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(Inside front cover)

THE CONSEQUENCE

"Take it, or leave it alone" is expressive of an indifferent attitude. One might well ask the question: "What will be the consequence if it is, or is not, taken?" In reading The Book of books it ought to prove profitable for one to ask: What will be the consequence if The Word of God is not believed? Can one dis-regard, disrespect, or disrevere The Holy Scriptures and avoid the corresponding consequence?

God presents no meaningless or unnecessary precepts. Our Lord says exactly what He means, and means just exactly what He says. Compromise is absolutely out of the question with God. His Word is sure. He has exalted His Word above His name. Cp. Psa. 138:2. God's Word is forever settled in Heaven. Cp. Psa. 119:89, Isa. 40:8. His Word shall accomplish His Purposes. Cp. Isa. 55:11. His Word shall not pass away. Cp. Matt 24:35.

When one turns to Heb. 4:12 he reads that The Word of God is QUICK, POWERFUL, SHARPER THAN ANY TWO-EDGED SWORD, PIERCING EVEN TO THE DIVIDING ASUNDER OF SOUL AND SPIRIT, AND OF THE JOINTS AND MARROW, AND IS A DISCERNER (critic) OF THE THOUGHTS AND INTENTS of the HEART.

What will be the consequence of disregarding The Word of God?

One cannot play fast and loose with The Bible. Dire consequences are inevitable when The Infallible Word of God is in any sense questioned, disbelieved, or gainsayed. Cp. Jude 11.

While much might be written on this subject as it concerns the unbeliever, yet our purpose now is to set forth an urgent appeal to all believers. There are many professed believers who consider themselves Fundamentalists. We have this class particularly in mind as we write.

The Modernists are growing in numbers, and in purely human reasoning strength. This, however, is only temporary. The Word of God meets the reasoning of the Modernist with 1 Cor. 2:1-16.

The sad fact facing us in this present time is that some Fundamentalists of by-gone days are now full-fledged Modernists; and, also, some who are now considered Fundamentalists are evidently leaning very decidedly toward Modernism. Doubtless, many of our readers are able to call to mind some quite outstanding Fundamentalist of yesterday, now banking in the delusive favor of Modernism.

(Inside back cover)

What is the explanation for this tragic trend; what is the solution to this perplexing problem?

We are living in a time when it is becoming more and more difficult for one to hold faithfully to the Fundamental position; yea, without adhering to a certain exhortation of God's Word it is becoming more and more IMPOSSIBLE to be Fundamental.

"STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH."

2 Tim. 2:15. There you have an exhortation that has been either disregarded or misinterpreted by the majority of Fundamentalists. The consequence is very evident.

REMEMBER: The Bible is divided against itself unless rightly divided.

The Holy Scriptures are made to be self-contradictory, in disagreement, and the

subject of blatant ridicule because God's perfectly constructed Word has been jumbled and scrambled by many of its earnest supporters.

When Bible Teachers, Preachers, Evangelists repeatedly throw all portions of the Bible together, and mix up, and stir up, and put things here that belong there, and make the NOWS read THENS, and the THENS read NOWS, and the AFTERWARDS read BEFOREWARDS, etc., etc., Modernism will continue to grin and grow.

The SOLUTION? O, yes! Here it is: "Distinguish the things that differ." Keep separate what God has separated; keep united what God has united. RIGHTLY DIVIDE! Cp. Phil. 1:9, 10; Col. 2:16-23.

DISPENSATION DISCERNMENT is the need of the hour. To mix Kingdom and Church Truth, Law and Grace, Jews and Gentiles and Church of God, the various Churches, Gospels, Judgments, Resurrections, Spheres, Dispensations, etc., of Scrip-ture is to suffer consequential confusion.

A Fundamentalist who is in confusion may soon be in delusion.

When all Fundamentalists get together on the basis of RIGHTLY DIVIDED TRUTH (the only ground of unity Cp. Eph. 4:1-6) then they will form a powerful, uncompromising, unyielding company with Scriptural intelligence sufficient to stop the mouth of the gainsayer.

Otherwise: THE CONSEQUENCE.

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SCRIPTURAL TOGETHERNESS

by Charles W. Asbell

I. Introduction – The latter epistles of Paul stress to the believers of the present household that they are not subject to the law (nor were they ever). If the law is "of none effect," what should stimulate people concerning Christ The Saviour?

The foregoing question can be answered by considering the perfections of Christ and His sacrifice. This should be our every thought and should be the stimulation that carries us through every circumstance which we encounter as believers.

