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(Inside front cover)

LOVE

THE SUPERLATIVE GRACE

WE HAVE previously and briefly written on the subjects—"FAITH" and "HOPE."

The three —FAITH, HOPE, and LOVE are divinely linked together. Note Rom. 5:1-5:

1—Being justified by FAITH. 2—Rejoice in HOPE. 3—Because the LOVE of God.

In 1 Cor. 13:13 we find the same order. This is logical. FAITH prompts HOPE and HOPE is preserved by the LOVE of God.

FAITH cometh by hearing, and hearing by the word of God (Rom. 10:17).

What a sure, solid foundation for FAITH! HOPE grows out of the FAITH that is founded upon The Holy Word. Thus one's HOPE is not false.

The LOVE of God keeps one's HOPE from being "shamed down," or abashed, or confused.

What is LOVE? Can it be defined? Is it possible to know LOVE by definition? We are constrained to answer negatively. Then, how is it possible to know LOVE? By manifestation, expression.

The two outstanding Greek words translated LOVE are: *AGAPAO* and *PHILEO*. *AGAPAO* occurs something like 142 times, while *PHILEO* occurs but 25 times. One may have *PHILEO* without *AGAPAO*. Having *AGAPAO* by no means weakens a, or eliminates *PHILEO*, but strengthens and en-graces it, if the LOVE be of God.

The Greek word *AGAPAO* is used in Scripture to represent one's intense, reverential LOVE for this present age (Cp. 2 Tim. 4:10).

The Greek word *PHILEO* is used in Scripture to represent Christ's love for some man (Cp. John 20:2).

Briefly, the distinction may be set forth as follows: *AGAPAO* represents a high, intense reverential esteem. It is the superlative, supreme, intense feeling,

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FOR AS IN ADAM ALL DIE...

I Cor. 15:22

by Russell H. Schaefer

The following material was gathered together after a young man's questioning the meaning of this text. If the text was merely confined to the immediate context, especially verse 21, then the subject of resurrection by the instrumentality of Christ would be the contextual explanation and no further problems would be suggested. My promise to the young inquirer was that I would give him varied views on this text from various authors. Overlapping of views in the presentation cannot be avoided nor the inclusion of other verses that might have some bearing on the text. The order in which the material is presented, as well as the authors cited, is not designed to prejudice any reader toward or against any views expressed.

SIR ROBERT ANDERSON *

"For as in Adam all die, even so in Christ shall all be made alive." Does this teach universal blessing? The words can be read in two ways. Either "death" may be taken to mean no more than physical death, and "life" as implying only the resurrection, or else the words may be understood in their deeper spiritual significance. If we adopt the former reading, then the passage means that as death is the lot of every human being, so every human being shall be raised from the dead by Christ's power. But who disputes this? It is the common faith of Christendom." (A footnote adds: I pass by the special questions which might be raised as to whether death be, in fact, the lot of all. It certainly is not, as verse 51 expressly states.)

But, it will be urged, the words mean more than this: "life" means salvation in the highest sense. Then "death" must be

**Human
Destiny (page 183).*

construed on the same principle, for the words are correlatives. How then shall we read the verse? **AS EVERY HUMAN BEING DIES**, i.e., shall be finally lost, **SO EVERY HUMAN BEING SHALL LIVE**, i.e., shall be finally saved. But these propositions are contradictory and absurd. We must either be content, therefore, to take the words as asserting merely the universality of death and resurrection, or else we must adopt a second possible rendering, (A footnote adds: The passage might, no doubt, be read that just as the sin of Adam, if left to work out its results unhindered, would lead to the perdition of all men, so, on the same principle, the death of Christ would lead to their salvation. But this would not advance the argument the least, and it is not pretended that it is the meaning of the passage.) and to construe them thus: As in Adam all who belong to Adam die, so in Christ all who belong to Christ shall be made alive. That this is the apostle's meaning the immediate sequel proves. He adds, "But each in his own order; Christ, the first-fruits, after-wards they that are Christ's (i.e., who belong to Christ) at His coming." That there will be beyond that "resurrection to life" a resurrection to judgment, we know from other Scriptures; but this is outside the scope of the apostle's argument, and he makes no mention of it here. If the 22nd verse be bracketed with the 21st, it will read on the first principle above suggested; if with the 23rd, it will be pregnant with higher truth. But in neither case can it have the slightest bearing on the present controversy.

In the passage under consideration the climax is reached in the statement of the 28th verse that the great end of the "mediatorial kingdom" is "that God may be all in all." These words are held to imply universal restoration. But this result is declared to be "when He shall have **PUT DOWN** all rule, and all authority, and power." It is not attained "till He hath put all enemies **UNDER HIS FEET**," till "all things shall be **SUBDUED** unto Him"; and this is not the sort of language in which Scripture speaks of winning back the lost to God. Moreover, the absolute and acknowledged supremacy of the Almighty is all that is involved in the words "that God may be all in

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All." The gloss "All things **IN ALL MEN**" betrays either dishonesty or levity in handling Scripture. The supremacy is universal, and if it be brought about by reconciliation, the blessing must be shared by all the hosts of darkness.

GEORGE WILLIAMS *

But it is not only the fact of the resurrection of the dead in general that is here affirmed, but the resurrection of certain persons out from among the dead in virtue of their living union with Christ as a Man. He, as a Man, went down into

death to deliver man from the power of death; and God in taking Him up from among the dead made a public exhibition in man of complete victory over all the power of the enemy. Death could not hold Him; so He, as Man, arose from among all the other dead — thus declaring deliverance and redemption — and became the first-fruits of all who sleep. Had Christ not won this victory His people must always have remained in the dark prison house of death. But they are associated with Him in resurrection. Like Him they come out not only from death but from among the dead. They are one — if they do not rise then He never rose. If resurrection be denied to them it is denied to Him. But His resurrection is established; and, therefore, the believer's faith does not rest on a fable, nor can it be overthrown nor its redemption results frustrated.

God will indeed by His Power bring men out of death when He commits all judgment to the Son. But that will not be a victory over death in sinless human nature. By man came death, and by Man resurrection. His was a glorious victory that brings those who believe upon Him out of the state where sin and its consequences reign, and into a realm into which neither death nor judgment can enter. If these doctrines are fables then those who believe them are of all men most to be pitted (verse 19).

