to have been "*filled with the Spirit of God*" for special service in all manner of workmanship.

To show that "the Spirit of God" is the same in both the Old Testament and the New Testament, we append the following list for the purpose of pointing out that the phraseology is practically identical in both Testaments. We trust that it will be found of interest and help. When we come to study of Jesus the Christ, the Son of God, we shall see that He, too, could say, "The Spirit of the Lord

[God's Spirit] is upon me" (Luke 4:18): and that being the case, how very true it was that God did the miracles and wonders and signs by Him! (Acts 2:22.)

OLD TESTAMENT

NEW TESTAMENT

"IN"

Gen. 41:38—"a man in whom the Spirit of God is."
Isa. 63:11—"put his Holy Spirit within him."

John 14:17—"dwelleth with you and shall be in you."
1 Cor. 3:16—"the Spirit of God which dwelleth in you."
1 Cor. 6:18—"The Holy Spirit which is in you."
Eph. 3:16—"by his Spirit in the inner man."
Eph. 3:30—"the power at work within us."

"UPON"

Num. 11:17, 25—"the Spirit upon Moses."
Judg. 6:34—"the Spirit upon Gideon" (marg., "clothed").
Isa. 61:1—"the Spirit of the Lord God is upon me."

Luke 2:25—"the Holy Spirit was upon him."
Luke 4:18—"the Spirit of the Lord is upon me."
Acts 11:13—"the Holy Spirit fell on them."

"FULL"

Deut. 34:19—"full of the Spirit of wisdom."

Luke 4:1—"full of the Spirit."
Acts 6:3—"men full of the Spirit."
Acts 6:5—"full of the Spirit."

"FILLED"

Ex. 31:3—"filled with the Spirit of God."

Acts 2:4—"filled with the Holy Spirit."
Acts 4:8—"filled with the Holy Spirit."
Acts 13:9—"filled with the Holy Spirit."
Eph. 3:18—"Be filled with the Spirit."

"POUR," "POURED," or "SHED"

Prov. 1:23—"I will pour out my Spirit, and make my words known to you."

John 14:26—"even the Holy Spirit . . . bring all things to your remembrance."—"all that

OLD TESTAMENT	NEW TESTAMENT
"POUR," "POURED," or "SHED"	
Isa. 32:15—"the Spirit be poured from on high."	I said," R.V.)
Isa. 44:3—"I will pour out my Spirit."	Acts 2:17—"I will pour out my Spirit."
Joel 2:28—"I will pour out my Spirit."	Acts 2:33—"promise of the Holy Spirit."
	Acts 10:45—"poured out the gift of the Holy Spirit."
	Titus 3:5, 6—"renewing of the Holy Spirit which he shed on us."
"CARRIED"	
1 Kings 18:12—"the Spirit of the Lord shall carry thee."	Luke 4:1—"was carried about by the Spirit" (E.D.).
2 Kings 2:16—"the Spirit of the Lord hath taken him up."	Acts 8:39—"the Spirit of the Lord caught away Philip."
"CLOTHED"	
Judg. 6:34—"the Spirit of the Lord clothed Gideon."	Luke 24:49—"clothed with power from on high" (R.V.).
1 Chron. 12:18—"the Spirit of the Lord clothed Amasai" (marg.). (See also 2 Chron. 24:20, marg.; Job 29:14; Psa. 132:9.)	
"POWER" and "MIGHT"	
Judg. 14:6—"the Spirit of the Lord came mightily upon him."	Luke 1:35—"the power of the Most High" (R.V.).
1 Sam. 10:10—"the Spirit of God came mightily upon him" (R.V.).	Luke 4:14—"in the power of the Spirit."
1 Sam. 11:6—"the Spirit of God came mightily upon Saul"—R.V.	Luke 24:49—"clothed with power from on high" (R.V.).
	Acts 1:8—"ye shall receive power."
	Acts 10:38—"with the Holy Spirit and with power."
	Rom. 15:13—"through the power of the Holy Spirit."
	Eph. 1:19—"the working of his mighty power."
	(See also 1 Cor. 2:4 and 1 Thess. 1:3.)

Zechariah 4:6. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." This is a much-quoted verse, and as translated in the Authorized Version it might quite possibly be regarded as unsuitable for demonstration of the power and might of God's Holy Spirit, because it is not stated whose is the power and whose is the might, and because it infers that power and might are not associated with the Holy Spirit. Both the Authorized Version and the Revised Version give an alternative rendering in the margin—"not by an army, nor by power . . ." Such a rendering makes it clear that *human* power is put in contrast to the power of the Spirit of God. Turning to Young's Concordance, we find that the Hebrew word is *chayil*, and that all the six references under that heading (p. 660, sec. 4) have to do with war and men of war. A similar passage occurs in Hosea 1:7, where God says that He will not save them by battle (or war, S.&G.), but that He "will deliver them through the Lord their God" (S.&G.). In other words, the purpose of the Lord God is that they should look to Him. Zechariah speaks of God's Spirit, and Hosea speaks of the Lord God. The thought is the same in each. It is God in both. What God is said to do, is done by means of His Spirit which proceeds from Him. Men have to learn to recognize that though God works through means, He is Himself the Source and Controller. (See Micah 3:8.)

Holy Spirit Not a Personality

We wish now to consider objections that are sometimes brought forward against the teaching that the

Holy Spirit is not an individual Personality, but is the Spirit of, and belonging to, a Personal Being—God Himself.

In discussing a subject of this nature there is not, generally speaking, sufficient care taken to distinguish between that which is possible and that which is not possible, nor is there usually any clear understanding as to what constitutes actual proof. Many an argument would be shortened and correct conclusions more quickly attained, were these two considerations more fully comprehended and put into practice.

That which is most frequently brought forward as proof of the Personality of the Holy Spirit is the use of the personal masculine pronouns occurring in the fourteenth and sixteenth chapters of John's Gospel. It is usually the stock argument of those who have not followed the study through the Old Testament, and are equally unfamiliar with Greek rules and custom in relation to pronouns. If the inquirer will be careful to bear in mind that in other scriptures the neuter pronoun is quite as correctly used, he will then realize the force of the advice offered in the second paragraph. He will recognize that while it is possible and correct usage to apply masculine and feminine pronouns as well as neuter pronouns to certain objects, it is *not* correct, except in rare instances which will be referred to later, to apply neuter pronouns to personalities. The very fact that this is done in Scripture in connection with the Holy Spirit amounts to positive evidence that the Holy Spirit of God is not an independent living Personality. We are sure that no thoughtful reader can deny the logical, and therefore *reasonable*, truth of that

remark. It is in verity a short cut to the truth that cannot successfully be turned aside.

While it is true that a fact proved once is proved altogether, there are few earnest seekers who would not be glad to get all the information that is available. The following quotation is from Mr. E. D. Gifford of California, who modestly styles himself "a minister of Christ":

"Spirit, in the Greek, is in the neuter gender; and the article and pronouns referring to it are all in the neuter gender. The Comforter, in Greek, is a masculine noun, and is therefore represented by masculine pronouns; but this proves nothing as to personality, for the use of masculine pronouns in Greek is no proof of personality."

With the remarks just quoted, and others yet to be made, we may point out that, in Greek, the word for "field" is masculine; "city" is feminine. "Wisdom" is feminine, and "vine" is feminine, but "vineyard" is masculine. It may be pointed out further that a neuter noun is never used in Greek to denote a person, except in the case of a diminutive, as a child or a demented person, or as a person considered not as a person, but as an object. Therefore, since "spirit" is always neuter in the Greek, it cannot be a Person. (Note: the apparent contradiction of "the spirits in prison" will be explained later under that head.) Further testimony on this particular phase of truth follows:

Dr. C. T. Kuinoels says, "The Spirit to which the pronouns refer is neutral in the original."

Prof. J. H. Thayer of Harvard University says, "The

pronouns of John 14:17 are neuter in the best manuscripts."

Prof. Toyé says, "The Alexandrine does not give the masculine."

Prof. Gardiner of Chicago gives his testimony, saying, "The true antecedent of the pronouns in John 14:17 and 16:13 is *pneuma* (spirit), and is neuter of course."

John 14:17 is rendered in the neuter gender in both the *Emphatic Diaglott* and *The Complete Bible* (S.&G.).

No masculine noun referring to a neuter noun can make that neuter noun to be personal. In Greek, the word for "water" is neuter, but the word "river" is masculine. So, the Spirit is neuter, but when put in the form of Comforter, or Helper, it is governed by the masculine pronoun because Comforter is a masculine noun; but this does not make the Comforter, or Helper, to be a person any more than the illustration already given of water and river makes the river to be personal. The Bible helps us; it is feminine in Greek, but it is not a person. The Word of God is masculine in Greek, but it is not a person, yet it helps and comforts us. God's Spirit also helps and comforts us, but it is not a Person; it is a neuter noun.

Again, the Holy Spirit of God is not a Person because the titles applied to it show that they merely represent the life-power and attributes of God whose Spirit it is. The following titles selected from among many clearly show forth this fact. As the Holy Spirit is the Spirit of God, the Father, these descriptive phrases naturally and effec-

tively show forth His character as manifested in His actions and recorded in the Scriptures:

“Spirit of holiness” (Rom. 1:4).

“Spirit of grace” (Heb. 10:29).

“Spirit of power and love” (2 Tim. 1:7).

“Spirit of truth” (1 John 4:6).

“Spirit of wisdom” (Eph. 1:17).

“Spirit of glory and of God” (1 Peter 4:14).

The Complete Bible (S.&G.) translates this last reference as “the glorious Spirit of God,” and Weymouth’s Version gives us, “the Spirit of glory, even the Spirit of God.”

The Spirit of God is put in contrast to the spirit of the world. (1 Cor. 2:12.) The spirit of the world is not a person; therefore the Spirit of God with which it is contrasted, is not a person. It is put in contrast to the “spirit of error” (1 John 4:6) and other spirits, all of which are neuter and impersonal.

The Spirit of God is not a person, because it is spoken of in common with other things that are not personal. It is put in contrast to the flesh. (Gal. 5:17.) The flesh, although feminine in the Greek, is not an individual person. It is, therefore, proper and correct to infer that the Spirit (neuter) with which it is contrasted, likewise is not a person.

The Holy Spirit is not a person, because it is not spoken of in Scripture among other persons as if it were one of them. For instance, in Revelation 3:5, the Lord Jesus says of the overcomer,

“I will confess his name before my Father and before his angels.”

Why omit the Holy Spirit if a person equal to the Father, and the angels who are also persons? Romans 1:7 reads,

“Grace to you and peace from God our Father, and the Lord Jesus Christ.”

Again, why, if the Holy Spirit is a person—one of three Persons in a co-equal Trinity—is there no mention of the Spirit in this verse? Further, WHY, if the Holy Spirit is a Person, is it omitted from the following *ten* salutations and invocations?—

1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; 2 Thessalonians 1:2; Titus 1:4; Philemon 3; 1 Timothy 1:2; 2 Timothy 1:2.

Paul closed his Epistle to the Romans (16:27, S.&G.) by saying, “to the one wise God be glory forever through Jesus Christ. Amen.” See also the *Twentieth Century New Testament* and the *Revised Standard Version of the New Testament*. If any doubt as to whom the glory is due, see Romans 11:36; Ephesians 3:21; Philippians 4:20; 1 Timothy 1:17; 1 Peter 4:11; Jude 25; Revelation 1:6. There is nothing in these texts about “glory to the Father, and to the Son, and to the Holy Ghost.” Further, the designation of God as “*the only wise God*” (R.S.V.N.T.; Weymouth; Emphatic Diaglott; Revised Version; and the Twentieth Century New Testament) completely eliminates wisdom as the underived possession of any other god or gods, if there be such. (1 Cor. 8:4.) Underived wisdom does not exist apart from God. (See James 1:5.)

We will now consider some passages in which the Holy Spirit is mentioned with the Father and with the Son, and see whether it is so included as to prove that the Holy Spirit is the third Person of a Triune God. In 2 Corinthians 13:14, we read,

“The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.”

This is an important verse for determined study, for when read alone in the Authorized Version of common usage, apart from other scriptures, it does contain two features which are in some degree suggestive of personality, at least to those who already are under the influence of trinitarianism. The first is the retention of the words “Holy Ghost,” even by the English Revisers, in face of the recommendation and example of the American Committee that the words “Holy Spirit” should be used in every instance—the English Revisers themselves having “Holy Spirit” as the proper translation in many portions of Scripture. But, though such is the case, the word “Ghost,” while it does convey the idea of personality in tenuous form, is of such unreal and insubstantial nature as to be of little service to the practical thinker.

The second feature is the word “communion,” sometimes translated “fellowship.” Undoubtedly, according to present-day understanding, the words “communion” and “fellowship” are applicable only to personality, and with reason the question is asked, “Does not the word ‘communion’ used here establish the personality of the Holy Spirit?” That question is best answered by appeal to the

Greek. Turning up the word “communion” in Young’s Concordance, we find the word used is *koinonia*, and its meaning given as “*the act of using a thing in common.*” This definition will, I think, be found to fit every instance in which the word is used. Turning back to 1 Corinthians 10:16, where the Greek word occurs, and where it is translated “communion” in the text, an alternative rendering is given in the Revised Version margin, namely, “*participation in,*” which is much more appropriate to the setting, specially so when the noun to which it has reference is neuter, as is *pneuma*—“Spirit.” *The Complete Bible* (S.&G.) translates 1 Corinthians 10:16, “*we share in the blood of Christ.*” Again, *The Complete Bible*, recognizing correctness of the definition in Young’s Concordance, renders 2 Corinthians 13:14 as “*participation in the Holy Spirit*”; and the *Emphatic Diaglott* emphasizes this view of the matter in capital letters with the words, “JOINT-PARTICIPATION.” Weymouth’s New Testament uses the same expression in 1 Corinthians 10:16. *The Revised Standard Version of the New Testament* also makes use of the word “participation,” while the *Twentieth Century New Testament* has “*sharing in the blood of Christ.*”

These facts are confirmed by a reference to 1 Corinthians 10:18—“are not they which eat of the sacrifices partakers of the altar?” The same Greek word occurs in the following instances:

Matthew 23:30—“partakers with them in the blood of the prophets.”

1 Corinthians 10:18—“partakers of the altar.”

2 Corinthians 1:7—"partakers of the sufferings."

1 Peter 5:1—"partakers of the glory."

2 Peter 1:4—"partakers of the divine nature."

The subjects connected with all these are impersonal—not personal. The words "communion" and "fellowship" would be out of place in any of the five references given. Strangely, however, the English Revised Version reverses them in 1 Corinthians 10:18.

Further, it should be pointed out that in those translations where this same word is rendered "communion" or "fellowship" in reference to the Holy Spirit, it is "communion *of* the Holy Spirit" and "fellowship *of* the Holy Spirit, whereas in 1 John 1:3, our fellowship is *with* the Father, and *with* His Son Jesus Christ. Thus, the distinction is clearly drawn between the personal and the impersonal. Here, again, it is pertinent to call attention to the fact that in 1 John 1:3 there is no mention of the Holy Spirit. See also 1 John 2:34 where the same omission occurs.

• • • **Chapter VIII**

**God Revealed in
Jesus Christ**

“Last of all he sent unto them his son” (Matthew 21:37).

GOD, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

The Creation Reveals God

That God is revealed through creation we have already considered. The text from Matthew 21:37 obviously implies revelation of a different kind. It generally is believed that through things seen it is the purpose of God to reveal *things not seen as yet*. Continuity of creative acts and continuity of revelation are two great verities that will never cease. Jesus the Christ said, “My Father worketh hitherto, and I work” (John 5:17). “The heavens declare the glory of God and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge” (Psalm 19:1, 2).