A. Salvation is a must! It is the basis by which a person "put on immortal life" and gains true enlightenment (scriptural).

1. It is right!

2. It is scriptural!

3. Belief in The Scripture and its Christ, if the approach taken is scientific (i.e., theoretically, if conclusions are drawn after all the pertinent factors are weighed and analyzed carefully and unbiasedly), will result in salvation.

B. For those who have accepted Christ's work on their behalf, this study is intended. For those who have not, the language used should only help convince the true Biblical investigator that The Scriptures are correct.

II. What is meant by the term "Togetherness"?

A. The Greek prepositional prefix σ υ ν (sun) forms the root of this study.

B. One of the criticisms of the Scriptures can be traced to people's gross unfamiliarity with the original text.

C. Read *Thy Testimonies*, p. 122 (1:122-24). "This prefix is found at least twelve times in Ephesians, fourteen times in Philipians, and

ten times in Colossians, and is given emphatic prominence by the contexts in which it is used.

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We may find an illustration in our word "subject" which, literally, is descriptive of bringing together facts or circumstances in relation to the lesson being considered.

With the frequent use of this prefix so prominently

Found in connection with the revelation of "the assembly

which is His Body," it behooves us to give the most ear-

nest and persevering consideration to each and every

occasion where The Holy Spirit uses it. It strongly de-

mands an understanding of what is meant and implied by

the words in English, "together with," whether they refer

to time, or manner, or circumstances, and whether used

with an accusative, genitive, or dative case. In each occur-

rence, it expresses "in company together with," whatever

the circumstances being considered, whether in time,

matter or event."

III. The Christian and the implications with respect to the prefix.

A. A believer on the outset must have experienced salvation (a saving from); generically, preservation in danger, deliverance from impending death (2:658).

B. To experience salvation, a person must be quickened (σ υ ν ε ξ ω ο π ο ι η σ ε ν , sunezoopoesen) (Eph. 2:5; Col. 2:13).

1. Made alive together with someone; to make alive with.

a. People were dead in sins.

b. Quickened with Christ.

2. In this context (Col. 2;13) this salvation is accomplished by the circumcision in Spirit by the putting off of the body of sins. HOW? We must experience the very deeds tha Christ Himself experienced in all its ramifications (by substitution).

a. Circumcision (Col. 2:10-11), i.e., death.

2

1) II Tim. 2:10-11: we must co-die or

die together with Him (σ υ ν -

α π ε θ α ν ο μ ε ν , sunapethanomen).

2) In the same context we are co- enlivened or made alive together with Him (σ υ ξ η σ ο μ ε ν , suzeomen).

3) We must be conformed to His death (Phil.3:10)(σ υ μ μ ο ρ φ ι ζ ο μ ε ν , summorphizomenos); co- or joint conformation or be conformed together with Him.

b. We must be buried with Him (Col. 2:12) (σ υ ν τ α φ ε ν τ ε σ , suntaoebtes), bury with, to be buried with someone,

c. We must be raised with Him (Col. 2:12) (σ υ ν η γ ε ρ θ η τ ε , sunegerthete); used of resurrection and ascension.

C. After the above is an accomplished fact, these (we) people are united into a group called a body - joint or co-body (Eph. 3:6) (σ υ σ σ ω μ α , sussoma) .

1. We become partakers with Paul of the Grace imparted by God of which this Body is a part (σ υ γ κ ο ι ν ω ν ο υ σ , sugkoinonous) (Phil. 1:7); co- partakers with Paul.

2. We become fitly framed with saints and members of the family of God (whomever they are) -- fit or joined together(σ υ ν α ρ μ ο λ ο υ μ ε ν η , sunarmologoumene) (Eph. 2:21).

3. We are being built together into a dwelling place of God in Spirit (σ υ ν ο ι κ ο δ ο μ ε ι σ θ ε , sunoikodo- meisthe) (Eph. 2:22); we are built together with Christ, for He is The Cornerstone.

4. Source of sustenance (being brought together) (σ υ μ β ι β α ζ ο μ ε ν ο ν , sumbibazomenon) (Eph. 4:16); bring together and hold together by sinews, liga- ments, joints.

IV. Our walk as a result of His action.

A. The great unity of Ephesians will result if we practice His Word rather than "do's and dont's."

3

1. A "Christian knit together" (σ υ μ β ι β α σ θ ε ν τ ε s , sum

bibasthentes) in love will result (Col. 2:2).