**The Students Commentary (page 892).*

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Before continuing the argument in verse 29, the apostle in a parenthesis (verses 20-28) contrasts the two families of the first and second Adams (verse 22) — the one communicating death to all that are "in" him, the other communicating life to all that are "in" Him. Union with the first Adam results from natural birth; union with the Second Adam commences in spiritual birth. The Apostle recalled the time when neither he nor the Ephesians were "in" Christ (Rom. 16:7, and Eph. 2:13). To possess the life that is in Christ there must be living union with Him by faith, for it is only by faith in Him that the children of the first Adam can become children of the Second (Gal. 3:26). But this life could not have been communicated to them if Christ had not died and risen again. The corn of wheat, perfect in itself (John 12:24), would have remained alone. But He died for His people's sins; and, their sins forgiven, purged and abolished, He communicated life to them.

The term "order" and "end" (verses 23 and 24) are military terms. There are three companies. The first: Christ as First-fruits. The second: Those who shall be

His at His coming. The third, i.e., the end or last or rear company; those who will appear in the dread day of Rev. 20:12. (Note by R. H. S.: This passage does not take into account those experiencing the hope of the Mystery, since it was "hid" in God.)

The mediatorial reign of Christ as King over all the earth is that spoken of in verses 24-28. Psalms 2, 8, 45 and 110, with many other Scriptures, predict that reign. Christ as the glorified Man, is now seated in The Father's Throne waiting till His enemies be placed as a foot-stool for His feet. He will then rise up from His Father's Throne, ascend His own Mediatorial and Kingly Throne, and there reign until He has over-thrown every power, including death, which disputes the supremacy of God. He will then hand that perfected kingdom with Himself as Son of God in His Humanity — His title by merit distinct from His Sonship with God in being and essence-and,

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retaining His Manhood, He will in that Manhood eternally exist in perfect union and obedience with God, just as He existed upon earth in His First Advent in the same perfection of Being and obedience. These communications establish the heart of the believer in a peace that is unshakeable and in a joy that is unspeakable, because Christ's eternal Manhood secures the eternal existence and bliss of all human beings who are united to Him as human beings.

A. E. KNOCH *

For even as, in Adam, all are dying, thus also, in Christ, all shall be vivified (1 Cor. 15:22, *Concordant Version*).

The words "even as" mark a close parallel. The universality of death, through Adam, is beyond question. "Thus" we are told, "in Christ, shall all be made alive." This will not occur simultaneously but in three distinct classes at widely separated intervals of time. Christ, the Fruit, is already alive at God's right hand. We who are Christ's will be made alive at His presence. This includes His coming to the air for the believers of this economy (1 Thess. 4:16, 1 Cor. 15:52, Phil. 3:21) and His coming to Israel before the thousand years. The rest, who are not included in "those who are Christ's," must wait until the consummation, when death, the last enemy, is abolished. This will not occur until the eons have run their course and Christ hands over the kingdom to the Father. At the great white throne judgment no one is vivified or made alive. Hence, it is passed over. Authority and power are still in exercise in the new earth. The throne of the Lamb is there. The consummation must be later, for sovereignty is abolished

before death, the last enemy. The con-summation is at the close of *eonian* times, at the close of the last *eon* which is presented to our view in the final vision

**Concordant*

Version, Expository Notes.

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of the unveiling. (Note by R. H. S.: To round out the above, a portion of A.E. Knoch's comment on verse 25 follows):

When the universe has been purged of all other evil, then death itself becomes inoperative and yields up its victims. Not till then is it true that all are made alive in Christ.

HAROLD P. MORGAN *

Question: "Please explain verse 22 of 1 Cor. 15. What does it mean by 'For as in Adam all die, so in Christ shall all be made alive?'"

Answer: The passage is perhaps best rendered, "For as BY Adam all die, even so BY Christ shall all be made alive." This agrees with the preceding verse, "For since BY man came death, BY man came also the resurrection of the dead: for BY Adam all die, (i.e., go down to the grave), even so BY Christ, shall all be made alive, (i.e., be raised from the dead). Universal Reconciliationists have made much of the text, but the teaching simply states there shall be a general resurrection of all those that have died. Here is no reference whatever to salvation. It is merely a statement of fact that those who died BY Adam shall be made alive BY Christ. Just as men go down to the grave BY Adam, so surely shall they be made alive BY Christ. There is no reference here whatever to any change of moral character. If they die in their sins, even so they shall be made alive. This is in perfect keeping with Acts 24:15 and Rev. 22:11. There are two orders in resurrection. One for those who are fallen asleep in Christ, the other those who died without Christ. See John 5:29, Dan. 12:2, and 1 Thess. 4:16.

* *Questions and Answers* Vol. 2, #3, page 8.

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ANDREW JUKES *

God has not made man to let him fall almost as soon as made, and then, in a large proportion of his seed, to sin yet more and suffer, and be annihilated; but rather, out of and through the fall to rise him even to higher and more secure blessedness; as it is written, "As in Adam all die, so in Christ shall all be made alive; not all at once, but through successive ages, and according to an appointed order, in which the last even as the first shall be restored by the elect; for Christ is not only the "First," but also "with the last," and will surely in the salvation of "the last" bring into view some of His glories, not inferior to those which are manifest in the salvation of "the first-born," who are "His body." He is the "First," both out of life and out of death, and as such He manifests a peculiar glory in His elect first-born. But He is also the "Last," and "with the last," and as such He will display yet other treasures hid in Him, for "in Him are hid all treasures," and "riches unsearchable," which He will bring to light in due season. Their own conversion ought to give believers hope of this. But indeed the whole mystery of regeneration and conversion, and the absolute needs-be for the cross, in its true ground and deep reason, is so little seen even by converted souls, -- so ignorant are they, that as first-fruits, they are called, not only to be "fellow workers with God," but to be a pledge and pattern of the world's salvation, -- that they misunderstand the plainest words which are spoken as to God's dealings in judgment with those who miss the glory of the first-born. For what is conversion but a passage, first through waters, then through fires; a change involving a "death unto sin and a new birth unto righteousness"; the death not annihilating the fallen spirit, but rather being the appointed means for bringing forth and perfecting the new life. And though the harvest may, and does, need a greater heat than the first-fruits, -the one being gathered in autumn, in the seventh, the other in spring, in the first and second

* *The Restitution of All Things* (pages 80, 81 and 82).

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months, -- there is but one way to bring forth seed out of the earth, and but one means of ripening that which is so brought forth. Nothing Is done without the waters and the fires. Conversion is only wrought through condemnation. The law condemns and slays us, not to annihilate, but to bring forth a better life.