The Apostle John and the Apostle Paul, each in his own way, went back to Genesis 1—the beginning of the present creation—to show how God has used light to overcome darkness. As the circle of light grows larger

and the darkness recedes in ever-widening wake, there is the certainty of knowing that knowledge of God is the objective purpose of eternal life. (John 17:3.)

Personality Necessary to Fuller Knowledge

Great as the creative works of God are, we are confronted with the staggering fact that they alone can never reveal God in His fullness. Apart from personality, the wonders of which we have been speaking could have no objective purpose. There would be nothing which could render to the Creator the pleasures of *responsive appreciation* and enjoyment. This, indeed, is a natural and reasonable deduction from Isaiah's statement in chapter 45: 18, saying concerning the earth, "God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it *to be inhabited*." Personality, varied as it undoubtedly is, is unquestionably the highest category through which revelation can be made, through which it can be received, and through which it can be passed on to others. Thus it is we find Paul called attention to these remarkable certainties when he said in Hebrews 1, "God spake in times past unto the fathers by the prophets." In Hebrews 11, he again touched the theme of "things not seen." There he gave a long list of personalities who bore faithful witness to the things of God and echoed from God wonderful prophetic promises of the coming of the Christ. It was also for this reason that John testified, "The word [of God] became flesh and dwelt among us," *for only* through the medium of living personality, culminating and perfected in "the man Christ Jesus," could God be revealed to man in His fullness.

Comparative Religions

People may talk as they always have done, and still do, of *comparative religions*; and, in a spirit of supposed "broadmindedness," they class the religion of Jesus Christ among them. It may be their delight to seek for points of contact, so that no very great change of heart is necessary to pass from one to the other; but to us "the points of contact" are few indeed when placed alongside the many differences which are marked and insurmountable. Notable among these is the fact that Christianity, in contrast to all other religions, was foreshadowed in ceremony, in type, and in prophecy centuries *before* the birth of its Founder, Jesus the Christ. In this is surely evidenced its divine character; for the founder of any religion, be that religion what it may, could have no control over events which took place centuries before he himself came into being. Other religions have taken their name from the name of the founder, as instanced in the case of Confucius and Confucianism, and Mohammed and Mohammedism; but the title "Christ," which means "anointed," necessarily *links* Christianity with the One who "*anointed* Jesus of Nazareth with the Holy Spirit, and with power" (Acts 10:38), and foreordained him "according to the eternal purpose which he [God] purposed in Christ Jesus our Lord" (Eph. 3:11). No other religion can boast of such an origin, and it was because the Apostle Paul believed these very things that he referred to the gospel of Jesus Christ as "the gospel of God" (Rom. 1:1).

There is another difference, however, between Christianity and every other religion that make its appeal to the sons of men. Not only does it prove its divine origin

by its vital, undeniable, and inseparable connection with the past, which anticipated and foreshadowed it, but also by the fact that there is within it an ever-present power, living and progressive, and giving nobility of character and strength of purpose for good that is lacking in other religions. Take away from other religions the person of their founder, and no great loss is sustained thereby: but take away from Christianity the Person of Jesus the Christ, and you take away all that gives distinction and value to it.

Who Was Jesus the Christ?

It has been well said: "No persons outside of any movement are so well qualified to speak concerning it, as the ones connected with it and who know it from the inside."

As a suitable starting point we turn to Mark 8:27, R.V. There it is recorded that Jesus asked the question, "Who do men say that I am?" For answer He was told: "Some say John the Baptist, others say Elijah, but others say, one of the prophets." Men today also are divided in their opinion as to whom Jesus the Christ actually was, and now is; and their answers are equally lacking in sound judgment. By some strange perversity of reasoning, men of the past and men of the present have considered Him to be some other personality than that which He claimed for Himself. Modern "orthodoxy," so-called, teaches that Jesus the Christ is "the eternal Son of God," "God the Son," "perfect God and perfect man"; while some indeed say that "Jesus Christ is God." How can He be the "eternal Son" and yet have a Father? How is it possible for the same person to be both "perfect God" and "perfect man"? The Scriptures declare plainly that God "is not a man"

(Num. 23:19; 1 Sam. 16:29), thus refuting every one of the above-quoted assertions as unscriptural, unnatural, and untrue. The next question Jesus put to His disciples was, "Who do ye say that I am?" (Mark 8:29.) In straightforward and unhesitating reply, Peter made answer, "Thou art the Christ."

Some Predictions Concerning the Messiah

It is not necessary to establish a fact so well known and so generally believed, that from the time of the prophecy of Moses concerning the Messiah, uttered some fourteen hundred to fifteen hundred years before the birth of Jesus the Christ, and recorded in Deuteronomy 18:15-18, the people of Israel had looked with constant expectation to its fulfillment. The prophecy reads:

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken . . . and I will put my words in his mouth, and he shall speak all that I command him."

That there were earlier and later predictions relative to the promised Messiah, no Israelite or Gentile acquainted with the Scriptures will deny. These promises were woven into the very fabric of the national life, and many of their religious ceremonies were forecasts of the coming Messiah and His mission among men. Much has been said by rationalists, both in the pulpits of the churches and out of them, against the possibility of miracles. But *predictions* of both persons and events, uttered centuries before the existence of one or the other, are as much miracle as any

miraculous act ever recorded. The names, offices, and titles assigned to the Messiah, both in the Old Testament and the New, constitute a marvelous volume of testimony, even if there were no other, to the predictions concerning the life, character, and times of the Man of Nazareth known as Jesus the Christ. These occupy nearly five columns of Nelson's Concordance to the Bible. While it is true that a few of them are misapplied, it stands as a unique witness to a Personality, in comparison with whom no other personality has had the remotest approach.

One of the prophecies which we hope to consider in more detail later is in Isaiah 53. It is generally regarded as one of the most remarkable prophecies ever uttered. In it is the prediction that a Jew disowned by his people, numbered among transgressors, and slain, yet buried in a rich man's tomb, should, nevertheless, prolong his days, be a light to the Gentiles, and be God's Salvation to the ends of the earth. Yet this is what has been, and is being, accomplished before our eyes. In the face of all the power and prejudice of the Romans and the Greeks, in spite of the downfall of empires and nations, and the self-sufficiency of human achievement, and in spite of the many attempts to destroy Christianity, Jesus of Nazareth triumphs and is the greatest moral force in the world today.

Claims to Messiahship of Jesus Christ

The personal claims of Jesus to be the promised Messiah—the Christ—are well known. He claimed it in effect when Andrew brought his brother Peter and told him—"We have found the Christ" (John 1:41). He claimed to

be Messiah, the Christ, when He met the woman of Samaria at the well. (John 4:25, 26.) He repeated the claim many times but in other words, when He took to Himself from the Book of Daniel the title of—

The Son of Man

This title undoubtedly was taken from Daniel 7:13, so well known to every Israelite. H. A. W. Meyer's Commentary on Matthew says, "As often, therefore, in his discourses Jesus says, 'Son of Man,' he means the Son of man of the vision of Daniel—that is, the Messiah."

He Lived and Taught As "the Son of Man"

Matthew 8:20-28—"The Son of man hath not where to lay his head." "When ye have lifted up *the Son of man* ye shall know that I am he," namely, the Christ.

Matthew 9:6—"The Son of man hath authority on earth to forgive sins."

Matthew 13:37—"He that soweth the good seed is *the Son of man.*"

Matthew 16:13—"Whom do men say that I *the Son of man* am?"

Matthew 20:28—"The Son of man came not to be ministered unto, but to minister."

(See also Matt. 11:19; 12:8; 13:41; Luke 12:8; 18:8; 24:7; John 3:14; 6:27; 13:31; Rev. 1:13; 14:14.)

He Died As "the Son of Man"

Matthew 12:40—"So shall *the Son of man* be three days and three nights in the heart of the earth."

Matthew 17:12—“Even so shall *the Son of man* also suffer.”

(See also Mark 8:31; 9:3; 14:21.)

He arose as “the Son of Man”

Matthew 17:9—“Until *the Son of man* be risen again from the dead.”

(See also Mark 9:9.)

He Will Come Again as “the Son of Man”

Matthew 16:27—“For *the Son of man* shall come in the glory of his Father.”

Matthew 24:30—“They shall see *the Son of man* coming.”

Matthew 19:28—“*The Son of man* shall sit on the throne of his glory.”

All the foregoing *quoted* verses are taken from the Gospel of Matthew, which is pre-eminently the Gospel of the King and the Kingdom.

Continuing our search, we again ask, “*Who is the Son of Man?*”

He Is the Son of the Living God

Peter said, “Thou art the Christ, *the Son of the living God*” (Matt. 16:16). (See also: Matt. 4:3; 8:29; 14:33; 26:63; 27:40; Mark 1:1; 5:7; 15:39; Luke 1:35; 4:3, 41; John 1:34, 49; 3:16; 6:69; 11:27; 20:31; Acts 3:13, 26; 9:20; Rom. 1:4; Gal. 4:4; Heb. 1:1; 1 John 4:15; 5:9, 10; Rev. 2:18.)

He Is a Man

Jesus Christ said, “But now ye seek to kill me, *a man*”

that hath told you the truth" (John 8:40). (See also: Acts 2:22; 7:37; 17:31; 1 Cor. 15:21, 47; Heb. 2:14, R.V.; 1 Tim. 2:5; Isa. 32:2; 53:3; Zech. 6:12; 13:7.)

He Is the Christ—the Anointed

Both Isaiah and Christ said, "The Spirit of the Lord God is upon me; because the Lord hath *anointed* me to preach good tidings unto the meek" (Isa. 61:1; Luke. 4:18, 19). (See also: Psalm 2:22; 45:7; Matt. 2:4, R.V.; 16:16; 26:63; Mark 8:29; Luke 4:41; 9:20; 23:35, R.V.; John 1:41; 4:29, 42; 11:27; 20:31; Acts 3:18, R.V.; 4:10, 26; 9:10.)

He Is God's Servant

"Behold my *servant whom I uphold*" (Isa. 42:1). (See also: Isa. 49:5, 6; 52:13; 53:11; Ezek. 34:23, 24; 37:24; Zech. 3:8; Matt. 12:18-21; Acts 3:13, 26, R.V.; Phil. 2:7.)

He Is God's Chosen—God's Elect

(Isa. 42:1; Luke 23:35; 9:35, R.V.; Isa. 49:7; 1 Peter 2:4, 6, A.V. and R.V.)

He Is the Seed of the Woman

(Gen. 3:15; 49:10; Isa. 7:14; Jer. 31:22.)

He Is of the Seed of Abraham and of David

(Gen. 12:7; 13:15; 17:7, 8; 24:7; 26:4; Deut. 34:4; Acts 7:5; Gal. 3:16; 2 Sam. 7:12; 1 Chron. 17:11-15; Psalm 132:11; Isa. 9:7; 11:1, 10, R.V.; Jer. 23:5; 30:9, 21, R.V.; Matt. 9:27; 1:1, 16; 12:23; 15:22; 20:30; 21:9; Mark 10:48; Luke 1:32; 18:38, 39; Acts 2:30; Rom. 1:3; 15:12; 2 Tim. 2:8; Rev. 22:16.)

. . . Chapter IX

Did Christ Pre-Exist His Birth?

"In (the) beginning was the Word" (John 1:1).

BELIEF in pre-existence of Jesus the Christ (and by that is meant the living existence in personal being of the same individual before His birth in Bethlehem of Judea) is so commonly believed throughout Christendom, that the study of the subject cannot well be omitted from our pages. We grant that there are passages in the Scriptures which, if the doctrine were true, could be cited in its favor with some degree of reason. If, however, at the commencement of, and throughout, the Scripture records, events are recorded which preclude such a possibility, then the scriptures alluded to must obviously have other explanation.

By general consent, churches of all so-called "evangelical denominations" are agreed that Genesis 3:15 ("I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel") is prophetic of the Christ as the Seed of the woman. Granting the correctness of the belief, the beginning of its fulfillment *must*—and it is a *must* according to the circumstances stated—have *experi-*

enced its initial stages in the life-processes of Eve and continued through her descendants, eventuating in the coming Messiah. Though Eve's name is not mentioned in Luke's genealogy, it is obviously included in the name of Adam. The Apostle Paul, through inspiration, made reference to this genealogical fact in Hebrews 7:9, 10. The natural question then arises, How is it possible, in the face of Luke's genealogy and the scientifically demonstrated process of generation, for the resultant predicted Personality to share contemporaneously in the chosen line of descent, while He is supposedly living in the full enjoyment of another life of corporeal and mental activity: one of the two being complete, while the other is in process of coming into Being? No one, to my knowledge, has succeeded in answering that question. We will be interested in considering it when it comes.

"In the Beginning Was the Word."

. Current interpretation, in general, has taken a sudden and long leap over the centuries, and by omitting the whole of the Old Testament, has chosen in most instances to make its starting point with the prologue of John's Gospel. Without warrant, or precedent, for their action they have deduced therefrom that *logos* is a name of Jesus the Christ in pre-existent Personality. In a dissertation on the subject in the *Toronto Globe*, the writer of the letter says, "One thing is certain, the Word of God is a Person: the majestic opening of John's Gospel makes this plain." That, surely, is an ingenious appeal to the pride of man for the purpose of gaining assent from another for something which cannot be proved, on the mere assump-

tion that the language is "majestic." The opening words of John's Gospel certainly are majestic, but they are also simple in construction and not difficult of comprehension. When properly analyzed, they do *not* convey the conclusion reached by the above-mentioned writer; they *deny* it.

It may be well here to point out that when the English translation is grammatically considered, the statement that "the Word was God" does not imply that God was the word, as is contended by "orthodoxy": for in that case the two words "God" and "word" would be interchangeable. The popular ideas on this subject are reached only by transposition or misrepresentation of Scripture language, and result in such un-Biblical ideas and phrases as "God the Word," which are used even by such well-known Biblical scholars as Grattan Guinness, D.D. (See page 469 of his widely known work, "Creation Centered in Christ.") "God the Father" is a Scriptural term, but "God the Word," "God the Holy Ghost," and "God the Son" are nowhere to be found on the pages of Scripture, for Scripture declares by numerous and varied expressions that "there is but one God the Father." (1 Cor. 8:6.)

Under no circumstances, whatever, is it literally possible for one God to be "with" another God, with the result that "there is but one God" (1 Cor. 8:4, 6; Mal. 2:10), as is so constantly affirmed in the Scriptures. In Revelation 19:13, "the Word of God" is a *name given to* the Son of God after His resurrection. It is not a description of His literal Personality, but is indicative of the fact that He fulfilled all that was *spoken* of Him by God; and, further, that what He spoke were the words of God given to

Him by God in confirmation of the prophecy of Moses in Deuteronomy 18:18, and ratified by the Lord Jesus when He said, "The word which ye hear is not mine, but the Father's who sent me" (John 14:24, R.V.). In that statement, the Lord Jesus used the very same word *logos*, employed by John in the prologue of his Gospel. Further, the name itself differentiates Jesus from God in that Jesus is called "the Word of God." Not only so; there is another reason—a Scriptural one—why Jesus is called "the Word of God." It is because out of His mouth proceeds a sharp two-edged sword (Rev. 1:16; 2:12, 16), the same surely as that referred to in Ephesians 6:17 and Hebrews 4:12. Also, see Deuteronomy 18:18.

