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(Inside front cover)

In the Heavens

(EPH. 1:3)

By J. H. EVANS, Bournemouth, England

These three words are of transcendent import. And accepting them in their plain meaning, a flood of light illuminates our mind, rejoicing our hearts. Their importance is shown by the fact that nowhere in the New Testament do they occur outside the Epistle to the Ephesians. They announce how changed is the position of the believer new from what it was before Act 28: and the revelation of the mystery, and from what it will be after the church which is His body is received up in glory. "Blessed with all spiritual blessings in the heavens in Christ." How simple! how plain! how definite! The little word "in" points to THE PLACE in which we are blessed, and in which we shall soon be. And this blessing is there for the reason that all other blessings, both heavenly and earthly, are bound up with the promises made to Abraham and his two seeds, of which Ishmael and Isaac are the two types (Gal. 4:22-23). To be blessed in the heavens (*en tois epouraniois*) there must be the realization, by faith, that in the purpose of God, we are linked together with Christ in His death, burial, resurrection and exaltation. Only in this way may we become free to enter, into the knowledge of our unity with Christ in glory. It is not merely heavenly blessings, for this is the portion of all the spiritual seed of Abraham in the true Isaac — Christ. Five times do we find these words in Ephesians, viz.: Ch. 1:3, 20; 2:6; 3:10; 6:12; five being the number of grace. The word "in" is found in connection with heaven in many places, and its force here is through its relation to the other two terms. "The heavens" is met with in other places, but not with this "in" before it. We often come across the term "*en tois ouranois*" in the heavens (see Matt. 5:12; first occ.) which is quite different from "*en tois epouraniois*" in the heavens, or in heavenly places as our common Bible puts it. The peculiarity here in the Greek is a little prefix "*epi*" which adds to the word "heavens" the meaning of "on," "upon" or "over," thus, — *ouranos* heavenly; *epouranos*, on or over-heavenly. And this makes

it more plain that **THE PLACE** is "far above all the heavens" (*huper ano panton ton ouranon*) where our glorified **HEAD** is (Eph, 4:10). If this can be seen, it goes a long way toward enabling us to grasp the truth of the mystery, and to understand the difference between the bride and the church which is His **BODY**. One is heavenly and blessed with heavenly blessings; while the other is blessed with all spiritual blessings **IN** the heavenlies in Christ. It is the place where Christ is (ch. 1:20); it is the place) where we are seated together in Christ (ch. 2:16). It is the inhabitants of this place who are learning God's all various wisdom through the church which He is forming (ch. 3:10); and above whom we have our place with Christ (ch. 1:21). It is also the place where our warfare is carried on against wicked spirits (ch. 6:12).

As being consciously united to Christ in glory, though not actually there, we enjoy all the blessings that are centered in Him. The seal of The Holy Spirit of promise, which is the earnest, or part, of our inheritance until the redemption of the purchased possession, is that which leads us into the full enjoyment of all that we have in Him, unto the praise of His glory (Eph. 1:18, 14). As we go on we realize more and move our entire dependence upon Him as the **HEAD** of His **BODY** of which we are the **MEMBERS**. Knowing His power, and our weakness, our dependence will grow until we find perfect rest in His unchanging love. Resting in Him we shall find stability amidst the whirlpool of conflicting doctrines around us. Christ in glory is not merely our treasure; He is our Treasury, wherein are hid all the treasures of the wisdom and knowledge of God (Col. 2:8). What we have in Him makes us independent of everything in the world, and the best of everything is vanity compared to Christ in glory.

(Inside back cover)

With our eyes fixed upon Christ we are led into a path unknown and unseen by men. He discloses to us the secret connected if through a trackless forest, an untrodden desert, or even a storm-towed sea while we keep Him before us, all difficulties in our way become the means of revealing His protecting care, so that we are safe. All will but reveal His power. His love, His grace, His light, and His glory. His power to keep and protect; His love to encourage and keep as

near Himself; His grace to sustain us day by day; His light to guide us on our way until we reach the place of glory where He is. The greater the pressure around us, the deeper will the roots of our faith penetrate into His all-sufficiency. If Elisha could rest in peace while being surrounded by the Syrian army (II Kings 6:18-23), cannot we leave everything in God's hands and rest upon that precious portion in Phil. 4:4-7? There can be no better security than to have our hearts and minds surrounded by the peace of God which passeth all understanding.

To be acquainted with the HEAD in the sphere of His exaltation, results in becoming more and more like Him who fills that place. He dwells in our hearts by faith; we become rooted and founded in love; and we learn more fully the love which passeth knowledge. We become renewed in our apprehension of the life which we possess in Him, and this keeps as always fresh and bright amidst all that is depressing. The joy of living for Christ sets aside entirely all the desires and motives of the lower life, but it leads to fellowship in the sufferings of Christ because of our association with Him and His cross. If we are to be in continual possession of all the privileges we possess in Christ, we must by faith stand in our inheritance, and contend continually against those who would deprive us of our enjoyment of them. We cannot be characteristic of Christ our HEAD if we are not in the power of His life through The Spirit. It is only when the eye is turned away from all else and fixed on Him that we find the power of The Spirit in active operation. The greater we appreciate our position in Christ, the greater will be our testimony to its reality. It is no mere intellectual attainment which will ensure power, but the working out in practice of that life which we possess in Christ The HEAD of His body of which we are living members.

If we, in subordination to The Lord Jesus, use all our blessings they will not lead us astray; but if our hearts become occupied with them instead of with The Giver, we shall soon find they will become thorns which will choke the life of Christ in us. Blessings rightly used, and enjoyed in communion with The Giver, will give daily refreshment, and power, for service on behalf of the One through Whom we receive them all. The most active service, if it be out of communion with God, is also out of line with His revealed purpose and plans, because active communication is obstructed for the time.

The HEAD acts through the members of His body, and it is from Him they receive that sustenance necessary for their own growth, and that of the other members. Without this, there can be no real nourishment for their spiritual development.

In connection with this place where our blessings are, we must remember that in Christ dwelleth all The Fullness of The Godhead bodily, and we are complete in Him; as members of His BODY we are His complement. We need His grace to enable us to grasp this transcendent truth, and to keep it in spite of all the power of the adversary to make us give it up because of weakness and failure. All the blessings being in Christ, they are beyond the reach of any who would tamper with them. Christ and His members are bound together in the purpose of God, so let us rest in Him.

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CONTENTS Page

**SOME INTERESTING QUESTIONS ON
JOHN'S GOSPEL 255**

by Russell H. Schaefer

WHO ARE HEBREWS?