R. C. H. LENSKI *

FOR EVEN AS IN ADAM ALL GO ON DYING, THUS ALSO IN CHRIST SHALL ALL BE MADE ALIVE. Now we know whom Paul has in mind when he

twice writes in verse 21: "through man." The one man is Adam, the other man is Christ. He even places the article before each name (which the Greek allows but not the English) in order to mark each of these two persons as being well known.

But Paul now changes the prepositions. From *DIA* which he used in verse 21, which makes each person only a medium, he advances to *EN* (IN), which makes each person a sphere, one circle being drawn by Adam, the other circle being drawn by Christ. (Robertson, A.T., *A Grammar of the Greek N.T.*, page 587) scarcely does justice to this preposition when he renders it "in the person of" the Adam (whom we all know), and "in the person of" the Christ (whom we all know). For this rendering does not agree with the verbs which Paul now uses and with the force of their tenses.

Paul states a fact that is connected with each of the two notable persons whom he has named. Just as in verse 21 he bids us not to look for verbs, so he now fixes our attention upon two verbs which he himself writes. Paul does not say that "in the person of Adam" all died, i.e., when death struck him, and likewise that "in the person of Christ" all came to life, i.e., when he arose and came to life. Robertson, page 827, himself calls the tense of the verb,

* Interpretation of 1 and 2 Corinthians (Pages 663, 664, 665).

apothneskousin, a frequentative present: "they go on dying." This is correct, for Paul states the fact: a continuous process of dying. This tense is, therefore, not a timeless gnomic present. In Rom. 5:12 Paul makes an entirely different statement, namely that in the one sin by which Adam fell all men sinned, and that thus by that one sin death came upon all men. In other words, Adam's one sin was the death of all of us. In Romans, Paul therefore uses *aorists*; but here in Corinthians he has the iterative present. In Romans he stresses the historic fact that occurred in the tragedy of Eden, in Corinthians the continuous fact that progresses from Eden to the last day.

In the statement regarding Christ, Paul cannot use another present tense and say: "thus also in Christ all go on being made alive," i.e., in the person of Christ who arose on the third day. For this is not the fact. Paul is speaking about those who die, whose bodies are laid in the grave as a result of the process of dying which he has just mentioned. These bodies remain dead -- Paul himself says they are asleep. Paul uses a future tense, "they shall be made alive" in one grand act

at the last day. This is again the fact. Thus beside the continuous PROCESS of dying Paul places the SINGLE ACT of bringing the dead bodies back to life.

The two prepositions *EN* (IN) are, therefore, in no way mystic but, like all the other words used in these two clauses, expressive of plain facts: "in Adam," "in Christ" -- in connection with Adam, in connection with Christ. And the connection is according to each of the two persons -- how else could it be? The one is a natural, the other a spiritual connection. The one is by natural descent from a sinful progenitor who brought death and dying upon us all by his sin; the other by a spiritual regeneration through faith in The Redeemer who conquered sin and death and brought life and immortality to light by His resurrection. Yet we should not extend Paul's words so as to include more than he himself puts into them. He discusses the bodily resurrection of believers only -- of these alone; he states that all of us believers die now, and that at last all of

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us shall be raised. This process of dying is due to our connection with Adam; the coming event of our resurrection is due to our connection with Christ.

E. W. BULUNGER *

"For as in Adam all die, even so in Christ shall all be made alive." But all will not die (see verse 51). Those who are "alive and remain" to the coming of the Lord will not die at all, but be changed. Therefore it means -- that, as, in Adam, all who are in him die, so in Christ also, all who are in Him shall be made alive. The "all" in the first clause clearly does not include the all who shall be "alive and remain," and cannot therefore include the "all" in the second clause.

As we look over what these different writers have written on this verse, we are struck with several points. First, that "in Adam" is a circle and that "in Christ" is a circle. Secondly, that the text would be better understood if we see that "dying" is a better translation than "die" since all are not to "die" as the 51st verse states. That all of us are "dying" (whatever the final outcome) is a statement of fact since death is working as truly as life in these earth begotten bodies. The state of dying and the sequential state of death is the common condition of Adam's race. Because of a racial mortality and deriving our biological life forces from the soil, we are all doomed to die in the normal course of events. The "Tree of Life," that mysterious bio-chemistry that would cure, recreate, and rejuvenate this old frame, would, at best, merely prolong life --

even sinful flesh (Gen. 3:22) so unless this were supplemented by another quality of life, the life in and of Christ, mere longevity would be no moral advantage to an individual. Adam indeed was prone to longevity because of access to this "fruit" but this was a far cry from

* *Figures of Speech* (page 637).

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immortality and incorruptibility. Of Adam it is written (and all of Adam in us) "the first man Is of the earth, earthy," (1 Cor. 15:47). The potential of all men is seen in the perfect Christ. A third point that comes to mind as we read this verse is that of "being made alive" or "be made alive" in Christ. We know that John 3:36 states a truth very clearly ... "he that believeth not the Son shall not see life." Something more than resurrection is implied if by resurrection one is thinking of this old clod of earth being raised (God forbid), this would be no boon or blessing since like those whom Christ raised from the dead in His earthly ministry would soon repair to the earth again. No, such a resurrection would not even imply soon salvation since even many of our medical doctors have returned many from the state of death. How shocking must come the thought that maybe God is finished with this old body of the earth for those of us "IN CHRIST"... for a time we must put up with its limitations, its proneness to mind earthly things, its weakness to rise to the service of God. But not always, for Scripture tells us plainly that there is "a spiritual body" and that God will give each a body as it pleases Him (1 Cor. 15:38 and 44). So the dead are raised but not with the corruption that was placed in the grave, not with the mortality of earthly things. Because it is "IN CHRIST" it will bear the image of the heavenly. I think Phil. 3: 21 is a factual but beautiful revelation of what we will be like in that day:

Who will change our vile body, that it may be fashioned
like unto His glorious body, according to the working
whereby He is able even to subdue all things unto
Himself.

Need more be said? Some see in this verse a transposing of all those in Adam's circle to the circle of Christ. Some (Andrew Jukes) see this as the out-working of corrective punishments or judgments, others as God finally overcoming the will of the flesh by further revelations of Himself, that as God in Grace overcame in our

case, so He will finally do for all of Adam's seed.