2. We are to be followers of Paul as he is of Christ (a real- ization of dispensationalism must be made) (σ υ μ μ ι ι - μ η τ α ι , summimetai) (Phil. 3:17); "mimic me."

3. We are to strive together in the faith of the Gospel (Phil. 1:27) (σ υ ν α θ λ ο υ ν τ ε s , sunathlountes) - from whence we get the word athletic; contend or struggle along with. 4. We are to be genuine "co-yoke" fellows (comrade); co- laborers with Paul in helping those in the Gospel; share the load with them (σ υ ζ υ γ ε , suzuge) (Phil, 4:3).

5. Be co-souled in the love exhibited here in this context (σ υ μ ψ υ χ ο ι , sumpsuchoi) (Phil. 2:2); harmonious, united in spirit, wholeheartedly; co-hearted.

6. Negatively (Eph. 5:1-7); don't be co-partakers with them of the things mentioned in the context (σ υ μ μ ε τ ο χ ο ι , summetochoi) ; sharing with them.

V. What is the end result of all the imputed actions of Christ (our Hope)?

A. Col. 3:3: Our life -- "It hath been hidden" (κ ε κ ρ υ π τ α ι , kekruptai) with Christ (perfect voice -- "The Perfect

Denotes an action or event as now complete; 4:305); its point of view is, therefore, in the present.

1. We become co-heirs with Christ (Eph. 3:6) (σ υ γ κ λ η ρ ο ν ο μ α . sugkleronoma); used in Heb. 1:2 (same root).

a. Entails a sharing with Christ's wealth,

b. What is His is ours, according to Eph. 1.

2. What is some of this inheritance?

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a. Co-raised us up with Him (Eph. 2:6) (σ υ ν η γ ε ι ρ ε ν , sunegeiren); To where? Above the heavens (ε ν τ ο ι σ ε π ο υ ρ α ν ι ο ι σ , en tois epouraniois) (upon or above the heavens). This is where our citizenship is (the place where we exercise our voting rights).

b. He is seated us with Him (σ υ ν ε κ α θ ι σ ε ν , sunekathisen) (Eph. 2:6) caused to sit down with; sit down with someone (see Col. 3:1).

c. I.e., He (God Himself) gave to us the inheritance promised to Christ.

B. BUT we lack something -- the physical realization of all our inheritance; This requires:

1. A resurrection; We have been conformed to His death(Col. 2:10-12; Phil. 3:10-11) (σ υ μ μ ο ρ φ ι - ζ ο μ ε ν ο ς, summerphizomenos); we are awaiting the out-resurrection, for we share in "Christ's Hope, i.e., the hope of His Calling" -- the fact that we co-share with His out-resurrection.

2. A manifestation, (with) (υ μ ε ι ς σ υ ν α υ τ ω φ α ν ε ρ ω - θ η σ ε σ θ ε , humeis sun auto phanerothesethe) Christ in Glory at the right hand of God (Col, 3,- 4).

3. We await the upward call or the call from above (above, an adverb) (Phil. 3:14) and God will change our physical bodies (vs. 21) (μ ε τ α σ χ η μ α τ ι - σ ε ι , metaschematisei) of humilibration, fashioning it (σ υ μ μ ο ρ φ ο ν , summorphon) to His body of glory.

VI. Conclusions.

A. God is the Author and Finisher not only of salvation, but of The Scriptures, and this study is a slight indication of its beauty and perfection. (A Perousal of the *English-*

Man's Greek Concordance will indicate this facet of the study.)

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B. Salvation-wise.

1. The personal knowledge of Christ is a must.

2. To understand the Scriptures correctly, a "spiritual knowledge" is required.

3. The words studied in this lesson show that several words are in the passive voice, i.e., "The passive voice represents the subject as being acted upon" (5:53).

a. Conformed to His death (σ υ μ μ ο ρ φ ι - ζ ο μ ε ν ο ς, summerphizomenos)

b. Buried with Him (σ υ ν τ α φ ε ν τ ε ς, suntaph- entes)

c. Raised with Him (σ υ ν η γ ε ρ θ η τ ε , suneg- erthete)

d. Knit together (σ υ μ μ β ι β α σ θ ε ν τ ε ς, summ-bibasthentes)

e. Built together (σ υ ν ο ι κ ο δ ο μ ε ι σ θ ε, sun- oikodomeisthe)

f. Fitly framed together (σ υ α ρ μ ο λ ο γ ο υ - μ ε ν η, sunarmologoumene)

g. Life hidden with God (κ ε κ ρ υ π τ α ι, ke- kruptai)