The Origin of The Name 271

O.T. Usages of the Term. 272

The Language 273

HEBREW of HEBREWS 274

by Russell H. Schaefer

BIBLE NOTES:

Attributes of the Bible 275

Signs and Miracles 276

Word Studies in Psalm Two. 277

The Rod of the Savior 285

by Sidney A. Hatch

SOME INTERESTING QUESTIONS ON JOHN'S GOSPEL

by Russell H. Schaefer

- 1. For whom is the Gospel of John written?**
- 2. When was it written?**
- 3. Was it written in light of Paul's revelation of the mystery in Ephesians and Colossians?**
- 4. What is its relationship to the kingdom?**
- 5. When the word WORLD is used in this Gospel, is the writer speaking of the world of his day, the then known world, or for these present times also?**
- 6. What "calling" is in view in John's Gospel?**
- 7. If Paul's special mystery revelation in Ephesians and Colossians is rejected, are those being saved by John 3:16 attached to a kingdom hope?**
- 8. What is the significance of the language of John's Gospel?**
- 9. Is the Christ (or Messiah) of John's Gospel different in meaning than the Christ of Paul's Epistles?**

10. What is carried over to the present dispensation?

Other questions may arise out of this inquiry; they will be considered.

QUESTION #1

For whom is the Gospel of John written?

The usual answer to this question would be to quote John 20:31:

**But these are written, that ye might believe
that Jesus is The Christ, The Son of God;
and that believing, ye might have life
through His Name.**

The answer would consequently read as follows: The signs

**were given in John's Gospel for those seeking proof of the deity of
Jesus, that these signs accomplished this, proving that He was
indeed**

255

**The Son of God, The Messiah, and that, consequently, life with God
was assured through His Name or offices. We might say that Christ
did not accept those who claimed discipleship on the basis of SIGNS,
(John 2:23, 24). Christ indeed performed MIRACLES called SIGNS
in John's Gospel but, with few exceptions, they excited wonder and a
supposed faith; however, those seeing and believing the SIGNS
would not believe on Christ and His Word (Cp. John 12:37).
Miracles are not a warranty of Deity since God has, in Scripture,
empowered His servants to do miracles and signs ... so any
conclusion as to John 20:31 and the sign-proof there offered must
refer back, not to the eight signs of the Gospel, but to the SIGNS
attending the RESURRECTION. The context bears this out (see
John 20:30). Paul, in Romans 1:4 cites the resurrection as proof of
The Divine Sonship of Christ. (Cp. Acts 26:23; Eph. 1:20; Col. 2:12
and Phil. 2:8-11 ... John 2:22 confirms this). More will be written on
John 20:30 later. The book is written for:**

1. Those seeking a certain quality of life, the very spiritual life of with God (John 1:4, 7) ... "That ALL might believe."
2. Those wanting to receive a vital witness of the Communicating Medium of God. John 1:7-9 - "HE WAS THE TRUE LIGHT, WHICH LIGHTETH EVERY MAN THAT COMETH INTO THE WORLD." (Not just Israel), John 1:9 ...Cp. 1:18 1:14.
3. Those seeking The Lamb that would carry the sin of the WORLD (John 1:29,36). (not just the sins of the covenant people)
4. Those desiring, to be, CHILDREN of God. John 1:12 -- "For as MANY as received Him"... No distinction as to class or race.
5. Those seeking The Messiah. John 1:41 -- "We have found the Messiah."

256

6. Those seeking The One fulfilling the Law and the Prophets. John 1:45, 46 -- "COME AND SEE. "
7. Those who would see and believe His death and resurrection. John 2:19-22 -- Cp. 3:14, 8:28 and 12:32. Read John 2:22 -- AFTER His resurrection ... believed.
8. Those seeking to enter the Kingdom of God (John 3:5).
9. Those not wanting to perish. John 3:15, 16 -- "WHOSO EVER - WORLD." See footnote on WORLD, page 270.
10. Those not wanting condemnation and wanting to be saved. John 3:17, 18 - "... that the WORLD through Him might be saved."
11. Those wanting *AIONION* LIFE. John 3:36 "He" - generally speaking. Life through His Name, John 20:31.
12. Those wanting "The Savior of the World." John 4:42 — "Samaritans."
13. Those seeking "The Bread of Life for the World," (John 6:33). Note: His flesh, the Bread of Life for the World (John 6:61) ... Foreshadowing of a company (not our *EKKLESIA*) dwelling in

Christ and Christ in them (John 6:51). Those eating His flesh, partaking of Him.

14. Any man desiring to do His will and to know His doctrine (John 7:17).

15. Those desiring The Spirit of God. John 7:37-39 -- "If any man."

16. Those who would enter Israel's sheepfold (John 7:7-16). (Christ, The Door, John 10:26-30)

17. Those waiting In hope for the prophetic "One FOLD and ONE Shepherd. (John 11:52, Cp. Eze. 34:11-16; 25-81 and Eze. 37:21-24)

257

18. Those who would hear of Israel's King (John 12:13-15).

19. Those who would be children of light (John 12:36).

20. Those who would come to the Father via Christ (John 14: 6 - "No man").

21. Those who would wait His returning (John 21:22,23 - "Erchomai.")

QUESTION #2

When was it written?

Before considering the TIME when this Gospel was written, may I add a few thoughts. First of all, it is sometimes difficult to separate the commentary of the WRITER, Divinely inspired, from the QUOTES he makes from the very lips of Christ. This much is, however, certain -- Christ lived and ministered in public for approximately 3 1/4 years. During that time He was a minister to Israel as Paul also affirms in Romans 9:5. He ministered to a believing and unbelieving portion of the nation of Israel. He spoke many of the words recorded in the four Gospels. On the one hand some of the Gospels stress what He said relative to Israel. What is not so well known is that He at this same time spoke to the WORLD.

I SPEAK TO THE WORLD - John 8:26.

Words could not be more clear. While He spoke to Israel, He also was speaking to **THE WORLD**, for all, to every man, to any man. **CERTAIN TRUTHS** had a greater area in mind than mere Palestine. **THESE HE SPOKE** and these precious truths John quotes freely in his gospel:

... for the Bread of God is He which cometh down from

258

heaven, and giveth life unto the **WORLD**.
John 6:33

... and the bread that I will give is my flesh
which I give for the life of the **WORLD**.
John 6:51

I am the **LIGHT OF THE WORLD**. John
8:12; 9:5.

He was a **LIGHT FOR ISRAEL** but, while He was in the world. He was its **LIGHT** - light for Jew and Gentile.

Certainly Christ ministered to Israel in John's Gospel. Do we not have there Israel's true Vineyard (John 15) with Christ the true Vine and Israel the branches? Was not this the fulfillment of Psalm 80:14-19? (Cp. Isa. 5:7) But we have also approximately 86 references to the **WORLD** in this Gospel, many of which speak of God's concern, love and mercy. These could be summed up in John 12:47. In Christ's own words:

I came not to judge the world, but to **SAVE**
THE WORLD.