In the fore-going I have tried to present a sample of each thought on the verse. I have tried to quote as much of each writer as would be fair to his views. These same authors may have written more or better elsewhere so, if this has been over-looked, it is not intentional. Enough has been written to cause one to "think on these things" and may the Lord be with you.

R. H. Schaefer

the doctrine: of christ

1. ABSOLUTE DEITY..... Heb. 1:8

"Unto The Son He saith, Thy throne, O God." Cp. Phil. 2:6; Tit. 2:13; 1 John 5:20.

2. PERFECT HUMANITY.....! Tim. 2:5

"The man Christ Jesus." Cp. Psa. 8:4; Matt. 8:20; John 5:27.

3. IDEAL MINISTRATION..... Phil. 2:7

"Obedient unto death." Cp. Rom. 15:8; John 5:36, John 6:38

(Zech. 3:8).

4. DEVOTED CRUCIFIXION Phil. 2:8

"Even — death of the cross." Cp. Matt. 27:35; Acts 2:23;

Rev. 11:8.

5. POWERFUL RESURRECTION Eph. 1:19, 20

"His mighty power which He wrought in Christ when He raised

Him from the dead." Cp. Rom. 1:4; 1 Cor. 16:43; Phil 3:10.

6. BLESSED REVELATION_..... Rev. 1:1

"Revelation of Jesus Christ." Cp. 1 Cor. 1:7; Gal. 1:12; I Then. 1:7;
1 Pet. 1:13.

7. ABSOLUTE DOMINATION Rev. 19:16

"King of kings — Lord of lords." Cp. Matt. 28:18; 1 Tim. 6:15;
Jude 25; Rev. 11:15 and 17:14.

The last recorded words of Mary are: "Whatsoever He saith unto you, do."

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WHO ARE HEBREWS?

(Study #2)

by Russell H. Schaefer

The captivity of Judah took place approximately 606 years before Christ. When Nebuchadnezzar took Jerusalem, the captivity of Judah began. This commenced upon the death of Josiah and continued for seventy years. It is not to be thought that this captivity was immediately a total captivity but, rather, of those that might be inclined to stir up revolt. Left to reign in the Land is Jehoiakim and he reigned over what remained of the Kingdom of Judah for eleven years. In the fourth year of his reign he sought to cast off the yoke of Babylon but was finally slain in his eleventh year. Jeconiah sought to gather the remnants of the Kingdom around him and was carried away captive with his immediate followers. Zedekiah was appointed in his stead and, in the eighth year of his reign, he rebelled against Nebuchadnezzar. In the ninth year of his reign, Nebuchadnezzar, by his Commander-in-chief, General Nebuzaradan, besieged Jerusalem, and in the eleventh year of Zedekiah's reign he took the city and utterly destroyed it with the Temple. The Temple of Solomon was completely pillaged and burned. It had stood for 470 years, six months and ten days. Zedekiah was blinded and carried off to Babylon. His sons and advisors were slain. The official kings of David's race had reigned for 514 years, six months and ten days. But still Nebuchadnezzar was again to come into Palestine. In the 21st to 23rd year of his reign, he started a siege of Tyre that was to occupy thirteen years, and in the interval all remaining Jews and Israelites were herded off to

Babylon, there to remain until the seventy years were finished for the captivity of Judah. Thus ended the Kingdom of David.

It is interesting to note that before the captivity of Judah began, that the ten tribes known as Israel, as a whole had been in captivity already for 130 years, six months and ten days according to Josephus. All during this interval there had been remnants of the

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ten tribes in the Land, just as there were remnants of the two tribes known as Judah, in the Land after the initial captivity of Judah began.

Thus, with the conquest of the Assyrian, Sargon II, the final curtain is drawn over an independent Israel. Judah alone continued on with a semblance of independence, taking and uniting to itself under Hezekiah of Judah what remained of the divided and scattered Davidic dynasty. The ten tribes (Israel) no longer functioned as a kingdom.

It is this wide span of years between the early captivity of Israel (ten tribes) and the later piece-meal captivity of Judah (two tribes) that places in our hands the key to the many seeming conflicts relating to the language question. During the exile, the ten tribes had been placed initially between the Euphrates and the Tigris in large settlements; hence it was called the "Land of Israel." Later these became very wealthy and their number grew into millions. From here they moved out in every direction -- northward through Armenia, the Caucasus's, to the shores of the Black Sea, through Media to those of the Caspian and on into India, the Kurdish mountains; southward the dispersion pressed on through the Persian Gulf, through Arabia into Ethiopia. In all directions in ever widening circles the dispersed of Israel and Judah pressed until by the time of Strabo, the Greek historian, they were in every land and had mastered every language. Strabo wrote, "It is not easy to find a place in the world that has not admitted this race, and is not mastered by it."

The ancient Hebrew dialect of the Semetic languages that had been dominant in Palestine prior to the last captivity was slowly giving way to the Syriac, or Syro-Chaldaic branch of the Semetic language group. This was known as the Aramaean. The long residence of the ten tribes beyond the Euphrates and the recent coming of the two tribes and their sudden place of wealth in business, in shipping, in world trade, and in being welcomed for their business ability everywhere, it was normal that they should

adopt the Aramaean dialect of the Semetic language as well as the so-called square letters. It was the language of trade until Alexander the Great proclaimed Greek to be the new trade language of the world ... and they soon mastered that.

By stating the above, it does not mean that the leaders, teachers and rulers of the people lost the meaning of the older Hebrew. We need but compare Ezra 3:12 and Hag. 2:3 to see that it was still known, just as the Hebrew of the first century is still known today but must be taught to the Jews returning to Palestine. The dispersion that seeks to return to Palestine today forms a good illustration of the problem facing those that returned after the captivity of Judah. The same problems face Israel now as in that by-gone day. Each Jew returning is requested to take elementary Hebrew, albeit, it is the Aramaean branch of the Semetic.