The Word "Logos"

The word *logos* occurs 317 times in the accepted version of the Greek New Testament. It is variously rendered into English as "word" 215 times; "saying" 50 times; "speech" 8 times; "account" 8 times; and the remaining thirty-six divide between twenty different English words such as "reason," "purpose," "intent," etc. (For example, see Acts 10:29.) It thus becomes clear that the word *logos* has for its primary meanings as "thought," "word," "speech," "reason" from the moment of its conception as an idea in the mind of the person to its realization in actual speech and promise fulfilled. The importance of the subject makes it worth-while stating that God's word was "with" God just as truly as my word is *with* me and cannot be regarded independently of me. In this sense we continually recognize the *words* of another to be *representative of him*, though in bodily presence he may be thousands of miles distant. (See John 12:48.) It

should not be necessary to labor such outstanding facts. Further, it is abundantly evident that John's prologue has made

Genesis 1:1 the Basis

of its opening remarks, and its words of simplicity and grandeur are the echo of that wonderful chapter in which it is recorded time and again that "God said." King David called attention to it in Psalm 33:9—"He spake, and it was done; he commanded, and it stood fast." John's early introduction of the subject of light is also proof that his reference is to Genesis 1. There is, however, still further remarkable proof of this, though not so widely known, and its circumstantial evidence is certainly strong, all the more so because it is incidental. Some scientific objectors to the creation account by Moses in Genesis accuse him of assigning the creation of "the heavens and the earth" within comparatively recent time periods, whereas astronomy and geology reckon the time by many millions of years. This misunderstanding of the author of Genesis is not due to Scripture inaccuracy, but to the failure of current theological interpretation to realize that Genesis 1:1 has reference only to the original creation of "the heavens and the earth"; and that the remainder of the chapter is devoted to details of the later (present) re-creating of earth's surface. (Psalm 104:30.)

Moses did not assign any date to creation. He was careful to use language which specified time duration without measurement, for he said, "In *reshith*"—not "In the *reshith*." The definite article is omitted in the original. The words of Moses, therefore, take in times indefinite. The authority, antiquity, and correctness of this render-

ing are proved by the Septuagint, Chaldee, and Syriac Versions.

The same remarkable fact appears in the Evangelist's allusion in John 1:1. The uniformity of the reading, and the care with which it has been preserved for centuries, notwithstanding the temptation to supply the article, testify that there was a recognized traditional meaning attached to it, different from that possible, had the article been included. They who believe that John was inspired will receive his interpretation of the first words of Genesis as infallibly correct, and therefore interpret them as in the Gospel. Even if John be regarded as an ordinary writer, his adoption of the interpretation proves that it was known to the Jews of his time; and this is proved by the nearly contemporary testimony of the *Targum*. Its author, Onkelos, gave the same meaning and proved that it was then the received interpretation. Space will not permit further references to the uses of *arche* in the Septuagint which accentuate this.

The foregoing remarks express and confirm our personal convictions that the opening remarks of John's Gospel are an evident reference to Genesis 1, showing how the spoken word materialized into fact, and that fact is indeed *God's word fulfilled* in successive creative *acts*. So, in the same manner, was it true that "the word (of God) became flesh and dwelt among us." It is a beautiful thought that John has expressed, and a most helpful and blessed way of pointing out how, by His word, God is ever present, His word being fulfilled in acts, coming down through the centuries to present time, which in John's time was the birth of Jesus the Christ.

There is another view, however, which merits some attention. Briefly stated, it is that three of the four evangelists, namely, Matthew, Mark, and Luke, all professed to tell the same story, and that they obviously started at the same "beginning." The question is asked, therefore, "Why should it be supposed that John started the same story from a different beginning?" The argument then put forward is that the supposition that John's prologue makes reference to Genesis 1 is erroneous; and the contention is made that the message given by Gabriel is "the word," and the "beginning" referred to was the occasion of the birth of the Christ through Mary. The argument is an interesting one, but in our opinion there is no real reason in the assertion that because three writers adopt a particular course, it is necessary that a fourth should follow in an identical manner. Whatever differences may be involved in the suggestion, we believe that John's prelude embraces *all* the "words," "sayings," "promises" God spoke concerning the Christ, from the first recorded in Genesis 3:15 until the last delivered by the Angel Gabriel—when Jesus was born of Mary. Indeed, Peter assured that Christ "was foreordained before the foundation of the world" (1 Peter 1:20), which is additional proof that John's "beginning" is identical with that of Moses in Genesis 1:1, namely, without the definite article.

Dean Alford says, "*En arche* is equivalent to 'before the world was.'" Tholuck says, "The phrase (without the article) expresses eternity *a parte ante*"; and Meyer says, "It speaks of duration before time." He further says that it is equivalent to the Septuagint Version of Proverbs 8:23. (Wakefield's Version and Lindsay's Version are

said to have “wisdom” in place of “word” in John 1:1, but I have not been able to verify that. In the Septuagint, the Hebrew word for “wisdom” is rendered by *logos*. If “wisdom” is correct, manifestly *logos* is not personality. In Proverbs 8:12, we read, “I wisdom dwell with prudence.” Who will assign personality to prudence?)

Commenting on these expressions regarding the words “In (the) beginning,” Professor McCaul says, “All are agreed that ‘*beginning*’ (in Genesis 1 and John 1) refers to duration or time, not to order, and may mean previous eternity or previous time.” John’s prologue makes it clear that “the *logos*”—word, idea, or purpose—was *with* God ages before the Christ was born (see Rom. 8:28, 29; Eph. 3:8-11; 1 Peter 1:20), and that it “was God” because the word came from God as *representative* of Him.

At the risk of seeming to be too long with reference to this Greek word *logos*, I quote the following from a resident missionary in Greece:

The Greek word “*logos*” has a meaning given to it by the philosopher Plato, the Alexandrian Jewish philosopher Philo, and the Platonists and New Platonists. In all of these, the word has the meaning of the French “*raison*,” or the English “*reason*,” meaning the action of thought or operation of the mind.

The same writer further says:

There is one more meaning of “*logos*” not found in literature broadly circulated or the Greek lexicons. It is today discovered in the most illiterate common masses of Greek people, the peasants. It was, however, in greater use in Koine dialect of the Alexandrian and post-Alexandrian times, and the era when the New Testament was formed. This popular but present unofficial meaning of “*logos*” to which I have referred could only be translated into English as “*representer*” or “*delegate*.” There are some writings of the Byzantine times that contain phrases, “The ‘*logos*’ came [sent] by the king.”

This very meaning of "logos" is expressed today in Greece . . . I have heard women use the term when they were saying, "I did not go, but I sent my word (my representer)."

The foregoing quoted remarks came to hand since this page was prepared, and the reader doubtless will recall that we already have expressed what is substantially the same. Indeed, the sentence preceding the quoted remarks includes it. That "the word was God" was certainly true, for seeing that God could not literally be present, His word was His "representer." That the word was "with God" cannot be denied, for the spoken word cannot be separated from the speaker. If *logos* is rendered "wisdom," the same remarks are true in reference to it. See Proverbs 8, where these thoughts are given understandable and beautiful expression, where wisdom and prudence are companion dwellers, but they are not personalities separate from God. The thoughts expressed concerning "In (the) beginning" of Genesis 1:1 and John 1:1 and of *logos*, the word, undoubtedly will seem to the reader to be somewhat interwoven, but they are so closely linked each with the other that to separate them seems almost impossible.

Before giving definite study to some of the passages submitted by "orthodoxy" in support of the pre-existence of the Christ, it may be well to give brief consideration to what, apart from these, is involved in the idea from a factual viewpoint both human and Scriptural. We think that, after sober reflection, no person can deny that if Jesus the Christ pre-existed His birth by Mary as a living organized Personality, necessity demands that such Personality must have ceased (died) before the birth of the

second Personality spoken of could be consummated. With that granted, there opens up a Scriptural argument against pre-existence that cannot be overthrown. Frequently in Scripture it is asserted that Christ died *once*—“once for all.” (See Rom. 6:10, R.V.; 1 Peter 3:18, R.V.; also Heb. 9:26.) Consequently, the thought here is that if He pre-existed, He must have died twice. Any doctrine that involves the denial of the Scripture statement that Christ died “once” must be erroneous.

Before passing to explanation of difficult passages, we think it will be well to note some of the reasoning put forward by institutions of high repute, and by men of supposed intellectual ability, in reference to this subject of the Christ and His supposed pre-existence. If the fact was true, the reasoning concerning it should be logical and sound. If the reasoning is not sound, it is unlikely that the facts contended for can be sustained. We cull a few out of several remarks by a widely published magazine of recent date:

“He who was God on the throne in heaven became a babe on earth.” (We ask, Is it true? or, was not the Babe born “the Son of God”?)

“A babe, an infant just born, yet He whose goings forth have been from of old, from everlasting.” (We will answer this fully when we take up the study of Micah 5:2. Meanwhile, we say that it has never been true of any babe.)

“A babe, not yet able to talk, but omniscient.” “A babe, upheld by his mother, yet He who upholds all worlds by the word of His power.” (N.B. Note the inconsistency of the last two. In the one, the babe cannot talk; in the other, He upholds all worlds by the word of His power!)

We could quote many more, equally sinful and foolish in their interpretation of God’s Word, but space is too

valuable. Surely Proverbs 24:9, "The thought of foolishness is sin," is applicable here. (See also 1 Cor. 3:19, 20-23.) One writer has said, "For the honor and glory of God, let us impress upon each other that God made the understanding." Then let us use it to His glory. (See Job 32:8, 9; Prov. 2: 6-9.)

. . . Chapter X

Was Jesus Christ Creator?

THE QUESTION is a serious one; for, if the answer is in the affirmative, the pre-existence of Jesus the Christ before His birth by Mary is a necessary fact. But, if as a pre-existent Personality taking part in the affairs of men He was destined to become the Messiah, then, as already pointed out, there is very definite conflict with Scripture promises and prophecies that the Messiah should come into being through the line of "the seed of the woman" and of Abraham and of David. The truly thoughtful mind will, we believe, recognize it as a conflict which cannot be reconciled. Further, we believe that our reasonings and conclusions hitherto on this matter have been correct, and we have no fear that in the present inquiry they will be made void. We believe that no certified fact can in any way be discredited by subsequent assertion and that no statement in the New Testament can disprove that which has already been proved true in the Old Testament.

For approximately three thousand years, the nation of Israel accepted as true the prophecies of Moses and the prophets concerning the Messiah *who was to come*. In none of these was any hint that He was already present.

More than fifty times through no less than eighteen inspired penmen do the Scriptures declare that God alone was Creator, and many of the utterances made positively exclude the possibility of another, nor can any reader who is in earnest search for truth fail to notice the constant repetition of the first person pronoun in all these. We give a few references which confirm our remarks. The reader will be able to add to them at his leisure.

Genesis 1:1—"God created the heavens and the earth."

Genesis 2:4—"The LORD God made the earth and the heavens."

Psalms 19:1—"The heavens declare the glory of God; and the firmament sheweth his handywork."

Psalms 89:11, 12—"The heavens are thine, the earth also is thine: as for the world and the fulness thereof thou hast founded them."

Psalms 95:5—"The sea is his, and he made it; and his hands formed the dry land." ("Hand" in Scripture is sometimes used as a symbol of power.)

Psalms 96:5—"The LORD made the heavens."

Isaiah 40:12—Readers are asked to turn to this chapter and read it from verse 12 onward. They will then be under no delusion as to who was Creator.

Isaiah 44:24—"I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." (A trinitarian of repute said to this writer that "Jesus Christ is included in the phrase, "I am the LORD.")

Isaiah 45:18—"Thus saith the LORD that created the heavens; *God himself* that formed the earth and made it: he hath established it, he created it not in

vain, he formed it to be inhabited: I am the LORD; and there is none else.”

Language such as the foregoing should surely settle the question, “Who created these things?” Such statements as those we have quoted occur all through the Old Testament, and for thousands of years the people of Israel accepted the word of God that He alone was Creator. According to present-day theology, they were wrong in such belief. We would rather put our trust in the inspired utterances of God-approved men like Isaiah and David than those of any modern theologians who assume without warrant that they know better.

Coming now to the New Testament, it will be seen that Jesus Christ and His apostles carry exactly the same message. The Lord Jesus would not be guilty of accrediting to another that which He had Himself performed, and remember He was “the Son of God” and His word should stand.

Matthew 11:25—Here the Lord Jesus prays to God; certain proof that He is not God, and that He made no claim to being God. What does He say here? “I thank thee, O Father, Lord of heaven and earth.”

Bearing these words in mind, now turn to

Acts 17:24—Here Paul declares the same fact, namely, that God is “Lord of heaven and earth.” He further tells them in the same breath that “God made the world and all things therein.” Putting these two passages together, we have the joint testimony of both Jesus Christ and Paul that *God made the world*.

Mark 13:19—Here again we have the words of the Lord Jesus Christ, and He says, “The beginning of

the creation which *God created.*" Such testimony cannot be misunderstood, and His testimony should suffice for all who profess belief in His name.

Acts 14:15—Here Paul tells the people that it was the "*living God who made heaven and earth.*" So once again we find that Jesus Christ and His Apostle Paul are in unison.

Other scriptures could be quoted, but we turn to one more which is important because it is the testimony of John, the same John who wrote the Gospel of John and his famous prelude to that Gospel.

Revelation 14:17—"Fear God, and give glory to him . . . and worship him that made heaven and earth, and the sea and the fountains of waters." It is evident from that statement that John had no doubt as who was Creator, and he is therefore in complete agreement with all other testimony that we have produced.

In reference to the foregoing, it may be well to recall the fact that in the Old Testament the Hebrew word *bara*—He created—is never used of any created being, angel or man, but is exclusively applicable to God, and that God alone is called *Bora*—Creator.

It may be well to make brief remarks concerning the supposed "theophanies" of the Old Testament as recorded in Genesis 18:2, Joshua 5, and other instances. Some suppose these to be manifestations of God, while others believe them to be actual appearances of Jesus the Christ in pre-existent state. We will examine the incident mentioned in Joshua, as it is most frequently quoted, and also

because it represents a fair sample of current theological exegesis and is representative of others.

In this incident, "a man" appears as "captain of the Lord's host." That the "man" was not God is plain: 1) because God declared that He is "not a man" (Num. 23:19; 1 Sam. 15:29), also because he could not be captain *of* the LORD'S host and be the LORD Himself; 2) were he a "man," as the Record says, he could not have been Jesus Christ because Jesus Christ *did not become man* until he was born of Mary; and 3) were he an angel, he could not have been the Christ because Hebrews 1:5 and 2:16 make it impossible.

. . . Chapter XI

The Virgin Birth

Bible Testimonies Concerning the Birth of Christ

"Declared to be the Son of God with power" (Rom. 1:4). "He shall be great and shall be called the Son of the Highest" (Luke 1:32). "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and thou shalt call his name Immanuel" (Isa. 7:14).

WHO IS this of whom the Scriptures say that He was "declared to be the Son of God with power"? The Greek word here translated "declared" means more than the bare announcement of some current happening; for it carries the sense that the person spoken of was "marked out" beforehand, predetermined for the high position chosen for him. It is the same word occurring in Acts 17:26—"determined the times before appointed, and the bounds of their habitation." Verily Jesus the Christ did not just happen in history! The great part He would take in the affairs of men is given in Genesis 3:15, when the promise was made that the Seed of the woman should bruise the Serpent's head. It is, however, no more than an intimation. Like all Bible prophecies, precision of detail

is added from time to time as events and time progress towards the goal. Further prophecies occur in Genesis 12:7 (referred to by Paul in Gal. 3:16), Deuteronomy 18:15, and 2 Samuel 7:12-29. Each of these, in contrast to heathen legends, assigns His origin to *human* genealogies and relationships, instead of to mythical deities and problematical human personalities. The prophecy of Moses (Deut. 18:15) could hardly be more specific in this respect.