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BRIEF OUTLINE OF THE STUDY

I. Salvation

A. σ υ ν ε ζ ω ο π ο ι ν σ ε ν quickened - together with

1. σ υ ν α π ε θ α ν ν μ ε ν co-die - together with

2. σ υ μ μ ο ρ φ ι ζ ο μ ε ν s conformation with – together with

3. σ υ ν τ φ ε ν τ ε ς co-buried - together with

4. σ υ ν η ε ρ θ η τ ε co-raised - together with

II. A Body is formed

A. σ υ σ σ ω μ α joint body

III. How the Body grows

A. σ υ γ κ ο ι ν ω ν ο υ ς co-partakers

B. σ υ ν α ρ μ ο λ ο γ ο υ μ ε ν η fitly framed together with

C. σ υ ν ο ι κ ο δ ο μ ε ι σ θ ε built together with

D. σ υ μ β ι β α ζ ο μ ε ν ο ν bring together with

IV. The believer's obligations to the above

A. σ υ μ β ι β α σ θ ε ν τ ε ς knit together with

B. συμιμηται mimic together with

C. συναθλουντες strive together with

D. συζυγε yoke-fellow together with

E. συμψυχοι co-souled, co-hearted

F. συμμετοχοι partakers together with (i.e., do not be)

V. The future realization of the Body

A. κερυπται OUR LIFE "it hath been hidden" (residual in action from the moment of our faith in Christ).

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1. συγκληρονομα heirs together with

2. συνηγειρεν co-raised, raised us up together with

3. συνεκαθισεν co-seated, seated with Christ

B. The physical realization of all our inheritance.

1. συμμορφωμενος conformed to His death

a. Thus we await the "out resurrection"

(Phil. 3:11), should we be in the state of death.

b. Should we be alive, our "body of humiliation" will be changed (συμορφου) jointly changed) to His Body of Glory (Phil. 3:21).

c. Share in the "upward call," where we will be "manifested with Christ" in the realm above the heavens (εν τοις επουρανιοις) (Eph. 1:3).

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Charles W. Asbell

BAPTISM AND THE SCRIPTURES

(Continued)

by Russell H. Schaefer

Why Our Lord Was Baptized?

John's meeting with Christ one day was consummated. The records state that John did not know Christ in person (John 1:33a), but had been told by God that Christ would be recognized by an unmistakable sign from God (John 1:33b, 34); that is, a manifestation of The Spirit of God coming and remaining upon Him. When the two met, an instinctive recognition by John took place and he greeted Christ with the deepest, most reverent humility. One encounters utmost purity, sinlessness, majestic godliness, and incarnate love only in Christ and this prompted the earnest question of John:

But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me?

Matthew 3:14

Though he had baptized others, John knew that, unlike himself and others, Christ had no need to repent or to confess sin. He alone had no sins to confess; He alone needed no "Lamb of God" to take away sins. John had expected the encounter with The Christ, but he did not expect the request of Christ to be baptized at his hands. How could "the Baptism of Repentance for the Remission of Sins" apply to this unsinning Man?

And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him.

Matthew 3:15

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What was this then? Confession of sin? Yes, but not as a sinful man like Ezra (Ezra 9:6), or Moses (Exodus 34:8, 9), or Nehemiah (Nehemiah 1:5-11), or other leaders and representatives of the people. If the baptism of John betokened a prepared and repentant people, then this baptism of Christ by John would be a fulfillment of righteousness. It was only right that Christ be identified with the hopes, the needs, and the sins of the people. There was to be this submission ... a binding of His humanity to the purposes of God as

revealed first in the ministry of John the Baptist. "To fulfill all righteousness" -- this was the reason for Christ's baptism. It was to fulfill all righteousness that God first brought Christ into the world as a babe. It was submission to the form of a babe, the form of a man, a humanity that would make Him available as THE LAMB OF GOD to die and to redeem, not only Israel, but the world. To FULFILL ALL RIGHTEOUSNESS was the right thing for God to do and submission was the right thing for Christ to do. We must never forget that Christ's humanity was a true humanity. By His perfect manhood He could experience all the trials that flesh is heir to; He was made perfect and made fit for the task assigned Him by the things He suffered (Hebrews 2:18 and 5:8). One unique thing must be stated here: He was without sin but He suffered and learned obedience. This was His true humanity -- for sin and Deity were an impossibility. God cannot sin. But how wonderful to think and meet as John met, a SINLESS MAN. Someday this will be true of our new humanity when we shall be conformed to Him. Our now distorted nature, twisted by a bent humanity, will rise to be like Christ as God intended it to be.