The ancient language was still the language of the Sacred Scrolls, the teaching priest and in the Synagogues. From Esther 8:9 we surmise that the ancient language was still known at the time of this decree, since it was unto every people after their language, and to the Jews according to their writing, and according to their language (Cp. Esther 1:22 and Ezra 4:7.). This decree was five years after Ezra was allowed to return to Jerusalem (see Ezra ch. 7). That the ancient Hebrew continued to be used as a sacred language, or for sacred use, seems likely since Ezekiel, who prophesied during the captivity to the Jews in dispersion, wrote in the older Hebrew. We suppose sufficient of the people understood him or were caused to understand his message. Those of us who live in the United States can understand the plight of the ancient Hebrew language, since here is a nation composed largely of people whose ancestors immigrated from Europe and yet within one generation or two, have lost their mother tongue. It is still around, it still can be learned in schools but for the most part, English dominates. It is interesting that soon after the return of some of the exiles, Haggai and

Zechariah prophesied in the Ancient Hebrew, and a hundred years later Malachi prophesied in Hebrew. Most of Daniel and Ezra are in the Chaldean. It remained for Nehemiah to write in Hebrew, but in chapter 13:23, 24 he complains that some Jews were speaking in a mixed tongue and not the JEW'S LANGUAGE. Now this term, "JEW'S LANGUAGE" is Hebrew as will be seen by comparing where it occurs elsewhere:

2 Kings 18:26, 28; 2 Chron. 32:18; Isa.36:11, 13.

The language of the Chaldees is spoken of in Daniel 1:4 and is usually Aramitish (cp. Dan. 2:4 and Ezra 4:7). It is contradistinguished from the Jew's language in 2 Kings 18:26 and Isa. 36:11. Josephus spoke to John, the Commander of the Zealots, and to the Jewish multitude that were with him, in the language in which MOSES WROTE (A.D. 70), the Hebrew tongue, the common language of the Jews at that earlier time and place. So it may be supposed that, along-side the Aramaean, the older Hebrew still retained a cherished place in the nation of Israel and Judah after the exile. In the synagogues, readers of the ancient text were to be present, but there was also to be present a Methurgeman, an interpreter, to translate the portions of Scripture read and the address given by the Rabbis into the vernacular of the audience. This would be into the Aramaean, eastern and western dialects, as well as the Greek. These translations of the ancient textual language gave rise to the Targumin, or paraphrases of Scripture. The interpreter's translation was not regarded as being equal in authority with the older original. The older text of Scripture was the unpointed text. This would have caused no problem to a people using it constantly and who thus would be able from constant use to supply the correct vowel points. But once the older language no longer was the vernacular, problems arose as to which vowel points were intended. As a whole, the Targums supplied the bridge between the several branches of the Semetic languages and the older Hebrew. In an effort to preserve the true text, there arose a school of scribes

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that collected and remarked upon the word forms and grammatical constructions. This systematic effort is known as Masoretic. The current Hebrew Scriptures, in their most recent translation, are according to the Masoretic Text. In the ancient sacred text when committed to writing, the letters were actually counted and lists made, to the end that no alterations should creep in at the hands of careless scribes. Notes were made on defective copies. Unlike our day, the newest translations from the older text were looked upon as the most accurate. Older and worn copies were generally sealed up and buried. Defective copies were considered for private use only whereas perfect copies were to be used in the Synagogues. The cost of even a portion of Scripture was prohibitive under this laborious detailed method of editing and always seeking thus to guard the true text. In the Synagogues the bare consonants alone were permitted, readers would have had to prepare at home from pointed texts to supply in the public reading the correct vowels and accents.

It may seem unloyal to us living remotely from the days of the Captivity and exiles' return, to know that only a small percentage returned to Palestine. Edersheim in *Life and Times of Jesus The Messiah*, page 8, states that only 50,000

originally returned, first under Zerubbabel and later under Ezra. It might be pointed out that this figure conflicts with Josephus, but if one reads Ezra and Nehemiah and other passages dealing with these times, one can readily see that, according to the lists of names given and the complaints given for the few numbers, that Josephus inflated his numbers. The wealthy Jews remained behind and such was their influence, numbers and political and monetary power that the Empire gave every inducement for their staying.

Aramaic is found in Ezra 4:8 - 6:18; 7:12-26 and Dan. 2:4-7:21, and Jer. 10:11. Since Daniel resided in Babylon during all of his lifetime, and it was "home" to Ezra and Jeremiah we can expect them to write and send messages in the national language of the Empire.

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In the New Testament, whenever someone spoke in Aramaic, it was frequently translated and/or transliterated. This would indicate that Aramaic was not the original language of that manuscript since, if it had been, these isolated instances of Aramaic would not have been translated, transliterated, or explained. "Rabboni" (John 20:16) is translated to mean "Master, i.e., teacher." "Talitha coumi," (Mark 5:41) is interpreted to mean, "Damsel, i.e., maiden, I say unto thee arise." In this connection, our Lord called to Lazarus in Greek, "Lazare! Deuro! Exo!" (Lazarus! Hither! Out!) John 11:43. In His death cry on Calvary, our Lord uses the plain man's language that He would have heard everywhere since childhood, "Eloi! Eloi! Lema sabachthani?" This Aramaic anguished cry is translated into Greek to mean, "O Theos Mou! O Theos Mou! Eis ti egkatelipes Me?" The loneliness is reflected in our English translation, "The God of Me, The God of Me, why didst Thou forsake Me?" (Marshall Text) Those standing near evidently did not understand Aramaic and so thought He was calling Elijah. When Paul spoke in the Hebrew dialect (of which Aramaic was one) we are told so very clearly (See Acts 21:40; 22:2 and 26:14.). From this we must conclude that he conversed most of the time in his travels in other than the Aramaic or Hebrew. Appendix 94 of the *Companion Bible* lists 44 Aramaic words found in the New Testament.

At the time of our Lord's so-a-journ in Palestine, there were four main languages being spoken. There was Hebrew, spoken by the Scribe, the teacher, the Levite, the educated Hebrew. There was the common language of the whole Roman Empire, Greek. It was as common as English is today and was the language Of trade and commerce,! of the market and of the streets of the Empire. More will be written on this in a later study. Then there was Latin, the native tongue of the Romans. The common people spoke Aramaic in and around Jerusalem. The

further one drifted from this center, the more Greek became the language of communication.

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As Appendix 94 of *The Companion Bible* calls to our attention, our Lord spoke all these languages as there is no hint that He ever needed an interpreter. In reading the Scroll in the Synagogue, He would be reading a perfect copy of Isaiah, so would read in the ancient Hebrew. To Pilate He would speak in Latin, to the multitudes crowding the country side and Jerusalem during the Passover and feast days, He would speak in Greek (since they would be coming from all nations), and to the common man of Jerusalem He would use the Aramaic. Thus, when He died, His accusation was written in the three dominant languages so all could read and understand it.