Again we ask, Who was this Man, this foreordained, "marked out" Personality? Not some pre-existing deity, as was the custom in heathen lands, but One who, in vision, was already "despised and rejected" (Isa. 53:3) of man, that the power of God might be made manifest. Two Messianic verses in Scripture make this abundantly clear. The first is Isaiah 7:14, saying: "Behold, a virgin [R.V. marg., 'maiden'] shall conceive, and bear a son, and thou shalt call his name Immanuel; which being interpreted is God with us." (Cp. Matt. 1:23.) This verse has never been successfully denied as having reference to the Messiah; yet from the human standpoint, no person in Israel was more "despised and rejected" than the person, whoever he might be, who was born out of wedlock. Upon no other, except those condemned to death, was the law in Israel so terrible in its process. Note the following from Deuteronomy 23:2, "A bastard shall not enter into the assembly of Jehovah; *even to the tenth generation* shall none of his enter into the assembly of Jehovah" (R.V.). Here surely, in the plainest of language, is shown God's hatred of the sin of misusing the gift of life committed to man.

That Joseph was not the Father of Jesus is proved by his intention to divorce his wife, for such she was in the eyes of the law. (Matt. 1:20.) Let us seek further, for if the story of the virgin birth of Jesus is not true, then a stain is laid upon Mary that can never be purged, for some other man must have been the father of her Son. Who, then, was this other man? Neither history, legend, nor suspicion has ever yet throughout the centuries given voice to his name. What, then, are the resulting issues, if the virgin birth is untrue? They are beyond computation, for if the One who is proclaimed as the Saviour of men (Matt. 1:21) is himself the son of an unknown father, He is already condemned to be shut out of the assembly of the Lord, as conceived in sin and born in sin. Deny the virgin birth and the very foundations of Christianity collapse; and there is left in the hands of the unbeliever one of the most cogent weapons—ridicule and slander—that this world has ever known and used.

Jeremiah 31:22 is not so generally quoted as having reference to the virgin birth, but, when closely studied, it will be found to be equally as emphatic as Isaiah 7:14. It reads, "The Lord hath created a new thing in the earth, A woman shall compass [R.V., 'encompass'] a man." If it means only that a woman shall be a prospective mother and give birth to a son, there is nothing *new* in the fact. If it means what Leeser's Version and The Complete Bible (S.&G.) make it mean, namely, merely a change of custom, that instead of the man seeking the wife, the woman will woo the husband, then again we say there is nothing *new* on the earth. These things have happened, still happen, and will happen again. Then, what is the

new thing to which the Lord points? Solomon said, "There is nothing new under the sun." Was Jehovah mistaken? Indeed no! Let us see. The Hebrew word translated "woman" in this verse is *neqebah* (a female), the same word as is used in Leviticus 12:5 and translated "a maid child." Thus, the woman in this verse is a virgin. One serious part of the inquiry is that it leads to the conclusion that both the translators referred to, failing to understand the real import of the passage, have, perhaps unintentionally, left the path of the translator for that of the interpreter, and have substituted the words "woo" and "seek for" in place of the word "encompass" which is the rendering of the Authorized Version, the Revised Version, the American Revised Version, and Young's Analytical Concordance. Further, Leeser's Translation gives the word "husband" where all other translations, that we know, correctly give the word "man." The Hebrew word *geber* is never translated "husband" in Scripture. Young's Concordance gives the meaning as "a (mighty) man." Putting all these facts together, it becomes clear that in the main, the sense of the verse is the same as that of Isaiah 7:14, namely, that a maiden, or virgin, shall bear a son, and that son *shall be a mighty man in the earth*. Surely, the prophecy has been abundantly fulfilled, for no name on earth has equalled the name of Jesus the Christ. It is also in agreement with Isaiah 9:6, where the phrase "mighty God" in the common translation may be, according to Gesenius, quite properly rendered "strength of God." It agrees with Paul's words, "Christ the power . . . and . . . wisdom of God" (1 Cor. 1:24).

It is sometimes said that while the story of the virgin

birth is contained in the Gospels of Matthew and Luke, it is not mentioned in the Gospels of Mark and John. The objectors, however, have overlooked two remarkable features: 1) that Matthew wrote for the Jews, and, therefore, because of their strong Mosaic objection to anything irregular in marital relations, he would be exceedingly reticent to disclose the story unless strongly convinced of its veracity; and 2) Luke, being a physician (probably of note), would be in similar position from a professional point of view.

There is, moreover, reasonable evidence that both Mark and John make unmistakable reference to such an event. Mark starts out with the bold assertion: "The beginning of the gospel of Jesus Christ, *the Son of God.*" In the italicized words there is certainly an allusion to a manner of entrance into life *that is not normal*, for, had Mark been writing of the birth of any other person, no such expression would have been made.

Now, let us consider John's Gospel. Coming to John 1:13, we have at least two remarkable facts. Quoting from the commonly received King James Version, we read, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Reference to the margin (R.V.) reveals that "blood" should be stated in the plural, as it is in the Greek, for Christ was not born of "bloods," namely of both parents, but of one only. We are informed that some "early writers used the expression *the double blood*, believing that the blood of both parents was necessary for natural birth." The Authorized Version makes verse 13 to have reference to those who believe on His Name. There are, however, strong reasons

for believing that the verse should read: "Who was born, not of bloods . . ."; namely, the One on whom they believed was so born. This rendering of the verse is preferred by Griesbach, Zahn, Justin Martyr, Tertullian, and the Codex Veronicus, and is called attention to by the Emphatic Diaglott. Thus rendered, John made very definite reference to the virgin birth. It is of further interest to note that the negative aspect is *repeated three or four times in the verse*, as though John desired to dispel all doubt on the matter.

Yet another interesting fact is that the word for *man* in verse 13 is different from that of verse 9, but is the same as in 1 Corinthians 7:10, Ephesians 5:24, 25, and 1 Timothy 3:2. The word in verse 9 is *anthropos*, "a man, a human being"; that of verse 13 is *aner*, "a man, a husband." The use of these two differentiating Greek words by John in the same chapter is equivalent to specific denial by John that Jesus the Christ was born of a human father. (See Weymouth.)

With reference to claims made that other religions had (supposedly) virgin births, and that Christianity has probably borrowed from them, we assert that no such parallel exists. The claim has been made that *Krishna* was born of a chaste virgin named *Devaki*. What are the facts? Krishna was the eighth son of his mother. Dr. Tisdale, noted orientalist, is authority for the information. Buddha is next brought forward as an instance of virgin birth. Again we quote from Dr. Tisdale: "The writings which deal with the miraculous incarnation of Buddha are of late date, and belong to several hundred years after the introduction of Christianity." That surely disposes of

the false claims made that Christianity borrowed from Buddhism. The same authority says, "As the mother of Buddah was married at the latest when about twelve years of age, and had (when Buddha was born) been living with her husband some thirty-three years, it is hardly necessary to consider the question of Buddha's virgin birth any longer."

We call attention to just one more instance. The Egyptian god *Horus*, born of Isis, is frequently quoted with the objective of discrediting Christianity. Osiris and Isis were brother and sister, and, according to ancient Egyptian practice, they were also husband and wife. Osiris was put to death, and his members scattered. When the parts became united, he became united to Isis, and Horus was born. So, it is after this manner that the heathen legends of virgin birth have come to be.

The present writer believes in the virgin birth of Jesus the Christ. All the evangelists tell the story simply without dissimulation. As previously called to attention, such precise details of the language they employed *could not* have been the result of collusion, for these often hang upon the special use of a particular Greek word. These are of such a nature that nothing but Inspiration can account for the phenomena.

Thus a *new* mode of existence required a *new foundation*. The Scriptures bear testimony that a *new* mode of existence was predicted for the sons of God in Christ Jesus, and that it was provided for in the prophecy and the promise contained in Jeremiah 31:22. The Scriptures also inform us that "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

In the East, it is generally the father of the new-born child who gives voice to rejoicing, and on occasion will even burst into song. In this instance, however, it is Zacharias who sings, while Joseph is silent, and Mary does the rejoicing. Had Joseph been the actual father of the Child, he too would have sung, specially in the case of the *firstborn*. (Matt. 1:25; Luke 2:7.)

In Matthew 1:23 it reads: "A virgin shall be with child, and shall bring forth a son." But in Luke, when recording the birth of John the Baptist, it is said, "Thy wife Elisabeth shall bear *thee* a son," which is in accord with custom to attribute the birth to the father. The word "thee" is omitted in the case of Joseph, which is circumstantial proof that Joseph did not have the relationship of being the actual father.

Now, just a word to those who lean upon "science" as they lean upon a staff! Most objections to the Bible story of the virgin birth are founded on the supposed supernatural impossibility of such an event; in other words, that it is a "scientific impossibility."

Speaking for himself, the writer believes in the virgin birth of Jesus the Christ as an absolute necessity. He believes that it was long predicted, a fact which is in itself miraculous and unique in history. There have been, on the other hand, men of learning such as Professor Huxley and Professor Romanes who affirmed that so far as "science" is concerned, parthenogenesis is not impossible. The latter professor says, "Even if a virgin has ever conceived and borne a son, and if such a fact in the human species has been unique, it would not betoken any breach of physiological continuity." It would thus appear that

the Almighty has brought about the true virgin birth, not only for the purposes to which we have already called attention, but to show by *contrast* the utter falseness of the claims of heathen mythology, and of those who seek to oppose His word.

. . . Chapter XII

Difficult Passages in John's Gospel

"All things were made by him, and without him was not any thing made that was made" (John 1:3).

If we accept the current supposedly "orthodox" interpretation of this verse (apart from its context and apart from its connection with other scriptures), that Jesus Christ was Creator, then we have here a Scripture statement that is not only in opposition to all those passages already quoted, but which is in direct opposition to John's own statement as recorded in Revelation 14:7. We would point out also that the use of the pronoun "him" in this verse is contrary to all grammatical precedent; for, in the two previous verses with which it is connected, there is nothing stated which calls for its use. "Word" in English is a neuter noun; and *logos*, meaning "word," "speech," "saying," "purpose," or "intent," also represents that which in actuality is neither masculine nor feminine. This liberty is taken by the translators without due warrant. The Greek word translated "him" is *autos*. No Greek scholar will deny that in such instances as Matthew 10:11, where the word has reference to a city or a house, the pronoun "it" is a quite proper translation. (For confirmation

see A.V., R.V., S. & G., and others.) Precisely the same reasons apply in John 1:3, for *logos*—word spoken—is not a personality.

Another illustration even more to the point occurs in Matthew 13:19-23. Here the very word *logos* is basic to the parable, and the pronoun used to represent it is “it.” (Cp., A.V., R.V., Wey. N.T., and Em. Diag.) Thus, the verse would read, “All things were made by it,” namely, the *word* of God; for, “By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth . . . for he spake and it was done, he commanded and it stood fast” (Psalm 33:6, 9). “It” in this sentence has reference to the *word* which He “spake,” and the *word* (spoken word) by which he “commanded.” See also Mark 4:14; Luke 8:11.

“He was in the world, and the world was made by him, and the world knew him not” (John 1:10). “He was in the world, and the world was (enlightened) through him” (Em. Diag.).

The misunderstanding of this verse is due to failure rightly to divide the Word of God. In his prologue, the first five verses, John undoubtedly made reference, for the sake of illustrative comparison, to the Genesis account of creation in Genesis 1:1-5, but going no further than the reference to *light*. Most readers, we think, must have noticed the abruptness with which verse 6 commences, and, on reflection, will agree with the Authorized Version for having placed the sign of a new paragraph at verse 6. In spite of the fact that the Revised Version has deleted the sign, and also fails to start a new paragraph, all modern

versions, such as The Complete Bible, Weymouth's New Testament, The Twentieth Century New Testament, and The Revised Standard Version of the New Testament, have made a distinctive new paragraph at this point, recognizing a very definite change of topic. Here, John the Baptist was introduced as the witness-bearer concerning the new Light, which was to be the light of the world, the "Lamb of God which taketh away the sin of the world." He was thus very plainly the *contemporary* of Jesus, there being only six months' difference between them. It could, therefore, very truthfully be said of Jesus that "he was in the world, and the world knew him not" and that "he came unto his own [his own people—Deut. 18:15], and his own [people] received him not," for John wrote of these events *after* he knew them by actual observation.

Now let us consider the statement of the Authorized Version that "the world was made by him." The very fact that the Revised Version and others have dropped the word "by" in exchange for the word "through" is reasonable evidence that "by" does not correctly convey the sense intended. The Greek word *dia* is rendered "for" one hundred seventeen times in the New Testament. It is also rendered "on account of," "because," "because of," "for the sake of," etc., etc. The Sinaitic Version translates — "*The world was made because of him.*" The following references will confirm these facts. Thus read, it is in full harmony with Scripture assertion in Ephesians 3:11 and 1 Peter 1:20. The references are: Matt. 10:22; 14:3, 9; 19:12; Mark 4:17; 1 Cor. 2:9; 7:2; 9:23; 10:25; Rom. 4:22, 23; 5:12; Luke 2:4; 11:8. Please compare these refer-

ences with Emphatic Diaglott Version in both linear and text translations.

Peter, in his Second Epistle, third chapter and fifth verse, declared, "By the word of God the heavens were of old." His reference to the Word of God is clearly to Genesis 1 and not to Jesus Christ. John's reference to *logos* is precisely the same.

"I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

It is necessary to give this text only a little quiet consideration in order to see its full comprehension. It may be well, as in other instances, to compare different translations, and look further afield for Scripture usage of the words contained in it.

The Revised Version reads: "I am come down from heaven"—present tense. Plainly, it is the Person speaking who is spoken of. Who then was He? There can be no doubt as to the answer. He was "Jesus of Nazareth who went about doing good" (Acts 10:38). He was also said to be "a man approved of God . . . by miracles, and wonders, and signs" (Acts 2:22). If He "came down from heaven," He must have been sent by God, and none will dispute that He was *given by God*. (John 3:16.) James 1:17 says, "Every good and every perfect gift is from above, and cometh down from the Father of lights." In this very chapter, manna is said to be "bread from heaven"; and Jesus the Christ very clearly intimated that it was a type of Himself. As to being sent, John 1:6 declares, "There was a man *sent* from God, whose name

was John." (A.V. and R.V. punctuation.) How did he come? Precisely as Jesus Christ came—"born of a woman" (Gal. 4:4). (According to the punctuation of the A.V., some have said John got his name in heaven before he came. Of course, the record in Luke 1:60 gives a different story. Others have said that the verse informs that "John" was the name of God. The remarks may be somewhat flippant, but they certainly show the need for careful translation.) In John 6:51, Jesus of Nazareth declared: "I am the living bread which came down from heaven . . . *and the bread that I will give is my flesh, which I will give for the life of the world.*" There need be no difficulty in understanding what was meant when Christ said, "*I came down from heaven.*"

"What then if ye should behold the Son of man ascending up where he was before" (John 6:62, R.V.).

That Jesus did not descend from heaven literally as *the Son of man* cannot be denied. (V. 51.) The verse quoted is acknowledged by all to be difficult of full comprehension. We believe from the context, of which it is the culminating thought, that it is, and was intended to be, cryptic. Not infrequently in His ministry was Jesus accosted by persons desiring to catch Him in His speech, asking Him questions they believed He could not answer. In that they never succeeded. Naturally in return, Jesus did on occasions (and they were not few) make statements which utterly baffled those who sought to overthrow Him. The question asked in John 6:62 is surely one of these. Such questions, we believe, are not uncommonly

capable of more than one "point" requiring solution. The whole context of the discourse in connection with this verse brings to view the following outstanding features: 1) That Jesus did not come "down from heaven" as the Personal organized Being that He then was (vv. 38, 51); 2) The "bread of life which came down from heaven" (vv. 41, 48, 51) came as did the manna in the wilderness (v. 32; James 1:17); 3) "If any man *eat* of *this* bread he shall live for ever" (v. 58). (In the East—in China certainly—any man who *believes* a doctrine is said, in colloquial language, "to *eat* the doctrine." (Cp. vv. 51, 58.)