It is only when we can see that it was fitting for Him to submit to John's baptism that we will see the total submission of Christ's whole being to the cause for which He was sent into our world. We must see this in the light of His total

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humanity. "The lowest place on earth seems ever co-joined with the greatest work for God" (Edersheim). It was fitting for Him to submit to John's baptism, to Pilate's men of war, to Judas' kiss, to the crown of thorns, to Calvary, and to the entombment, because it was to FULFILL ALL RIGHT-EOUSNESS. Galatians 4:4 is a commentary on this:

But when the fullness of the time was come,
God sent forth His Son, made of a woman,
made under the law. . .

Submission to a rite associated with confession of sin? He alone never was heard to ask forgiveness, seek forgiveness, or pray for forgiveness. He alone never is heard to modify anything, or apologize for anything. He never repented of anything; He never

withdrew anything He said. He never made a mistake; never knew guilt; or never knew remorse. He alone was not worthy to die, but it was to fulfill all righteousness that He started on that journey of submission by the waters of the Jordan River. Within His unique humanity we see what the race was meant to be. In His submission we can see what it is to have God's purposes lived out through us. He was completely available. Is it any wonder that a voice from heaven broke the silence of that meeting between John and Christ?

Thou art My Beloved Son; in Whom I am well pleased.

Luke 3:22

This was the end of His private life ... now the die was cast. His life was now to belong to His people and to the world. How fitting it is to read John 1:10-12.

12

Another aspect to the submission of Christ to the Baptism of John was the attendant opening of the heavens, literally a cleaving of the heavens. The Holy Spirit of God came to anoint Him (not into Him, but upon Him); it was a Holy anointing that God Himself saw fit to do, anointing Him for His work of Prophet, Priest, King, and Savior. For while the name CHRIST means ANOINTED, it has a world-wide application:

But these are written, that ye might believe that Jesus IS THE CHRIST (The Anointed or Messiah), The Son of God; and that believing ye might have life through His NAME.

John 20:31

It was fitting at the beginning of His ministry that this ANOINTING take place. It was the RIGHT THING TO DO.

Another aspect to the submission of Christ to John's baptism is the sacrificial aspect. Each lamb to be a sin offering was identified as spotless by the priest; was set aside and apart from its companions,

and was finally prepared for the ascending fire by washing (Leviticus 1:10-13). This was the announcement of John:

Behold the Lamb of God taking the sin of the World. "

John 1:29

He said, **BEHOLD -- see, look inspect this is The ONE, THE LAMB, God's LAMB! He became identified with the whole sacrificial system of Israel and fulfilled it. This was its focal point, its end. It was not merely the sins of Israel, but the WORLD -- yours and mine.**

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John announced Him as the LAMB:

Lo. I am come to do THY Will...

Hebrews 10:9a

(See Hebrews 10:7-9)

Of all arguments, the weakest is the one stating that they BAPTIZE, or are baptized, because they wish to follow Christ in baptism. Only He was baptized TO FULFILL ALL RIGHTEOUSNESS. Only He could have this unique identification with Israel, with the world, with the office of redeemer, priest, and prophet -- only He **FULFILLED ALL RIGHTEOUSNESS; every righteous demand of the law was met; every demand of God's holiness was met; every act of obedience was perfect, every work was complete. His was a **UNIQUE SUBMISSION FOR A UNIQUE END**, attended with a unique anointing and a unique Voice from Heaven. No one else was to have a **BAPTISM OF FULFILLMENT OF ALL RIGHTEOUSNESS**.**

UNLESS YOU DISTINGUISH THE THINGS THAT DIFFER

How will you reconcile "If .we say we have not sinned we make Him a liar" (1 John

1:10) with "Whosoever is born of God doth not commit sin" (1 John 8:9)? They are written to the same folks in the same letter. Think it over.

In Acts 19:10. we read: "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." But in 2 Tim. 1:15, we read: "All they which are in Asia be turned away from me." Why was that?

Man cannot think God's thoughts for Him but he can think God's thoughts after Him.

In Romans the Believer is dead and risen with Christ. In Ephesians he is seated in the heavenlies in Christ.

WORD STUDIES IN PSALM ONE

(Continued)

by Sidney A. Hatch

(Verse 6)

For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Knoweth. A participle, in Hebrew, indicating continued activity: "The Lord is knowing." At all times God is aware of the way of the righteous. "Regardeth" is the translation of the Jewish Publication Society. The verb *yada'* meant to observe, notice, or know by observing (Koehler). God observes His own.