PLENARY INSPIRATION: 2 Tim. 3:16. Here is God's stamp of approval of both Old and New Testaments. It is all inclusive in its scope for all of it is "God breathed," God has spoken and written through man. Man is but the instrument used by God to record His mind and will. Scripture has a four-fold ministry. First, doctrine (or teaching); Second, reproof (convicting of that which is false); Third, Correction (of that which is wrong); Fourth, instruction (in that which is right). All Scripture comes under these four heads, and we must study to rightly divide (Cp. 2 Tim. 2:15). If right division is God's order, the believer who neglects the direct admonition of The Spirit of God is committing a sin of presumption. They presume to know better than God what is the need of the spiritual life. The Scriptures are "God breathed" and God blessed.

PURPOSE OF INSPIRATION: 2 Tim. 3:17. We might well ask, why did God give us His Word? To the question this verse gives answer: "That the man of God may be perfectly fitted and equipped for his work as well as His work." The work that we are to undertake is God's work and for this task we need to know the mind and the will of God. There is no other source save the Scriptures. No dreams or visions will give us the necessary Information or Instruction. We must turn to Holy Writ. It is complete and comprehensive. It is

simple, yet sublime. It reveals the will of God to the worker for God. Let us read and heed; pray and perform; peruse and partition aright. It is God's Word, use it, but do not abuse it.

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CORRESPONDENCE COURSE

From time to time it is our pleasure to include in "Scripture Research" notes and questions from the correspondence courses.

The following study is very rich and is well worth the effort and time to study, search and see. If you cannot take time to work out the assignments, at least lookup the references. Should some of the material seem difficult, read it and pass on to the next study. You will receive something for the effort; it is varied enough so that some of it will enrich your life and strengthen your faith.

Russell H. Schaefer

THE ADVANCED BIBLE COURSE

by Charles H. Welch

Section One. THE SACRIFICE FOR SIN

Christ died for our sins, according to the Scriptures.

(1 Cor. 15:3).

Introductory Notes

It is usual to commence a systematic theological course with a study either of natural religion or the Being and attributes of God. The aim of this series of studies, however, is not an attempt to construct a system of divinity, but to fulfill, so far as it lies in our power, the injunction given by Paul to Timothy. ,

The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (2 Tim. 2:2).

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Consequently, we take the student straight to the heart of all doctrine, "the sacrifice for sin," believing that with this basic theme rightly placed, the whole purpose of the Scriptures will more readily be grasped. We hope to deal with natural religion, and with the being and attributes of God, but these subjects will come later in the course.

The student will observe that most of the material of the present course is drawn from the O. T. for any attempt to expound or appreciate the doctrine of the N.T. without previous acquaintance with the types, shadows and language of the O.T. is like commencing a series of studies in Shakespeare before the student has been grounded in the common elements of the English language. Later in these studies, it is planned to issue a further series, which, assuming the present one has been mastered, will conduct, with some hope of success, an inquiry into the majestic doctrines of the Gospels and the Epistles. We therefore urge every student to make approach to so high and holy a goal.

In his reading it is inevitable that the student will come across terms with which he is not familiar. These should be faced, and their meanings discovered, if need be noting the findings in a book reserved for the purpose. The sense of such words as "piacular," "vicarious," "arminian," should be clearly understood before passing on.

This leads to the next point in our introductory notes. Each student should possess the A.V. of the Bible and, if possible, the R.V. Any other versions, such as Rotherham's, Darby's or Weymouth's, would be useful, though not immediately necessary. A good concordance is practically indispensable. An analytical concordance, such as *Young's Analytical Concordance*, seventh edition with index (no earlier editions should be obtained), or *Strong's Exhaustive Concordance*, is essential to the progression of study.

Answers may be sent to the Ewalt Memorial Bible School,

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P.O. Box 518, Atascadero, California 93422 (See appendix note), with a stamped, addressed envelope for return of corrected answers, if so desired.

Fellow-students, let us now look up together for grace and light; let us seek a single eye; and let us realize the solemn privilege that is our in the endeavor to equip ourselves for the greatest of all service.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing The Word of Truth (2 Tim. 2:15).

REDEMPTION AND ATONEMENT DISTINGUISHED

Paper 1

Our Savior "offered one sacrifice for sins for ever" (Heb. 10:12), "He died unto sin once" (Rom. 6:10), and it is the glory of the gospel that this one offering is all-sufficient. Yet for the purpose of preaching, teaching and spiritual understanding, it is necessary that the many facets of this great work of Christ should be perceived and appreciated. By His one offering He was at the same time the Great Antitype of the Passover Lamb, offered without priest or altar in Egypt, and the Goat of the Day of Atonement, whose blood was taken by the high priest within the veil.

In this opening study we consider the fact that the Scriptural doctrine of "sacrifice for sin" falls under two heads:

1. Redemption, "Deliverance from" being the uppermost thought.
2. Atonement, "Access to" being the uppermost thought.

Two words in the N.T. will help us to see this distinction, namely *Exodus*, meaning "a way out" and *Eisodus*, meaning "a way in." The word "*exodus*" is found in Luke 9:31, where Moses (law)

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and Elijah (the prophets) speak of the "decease" which The Lord should accomplish at Jerusalem. The word "*eisodus*" is found in Hebrews 10:19, where the results of the atoning work of Christ as both offering and high priest, are expressed by the word "*eisodus*," "boldness to enter."

We meet this two-fold aspect of the Savior's sacrifice in several parts of the N.T.

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

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

Redemption without atonement would be as though Moses had led the children of Israel out of Egypt and then abandoned them in the wilderness. Atonement put before redemption in the preaching of the Gospel (note that the order here is that of "preaching the Gospel." When we proceed later on in this study, we shall see that atonement in the nature of a ransom provides the price whereby redemption is made possible and by consulting Romans 3:24, 25 it will appear that redemption can be taken as the all-covering title.) would be as though Moses had ignored the Passover and erected a tabernacle in Egypt. He who led Israel out from bondage, led them in to His presence, a redeemed and reconciled people.

Questions - Section 1, Paper 1

No restrictions are imposed upon the student as to the time to be taken in answering any one question, neither is any rule enforced as to the consultation of references. Our object is not "smartness" or to create an "examination" type of mind, but that

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through these studies the student may become "thoroughly furnished" (2 Tim. 3:16, 17).

Answer each question fully, honestly and clearly. Problems that arise can be indicated and, where it is possible, help will be given.

1. The doctrine of sacrifice for sin runs through the whole of revealed truth from Genesis to Revelation. It underlies the purpose of the ages, is essential to salvation, flows from and illuminates the character of God, and indicates the nature of sin.