What I am trying to say in all this is simply that when John writes he is not writing in view of the **MYSTERY OF EPHESIANS**, he is not up-dating Christ from a local Jewish peasant-savior and building Him into a **WORLD FIGURE**, but He always was that **WORLD SAVIOUR**. The world will have no other; there is no other for Jew or Gentile; there never was another Jew and Gentile alike need to find life in Christ.

The time of writing of John's Gospel cannot be stated with certainty. It was, however, before A.D. 70 since the Greek of John 5:2 states that in Jerusalem is the Pool of Bethzatha. If he had written after this pool was destroyed by Titus, he would have written that there was or had been such a pool.

259

Within the book there are statements that were conditional upon Israel's repentance such as John, 1:51:

Henceforth ye shall, see heaven opened,
and the angels ascending and descending
upon The Son of Man (John 1:51).

or:

But the hour cometh and now is, when the
true worshippers shall worship The Father
in spirit and in truth ... (John 4:23).

For the twelve and the Godly Jew, Jerusalem, with the temple, was still the center of worship far into the Acts period. In the book of Revelation much is still made of the Temple and Jerusalem, but the texts look to a spiritual worship, without types, but in TRUTH. So this dates the book of John. This nation and temple were still standing when he wrote. The prominence of the Jew is seen in John 4:22: "Salvation is of the Jews."

This is the premise of the great commission of Matt. 28. Had John known the special revelation of Paul he would know that God was blessing individuals from among all nations without distinction. So it was written before the revelation of the MYSTERY and, likely, before Romans, consider —

The hour is coming and now is, when the
dead shall hear the voice of The Son of
God, ... (John 5:25-29).

Here was foretold the resurrection of life and of judgment ... it was near at hand then, but this was conditional upon the repentance of Acts 3:19-22. If they would not repent, then the judgment of Acts

3:23 would take place. So we must conclude that John wrote before the final deflection of Israel at the end of Acts. What was so near at hand then regarding resurrection was withdrawn.

260

QUESTION #3

Was John written in light of Paul's revelation of the Mystery in Ephesians and Colossians?

It seems startling to some that John's Gospel should be dealing with Jew and Gentile, that is, the world. The conclusion some draw from this is that John had heard of Paul's distinctive message to the nations and wrote accordingly. Much is made of the fact that Christ's rejection and impending death is at the forefront in John's Gospel while in the other Gospels it is more gradually developed.

That Christ was to be rejected and put to death (John 2:19-22; 8:28; 12:32) was not a Pauline truth by the remotest test ... it was an Old Testament truth very clearly set forth as, for instance, in Isa. 53 or Psa. 22. That God would deal with Gentiles IN SPITE of Israel was an O. T. truth as seen in Romans 9:24-33. That Israel's blindness was known to John is seen in John 12:38-41, and this based not upon Paul's revelation of the Mystery, but upon Isaiah. There is no indication anywhere in John's Gospel that he knew of Paul's message.

Some have stated that John's Gospel was written to furnish guests for the wedding of the King of Israel (Matt. 22:9,10). There is nothing about these wedding guests being GENTILES; there is nothing about this wedding feast in John's Gospel. If he wrote to furnish GUESTS at the wedding of the KING OF ISRAEL, he certainly failed to mention it.

QUESTION #4

What is the relationship of John's Gospel to the Kingdom?

John's Gospel has a direct reference to the Kingdom of God (John 3:3-12). This was of the EARTHLY THINGS Jews spoke to Nicodemus (John 3:12). Christ's Kingdom in John's Gospel was

261

not distinct from Israel's Kingdom but was broader in scope. Of this, He was King (John 18:33-37). His Kingdom was not (*EK*) -- out of this corrupt world system but out from God. The setting up of the Kingdom of John's Gospel has many parallels with Matt. 24 and the book of Daniel and Revelation. The Anti-Christ, coming in his own name is mentioned (John 5:43). His impending judgment is foretold (John 16:11). The coming of the Prince of Evil is mentioned in John 14:30, tribulation is mentioned in John 16:33. Prayer for their (the disciples) deliverance from the EVIL ONE is given in John 17:15. The coming of Christ (*Erchomai**) is mentioned in John 21:22b.

QUESTION # 5

When the term "World" is used in this Gospel, is the writer speaking of the WORLD of his day or for these present times also?

Since John is giving us a record of GOD MANIFEST IN FLESH, with God in MANIFESTATION in a SON like form, then he must, of necessity, be dealing with the whole world. The SEED of the woman that would crush the serpent was of world import. Since this MANIFESTATION was through the select SEED OF ABRAHAM, Israel, it afforded Israel the prior blessing of AGENCY and mediation, kingship and priesthood. In its final form the Kingdom was to be world-wide (Luke 1:32, 33; Daniel 2:44).

The book gives itself to the needs of the world. Here Christ is not merely The Lamb of Israel's Passover or Sin-offering, but The Lamb of God carrying the Sin of the World, even so announced by John the Baptist (John 1:29).

****Erchomai*, as used with His coming, is always identified with the Day of the Lord (Acts 2:20, etc.), with judgment scenes (Matt. 16:27; 24:30), with phenomena (Matt. 24:30), with warnings (Matt. 24:44,48). It is never used in the Prison Epistles or in connection with the dispensation of the Grace of God now operative.**

262

It is fitting that the world be told for the first time that God loves it (John 3:16). It is of utmost necessity to know that the way to God is manifest in Christ, and the one believing on The Son may have a child-to-parent relationship to The Father (John 1:12). This book serves the need of that initial touch with God, of giving life, of taking away sin and condemnation. This is always applicable truth. This book will likewise have a special vivid meaning for those living after this present dispensational program is no longer operating on earth.

QUESTION # 6

What Calling is in view in John's Gospel?

The calling in view in John's Gospel would vary according to those addressed. For the 12 apostles, they were called to sit upon 12 thrones to judge the 12 tribes of Israel (Luke 22:30). This would be their calling. The Vine - the true Vine is mentioned. This would be a vital relationship for those receiving (John 15). The how of seeing and entering the Kingdom of God (John 3:3,4) is told. So it must have been a part of that calling. The instructions should have been known to Nicodemus as Christ reminded him in John 3:10, since any teacher in Israel would know Eze. 36:25-27, the new heart and new spirit, along with the New Covenant. So, the New Covenant was a part of the calling of this book; however, there is not one word in the book about the supra-heavenlies of Ephesians, about the calling in Ephesians, the joint-body, the joint-heirs and the promise before the foundation of the world.