Christ here proclaimed Himself as the *only channel* through whom eternal life may be had—Moses not excepted. This offended them and many no longer walked with Him. The text we are considering then becomes practically identical with the statement made later—"If ye believe not that I am he [the Messiah], ye shall die in your sins" (8:24), resulting in the fact (so far as *they* were concerned) of the "Bread of Life" returning whence it came. (James 1:17.)

One view quite widely accepted by non-"orthodox" persons is that John 6:62 has reference to the resurrection of Christ, the following reasons being given:

The Greek word *anabaino* means "to go or come up." "Come up" is said to be more frequent. It occurs in Matthew 17:27 in reference to fish coming up out of the water. In Mark 1:10; Acts 8:38; and Revelation 4:1; 11:12; 13:11, it is used with the same idea of coming up out of where they were before, the Revised Version in the last-mentioned passage translating "coming up" in preference to "rise up." In Mark 9:9, 10, it is used in direct

reference to the resurrection of Christ, and the title "Son of man" associated with it. Thus, so far as the Greek word is concerned, the verse could be translated, "What then if ye should see the Son of man *come up from where he was before?*" and which appears to be a reference to His resurrection. It has been contended that one point against this view is that, so far as is known, Jesus was not *seen* to rise from the dead. But that is, perhaps, being more realistic than necessary, for the Son of man *was seen after* resurrection by many; probably some of them the very ones to whom He spoke. The former view, taken together with this, is both Scriptural and in accord with fact; but the common view making it a source of proof for *pre-existence* cannot be correct, for *the Son of man, as such*, did not come down from heaven. He was "made [R.V., 'born'] of a woman . . . under the law" (Gal. 4:4).

There is still another view which makes His "ascending" to have reference to His being "lifted up" (John 8:28) on the cross, and returning to the dust of which He was formed (Gen. 3:19)—in other words, where He was before. It has some appeal until closely investigated; then it seems somewhat overdrawn. It is true that His crucifixion was *seen*, but He did *not* return to dust. One or two other important considerations militate against the view, namely, that the Greek word for "lifted up" is entirely different. Another feature is that under this view He was "lifted up" to *death*. All references using this word (see Young's Concordance, p. 605) have death as the result, except, perhaps, James 4:10; and even that may refer to Philippians 2:8. In contrast, John 6:62 refers to *life* offered, accepted by some, rejected by others. (See v. 63.)

“Verily, verily, I say unto you, Before Abraham was, I am” (John 8:58; see R.V. marg., Greek—was born).

The shocking misrepresentation of facts by “orthodox” expounders of this verse in widely published influential magazines, such as *The Sunday School Times* of Philadelphia, and the *Moody Monthly* of Chicago, is indeed serious. *The Sunday School Times* issued a cartoon by Dr. Pace, illustrating the burning bush with a picture of Jesus of Nazareth in the center, accompanying it with the now popular catch phrase—“*Jehovah of the Old Testament is Jesus of the New.*” This conclusion was (and still is) based on the incident of the woman of Samaria and Christ at the well, the “write-up” for the occasion choosing John 4:26 in proof of their assertion that Jesus made claim to be the “I AM” of Exodus 3:14.

Any fair analysis of the incident between Jesus and the woman of the well will not bear the interpretation given to it by these self-styled “fundamentalists.” In verse 25, the woman spoke of the coming of the Messiah, and, in verse 26, Jesus said to her, “I that speak unto thee am he.” That the woman did not interpret His words as does *The Sunday School Times* is proved by what she said in verse 29—“Come see a *man* which told me all things which I did. Is not this *the Christ?*”

If Jesus was truly Jehovah of the Old Testament, how comes He by the title of “the Christ”? The very title itself means “anointed,” and Scripture is authority for the statement that “God anointed Jesus of Nazareth with the Holy Spirit” (Acts 10:38). Two Persons are here mentioned—

one, the Anointer; the other, the One anointed. Surely they cannot be identical; neither can they be equal!

The Greek words in John 8:58 are *ego eimi*, and occur quite often in the Scriptures. They are used in verses 24 and 28 of this same chapter, and the connections in which they are used have clear reference to the *Messiah*, and not to God. This is particularly evident in verse 28, where Christ adopts the title of "Son of man"—a title never applied to Jehovah—and makes pointed reference also to His crucifixion. These words are used again by Jesus in John 18:5, 6, 8, where Christ identifies Himself as the man "Jesus of Nazareth" whom they sought. In John 9:9, these same words are used by the blind man whom Jesus healed, and here, as in other instances, the pronoun "he" has been supplied by the translators as necessary to the sense. These things being true, it now is incumbent on our "orthodox" friends to decide, if they can, which of these two was Jehovah of the Old Testament.

In Acts 13:25, these identical words were put into the mouth of John the Baptist in answer to those sent to inquire as to whether or not he was "the Christ." His answer was, "I am not he." In Mark 6:50, the translation is varied by the words, "It is I." In Mark 14:62, the same words are used to affirm His identity as the Christ. Paul used the words—*ego eimi*—in 1 Corinthians 1:12. Jesus Himself (and John as author) used them in Revelation 22:16 (R.V.)—"I AM the root and offspring of David." Could it ever have been said of Jehovah that He was the root and offspring of David? !! In Mark 13:6 (R.V.) and Luke 21:38, we read, "*Many* shall come in my name, saying, I am he." Dr. Andrews Norton of Cambridge, Eng-

land, upholds us in these matters. The question, however, is one not of *names*—but of *facts*.

Strange but true! One writer, in his keen desire to prove that Jesus Christ is the JEHOVAH of the Old Testament of Exodus 3:14, points out that “in John 8:23 we have ‘I AM’ and in John 8:24 the words, ‘that I am,’ occur; thus we have ‘I AM THAT I AM.’”

Note re John 8:58

We quote the following exegesis of another writer which is of interest.

“Jesus did not say in John 8:58, ‘Before Abraham was I was.’ The orthodox love to have it as though so stated, but it does not read that way. The Authorized Version says, ‘Before Abraham was, I am.’ The Revised Version says, ‘Before Abraham was born I am.’ The verbal translated ‘was,’ or ‘was born,’ is the present infinitive, passive of the verb to become. It should be translated, therefore, in the present tense, thus, ‘Before Abraham is becoming, I am.’ Jesus was speaking a spiritual truth which His opposers could not understand. Jesus says, ‘I am’—that is, He is the first of a new race and Abraham is not yet ‘becoming.’ He sleeps in hope, but Jesus is the first-born from the dead. (Col. 1:18; Rom. 8:29.)”

"Therefore does my Father love me, because I lay down my life that [in order that] I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father" (John 10: 17, 18).

Before passing to an examination of the foregoing verse, we wish to draw attention to one fact plainly implied in it, for which reason we have introduced the phrase "in order that" in brackets. This present life is *mortal life*; it, therefore, can *never* result in *eternal* life. Consequently, it must either be laid down, and another life given, or "changed" for immortal life. (1 Cor. 15:51.)

These verses from John's Gospel are sometimes given as proof that "Jesus Christ *is* God," because it is so universally recognized that it is impossible for any *man* to take back to himself the life he has lost. Reason proclaims it; experience proves it.

To anyone not in the habit of examining statements, there is some excuse for arriving at the conclusion above named. Literally understood, the statement as worded in the Authorized Version is not strictly true: for the life of Jesus was taken by men. (Acts 5:30; 10:39.) When, however, the rendering of the Revised Version is read (see note 2 in margin) together with Weymouth's Translation—

"I am laying down my life in order to receive it back again. No one is taking it from me, but I myself am laying it down. I am authorized to lay it down, and

I am authorized to receive it back again. This commandment have I received of my Father”—
it becomes much more understandable. Jesus Christ as a sinless Person had the “right” to life; but He also had need of divine authority to receive it back. In other words, He must be the authorized One to take it back, not as *mortal life*, but as *life everlasting*. (Psalm 21:4.) The Greek here means *authority*—not power—hence, we are told twenty times in the Scriptures that *God raised Christ from the dead*. (See Psalm 36:9.) It is for these reasons declared that “there is none other name under heaven *given* among men, whereby [or wherein] we must be saved.” Proof certain that Jesus Christ is not God! Further proof that Jesus the Christ was not God is contained in the fact that had God not raised Christ from the dead, Christ would not be living today. (See 2 Cor. 13:4.)

“I and the Father are one” (John 10:30)

This is a very commonly and thoughtlessly quoted passage for the purpose of proving that “Jesus Christ is God.” Strange indeed it is that so few people have understood so simple a message. Many have failed to see that the little word “and” separates as well as joins two parts of a sentence. It is two Persons spoken of; obviously, they cannot be one Person. Many a time when this verse has been quoted to the writer, he has asked the simple question—“One what?” Seeing the point with evident surprise, they have no answer to give. The Complete Bible (S.& G.) answers the question well. It reads, “The Father is in unison with me, and I am in unison with the Father.” (See also verse 38.) We may also point out the

patent fact that it is not the unity of equals, but the *unity of Father and Son*. (See also Twentieth Century New Testament.) Our heavenly Father commends the use of wisdom and reason and invites us to ask Him for it. (James 1:5.)

Speaking of "incarnation"—a doctrine never mentioned in the Scriptures, except in the sense of 2 Corinthians 5:19 which is not difficult of understanding—Dr. H. Grattan Guinness says in his book, "Creation Centered in Christ" (p. 489), "*Speech was not made to utter it.*" If that were true it was never meant to be uttered, for God says He would have us "*know the certainty of the words of truth.*" (See Prov. 22:25; Luke 1:1-4.)

"Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

Proper understanding of John 17:5 can be reached only by careful study of the salient features of this remarkable prayer, as they are unfolded step by step from its commencement. The context of any passage of Scripture is important to its sincere and full comprehension.

That Jesus the Christ, who offered the foregoing petition, quoted above, was not in existence as an individual living Personality "before the world was" is abundantly testified to by numerous Scriptures. According to these, He was the promised seed of the woman. (Gen. 3:15.) He was the seed of Abraham and of David. (Gen. 12:7; Gal. 3:16; 2 Sam. 7:12; Acts 13:22, 23.) Many devout mothers in Israel of the royal line of David eagerly anticipated the hope that one of them might be the chosen mother of the

Messiah. Such an extended genealogy, all having a share in the promised birth of the Messiah, absolutely shuts out the possibility of the same Personality pre-existing His birth in contemporaneous enjoyment of life, while the processes of His coming were being wrought out in the lives of those who lived for the very purpose that He might come into being.

History records Jesus' birth, His wonderful ministry, His crucifixion, and His death. These are facts that clearly define His identity and individual Personality. He described Himself as "a *man* that told you the truth" (John 8:40), and many times He took to Himself the title of "the Son of man." Paul, the great apostle, called Him "the man Christ Jesus" (1 Tim. 2:5). These facts, incident to His generation and birth, preclude any possibility of His pre-existence.

The truth or non-truth of any subject may be demonstrated by appeal to its negative aspects; but its value is fully doubled by consideration of the *positive* truths on which it is based.

The commonly understood reference of John 17:5 to the pre-existence of the Messiah can find support only by attempting to explain it as it stands alone, isolated from its context. We must find out what are the stated objective purposes of Jesus' prayer as expressed at the very commencement of His intercession. Two of these are definitely and clearly recorded, and specific reference is made to the time ("hour") of their being fulfilled. First, however, we may ask: "What is the *hour* to which Christ so pointedly referred?" Surely it is the "hour" due for the fulfillment of "the purposes of the ages which he [God]

purposed in Christ Jesus our Lord.” (Eph. 1:9, 10; 3:11; 1 Peter 1:20.) Next, it is pertinent to inquire in whom the purpose was centered. The answer already has been given in the verse quoted above, namely, Christ Jesus our Lord. There can be no question as to the identity of the Person so named, nor can there be any doubt that any person bearing the name of “Jesus” and the title of “Christ” was not in existence “before the world was.” Peter made the seemingly difficult quite clear when he said: “Who verily was foreordained [foreknown] before the foundation of the world; *but was manifested* at the end of the times for your sakes.” (1 Peter 1:20, R. V.; 2 Tim. 1:9.) Just as Christ was “*slain* from the foundation of the world” (Rev. 13:8), so, in like manner, we were chosen in Him at the same time. (Eph. 1:4.)

Purposes of Prayer

(1) Recognition of the specified time in relation to a definite event; and that the time for the fulfillment of pre-determined purposes had arrived. (V. 1.)

(2) “That the Father may be glorified [honored] in the Son” (v. 1; also 14:13) by the fulfillment of those purposes at the appointed time (Eph. 3:11).

Just here a moment’s digression may be profitable. The little word “that,” so often appearing in this chapter, is worth special attention. It occurs in verse 1, again in verses 2 and 3. It will be found also once in verses 11, 12, 13, 19, and 26; twice in verses 23 and 24, and three times in verse 21. Thus in verse 1, and all the others mentioned, the purpose is expressed, and the word “that” is used in the sense of “*in order that*” the “Son may glorify thee.”

One more digression, and we shall proceed. Nearly all translators of John 17:5 have used the words "glory" and "glorify" throughout the chapter. Words are, however, constantly taking on new shades of meaning, and sometimes they are quite different from the original. Thus, in the present day, the words "glory" and "glorify" have come to be associated with *conditions* of excellent splendor, and this is certainly the common understanding assigned to the last clause of John 17:5. To the mind of the present writer, that is not the primary sense of the word as used in this chapter. Searching several translations in my possession, I find the Twentieth Century New Testament, which was compiled by a company of twenty scholars, has used the word "honor" in place of the word "glory." The thought then to be conveyed is that the "hour" had come for God's purposes of the ages to be honored through the Person of Jesus the Christ—"that [in order that] the Son may glorify thee." Next, we find the *why* and the *wherefore* of the purposes clearly stated.

Purposes Clearly Stated

"That [in order that] *he should give* ETERNAL LIFE to as many as thou hast given him" (v. 2). That is the purpose clearly stated, and that is the honor which God had conferred upon Christ (in prospect) "before the foundation of the world," or, in other words, "before the world was."

Let us look again at this remarkable text: "Now, O Father, honor thou me *with thine own self* with the honor that I had with [from] thee before the world was." Yes, Jesus had honor in prospect, just as He was already

“slain,” in prospect, before the foundation of the world. (See Rev. 13:8 and Rom. 4:17.) What, then, is the import of the words—

“With Thine Own Self”?

Study the Scriptures, and it will be found that when a man begets his firstborn son, he gives of *himself—his life* and the firstfruits of his strength. (See Gen. 49:3, R.V., margin, and Deut. 21:17.) When did God glorify (honor) the Son with His own self? Surely it was when God raised His Son from the dead, and gave Him the honor of having life in Himself as the Father has! (John 5:26; 1 Peter 1:20, 21.) In other words, God honored His promises to give Christ life, even eternal life—life for evermore. (See Psalm 21:4; 61:5, 6.) It was *then* that God honored the Son *with His own Self* by making Him a partaker of the divine nature, though it had been in promise in the purpose of the ages before the foundation of the world. (1 Peter 1:20, 21.)

Now turn to John 17:2, 22, and see the connecting thought between these two verses. “The glory [honor] which thou hast given me [in prospect] *I have given to them*; that [in order that] they may be one [in life] as we are one.” Then note the following thoughts which are in complete harmony with the foregoing:

(1) “My sheep hear my voice, and I know them, and they follow me: and *I give unto them* ETERNAL LIFE, and they shall never *perish*” (John 10:28).