Justify these words, if true, and give a series of references that show that sacrifice for sin links together Old and New Testaments.

2. Prepare a small leaflet drawing attention to the necessity there is, in preaching the Gospel to the unsaved, and ministering to the saints, to distinguish between redemption and atonement.

3. Both Moses and Elijah foreshadowed, by typical acts, the exodus. Give references.

4. Examine Exodus 6:1-8 and show from this passage the distinction between the two aspects suggested in this paper.

These notes should be supplemented by the student's own reading and research. They are not intended to be anything more than pointers. Preserve the true "Berean" spirit and accept nothing without prayerful consideration. The last thing that is intended by the studies is that you should become a mere shadow or copy of the writer. "Search and see."

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Section 1 Paper 2

REDEMPTION

The word translated "redemption" in the N. T. is apolutrosis and means, both etmologically and doctrinally, the deliverance of a captive by the payment of a price or ransom.

The word apolutrosis is found only in the writings of Paul and Luke.

"Apolutrosis" in Paul's Epistles

A. Rom. 3:24, 25. Redemption. ..Remission of sins that are past.

Rom. 8:23. Redemption of the body. Future.

B. 1 Cor. 1:30. Wisdom ...Redemption.

C. Eph.1:7 Redemption Forgiveness. Present.

Eph.1:14 Redemption Inheritance. Future.

Eph. 4:30 Redemption. Service. Present

influenced by future.

B. Col. 1:14. Wisdom (1:9 and redemption.)

A. Heb. 9:15. Redemption and transgression under first covenant.

Heb. 11:35. Not accepting deliverance (resurrection in view).

Other words derived from lud, "I loose;" are lutron (Matt. 20:28), and antilutron (1 Tim. 2:6) a "ransom," which show the essential association of redemption and atonement, although for other reasons needing to be distinguished.

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THE PASSOVER (Exodus 12)

This is the great type of redemption in the O.T. Israel suffered "bitterness," "bondage," and "burdens" (Exodus 1.,2.) Israel made a new start at the Passover (Exodus 12:1, 2). "This month shall be unto you the beginning of months."

Note: The year began about October, but the Passover took place about April, the month Abib (Ex. 13:4). After- wards called Nisan (Neh. 2:1).

Observe the order of the expressions, "A lamb," "The lamb," "Your lamb," and "It" (Ex. 12:3-6). The lamb was kept for the five days in order that it might be examined, "Your lamb shall be without blemish." So men examined Christ: See the verdict of four classes recorded in Lu. 23. The blood is said to be a "token." The same word is used in Gen. 1:14, 4:15; 9:12.

The word "Passover" is the translation of the Hebrew word *Pasach*. It really means "to pause over" rather than "to pass over." In 1 Kings 18:21 it is the word "Halt," and is well illustrated by Isaiah 31:5.

Exagorazo, "redeem" (Gal. 3:13), means "to buy out of a market," and has particular reference to slaves.

The Sacrifice for Sin

Questions - Section 1, Paper 2

1. Explain the statement that *apolutrosis* means etymologically "the deliverance of a captive by payment of price or ransom." Use an *analytical concordance* like "Young's" if need be.

2. Take the structure of occurrences of *apolutrosis* appearing above, and give a running commentary on each passage, not forgetting the relation of each member with its corresponding member.

3. **The Passover.** Show that Peter, Paul and John may have had the Passover Lamb in mind when writing their Epistles or Gospels.
4. **In connection with the examination of the Lamb (Ex. 12:5, 6), see Luke 23 and the testimony of Pilate, Herod, the malefactor, the centurion to Christ's perfection. Give a passage from both Paul and Peter that sets forth this fact doctrinally.**
5. **Examine Leviticus 17:11 and in the light of what you read, explain the statement, "the blood shall be ... a token."**
6. **Explain the true meaning of the word translated "Passover."**
7. **Is it possible for Christ to have observed the Passover with His disciples on the night of the month Nisan 14th and yet have been offered as the true Lamb of God during the afternoon of Nisan 14th? Remember, the Hebrew day started in the evenings and continued to the next evening.**
8. **What is the essential underlying thought in the different words used for redemption? Does the Epistle to the Galatians recognize this?**

Section 1. THE KINSMAN-REDEEMER Paper 3.

There are two phases of redemption to which we need to give careful attention: (1) redemption from bondage, (2) the redemption of an inheritance. Both are found in Ephesians 1.

(1) Redemption from the bondage of sin.

"In Whom we have redemption through His blood, the forgiveness of sins" (Eph. 1:7).

(2) Redemption of a forfeited inheritance (involving resurrection). "Which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:14).

We have already considered the Passover in connection with redemption from bondage. We shall find the book of Ruth illustrative of the redemption of a forfeited inheritance.

(Here it is essential that nothing more be attempted until the book of Ruth has been read through.)

Death has intervened and the inheritance of the widow is lost. Boaz is presented as "the kinsman-redeemer," "one that hath right to redeem." The point of Boaz' statement in Ruth 4:9, 10 will not be seen unless the law of the kinsman written in Deuteronomy 25:5-10 is understood. Several important doctrines arise out of this title, which, in the Hebrew, is "*Goel*."

(1) According to the testimony of Isaiah the deity is evidently the Redeemer, yet He must be a kinsman." The only solution of such a problem is the blessed fact that "God was manifest in the flesh" (Isa. 44:6, 24 and Isa. 7:14; 9:6; Matt. 1:21-23; John 1:14).

(2) Neither Satan nor the fallen angels have a "Kinsman" Redeemer in Christ, and consequently any attempt to include such in the scheme of redemption is an intrusion (Heb. 2:14, 15). The Redeemer must be God, yet He must be Man. The whole testimony of Scripture points to The Lord Jesus Christ as the "Kinsman-Redeemer."

(3) The word "*Goel*" indicates not only Kinsman-Redeemer but Avenger (Num. 35:12 and Isa. 43:4).

"The day of vengeance is in my heart, and the year of my Redeemer is come" (Isa. 43:4).

The two-fold work of the Avenger and Redeemer may be seen in such passages as Hebrews 2:14, 15: "Destroy ... deliver," and in 1 John 3:5, 8: "Take away ... destroy."

Questions - Section 1, Paper 3.