QUESTION # 7

If Paul's special Mystery revelation in Ephesians and Colossians is rejected, are those being saved by John 3:16

attached to a kingdom hope?

In answering this question we would say that you are in deep water regardless of the position you take. The safe position to take is to declare that this is something that only God knows for certain. What is really being asked is this:

263

"Does God have more than one program operative at the present time"? The answer must, of course, be qualified. Certainly He cannot ask a man to be a believer who has never heard anything to believe. He must have a distinction in His program for the world in general and the member of the Body of Christ. He must be committed to the one in Christ in a special way in order that he may grow up in all things in Christ -- and to the world He must restrain it from blowing itself to hades.

It is true that, while He was dealing with Israel under the divine laws of Moses, He was also dealing with the unlettered Gentile on the basis of any law or knowledge he may have had (Romans 2). What was interesting about this was that if this unlettered and unlearned Gentile obeyed the knowledge he had, he in turn was reckoned as a covenant man and was placed with Israel, even though he may not have known that Israel existed, would be simple to say that only our present dispensational program is operative in the sphere of "faith," and this may be true. If we, however, take the other stance and say that God's Kingdom program is likewise operative we then are confronted with certain problems. Is the VINE of John 15 still operative? The Olive Tree of Romans 11? The Remnant of Israel still being formed (Romans 11:5)? The Kingdom being offered to Israel on the basis of Acts 2 and 3? Are Gentiles being blessed with Abraham as in Galatians 3 and 4? Are the signs of Mark 16 operating? Is the New Covenant of Hebrews 8:8 being offered to Israel? Maybe we best let the answer to this question rest with God. It is difficult to understand why Paul should be in such agony for the Colossians (Col. 2:1-3) to acknowledge the mystery unless the Abrahamic hope was being set aside, or why Paul should speak of a later class of Apostles distinct from the 12 appointed for the re-adjustment of the saints (Eph. 4:12), if in fact they had nothing to adjust to. It is my opinion that the truths of Ephesians and Colossians supersede and are prior in God's purpose to the kingdom of the earth -- that these mystery-dispensational truths will continue on as a foreshadowing and pattern of the eternal state long

after the new heavens and earth are gone. Ours is a new humanity seated with Christ on The Father's throne. This is in its full

264

realization beyond the mediatorial kingdom of Christ (cp. 1 Cor. 15:28).

It is difficult to comprehend how anyone can be part of this present out-calling of God who does not believe it, has no sympathy with it, rejects it and actively opposes it. We must not forget that we too once opposed it just as violently, but His faithfulness and that of some faithful teacher overcame our opposition. If we are indeed the Father's heritage above the high heavens (Eph. 1:11 (Gr.) 1:18), then we have reached that state of events in the program of God wherein He can continue to unfold the wealth of His being eternally. Since God is infinite it will take a perpetual unfolding to begin to reveal the excellencies of Himself. What are germ truths in Ephesians will bear fruit forever.

All hopes, less than the Hope revealed in Ephesians and Colossians, are only of a temporal and temporary nature (Rev. 22:15). Basic to all hopes or stages of hope is LIFE, the LIFE of Christ. This is true in John, true in Ephesians, and true in Colossians. What might help answer our question is another question or questions:

1. After the New Heavens and New Earth, the New Jerusalem, what then?
2. Will all then become the grand TEMPLE of Ephesians?
3. Will all then belong to the Kingdom of The Son of His love?
4. Will all then plunge The Father's love?
5. Will all then be The Father's heritage?
6. Will all then be as Christ's Body to The Father?
7. Will all be a joint-body, joined? ... all joined heirs, ... all partakers of the primal promise before the founding of the earth?

It is something to think about!

265

QUESTION # 8

What Is the significance of the language of John's Gospel?

In John's Gospel are varied words and phrases that are either translated, explained or Interpreted:

John 1:38 *Rabbi* (Heb.) is interpreted as MASTER.

1:42 *Messiah* (Heb.) is translated The Christ.

1:42 *Cephas* (Aramaic) is interpreted Stone.

9:7 *Siloam* (Heb.) is interpreted Sent.

In John 2:6 an explanation is given concerning the water-pots:
"after the manner of the Jews."

John 2:13 a Jew's Passover.

5:1 a feast of the Jews.

6:4 the Passover, a feast of the Jews.

11:55 the Jew's Passover.

7:2 the Jews feast of Tabernacles.

This translating, explaining or interpreting of words and phrases are common throughout the Word of God:

Matt. 1:23 explains EMANUEL, being interpreted, "God With Us."

Mark 5:41 explains Talitfaacuml, being interpreted, "Damsel, I say unto thee, arise."

Mark 15:22 explains GOLGOTHA as being "The Place of a Skull."

Mark 15:34 explains ELOI. ELOI, LAMA SABACHTHANAI as, "My God, My God, why hast Thou forsaken Me."

Acts 4:3 explains that JOSES-BARNABAS as meaning, "The Son of Consolation."

Acts 13:8 interprets ELYMAS as "The Sorcerer. !!"

Heb. 7:1, 2 explains the meaning of the MELCHISEDEC-JERUSALEM as "King of Righteousness and King of Peace."

266

This should present no problem when we realize that the nation of Israel had been scattered amongst the nations of the earth (Acts 2:5-8, cp. Neh. 13:23). Many had lost the meaning of The Scriptures and the meaning of the Hebrew language. Certainly a Gentile reader would also profit from such explanations. It is always the duty of a writer to explain what might be obscure to any possible reader. This is why we go to the Greek or Hebrew language to clarify our English translations.

The Passover, etc., being called the PASSOVER OF THE JEWS is fully understandable. Their Passover pointed backward and forward to a great deliverer. Christ was the fulfillment of those feasts, etc., but they knew Him not. It is almost impossible to explain the so-called Christian Communion to a church member, so why should we misjudge Israel's understanding of her sacred feasts? It was a nation in unbelief to which Christ ministered. It was to a world in darkness to which Christ came. Isa. 1:9-11 is a commentary on Israel's blindness. Traditions of men (Matt. 15:8, 9) had set aside the truth of God then as they do now.

It is always well for an instructor to do as Ezra did in Neh. 8:5-8, i.e., OPEN THE BOOK, Bless The Lord, Worship The Lord, Read in The Book ... distinctly, give the sense, and cause the hearts to understand. Then the people can truly say, "AMEN, AMEN."

The Temple in Jerusalem had been called "My Father's House" because Christ by His presence hallowed and sanctified it. Later Christ called it YOUR HOUSE because they, the nation, had rejected Him. See John 2:16; Matt. 24:1 and 23:38. The temple had

become empty of the presence of God under Solomon; it had been rebuilt several times ... the last temple was rebuilt by a wicked king. It's only honor was that when Christ was within its courts. When He left it was desolate.