(2) “Be thou faithful unto *death*, and I will give thee a crown of *life*” (Rev. 2:10).

(3) "Ye shall receive a crown of glory [honor] that fadeth not away" (1 Peter 5:4).

(4) "When he is approved, he shall receive the crown of *life*" (James 1:12, R. V.; 1 John 2:25).

(5) "The crown of glory [honor] is the crown of *life*." (See Matt. 25:34.) It is thus, and for this purpose, that He (Christ) was chosen of God, and we also were chosen in Him "before the world was" (Eph. 1:4). Christ could not give eternal life to others before that life was bestowed on Him. If Jesus the Christ had eternal life before He was born (which said-to-be fact is contended for by "orthodoxy"), He consequently had it the second time when God gave to Him eternal life at resurrection from the dead. Is it possible to have eternal life twice? If not, and reason certainly proclaims "NO!" then Jesus the Christ *did not pre-exist*.

The Purpose of Life Eternal

This is well expressed in John 17:3 by the author of this most remarkable prayer, saying, "And this is [the purpose of] life eternal, that [in order that] they may know *thee the only true God*, and Him whom *thou* didst send, even Jesus Christ" (R.V.). That is the only purpose that will satisfy eternal life.

"My Lord and my God" (John 20:28).

These words uttered by Thomas are very generally quoted in defense of the doctrine of the Trinity, and the belief (now becoming quite prevalent) that Jesus Christ is God.

Many devout persons make use of the phrase in order to express the attitude of their devotion to Him who is called "the Christ." Their earnest desire to give honor to the Saviour of men is to be commended, but their failure to distinguish between things that differ and their blind acceptance of viewpoints that diametrically oppose each other are not commendable to themselves, nor does it do honor to the One whom they profess to revere and love. Times, almost without number, do the Scriptures declare in varied and unmistakable language that "there is one God, and there is none other but he." (Mark 12:32.)

In the same chapter in which the words of Thomas occur, we have the recorded words of Jesus, "I ascend unto my Father, and your Father, and to my God, and your God" (v. 17). Had Thomas been with the other brethren when the message given to Mary was delivered, he too would have been included, and he, with them, would have distinguished between the Risen One, and the One unto whom the Risen One went. The Revised Version makes this distinguishing and vital difference between personalities abundantly clear by use of the word "unto." The difference between "to" and "unto" is well defined. Christ ascends *unto* His Father (God), and Mary was told to go "unto" the brethren, but she was instructed to say *to* them the message which Jesus had given to her.

What, then, did Thomas mean by his words which we have quoted as the basis of these remarks? He meant by those words that he accepted, without quaver or doubt, that Jesus was not only the "Lord" (see earlier remarks in special article on the word "Lord") he already had known, but that he was *also* (note his word "and") *the*

representative of God to him, in that he had now the evidence before him in Jesus Christ of the power of God in the resurrection of Jesus the Christ from the dead. The following scriptures will explain the representative way in which the title "God" is sometimes used: Exodus 4:16; 7:1; Deuteronomy 5:5.

In this connection it may be well to add some remarks on John 5:23. "All men should honour the Son, even as they honour the Father." There has been much willful misrepresentation of this text in the endeavor to place Jesus the Christ on equal plane with God Himself. A little careful reading of this verse will show that the honor spoken of is *representative* honor, namely, that of an ambassador—one sent on behalf of another. If honor is not given to an ambassador, even as to the one sending him, indignity is heaped upon the one who sends, but such an ambassador never thinks of representing himself as the equal in station of the one who has sent him.

. . . **Chapter XIII**

**Difficult Old Testament
Passages**

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2).

This passage is quoted by believers in the pre-existence of Jesus the Christ with a good deal of assurance that here, at least, is one Scripture testimony in support. Were the supposed fact a logical possibility in conformity with natural law, the verse taken by itself as it stands in the Authorized Version might with some degree of reason be used in its behalf. As, however, we have elsewhere demonstrated both Scripturally and factually that it is contrary to possible realization, other explanation of what is considered to be difficult of understanding must be sought.

The history of Bethlehem as given in Scripture has much of interest, and records concerning it are to be found in the earliest records of Israel's past. It is more than once spoken of under the name of *Ephratah*. But Bethlehem is known by yet another name that has linked

it for all time with those things that are of vital interest to the people of Israel. It is called "the city of David" (Luke 2:4).

It is the latter end of the verse—"whose goings forth have been from of old from everlasting"—that has occasioned strong differences of opinion as to what is intended. There are two, if not three, suggestions that may each individually give satisfaction to some, one appealing to the mind of one, the other to the mind of another.

The first is that "goings forth" refers to the various occasions of prophetic utterance concerning Him who should come, and to the foreshadowings in type and ceremony of the varied aspects of His life and character.

The second is that the Messiah being recognized as God's Son, both in the Old Testament and the New Testament, His "origin" was in God—God Himself eternal. This view might possibly be harmonized with such passages as Ephesians 3:11. (R.V. marg.)

There is a third explanation, however, which the writer feels to be the more natural when Scripture comparisons are made. The Hebrew word for "goings forth" is in Young's Concordance given the meaning of "out-goings—the *place of out-goings*." This is remarkably confirmed by reference to 1 Chronicles 5:16, where "goings forth" is in the margin and given as the Hebrew equivalent for the word "borders" in the text. The whole passage is *addressed to Bethlehem*, and, consequently, it is the borders or "outgoings" of Bethlehem that are referred to. (See marg. of 1 Chron. 5:16, A.V. and R.V.)

As to the expression "from of old, from everlasting," several points are worth noting here. The Revised Version

makes two significant alterations. Instead of "have been" it reads "are," and gives a marginal reading "from ancient *days*" instead of "from everlasting." A similar expression occurs in 7:20 of the same book, where the same Hebrew words are rendered "from the *days* of old," thus bringing the scope of both these passages within the period of time and human history, and which practically shuts out thought of eternity. The passage might well be rendered, "But thou Bethlehem Ephratah, whose goings forth (or borders) have been from of old, from ancient days; though thou be little among the thousands of Judah, yet out of thee shall come forth to me, he that is to be ruler in Israel." In all versions, it is clear that the ruler was to come forth out of Bethlehem to God, not from God to Bethlehem; though, of course, from another aspect it is equally true that Christ did come from God. (John 3:16; James 1:17.)

(*Note:* The writer wrote to a Jewish friend in Toronto, Ontario, who replied that Micah 5:2 may be quite correctly rendered as I have given it.)

Two significant facts may be noted here in reference to the *origin* of the Christ. In Matthew 1:1, the word "generation" here means "genealogy," "birth," "*origin*." It is the same as in verse 18 (R.V. marg.). Matthew then straitway links the *origin* of the Christ with the human line of Abraham, making no mention, or even suggestion, of His existence "before Abraham" which, had it been true, would have been too momentous news to omit. Further, it must be borne in mind that "Christ" is *not a name*, but a title, for the definite article is not applied (except on rare occasions) to the name of a person. It

is "*the* Christ"—the One prophesied of, in contradistinction to all others making the claim. (See Matt. 1:17, 18; 2:4; 11:2; 16:16; 22:42; 23:10; Mark 8:8, 29; 14:61; Luke 3:15; John 1:20; 20:31.)

The titles "the Messiah" and "the Christ" both mean "anointed," and both have reference to the same Personality, who was *to come*. (See Dan. 9:25; John 1:41; 4:25.)

Matthew 2:6 is cited from Micah 5:2 for the purpose of proving the *birthplace* of "*the* Christ" *who was to come*, and there are no Scripture records of any other meaning to the passage. (See John 7:42.)

*"Unto us a child is born, unto us a son is given;
and the government shall be upon his shoulder;
and his name shall be called Wonderful, Counsellor,
The mighty God, The everlasting Father,
The Prince of Peace" (Isa. 9:6).*

Sometimes when two or three translations are available, they are all helpful in presenting a harmonious and clearer thought. We recently noticed this in Psalm 119:160, where the translation may be correctly rendered: 1) "The beginning of thy word is true" (see margin), 2) "Thy word is true from the beginning," and 3) "The sum of thy word is truth." The first has reference to a particular portion, the beginning; the second envisages a gradual unfolding; and the third draws the conclusion that it is all truth. The word chosen to represent the original, when there are two or more from which to choose, should be that which best fits all the circumstances surrounding the subject.

Isaiah 9:6 opens with the declaration that “a child is born . . . a son is given.” The “child” is, without doubt, the subject of the verse. Had the translators at this juncture *considered the basic fact stated*, they would not, indeed could not, have translated some portions of this verse as they have done. Why? First, because the noun “child” is never applied to any offspring other than *human*. It, therefore, definitely indicates the nature of the Being entering into the phases of life which are later vividly portrayed by the titles given. Such a circumstance should have convinced the Revisers that the title “Mighty God” could not properly be applied to that which had already been classed as human. Second, the fact that the Child was “born” is added proof that He could not be so named, for even so-called “orthodoxy” agrees that God was not born. Third, the fact that He was “given” is indisputable evidence that there must be a Giver, and obviously the Giver is God. Thus, John 3:16 and Hebrews 7:7 eliminate the possibility that the predicted Son could Himself be God. “Orthodox” people, in order to sustain their argument for the Trinity, apparently without seeing their inconsistency, adopt methods which absurdly reverse the order of Scripture as presented in the text, by maintaining that, though the “child” was born, the “son” *was not born but given*, and that this “son” existed before the birth of the child. Quiet meditation will reveal how contrary to fact such a proposition must be, for custom and common sense have combined in recognizing “son” or “daughter” as appellatives indicating a more honorable stage in life *following* that of childhood, and Scripture itself has acknowledged the practice.

In view of these facts, is it not clear that there must be a rendering of the Hebrew which will meet the case consistently, and at the same time be equally as correct as the Authorized Version or the Revised Version. Surely our meditations thus far demand it, leaving no alternative.

It would take too long to enumerate the many uses of the Hebrew words from which the translation "Mighty God" is derived. We shall state the fact, therefore, and let the reader benefit by the search.

Coming directly to the point, it may be said that Barnes, the well-known and much-esteemed commentator, gives as an alternative, "the strength of God" as a translation that is both correct and suitable to the occasion. When Scripture tells us that this "child" (Matt. 1:23) is Mary's "firstborn" Son (Matt. 1:25), and that this Son "shall be called the Son of the Highest" (Luke 1:32, R.V.), he narrates not only the most interesting fact of history, but one which strikingly corroborates the translation given by Barnes. Read the following references to get the beauty of this rendering: Genesis 49:3; Deuteronomy 21:17, and Psalm 78:51—all of which have reference to "strength" in relation to the "firstborn," and note how, in all probability, the thought in this rendering contains as one of its implications a reference to the Passover in Egypt and the slaying of the firstborn, and how God, by giving His "only begotten Son"—His firstborn—gives His best. There can be no question that Jesus Christ is indeed "the strength of God." Did not the beloved Paul say, "I can do all things through Christ which strengtheneth me"? (Phil. 4:13.) Did he not also tell us that "Christ is the *power* . . . and the wisdom of God"? (1 Cor. 1:24.)

There are other examples in Isaiah 9:6 of the meditation and care necessary in our Bible studies. The title "The everlasting Father" is generally accepted as further evidence that Jesus is God. The margin of the Revised Version gives us an alternative, namely, "Father of eternity." Bishop Louth renders the phrase—"Father of the Everlasting Age," and the Vulgate—"Father of the Future Age," both of which we think are better. The Chaldee Version is—"The Man abiding for ever." These are more in harmony with Scripture and with the opening facts stated.

One more item of considerable interest calls for comment, namely, "The Prince of Peace." There has not been, so far as we know, any question as to the correctness of this translation. Had the translators remembered that this is a title applied to persons of secondary rank, and is one that is never applied to God, and that in this instance the "Prince" is identical with the "son" given, they would not have failed to see the inconsistency of the translations to which we have taken exception. There are those who say that "God always reserves His best until the last." This may be true, for in Matthew 21:37 we read, "Last of all he sent unto them his Son."

(Leeser's Translation well links with the foregoing study. It reads, in part, "Counsellor of the Mighty God. The Everlasting Father shall call his name the Prince of Peace.")

. . . Chapter XIV

Difficult Passages in Paul's Epistles

In Ephesians 3:9, the Revised Version omits the phrase "by Jesus Christ." It thus completely alters this portion of the verse, by making God the Creator—as does all Scripture—instead of Jesus Christ. Further, the phrase is omitted in The Twentieth Century New Testament, in Weymouth's Translation, and in The Complete Bible. So here again Paul is in harmony with other inspired writers.

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

This verse very often is brought forward by believers in the doctrine of the Trinity with the triumphant assertion, "Here at least is personality predicted of the Holy Spirit because only that which is personal can be grieved."

Careful reading will reveal that the "spirit" spoken of is "the Spirit of God"—the Spirit "which proceedeth from the Father" (John 15:26). It is the same "Spirit" that is spoken of in Isaiah 63:10 (R.V.), where the word "grieved" also occurs. In this instance, the possessive pronoun is used—"his holy spirit." To show that it is not personal the capital "S" has been dropped by the Revisers.

Further proof that it is God's own Spirit, and not a separate personality, is realized from the fact that the whole context makes it clear that the actions were the actions of God, because His Spirit, His sense of holiness, or the holy nature of His Spirit was grieved. The Revised Version makes this even more emphatic. "They rebelled, and grieved his holy Spirit: therefore *he* was turned to be their enemy, and *himself* fought against them" (italics ours). Psalm 78:40, when read in the light of the context, reveals that the aggrieved Person was God—"they grieved him in the desert." Acts 7:51 makes it abundantly clear that the "Spirit" referred to is the same in all the scriptures to which we have called attention. These facts are so plain that there would seem to be little need for extended study of the latter part of the verse, "whereby ye are *sealed* unto the day of redemption." The day of redemption has reference to the fact that "the Lord knoweth them that are his." How? By the seal, mark, or impress that He has put upon them. Personality may perform the sealing, but personality cannot be the seal. (See Rom. 4:11; 2 Tim. 2:19; John 3:33, 34.)

"Who being in the form of God, thought it not robbery to be equal with God" (Phil. 2:6-11).

Philippians 2:6-11 in the Authorized Version is yet another text thought by many leaders in the churches to be strong proof of the pre-existence of Jesus the Christ and His co-equal relationship with the Father. The putting of the Scriptures into verses has been of undoubted benefit to those desiring to *study* the Sacred Volume. Unfortu-

nately, however, the context is seldom consulted, and the utterance of a text, with many, is considered the shortest, the simplest, and the surest method of winning an argument; and a text taken by itself can generally be found to give at least seeming support to whatever the topic desired to be upheld. As for verifying the translation or examining the impact of the surrounding matter with a view to the better understanding of the text in question, the effort is too great to attempt; and, were they to do so, a lurking fear would be felt that some long-cherished theory might possibly be made void.

With sincere and sure confidence in the correctness of our assertion, we put forward the statement that there is nothing in the whole passage indicated above that has reference to a pre-existent personality of Jesus the Christ. The theme of Paul's discourse in Philippians 2 was humility, and his message was to living men. When urging them to "each esteem other better than themselves," Paul put before them an Example known to them all—the man Christ Jesus. No other person as fulfilling that requirement was even mentioned. He then added, "Who [like yourselves] being in the form of God [Gen. 1:27], thought it not a thing to be grasped at to be equal with God." (Cp. Gen. 3:5, R.V.) Any thoughtful person will readily see that the translation of the Authorized Version naturally results in the more correct translation just given. Dr. Paley renders it, "Did not affect to be equal with God." Dr. Adam Clarke's rendering is, "Who did not think it a matter to be earnestly desired to be equal with God." The Revised Version reads, "Counted it not a prize to be equal with God"; the Revised Version mar-

gin, "Counted it not a thing to be grasped at." The Revised Standard Version of the New Testament translates, "Did not count equality with God a thing to be grasped at."