1. Indicate by quotations from the book of Ruth, the doctrine of the Kinsman-Redeemer. Deal with the relevance of such passages as Ruth 1:9; 2:20 and 4:9, 10 and their reference to the dead.
2. Four different words are used in the book of Ruth in connection with Boaz and his kinship with Naomi. They are the following:

Ruth 2:1 - The Hebrew word is *moda*, from *yada* "to know."

Ruth 2:3 - The Hebrew word is mishpachah, from the root "to join." The word is used of "kinds" (Gen. 8:19) and "families" (Gen. 10; 5).

Ruth 2:20 - The Hebrew word for "near of kin" is garob,

from the verb meaning "to come near."

Ruth 2:20 - The Hebrew word is goel and means the next of kin. The Kinsman-Redeemer. He that right to redeem.

Show how The Lord Jesus Christ in His redeeming love has fulfilled all four aspects of this near kinship.

3. Under the law, land that formed part of an inheritance could not be sold "in perpetuity." In every transaction it was compulsory to "grant a redemption." How does this bear upon "the redemption of the purchased possession," "the redemption of the body," and the final fulfillment of God's purpose in the ages?

4. What or who does the "nearer kinsman" of Ruth 4:1-6 represent?

5. Discuss the bearing of the O.T. doctrine of the redeemer on:

(a) The deity of Christ.

(b) The bearing of the kinsman on the teaching of the book

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of the Revelation. Can you discern the redemption of the inheritance, and the avenger of blood?

Section 1. THE JUBILEE Paper 4.

The study of the kinsman-redeemer (paper 3) touches upon the law of the Jubilee (Lev. 25). It can be said of the whole purpose of the ages that it is planned along the lines of the Jubilee. The first and last occurrences of *Yobel* (Hebrew for Jubilee) are in Exodus 19:13 and Joshua 6:4, 5, 6, 8, 13, where it is translated "trumpet" and "ram's horn." The remaining twenty occurrences (all of which are found in Leviticus and Numbers) are translated "Jubilee."

The Septuagint (Greek translation of the O.T., to be dealt with later) uses the Greek word aphesis to translate Yobel. "And ye shall hallow the fiftieth year and proclaim liberty" (Lev. 25:10). (Before proceeding, Lev. 25 should be read.) Lev.

25:8 stresses the number seven. This is an important feature in the typical unfolding of The Scriptures.

Seven days (Lev. 23:3).

Seven weeks (Lev. 23:15).

Seven months (Lev. 23:24).

Seven years (Lev. 25:4).

Seven times seven years (Lev. 25:8-13).

Seventy times seven years (Dan. 9:24).

The Jubilee was ushered in with the sound of a trumpet (Lev. 25:9). The sounding of a trumpet also ushers in the tenth day of the seventh month, and so far as Israel's typical year was concerned this was "the last trump." The seventh angel sounds in Revelation 10:7 and 11:15. At the overthrow of Jericho there is both the 7 x 7 and the sounding of the trumpet. Not only so but the "shout" of Joshua 6:16 explains the "shout" of 1 Thessalonians 4:16. The reference to "forgiving our debtors" (Matt. 6:12); the selling up of all "possessions" (Acts 4:34); the emphasis on "liberty" in Galatians, and the glories associated

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with the second coming of the Lord, are all realizations of the blessings of the Jubilee.

Questions. - Section 1. - Paper 4.

- 1. Examine the words, *Yobel* and *Aphesis* that are used to translate "Jubilee." Say what you learn from this examination.**
- 2. Note the margin of Lev. 25:9 in regard to the word "trumpet." This word is translated "shout" in Joshua 6:5, 20. It is translated "joyful sound" in Psalm 89:15. Write a short article with these facts as a basis.**
- 3. Supplement the series of "sevens" given, by reference to the book of the Revelation. Why was the present creation prepared in six days and followed by a seventh day rest?**

4. Set out the blessings that came to Israel at the Jubilee, and discover their spiritual equivalents in the gospel and at the second coming of the Lord. It is highly probable that one of the years of our Lord's public ministry fell on a Jubilee.

5. What traces of a Jubilee can you give in the personal testimony of the Savior Himself as recorded in the Gospels?

Appendix note: This booklet was originally published in February, 1971, by the Ewalt Memorial Bible School (EMB). Since that time, Scripture Research, Inc. (SRI), has assumed the "reins" of EMB. Therefore, should the reader wish to respond to the Correspondence Course under this cover, their response(s) should be sent to the SRI (See address on front of cover).

To be continued.

Skepticism thrives in a condition of confusion. Avoid confusion. Teach a rightly-divided Book, and teach! and teach!!

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(Inside back cover)

or emotion, of delight in and for the object loved. *PHILEO* represents more the idea of sympathy, friendship, philanthropy. It seems that *Agapao* is an expression of reverential esteem irrespective of the evident merit, or lack of merit, of the object loved. This is not so particularly true of *PHILEO*. Note just a few of the usages of these two words, and it will help to clear up the distinction:—

1st occurrence of *AGAPAO* is in Matt 6:43, 44. Note: *PHILEO* is not used when one is told to LOVE an enemy.

1st occurrence of *PHILEO* is in Matt. 6:5. Note: The first occurrence of a word in Scripture gives one a true idea as to the sense in which the word is used elsewhere in the Scriptures.

The Greek word *AGAPAO* is found in such passages as: Matt. 22:37, John 5:42, Rom. 5:5, 8:28, 13:10. Eph. 2:4, 5:25, Col. 2:2, 1 Thess. 1:3, 1 John 2:6, 4:7, 8. *AGAPAO* is by far the more prominent word in John's Gospel and Epistles. *PHILEO* occurring but few times in John.

The Greek word *PHILEO* is found in such passages as: Matt. 23:6, Lu. 20:46, John 15:19, 1 Thess. 4:9, 1 Tim. 6:10, Tit. 2:4.

The form of *PHILEO* as translated **LOVED** is in John 11:36, John 20:2.

Cp. Tit. 1:8, 2 Tim. 3:2, 4; 3 John 9, for other forms of the same word.

In 1 Cor. 13, the word is *AGAPAO* and should never have been translated "charity."

AS ONE CONTEMPLATES THE MARVELOUS TRUTH OF SCRIPTURE HE IS OVERWHELMED WITH A SENSE OP THE LOVE OF GOD IN CHRIST. MAY THIS TRUE SENSE OF HIS LOVE EVER ACCOMPANY AND KEEP US TRUE.

HOWARD NATHANAEL BUNCE, Ph.D.