267

QUESTION # 9

Is The Christ (or Messiah) of John's Gospel different in meaning than The Christ of Paul's Epistles?

There is only ONE CHRIST in Scripture. That this title should be used in conjunction with different hopes and callings is only natural. Each step of the way as well as the goal of all the callings of Scripture will be accomplished by THE CHRIST.

The term CHRIST is from the Greek *CHRISTOS*, so used in the *LXX* for the Heb. *MESSIAH*. Literally it means THE ANOINTED.

The use of the article is very important, and to observe its usage is a rewarding study in itself. See, for instance, John 20:31; John 7:26, 27, 31; John 1:41 and 4:29. O.T. usage is found in Lev. 4:3, 5, 16; 6:15; Dan. 9:25; Psa.2:2 (cp. 1 Sam. 16:1).

While the priests were ANOINTED, Christ Himself, if on earth, was not and would not be a priest of any Aaronic order (See Heb. 7:13; 8:4). The etymology of the word lends meaning if we approach it from the verb form. This is "*CHRIO*" -- to touch lightly. To signify an honor or special task; hence to choose.

The thought of CHOSEN is carried out in Luke 23:2, 35, 39 - cp. Matt. 12:18-21. The verb form is used in Acts 4:27; 10:38; Luke 4:18, 19; Heb. 1:9; and Paul in 2 Cor. 1:21. In all these references GOD is THE ANOINTER. No oil or material substance was used. God put His finger on Christ for a certain task, on men for, a certain work.

The scope of the title CHRIST:

1. The World. John 4:42, cp. verses 25, 26; Lk. 2:26-32.

2. Titus uses it in conjunction with SAVIOUR (Titus 1:4; 2:13 and 3:6 "Christ-our Savior" 1:4). "Appearing of the Great God

268

and our Savior Jesus Christ" 2:13. "Jesus Christ, our Savior" 3:6.

3. John 11:27 " ... The Christ, The Son of God, that should come into the world."

4. Israel. Matt. 2:2-6 -- (Where Christ was to be born.)

5. Christ to suffer Lk. 24:25-27; Acts 3:18.

6. The Christ to suffer and be raised from the dead. Acts 17:3.

7. The Christ - The Son of The Living God. Matt. 16:16.

The title as it relates to our hope and calling:

{The SUM - Eph. 1:10

In Christ: {The allotment of the Father - Eph. 1:11

{The prior expectancy - Eph. 1:12

The title occurs alone in Ephesians as follows:

1:3, 10, 12, 20; 2:4, 5 (critical text); 2:12, 13

3:4, 8, 17, 19; 4:7, 12, 13, 15, 20, 32;

5:2, 5, 14, 23, 24, 25, 32; 6:5, 6.

We stress the single use of this title even though Paul uses it frequently in conjunction with the Lord's full title. We do so to prove the vital nature of the title. This same process could be followed in Colossians. The title is not JEWISH property; the title is not GENTILE property. It is God's MAN, God's Savior, God's place of blessing and the medium of His grace and love, and all that we will ever have.

QUESTION # 10

What is carried over from John's Gospel?

The first thing carried over into our present calling is a blessed knowledge of the history of our Savior's death and resurrection

269

and the attending proofs of that death and resurrection. It is on this "Person of Christ" that all vital Christianity rests. It does not rest on the moral teachings of Jesus, but on The Person of The Christ, His pre-incarnate existence, His being The Creator, the self communicating medium of God absolute to God in manifestation and redemption. Without the essential Deity of Christ there is no essential Christianity.

Once we admit that man is a moral creature separated from God, The Creator, once we admit this fundamental Bible truth, then the need of God Incarnate (to bridge the impossible gulf of sinful man and sinless God) is mandatory and swiftly grasped by faith. This historical exodus of the Godhood into humanity is the great legacy of John's Gospel for all times and people.

We have "faith" in that same Son of God that John enjoins. We have the LIFE OF THE AGES, plus the LIFE IN CHRIST (Col. 3:3) that will endure after the ages are phased out. We have the knowledge of The LIGHT OF THE WORLD,* The Lamb of God, The EXPRESSION of God, The Creator, The One in flesh becoming and tenting on this earth (John 1:14).

The earthly kingdom, covenant people, the temple at Jerusalem, the feasts all have faded away in the light of our higher hope and calling. We indeed worship "in Spirit" and "in truth" without need of temple, priest, earthly or fleshly forms or ordinances.

John does not deal with redemption, justification, reconciliation, or the great themes of Paul's Epistles, but he does stress The ONE in Whom all these find substance.

***WORLD is not a bad translation of the word *KOSMOS*. It comes from wer or verr meaning man and eld, or old, an age. Hence, the order or arrangement of a man's life. God's Gift of Christ was not restricted to Israel nor the life to be found in Him. Matt. 13:35; John 21:25; Acts 17:24 use *Kosmos* as the orderly arrangement of this earth and Rom. 1:20, the universe.**

270

WHO ARE HEBREWS?

The Origin Of The Name

by Russell H. Schaefer

The word is derived from *yrbx*, a Hebrew. The verb *rbx* signifies TO PASS, hence to PASS THROUGH, to remove from one place to another. A Hebrew is a PASSER-OVER. Shem, the progenitor of this line, is called the father of all the children of Eber which John Parkhurst, in his *Lexicon*, states should read, "... the father of all the children of passage or pilgrimage" (Gen. 10:21), for he asks, "not of Eber his great grandson; for how was he more the father of them than his other descendants"? Thus Shem would be the lineal father of all those who were pilgrims, itinerants, passing from one place to another with Eber, his great grandson (Gen. 11:14), giving his name to the immediate faintly succeeding him. If this be the case, then this characteristic quality of nomadism would settle the question as to the origin of the name, Hebrew. It definitely is from the same root and if it did not arise from Eber, meaning to pass-over, then it would arise from the word being an appellative, and the meaning associated with a people that had been beyond the Euphrates and had crossed over.

Abraham had left Ur and immigrated from the far side of the Euphrates. Because of this, or because of his lineal descent, he was called, "Abram, the Hebrew" (Gen. 14:13). Other texts concerning Abraham tell of his pilgrim character, such as Gen. 23:4; Heb. 11:8-10, 13-16. In Gen. 12:6 we hear the very verb of this word, "And Abram PASSED through the land ..." How beautiful Heb. 11:13 illustrates this, "...confessed that they were STRANGERS and PILGRIMS on the earth." Dr. E. W. Bullinger, in his *Lexicon*, P.

365, points out that this is a title of separation, and is never used without a special reference to them being distinct from other nations, either latent or expressed.