It is the purpose of a robber to take by force—to grasp—that which is not his by right. The cognate Greek word is translated "extortion" in Luke 11:39, R.V. See also Matthew 11:12. Indeed, in nearly every instance, if not in all, the word implies a wrong action—to take (by force if necessary) that which is not his by right; which was precisely the advice of the "serpent" in Eden. (Gen. 3:5, R.V.) This, Christ not only refused to do, but He also acknowledged that God was "greater than" Himself. (John 14:28.) The Scriptures continually assert that there is but one God. When that primal fact is literally accepted, the statement, "Who being in the form of God," is equivalent to assertion that He (Christ) was *not* God; for that which is in the form of another can never be the other itself.

"Emptied himself." The whole context clearly shows that it was Jesus Christ who emptied Himself, and *not one who was to become Christ*. It was Christ Jesus who continually submitted His own will to the will of the Father. "Orthodoxy" and Weymouth's New Testament, we are sorry to say, render these words as, "stripped himself of his glory." There is absolutely no hint of such in the Greek, and we are glad that a note in Weymouth's frankly admits that the literal reading is "emptied himself." Any man "empties" himself when he gives up his own will to the will of another. We do not need a hypnotist to remind us of that fact.

"Took upon him the form of a servant." The Apostle Paul did the same. The Greek word here is *doulos*, meaning servant, bondservant. It occurs considerably over one hundred times in the New Testament. In chapter 1 of this Epistle, Paul said that he and Timothy were "servants of Jesus Christ." In 2 Corinthians 3:5, he said, "Ourselves your servants for Jesus' sake." In 1 Corinthians 9:19, Paul said, "Though I be free from all men, *yet have I made myself* servant unto all, that I might gain the more." Christ Himself said, "Whosoever shall be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:27, 28).

"Was made in the likeness of men." Could language better express an accomplished and oft-repeated fact? There is nothing cryptic in the quotation last given. Paul actually stated the same in Galatians 4:4: "When the fulness of the time was come, God sent forth his Son, made ["born," R.V.] of a woman." John the Baptist and other men were "sent from God" (John 1:6), and all were born of women. We may note that in connection with the word "likeness," the Authorized Version supplies the word "habit." If that is correct, then Christ was not only like men in organized form, but characteristically as well, thus fulfilling the prophecy of Moses, "Of thy brethren, like unto me" (Deut. 18:15).

"Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." We might paraphrase this passage: "Being, or recognizing Himself in human form, namely, in the human *scheme* of things (for that is the meaning of the Greek

word translated 'fashion'; see Young's Concordance), and realizing therefore that He was *mortal*—subject to death—He humbled Himself to the extent that He was willing to suffer the ignominy of an *inflicted* death—the death of a criminal, even death on the cross in the company of wicked men.” The word “humbled” here, and in every other instance of its use, refers to a voluntary, not a forced humiliation. It was humiliation, not from glory to humanity, but from innocent, God-approved manhood to death, yea, “the death of the cross” (v. 8). “Wherefore [for this reason] also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” The change of position of the word “also” in the Revised Version is significant, and probably intentional. It suggests that God exalted Him, not only for His death on the cross, but also for His whole life leading up to the finishing of the work which God gave Him to do. (John 17:4; 19:30.)

From beginning to end of this passage, there is no other name mentioned than the name of Jesus, the name given to Him at birth, and everything recorded is the record of happenings since that event.

“There is one God, and one mediator between God and men, the man Christ Jesus.”

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16).

Important alterations are made in this verse by the English Revisers and other translators. Instead of "by him," it is, "*In him* were all things created." Jesus the Christ being the center of God's plan of salvation was foreknown (foreordained) before the foundation of the world, at which time we also were chosen *in Him*. (See 1 Peter 1:20; Eph. 1:4.) In this very sense were all things created *in Him* and *for Him*. "In him" is the translation of the Revised Version, The American Revised Version, Revised Standard Version of the New Testament, Wakefield, Diaglott, Douay, Variorum Bible, and others. Colossians 1:17 does not say "He *was* before all things . . ." as so many affirm, but that He *is* before all things, namely, of the *new* creation, for "he is the head of the body, the church."

. . . Chapter XV

Difficult Passages in the Hebrew Epistle

*"Upholding all things by the word of his power"
(Hebrews 1:3).*

Quoting Professor Edwin Lewis of Drew Seminary, *The Sunday School Times* of August 13, page 572, says:

It is not simply that Christ tells us certain things about God, as though He were a mere spokesman—a teacher. Rather, it is that Christ is Himself the Word. He is God telling us about Himself as though He were saying, "Behold Me! This is I." Christ is the Creator in creation, the Eternal in time.

The eternal and the temporal which are logical opposites, lost their oppositeness and converged at a point in human history—Jesus Christ—which was both of them at the same time. He who upholdeth all things by the word of His power, had not where to lay His head.

God did this because, being Triune, He was so constituted as to be able to do this before He did it.

Without taking the time to point out the several inconsistencies of the language used and conclusions arrived at in the foregoing, or the absurdity of using the first person pronoun to represent a trinity of persons, we wish to call attention to what is evidently intended to be a reference to Hebrews 1:3, linked with Matthew 8:20.

It is well known to most of our readers that the words

“upholding all things by the word of his power” are generally detached from the immediately preceding conjunction, and the preceding context, and are applied to the Christ, and in this way are made to conform to the doctrines of the pre-existence and absolute deity of our Lord. With all respect for the scholarship of some of the great leaders of “orthodoxy,” no careful student can fail to see that the whole passage makes clear and definite *distinction* between God and Christ.

In this same verse (v. 3) Christ is said to sit down “on the right hand of the Majesty on high,” or, as Peter stated it (1 Peter 3:22), “on the right hand of God.” Paul also reiterated the fact in Ephesians 1:20, and in the same chapter (v. 17) he spoke of God as “the *God* of our Lord Jesus Christ.” Such language as this, which abounds in Scripture, renders it absolutely impossible to harmonize with it the doctrine of the Trinity, or the Deity of Christ.

In order to get a practical view of the verse in question (v. 3), which is somewhat long and consequently not so easy of comprehension, the reader will do well to place parenthetical brackets after the word “who,” and preceding the word “when.” He will then see that Christ is *representative* of God in the effulgence (or reflection) of His glory, the *image* (italics ours) of His Person (not Persons) and (note the conjunction) “*and* upholding all things by the word of his [God’s] power”—namely, God’s Word and God’s power, not His own.

This interpretation presents quite a different viewpoint, and is definitely in opposition to that of *The Sunday School Times*. It is, however, in harmony with the syntax of the passage, and with the oft-repeated passages of

Scripture that the “authority” and the “power” manifested by Christ were *delegated* to Him by the Father as proved by the following references: Matthew 28:18; John 5:19, 36; 8:28; 12:49; 14:10; Acts 2:22; 2 Corinthians 13:4.

The words that He speaks, and the resurrected life that He now lives, are all by the “power” (*dunamis*) of God. (2 Cor. 13:4.) By the word of God’s power, Christ overcame temptation in the wilderness. The Scripture was ever His sword of the Spirit. (See Deut. 18:18; John 17:8, 14.) When Christ said (in the A.V.), “All *power* is given unto me” (Matt. 28:18), He used a different Greek word (*exousia*), meaning “privilege” or “authority,” and it is so translated in the Revised Version. (See the Complete Bible, S.&G.; Weymouth’s N.T., marg.; the Revised Standard Version of the N.T.; the Twentieth Century N.T.; the Emphatic Diaglott; the Centenary Translation of the N.T.; and Young’s Concordance.)

The reader is earnestly invited to turn to Jeremiah 23:28, 29 where God Almighty says, “He that hath my word let him speak my word faithfully. Is not my word a hammer that breaketh the rock in pieces?” Many a time Christ used it with telling effect. He did so in John 10 to refute the charge that He claimed equality with God. In the next verse (Jer. 23:30), God utters the terrible words, “Therefore I am against the prophets . . . *that steal my words every one from his neighbour.*”

Surely there is a double application here! To steal God’s Word—to withhold it from others—is a serious matter, but is it not equally wrong to steal (separate) God’s “*words every one from his [its] neighbour*” as is so often done in the endeavor to uphold an unscriptural doc-

trine? Only by separating words from their context can the interpretation of *The Sunday School Times* be in any way upheld. The words "upholding all things by the word of his power" belong to, and are part of, the preceding context.

N.B.—It may be of interest to note that "all things" in Hebrews 1:3, and well over one hundred other passages, is the translation of a single word in the Greek, and does not by any means always include unlimited totality, but is often restricted to the subject in hand, and may mean, according to Young's Concordance, "all men," "all points," or "all things." (See John 4:25, 29; Heb. 2:17; 4:15; 8:5; 13:18; James 1:5; 1 Peter 2:17.)

"Unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. And, thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shall thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail" (Hebrews 1:8, 10-12).

The Epistle to the Hebrews opens with what might well be considered a brief resume of the parable in Mark 12, recalling the fact that God spoke in times past unto the fathers *by the prophets*, and that "*in the last of these days*" He has spoken to us by His Son, whom He appointed

“heir of all things.” The natural question arises, The last of what days? The obvious answer is that the reference is to the *last days of the prophets*, of whom, in the parable of Mark 12, Christ manifestly declared Himself to be the *last prophet*. This fact is singularly confirmed by the rendering of the Revised Version of verse 6, which reads, “He had yet one [prophet], a beloved Son.” Thus we clearly have established the following facts: identity of the Christ as a prophet, and the last of the prophets; His relationship to God as “Son of God”—(“He *shall be called* the Son of God”—Luke 1:35); His mission, and the time of His mission. Deuteronomy 18:15 foretells these facts. John 1:45 and Acts 3:22, 23 confirm them in fulfillment, with Philip and Nathanael being contemporary witnesses of His personality. The next question to be asked has reference to the statement that God “appointed” Him “heir of all things.” Many suggestions have been advanced in explanation of the last-quoted remark, but that which designates Him as heir to all things which the prophets have spoken concerning Him, is, we think, as suitable and comprehensive as any.

Hebrews 1:8

“But of the Son he saith, Thy throne, O God, is for ever . . .” This verse is widely quoted to prove that the Son of God is God. In verification of that belief, the statement is made that as the son of man is man, and the son of fish is fish, therefore the Son of God must be God. Such reasoning is made without thought, for Scripture testifies repeatedly that Jesus the Christ was, and is, man; and such is His own declaration. (See John 8:40.)

Further, the Scriptures twice declare that "God is *not* a man." (Num. 23:19; 1 Sam. 15:29.) These facts were made known before Jesus' resurrection, and after resurrection the Son of God was still proclaimed as man. (1 Tim. 2:5.) If He were both God and man, "two natures in one personality," as so often is declared by thoughtless persons, the resulting outcome would be hybrid, a state of living that Scripture most strongly condemns. The student will realize, also, that the uses of the word "God" in the verse following, namely, verse 9, proclaim it to be primarily one of office rather than race. While the Scriptures repeatedly and emphatically assert that "there is but one God," they also teach that the title is used representatively on His behalf. (See Exodus 7:1; John 20:28, and other.)

That is not the whole of the matter, however, for truth is accumulative in its testimony. As the verse is a quotation from Psalm 45 in the Old Testament, it is only logical to refer to that source. Turning to the Revised Version, and bearing in mind Dr. Scofield's injunction that the marginal renderings of the Revised Version are usually to be preferred, a conclusion identical with our own, we read, "Thy throne is the throne of God." How beautifully that fits in with such passages as those recorded in Revelation 3:21 and 22:3, declaring that Christ, the Lamb of God, shares His Father's throne!

Still we are not done with these remarkable texts of Psalm 45:6, 7 and Hebrews 1:8. Turning again to the Revised Version, margin, of Hebrews 1:8, we find the following comment, "The two oldest Greek manuscripts read *His*." Thus, the verse might well be rendered, "Thy

throne is the throne of God, and the sceptre of rectitude (or righteousness) is the sceptre of His [God's] kingdom." Dr. Robert Young, in his *Concise Dictionary of the Bible*, says that the passage quite correctly might be rendered, "God is thy throne to the ages of the ages." Verse 7 further reiterates the fact that Christ is not God in the primary sense, for were that true, it would be impossible for another Personality to claim to be His God.

Hebrews 1:10-12

That these verses do not refer to Christ is evident from the fact that they are quoted from Psalm 102:25, 26, and, consequently, must carry application to the same Personality, which unquestionably is God. Further, as pointed out in an earlier section, the expression "of old hast thou laid the foundation of the earth . . ." is the equivalent of "In [the] beginning . . ." of Genesis 1:1; and the Greek of Hebrews 1:10 also bears this out, thus proving beyond doubt that God—not Christ the Son—is the theme of the passage, for it was God who "in [the] beginning created the heavens and the earth." See also the testimony of Christ in Mark 13:19. That the passage is parenthetical has been so marked in my Bible for many years. That it has reference to God is also clear from verse 13, for the words "he said" most certainly refer to God to whom ascription of praise has just been recorded.

As to the word "Lord" used in these verses, please refer to chapter VI, page 42.

The word "Lord" is addressed to *all* persons of every rank deserving of courtesy and respect. Consequently, the status implied by the word is ascertained by the

association in which it is placed. In Mark 12:29 it is linked with God, and its status is indicated thereby. In 1 Corinthians 8:6, it is associated with Jesus the Christ. In Matthew 1:20; 4:7; 5:33; Mark 11:9; Luke 1:9; John 12:28, it is applied to God. In Matthew 8:2; Mark 9:24; John 6:68, it is applied to Jesus the Christ. Thus it will be seen that the word does not of itself indicate the status of the person addressed. Rather, the reverse is actually the case, for the status of the word is determined by the status of the person to whom it is addressed. Reference to Isaiah 42:5; 44:24 reveals that there the word is "LORD." This settles without question the fact that the word "Lord" in Hebrews 1:10 has definite reference to God.

. . . Chapter XVI

Difficult Passages

Matthew 28:19

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19, A.V.).

We wish now to consider one of the most important passages in which Father, Son, and Holy Spirit are mentioned together, namely Matthew 28:19. This verse is generally regarded as an unanswerable one in favor of the trinitarian doctrine of “three Persons in one God,” or as otherwise expressed, “one God in three Persons,” each of them considered individually as God, and collectively as one God. Though there is a distinct difference between the two phrases quoted, the advocates of trinitarianism use them interchangeably without concern.

This verse also is regarded as divine authority for what is known and customarily practiced among “the churches of Christendom” as the “Triune Formula” for baptism. If either of these two doctrines were rendered void, the other automatically would fall with it.

The teaching that “God is one,” in the most strict sense of the numeral used, is so persistent throughout Scripture, and so clearly and emphatically stated, that many God-

fearing men, unable to find a satisfactory explanation, have reluctantly advanced the view that Matthew 28:19 is manifestly an interpolation. There are, it is true, some plausible grounds for such a conclusion. As, however, it is not our intention to advance any interpretation that cannot be fully substantiated, we pass over that phase of the matter, supported by the fact that it appears in every version known to us; and further, that it is contained in all the three oldest Greek manuscripts.