271

The *LXX* of Gen. 14:13 renders the Hebrew by the Greek *O Perates*, The Wanderer; hence, Abram, THE WANDERER, or PASSER-OVER.

O.T. Usages of the Term

Gesenius, in his *Lexicon* (Heb.) P. 604, cites the varied usages of this term, Hebrew. Foreign nations, as the Canaanites, applied this term to the Hebrews as ones having crossed over from the Euphrates and migrated into Canaan. In the following texts O.T. writers use the term as quotations when foreigners are introduced as speaking:

Gen. 39:14, 17 - Wife of Potiphar speaking of the Hebrew

slave, Joseph.

41:12 - The chief butler of Pharaoh speaking of Joseph, the Hebrew.

Ex. 1:16 - Pharaoh speaking to the Hebrew midwives.

2:6 - Pharaoh's daughter speaking of one of the

Hebrew's children.

1 Sam. 4:6, 9; 13:19; 14:11 and 29:3 are the Philistines speaking about the Hebrews. These seemed to have no language barrier (The origins of the Philistines are obscure.).

When descendents of Abraham spoke of themselves to foreigners, they used this term as the following will show:

Gen. 40:15 - Joseph speaking of the land of the Hebrews.

Ex. 1:19 - Midwives speaking to Pharaoh of Hebrew

women.

2:7 - Moses' sister speaking to Pharaoh's daughter of Moses' mother.

3:18 - Say unto him (Pharaoh) "the LORD God of the Hebrews."

5:3 - Same as above.

7:16 - Same as above.

9:1, 13 - Same as above.

John 1:9 - Jonah to the sailors.

272

This term is used in opposition or contrast to other nations in the following:

Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deut. 15:12;

Jer. 34:9,14; 1 Sam. 13:3,7.

End of excerpts from Gesenius.

It is interesting in all the O.T. quotations and usages of this word that not once is the language identified as "Hebrew." It is used in the O.T. as identifying the PERSON and his lineage. It isn't until late in Israel's history, after the desolations and captivity, when Semitic languages were deeply under changing pressure from foreign conquests, that the language is spoken of as "Hebrew," but never in the O.T. itself. Cp. 2K. 18:26-28; Neh. 13:24; Isa. 19:18; 36:11, 13. "Jew's language", etc.

The Language

The language of the Hebrews is part of that great Semitic language group common to that portion of the world. Of the many branches into which the original Semitic* languages, the three main and related developments were the Aramaic in the north, Arabic in the south and Hebrew in the middle.

Ethnologically, Hebrew and Arabic are traceable to the same stock. The two sons of EBER (Grandsons of Shem) were Peleg and Joktan

(Gen. 10:25). Through the former came Abram (later called Abraham), Gen. 11:18-26; Isaac, Gen. 21:3, and Jacob, Gen. 25:26.

*** A family of speech composed of languages closely related to one another received the title "Semitic" from the German scholar Eichhorn. The family includes Hebrew, Phoenician, Aramaic, Assyrian, Babylonian, Arabian, South Arabian and Ethiopic or Ge'ez. Foreign conquests would introduce different languages and cultures, but the above is representative although simplified. "Semitic" from LXX, Gr. "Sem" Shem in A.V.**

273

Consequently, we have Jacob's descendants, the Israelites (Gen. 32:28; Isa. 27:6; and Nah. 2:2). Israel was the patronymic name of Jacob's twelve sons. Very frequently in Scripture there is a play upon both the names given to Jacob, a very rewarding study in itself. Through Joktan came the Arabians. Thirteen sons or races (cf. Gen. 10:25-30; 1 Ch. 1:19-23) are attributed to Joktan. Some times the language differences were no more than old or new world English.

Assyrian, more than the Hebrew branch, preserved the simplicity of the vowels, but in the consonants was more akin to the Phoenician branch and Hebrew. The Arabic preserved the greatest purity in both.

HEBREW of HEBREWS

What does this term mean? It is used by Paul in Phil.3:5. What is not generally known is that this was a familiar term and one that any Israelite would understand immediately. It is not merely stating a superfluity or a par excellence or a hyperbole. Josephus, the Jewish historian, uses the term regarding himself. His was a sacerdotal (priestly) family, and by his mother he was related to the Asamoneans of the kingly line of Judah. The term merely means that both parents were Hebrews, immediately, and that their parentage had been Hebrews before them. A Hebrew out (*ex*) of Hebrews.

The whole question of the Semitic languages is a clouded one -- clouded by time, conquests, migrations, captivities and lack of knowledge generally. Much has been uncovered by the spade and for this the Bible itself has proved a priceless tool. All of us are interested in the language of the original Scriptures, Old and New Testaments. We wonder as to what language was used in Palestine and through-out the Roman Empire during the times of Christ and his earthly ministry. Without trying to be exhaustive, these considerations will be the subject of a study in next "Scripture Research."

274

BIBLE NOTES

Attributes of the Bible

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit. . . and is a discerner of the thoughts and intents of the heart (Hebrews 4:12).

In his letter to the Hebrews, in the verse quoted above, the Apostle Paul explains why the Bible is indeed the book par excellence:

- (1) The Bible is "quick." "Quick" is the translation of the Greek zao, meaning "to be alive."
- (2) The Bible is "powerful." The Greek word here is energes. Compare our word "energetic."
- (3) The Bible is "sharper." Literally, "more cutting." More cutting than a two-edged sword!
- (4) The Bible is "piercing." The original word means "to go through, to penetrate." Nothing penetrates deeper than the Bible.

(5) The Bible is a "discerner." The Greek word in this instance is *kritikos*, meaning "critical, able to discern or judge." Compare our word "critic."

These are some of the attributes of God's Book, those qualities setting it apart from all other books.

275

Signs and Miracles

Jews require a sign, and the Greeks seek after wisdom. —

1 Corinthians 1:22.

These are days of "signs" and "miracles." Religious publications tell us of strange and unusual events in the lives of individuals. Advertisements in the newspapers proclaim to us the miraculous powers of gifted preachers. Where these experiences occur, we are led to believe, the power of God is present.

Paul wrote, "For the Jews require a sign, and the Greeks seek after wisdom." He speaks here of types of permanent classes of men. The wisdom-seeking "Greek" receives nothing as true which he cannot understand. The sign-seeking "Jew" requires some form of external supernatural evidence as the ground of his faith.

The Greek word for "sign" is *semeion*, meaning "sign" or "miracle." It is plural in this verse. Hence, the translation of the American Standard Version is, "Jews ask for signs." The *New English Bible* has, "Jews call for miracles."

Many people, in our Lord's day, were so intent on a miracle, that they failed to recognize the Savior. "What sign do you do?" the Galilean crowd demanded (John 6:30 RSV). The scribes, Pharisees, and Sadducees asked, "Master, we would see a sign from Thee" (Mt. 12:38; 16:1).

There is danger in sign-seeking. It diverts our attention from the Savior. Our Lord referred to this disposition when He "said, "A wicked and adulterous generation seeketh after a "sign" (Mt. 16:4).

Our present age will end with great signs on the part of the false prophet (Rev.13:13). We must stand with Paul who exclaimed that, although "Jews" require a sign and "Greeks" seek after wisdom," we preach Christ crucified."

276

Word .Studies in Psalm Two

by Sidney A. Hatch

I will declare the decree: The LORD hath said unto me, Thou art my Son; this day have I begotten Thee (verse 7).

I will declare. The verb *saphar* meant "to number" or "to count" (K. 665). So, in Genesis 15:5, "Number the stars, if thou art able to number them" Here, however, its form is that of the intensive conjugation (*piel*), meaning "to recount" (Ps. 22:17), "enumerate" (Ps. 119:13), or "make known" (Ps. 2:7. K. 665). In addition, it possesses the suffix, *-ah.*, (*Asapperah* would be an English transliteration). This suffix indicates determination (Cf. J. W. Watts, *Syntax*, p. 51). An expanded translation would be, "I am determined to make known a decree." When The Son of God returns and assumes control of the earth, a great decree will be made known throughout the world.

Decree. The word *choq* meant something prescribed, a statute. It was from the verb *chagaq*, "to engrave or inscribe something" (K.326, 528). For example, Isaiah 49:16 says, "Be-hold, I have graven thee upon the palms of my hands." Hence a "decree," *choq*, meant a writing of a permanent nature. It is "cut in" or "engraved." This is the nature of The Son's decree authorizing His universal kingship.

Thou art my Son. The Hebrew word order is "My Son (art) Thou." This puts the emphasis on the Sonship of The Messiah. Compare John 20:31.

This day have I begotten Thee. The Hebrew word order is, "I this day have begotten Thee." The emphasis is on the pronoun, "I." The Father has begotten The Son. "Begotten" is the He-brew *yalad*, "to bear or bring forth children." Acts 13:33 indicates that the Psalmist speaks of resurrection, birth from the

277

dead. Our Lord is the first-born from the dead. With this decree, He takes command of the earth.

Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession (verse 8).

I shall give. The form of the Hebrew verb indicates positiveness or determination. (See the discussion of "I will declare" under verse seven). A translation such as "I will give," "I am determined to give," or, "I shall surely give," would help to bring out the thought. The Son of God has only to ask, and God will give to Him the nations. The verb is *nathan* (K. 642).

The heathen. The Hebrew lacks the article, and simply says *goyim*, "nations," i.e., Gentile nations.

Inheritance. *Nachalah* is the Hebrew noun, meaning "possession, property, inheritance" (BDB.635; K.607-08). From this noun is formed the verb *nachal*, "to get" or "to take as a possession" (BDB.635). Gesenius sees the basic sense of *nachalah* as taking possession or occupation of anything (G.543). As a great power takes possession of or occupies a lesser power, so The Son of God will take possession of, or occupy, the nations.

Uttermost parts. The Hebrew verb *'aphes* meant "to cease, to fail, to come to an end." Hence, the noun *ephes* properly meant "ceasing." Then, in practical use, it meant end or extremity. The "uttermost parts" of the earth would be the ends, the extreme limits, of the earth (BDB. 67). The places where land comes to an end.

Possession. The noun *achuzzah* meant "possession" in the sense of landed property. It was formed from the verb *achaz*, "to grasp, take hold, or take possession" (BDB.28; JC.29). The great Gentile nations will be His "inheritance," and the "property" of The King-Messiah will extend to the end of the earth.

Thou shalt break them with a rod of iron;
thou shalt dash them in pieces like a
potter's vessel (verse 9).

Thou shalt break them. The Hebrew verb is *ra'a'* meaning "to break, break to pieces or crush" (B.248; K. 902). Gesenius sees in this root the basic sense of making a loud noise, then of breaking or crushing (G.775). The *Moffatt Bible* has, "you can maul them." The *Septuagint*, however, uses the Greek verb *poimaneis*, "Thou shalt shepherd" or "Thou shalt govern," indicating the sense in which those ancient translators understood "break." The reference is to the nations, the "heathen" of verse eight.

A rod of iron. An iron rod speaks of stern and unyielding authority. The word *shebet* meant "rod" or "scepter" (K.941). Compare "its use in Psalm 23:4. There it "comforts" the child of God. Here it indicates firm authority over the nations. This is the word used in Genesis 49:10, "The sceptre shall not depart from Judah." It is also used in Jeremiah 51:19, which predicts that Israel will someday be Jehovah's scepter.

Dash them in pieces. The verb is *naphatz*, meaning "to shatter, to break, to dash in pieces" (K. 626; G. 558). It is used in

in Judges 7:19, "So Gideon, and the hundred men that were with him ... brake the pitchers that were in their hands." Here it is in the intensive conjugation (*piel*), meaning, as translated, "to dash in pieces." Thus we see the stringent judgment of The Messiah upon any recalcitrant nation. This intensive form of *naphatz* is also used in Daniel 12:7, which speaks of the "scattering" or "shattering" of "the holy people." But their time of suffering will be ended in that

future day. Then the tables will be turned. It will be the rebellious Gentile nations that will experience His shattering rod.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth (verse 10).

Be wise. The Hebrew is sakal, which, in the simple active or gal conjugation, occurs just one time in the Old Testament, 1 Samuel 18:30: "David behaved himself more wisely than all the servants of Saul" or, "David prospered more than etc." In Psalm 2:10, sakal is an imperative form in the hiphil or causative active conjugation. Koehler suggests that the sense is "have insight" (K.922), as in Psalm 14:2, "The LORD looked down ... to see if there were any that did understand (did have insight), and seek God." Moffatt has, to see if any have the sense to care for God." So, in the second Psalm, the kings of the earth are exhorted to have insight into, or understand, the new world situation: The Messiah has come and is to rule the earth They must "have the sense" to understand this.

Be instructed. The verb is yasar. "to admonish" Here, however, it is passive (niphal).

280

"Let yourselves be admonished (or, corrected), O judges of the earth!" (Cf. X.387). The passive form is rendered "corrected" in Proverbs 29:19. It is difficult for the proud statesmen of the earth to have their foreign policies corrected in the light of Messianic truth, but this they must be willing to do.

Serve The LORD with fear, and rejoice with trembling (verse 11).