Granting the validity of the verse, the consequent inquiry becomes necessary, "Has the verse been correctly interpreted by trinitarian advocates?" Our answer is an emphatic "NO," and for the following reasons:

(1) All literary experts agree that the surrounding context of any disputed passage must of necessity be allowed its full influence before definite conclusions can be arrived at. It is our contention that this axiomatic rule has conveniently been ignored by the advocates of the trinitarian doctrine which proclaims three co-equal and co-eternal Persons. They have overlooked the fact that the opening words, "Go ye therefore," of verse 19 unmistakably point back to a declaration of vital importance in the preceding verse. There it is revealed, in language so definite as to defy miscomprehension, that "all *authority*" (see R.V.) Jesus the Christ, the Son of God, possessed was derived and "*given unto*" Him. In this connection, it is particularly worthy of note that although the references of our Bibles were presumably compiled by trinitarians, they have listed in the margin no less than eighteen or twenty references to other scriptures in support of this vital fact. They have thus, unwittingly, condemned their own the-

ory of three equal Gods, yet collectively considered as “but *one* God.”

(2) The next word of significant importance is the word “baptizing.” This we wish to consider first by itself, then later with another word of equal interest, which is the word “name.”

To the believer, the word “baptizing” is representative of the death, burial, and resurrection of the individual both in and into newness of life—spiritually in this present life, and actually in the life of the age to come. It stands actually for a new way of life—a new experience in living. Hence the change of the Revised Version from “in” to “into” is pregnant with meaning; for we do not merely go *in* a new experience, we go *into* one, taking *participation* in all that it has in store in all its varied associations. We cannot enter, however, into the full significance of that change until we study the next key word which is “name.”

Most commentators have approached the word “name” on the understanding that it has reference to three personal names. Admittedly the punctuation of the Authorized Version lends color to the thought. The punctuation of the Revised Version adds emphasis to the fact that it is not names, but *name* (sing.). Thus by knocking away the commas, the Revised Version has done better than it knew towards knocking away the props of the inexplicable dogma of trinitarianism. It fits in, too, with the well-known truth that the Holy Spirit has no personal name, which in itself is sufficient reason for discarding the theory.

Resulting from the foregoing remarks the question nat-

urally will arise, "In what sense, then, is the word 'name' used here?" It is an important question. Indeed, the proper understanding of it is basic to the whole passage. Turning up the dictionary for definition, we have, "reputation," "character," "fame," "glory"; and I think we might add "experience." It is in these as attached to any given name, and not the name itself, the true evidences of value are found, whether of good or evil report. An ambassador does not come to us merely in the king's personal name, but he does come to us for what that name represents, including his character, and the things that go with it, otherwise he is not a suitable representative of the king's name.

These usages of the word are well understood in the everyday dealings of man with man. The same usages are found in the Scriptures. In 2 Samuel 8:13 is recorded: "David gat him a *name* when he returned." Again, in 1 Kings 1:47, we read, "God make the name of Solomon better than thy name." Such remarks could have no reference to the given name of the one or the other. Similar references occur in Isaiah 55:13 and 63:12. An excellent example also is found in Jeremiah 13:11. Ezekiel 22:5 and 23:10 (see margin) are illustrations of an evil name. In the New Testament, also, there are several like instances, such as Mark 4:16: "His name was spread abroad"; and John 20:31, "That believing ye might have life through his name." Revelation 3:2 is a well-understood example of an unenviable name.

Thus we would point out that the word "name" in Matthew 28:19 is indicative of all that is revealed concerning the lives of both the Father and the Son. Naturally

the well-beloved title of "Father" must come first, for He is the Source and Giver of life, even the life of the Son who *even now liveth through the power of God*. (2 Cor. 13:4, R.V.) The Son is the *channel* through whom that life flows. "I give unto them eternal life" (John 10:28; 11:25). The Holy Spirit is "the power" (Luke 1:35), "full and free as a river" (see Psalm 46:4), which proceeds from both the Father and the Son, and is mentioned on that memorable occasion recorded in John 7:38, 39, when Jesus said, "Out of his belly shall flow rivers of living water."

The Scriptures thus speak often of God's memorial Name; and in that Name is included all the history of God's wonderful dealings with the children of men, specially those who think on His Name. It foreshadows also, by reason of the past, what those dealings will be throughout the ages to come, and of the things that God has prepared for them that love Him. The same is true of the Son. "Whatsoever ye shall ask in my *name*" is a statement that calls to mind all that the Son endured on our behalf, how He made known to us God's holy Name, and His promise to continue to reveal it to us (John 17:26) in the ages to come.

Thus, this short closing paragraph of Matthew 28 is far more wonderful than most of us have thought. With the background of death behind Him—for "death hath no more dominion over him"—and resurrection accomplished by the power of God, Christ looked forward to ever-expanding horizons of *new life*; horizons not only which He shall enter in, but enter "into," continually partaking, and continually giving of the joy that was set

before Him of bringing many sons to glory, and He “was not ashamed to call them brethren.” “The name of the Lord is a strong tower: the righteous runneth into it, and is safe” (marg., Heb., “is set on high”) (Prov. 8:10).

It now will be in order for us to fulfill a previously stated intention, and return to the study of the word “baptize” in particular reference to its connection with the word “*name*.”

(1) Regarding the word “name” as used in this verse, scholars are agreed that irrespective of trinitarian or non-trinitarian belief the singular, and not the plural form, of the word is absolutely correct. It is *name* (sing.), not *names* (pl.).

(2) It is further true that in a strictly grammatical sense, the words “Father,” “Son,” and “Holy Spirit” are not *personal* names, much less can either be considered as a personal name common to all.

(3) There can be no disputing the remarkable fact that while both Father and Son are each known by a particular personal Name, no personal name whatever has been assigned in the Scriptures to the Holy Spirit.

The foregoing facts viewed in conjunction with each other render it impossible to be validly administered in the separate name of each of three (supposed) individuals. The outstanding points are:

(a) That baptism must be administered in *one* name, not names. (See Matt. 28:19, R.V.)

(b) The “*authority*” to command the disciples to both preach and baptize is delegated (given) to *one* Person.

(c) That Person being Jesus Christ of Nazareth (Acts 4:10), of whom it is said in Acts 4:12, that "there is *none other* name *given* among men [thus indicating a Giver] whereby we must be saved."

Logically, therefore, these facts point to only one consequent, which is that we should expect to find *in practice* (creed in action) that baptism into one Name was carried out by the early Christian church, and that all baptisms were performed in the Name of Jesus Christ. This has proved to be New Testament experience in every instance on record. (See Acts 2:38; 8:16; 19:5.) Some over-zealous persons have pointed out that Acts 10:48 is an apparent exception. This is not so, for each of the following well-known translations give "in the name of Jesus Christ" instead of "in the name of the Lord":

The Revised Version, The Revised Standard Version, The Complete Bible (S.&G.), Twentieth Century New Testament, Weymouth's New Testament, The Variorum Bible.

Even admitting the correctness of the Authorized Version, "in the name of the Lord," there is no discrepancy, for Lord (*Kurios*) is a title frequently applied to Jesus Christ. These facts are confirmed by several writers of note on the subject of early church history. We regard these as confirmatory; but the testimony of those who lived so close to the times of the Master, and wrote the Gospels, the Acts of the Apostles, and the Epistles cannot be surpassed in value.

. . . Chapter XVII

The Spirits in Prison

“Christ also hath once suffered [R.V. margin ‘died’] for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water” (1 Peter 3:18-20).

There are many new translations of the New Testament in these days. Everyone of them reflects, to a greater or lesser extent, the personal views of the translator. That, of course, is to be expected. Most words when translated into another language are capable of being rendered variously, and this fact is, perhaps, more noticeable in the small words, such as “for,” “instead of,” “by,” “with,” “from,” and so forth. That fact is well illustrated in the passage quoted from 1 Peter 3:18-20. As believers in living personality of the spirit of man separate from his body, translators of the Revised Version, and others, have replaced the words “quickened by the Spirit” with the

words "quickenened in the spirit." The same alteration has occurred in the next verse, saying "in which" instead of "by which." Anyone acquainted with trinitarian teachings will readily see the objective of so doing, for trinitarianism does not believe that the body represents personality, but that personality is represented by the spirit. A little reflection, however, will reveal that in denying personality to the body they unwittingly have overreached themselves, for if it is the spirit that is "quickenened" (made alive), then no other conclusion can be arrived at than that the spirit was dead; for only that which is dead has need to be made alive.

The Scripture says Christ was "put to death in the flesh." Since Scripture says it, there can be no gainsaying this fact; but Scripture further says in Romans 8:34, "It is Christ that died." Therefore, if the body died and the spirit did not (our "orthodox" friends themselves being witness), then by every law of logic the body and Christ are proved to be identical. With that fact fully grasped as basic to all life, this and many another kindred Scripture topic would be shorn of mystery. The reader is urged to apply it, and he will find that the doctrine of pre-existence and kindred ideas vanish as the morning mists before the rising sun, for it proves beyond doubt that body is essential to personality, for an inorganic living being is a contradiction of terms.

A brief examination of the use of the Bible word "quickenened" (made alive) will be found of helpful interest. "The word 'quickenened,'" says Barnes in his "Notes on the New Testament," "is never used in the sense of maintained alive, or preserved alive." "Compare,"

he says, "the following places which are the only ones in which it occurs in the New Testament—John 5:21, twice; 6:63; Romans 4:17; 8:11; 1 Corinthians 15:36, 45; 1 Timothy 6:13; 1 Peter 3:18, in all which it is rendered *quicken*, *quickeneth*; 1 Corinthians 15:22, *be made alive*; 2 Corinthians 3:6, *giveth life*; and, Galatians 3:21, *have given life*. Once the word refers to God as He that *giveth life to all creatures* (1 Tim. 6:13). Three times it refers to the *life-giving* power of the Holy Spirit or the doctrines of the gospel (John 6:63; 2 Cor. 3:6; Gal. 3:21). Seven times it is used with direct reference to the raising of the dead (John 5:21; Rom. 4:17; 8:11; 1 Cor. 15:22, 36, 45; 1 Peter 3:18)." To the above he adds the following note:

"The sense cannot be that, in reference to His spirit, He was *preserved alive* when His body died, but that there was some agency or power restoring Him to life after He was dead."

That "by" is the correct translation is evident, for the *death* of Jesus the Christ is here plainly identified with His body, and it is the latter, therefore, which was "*quicken**ed*" (made alive) by the Spirit, namely, by the Spirit of God, by which same Spirit He was raised from the dead. Ecclesiastes 12:7 makes this abundantly clear. Mankind's spirit is *God-given* (see Job 27:3; also marg.) and returns to God at death, not as an entity, but as "the spirit of God." Professor McCaul truly says, "According to the Old Testament, the Spirit of God is the quickening [life-giving] principle of the world, and all life is an outgoing from God; according to Psalm 104:30, even the life of the vegetable kingdom."

Several other facts stand out clearly in this interesting passage, and others which have a bearing on it.

(1) That the "spirits" preached to were disobedient men who were disobedient in the days of Noah "while the ark was preparing."

(2) That Noah was the preacher—"a preacher of righteousness" (2 Peter 2:5).

(3) That as such, he preached the gospel (1 Peter 4:6), which then, as now, was good tidings of the promise of *life*. (See 1 Peter 1:3; Emphatic Diaglott, interlinear text; also verses 5, 9, 10, where the Syriac Version reads "life" in place of the word "salvation.") In the Epistle to the Hebrews, there are nine examples where the word "life" occurs in the Syriac Version, and in all but one (Heb. 11:7) the prime reference is to the life of the future. However, as Noah's act was an act of faith, that also may have reference to both present and future.

(4) Noah ranks among the holy men of old who "spake as they were moved by the Holy Spirit." (2 Peter 1:21, A.V. & R.V.)

(5) That "the spirit of Christ" and the Holy Spirit are identical is proved by comparison of the following scriptures: 1 Peter 1:11; 2 Peter 1:21; Acts 16:6, 7. (Cp. R.V. "Spirit of Jesus," which is, of course, identical with "the Spirit of Christ." See Gal. 4:6.)

(6) It is the one Spirit which has proceeded from the Father (John 15:26) in all ages.

(7) As the gospel of life is the gospel of Christ, and is the "gospel" which was preached to the antediluvians while they were living, "as the ark was preparing," it reasonably may be said that Christ, by the Spirit,

preached through Noah to the disobedient “spirits”—“even to them that are [now]. dead.” (See 1 Cor. 10:4—“and did all drink . . . of that spiritual Rock that followed them: and that Rock was Christ.” But Jesus in type and Jesus in antitype are different as to reality, though the same in outline. Type and antitype correspond to shadow and substance. The shadow is the same in outline as the substance, but the substance is real; the shadow is but its reflection. The real Jesus we do not find until He was begotten, but the typical Jesus we find as an Adam, a Noah, a Moses, a Joshua, a David, a lamb, a serpent on a pole, a rod over the waters, and a rock in the wilderness. The prophets, types of Christ, live in the forecasting shadows of Christ, and thereby partook of His spirit. Christ, indeed, was the last of the prophets—“last of all he sent unto them his Son.” They all foreshadowed Him in some particular. See 1 Peter 1:10, 11.)

We may now give additional information as to why the disobedient persons of Noah’s day were called “spirits,” and why they are referred to as being “in prison.”

First, it may be asked, “Is it a reference to the ‘spirits’ of men, or to the men themselves?” There can be no doubt that Noah preached to the men themselves, for it is they who were destroyed (“blotted out”; see Gen. 6:7; 7:21-23, R.V., and marg.).

There are instances where Scripture makes use of the word “spirit” when the reference is unquestionably to men. In chapter 4, verses 1-3, of his First Epistle, the Apostle John wrote:

“Beloved, believe not every spirit, but *try* [test] *the spirits* whether they be of God; because many *false proph-*

ets are gone out into the world. Hereby know ye the *Spirit* of God”—i.e., the spirit that is of God—“every *spirit* that confesseth that Jesus Christ is come in the flesh is of God: and every *spirit* that confesseth not that Jesus Christ is come in the flesh is not of God.” It is very evident that the “spirits” mentioned here are substantial enough. They were not disembodied. They were men in the flesh, false prophets who had given out false doctrines. The “spirits” to whom Peter referred were of like substantial nature when they were preached to by Noah “while the ark was preparing.” Every breathing creature, including man, may quite properly be termed “a spirit,” because “spirit” is the universal sustaining means of life. (Eccl. 3:19.) Our words “inspire,” “inspiration,” and “inspirational” are derived from the same source. James 2:26 says, “The body without [or apart from] the spirit is dead.” Man is a composite of body, soul, and spirit (1 Thess. 5:23), but he must be “entire” (R.V.) to be a *living* man.

That the word “prison” in its wider sense must be understood to refer to the grave is clear from the following. Albert Barnes, the well-known commentator, says:

“He that is in the grave is in *sheol*, but he that is in *sheol* may not be in a (properly prepared) grave, but in any pit or in the *sea*. In short, it is the region of the dead.”

He adds, “It is sometimes considered as *a habitation with gates and bars.*”

In this instance, they undoubtedly were imprisoned in the sea by the Flood, and “perished” equally as sure as did Korah, Dathan, and Abiram when engulfed by the earth. Peter said, “For this cause was the gospel preached to

them that are [now] dead, that after they have been judged in the body as men are judged, they might live [in the life to come] in the spirit as God lives" (Twentieth Century New Testament). Surely the thought expressed in this quotation is akin to the prayer of our Lord: "That they may be one [in life] as we are one."

We again quote from the Syriac Version in confirmation of our line of reasoning. In the Syriac this passage is rendered: "He preached to the souls* which are held in Sheol; those which of old were disobedient in the days of Noah."

*The Hebrew word *nephesh*, translated "soul," is translated "person" and "persons" thirty times in the Old Testament; "creatures" nine times; "man" and "men" five times; "life" and "lives" one hundred twenty times, referring to the life of both man and beast; and in a number of other ways meaning the living, breathing individual, and not an entity distinct from the body.