Serve. The verb here is abad, the very common Hebrew word for "work" (Ex. 5:18; 20:9), "till the ground" (Gen. 2:5; 4:2, 12), or serve a master as a slave (Ex. 21:6). So also it was used of one nation serving another. Rebekah was told, "Two nations are in thy womb ..." "the elder shall serve the younger" (Gen. 25:23). Finally, it was used in the sense of serving or worshiping God. Exodus 3:12, "Ye shall serve God upon this mountain." (K.670-71; G. 598). For Psalm 2:11, the *Moffatt Bible* has, "worship the Eternal reverently ..."

With fear. With reverence or holy fear. The feminine noun *yir'ah* is , properly, an infinitive of the verb *yare'* , "to fear, to reverence." As a substantive, it meant, first, fear or terror (John 1:10), and secondly, a reverence or holy fear, as here and in Psalm 5:7 (G. 364-65; K.400). With a holy fear the nations should submit to the new King.

Rejoice. The basic sense of the verb *giel* is "to leap for joy, rejoice" (G. 169). Koehler suggests "shout exultingly, rejoice" (K. 180). Isaiah 9:3 seems to possess this basic sense, "As men rejoice when they divide the spoil." Rather than resisting, kings and judges should shout for joy over the coming king.

281

With trembling. The noun *re'adah* is from the verb *ra'ad*, "to tremble, to quake" (G.773; K .898). The verb occurs three times in the Old Testament: Of the earth trembling (Ps. 104:32), of the people trembling (Ezra 10:9), and of Daniel trembling (Dan. 10:11). Thus the Psalmist speaks here of a literal trembling.

This is a strange combination, rejoicing and trembling. On this passage, Dr. H.C. Leupold speaks of "exultation with becoming reverence" (*Exposition of the Psalms*, p. 54). Delitzsch writes here of rejoicing blended with trembling, the trembling of reverence and self-control (p. 97). The *Moffatt translation* of Hebrews. 12:28-29 serves as an appropriate comment here: "Therefore let us render thanks that we receive a realm unshaken; and in this way let us worship God acceptably — though with godly fear and awe, for our God is indeed a consuming fire."

Kiss the Son, lest He be angry, and ye
perish from the way, when His wrath is
kindled but a little. Blessed are all they that
put their trust in Him (verse 12).

Kiss. The verb here is a *piel* imperative of *nashaq*, "to kiss." In the *piel* or intensive conjugation, it means to kiss repeatedly (K. 640). Gesenius sees a reference here to the kiss by which the vanquished promise fidelity and submission to the conqueror (G. 571). This imperative, of course, does not indicate a literal kissing, but, rather, that the kings of the earth submit to The Son of God.

The Son. Rather than *ben*, the common word for "son," the text has *bar*. This Hebrew and Aramaic term had several meanings. However, the lexicon of Koehler regards them as different words, rather than one word with several meanings (K.146; Cf. also Baumgartner's Aramaic section, p. 1059)? The translation "Son" best suits the context. For excellent arguments in favor of the translation, "Kiss the Son," see Delitzsch on the Psalms, pp. 97-98.

He be angry. The thought of being angry includes the idea of breathing forth that anger. "Lest He breathe forth anger." The verb *'anaph* meant "to breathe, to emit breath through the nostrils," and, figuratively, "to be angry" (G.65). It was a denominative verb from the noun *aph* or *app*, meaning "nostril, nose, face, or anger" (BDB. 60).

Ye perish. If Jehovah "breathes forth anger" at those who refuse to submit to The Son, certainly they will be destroyed. The Hebrew word for "perish" is *'abad*. Its sense here, as suggested by Brown, Driver, and Briggs, is "to be exterminated" (BDB. 1).

From the way. The phrase, "from the," has been supplied by the translators. An awkward but literal translation is, "And ye perish way." We have here what grammarians call an "adverbial accusative." The word "way" or "road" (*derek*) is used to describe more precisely the manner in which this action takes place. Gesenius' *Grammar* calls this passage in Psalm 2:12 an "accusative of respect," the meaning being, "with regard to the way" (p. 374).

In such adverbial accusatives, some phrase must be supplied. The thought here is that if any rulers refuse to submit to The Son of God, they face the possibility of extermination. Such is the sense of

perishing "from the way." Compare our expression, "on the spot." Leupold suggests that "perish from the way" means "blasted from their course" (p. 55)!

His wrath. "Wrath" is aph or app. First it means "nose" or "nostrils," then, secondly, "wrath" or "anger." See the discussion above in connection with the clause, "He be angry."

Kindled. The verb ba'ar meant "to burn," or, "to burn with fire" (Ex. 3:2-3). Then it was used metaphorically of anger being kindled (K. 139-40). However, we must not forget that the kindled anger of The Lord can and will be a burning, consuming fire, as indicated here. Compare Numbers 11:1-3, where the fire of The Lord burned up the complainers.

But a little. The Hebrew word is kime'at. It is a combination of the preposition ke, meaning "as, like, according to," and me'at, meaning "a little." Literally, then, kime'at means "as a little," or, "according to a little." The lexicons suggest that the sense here is "easily, quickly, suddenly" (K.546; G.493; BDB.590). In that future day, God will tolerate no foolishness or delay. The kings of the earth must submit, or His wrath will be kindled "quickly."

Put their trust. The Psalm ends on a happy note. Compare the beginning of Psalm One. "All they that put their trust in Him" is, more literally, "all those seeking refuge in Him." The verb chasah means "to seek refuge" (K. 318). Man is only refuge in that day will be The Lord. "How shall we escape if we neglect so great salvation?" (Heb. 2:3).

284

The Red of the Savior

"Thou shalt break them with a rod of iron." -- Psalm 2:9.

"Thy rod and thy staff they comfort me." -- Psalm 23:4.

For some people The Lord Jesus Christ must return as a stern judge and ruler. For others, however, He is and He will be a tender, compassionate Savior. These contrasting relationships to Christ are illustrated by the use of the word "rod" in two brief passages in the Psalms.

In the second Psalm, which describes The Lord's return and the setting up of His kingdom, David writes, "Thou shalt break them with a rod of iron. A "rod of iron" speaks of unbending authority. With such force The Lord will establish His rule over "the nations" and "the uttermost parts of the earth" (Ps. 2:8).

But, in the 23rd Psalm, David says, "Thy rod and thy staff they comfort me." The Hebrew word for "comfort" includes the ideas of pitying and putting forth help. The rod of the Shepherd King is extended in love to help and to comfort His sheep.

It is interesting to observe that in both passages, the Hebrew word for "rod" is the same, shebet. In Psalm 2:9, however, it is the iron scepter of authority. But in Psalm 23:4 it is the shepherd's crook, defending, guiding, and directing his sheep.

The rod of The Savior, then, must "break" the stubborn and unyielding. But to those who surrender and become sheep of His pasture, His rod speaks of pity, help, and comfort.