Way. The Hebrew verb *darak* meant to tread with the feet or to tread a way. From it came the noun, *derek*, meaning a way, path, or road, and then, by a figure of speech, one's manner, custom, behavior, or mode of life. God knows the way (mode of life) of the righteous. Compare verse 1, "The way (*derek*) of sinners."

Perish. God also knows the way of the ungodly and says that it will "perish." The various definitions of the Hebrew *abad* are perish, die, be exterminated, be ruined, be destroyed, vanish, be lost (Brown, Driver, and Briggs). *Abad* was used of streams which disappear in the desert (Job 6: 18), of Jonah's gourd which perished in a night (John 4:10), and of a "lost" (literally, "perishing") sheep (Ps. 119:176). Like streams in the desert, the way of the ungodly is perishing; ultimately it sinks into oblivion.

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This word *abad* is also used of the fate of God's enemies: "As wax melteth before the fire, so let the wicked perish at the presence of God" (Ps. 119:176). In the intensive (piel) form, it is used of Lucifer (Ezek. 28:16).

Ungodly and righteous. See verses 1 and 5 in previous issue.

Numerics in Ephesians

By John Boyd

ENUNCIATION AND ENUMERATION

THE WORD "ACCORDING" Occurs
Fifteen Times.

(1) To Himself "ACCORDING" to the
good pleasure of His will—Eph. 1:5.

- (2) The forgiveness of sins
"ACCORDING" to the riches of His
grace—Eph. 1:7.**
- (3) The Mystery of His will
"ACCORDING" to His good pleasure—
Eph. 1:9.**
- (4) Being predestinated "ACCORDING" to
the purpose of Him—Eph. 1:11.**
- (5) His power to us-ward who believe
"ACCORDING" to the —Eph. 1:19.**
- (6) Wherein in time past ye walked
"ACCORDING" to the Age—Eph. 2:2.**
- (7) Of this world "ACCORDING" to the
prince of the power of—Eph. 2:2.**
- (8) Whereof I was made a Minister
"ACCORDING" to the gift of—Eph. 3:7.**
- (9) Wisdom of God "ACCORDING" to the
Purpose of the Ages—Eph. 3:11.**
- (10) That He would grant yon
"ACCORDING" to the riches of—Eph.
3:16.**
- (11) Above all that we ask or think
"ACCORDING" to the power that—Eph.
3:20.**
- (12) But unto every one of us is given grace
"ACCORDING" to the— Eph. 4:7.**
- (13) Which every joint supplieth
"ACCORDING" to the effectual—Eph.
4:16.**

(14) Which is corrupt "ACCORDING" to the deceitful lusts— Eph. 4:22.

(16) Servants be obedient to them that are Masters "ACCORDING" to the flesh— Eph. 6:5.

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WAS CHRIST CRUCIFIED ON FRIDAY?

(Matthew 12:40)

From the *Companion Bible*

The starting point: John 12:1

The Passover, the 15th of Nisan: Numbers 28:16-17

The first day of the Passover, a Holyday, a Sabbath: Numbers 28:18; John 19:31

Christ was the Passover: John 1:29; 1 Cor. 5:6-7

The Order of Events

9th of Nisan: Our Thursday, sunset to Friday, sunset - 6 days before the Passover.

1. The Lord approaches Jerusalem from Jericho:

Luke 19:1-10

2. Passes Thursday night at the home of Zaccheus:

Luke 19:5

3. Delivers the parable of the pounds:

Luke 19:11-27

4. Proceeds toward Jerusalem:

Luke 19:28

5. Sends two disciples for an "ass and a colt" (2 animals): Matt. 21:1-7

6. Makes first entry from Bethpage (not Bethany):

Matt. 21:8-9

7. He is unexpected:

Matt. 21:10-11

8. Cleanses the Temple:

Matt. 21:12-16

9. Returns to Bethany:

Matt. 21:17;

John 12:1.

10th of Nisan: Our Friday sunset to Saturday sunset. 5th - day before the Passover... passes Sabbath at Bethany.

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1. First of three suppers: John 12:2

2. First of two annointings: John 12:3-11

11th of Nisan - Our Saturday sunset to Sunday sunset - 4th day before the Passover.

1. Second triumphal entry into Jerusalem - Sends two disciples for a colt

(1 animal): Mark 11:7;

Luke 19:29-35;

John 12:12

2. Starts from Bethany (not Bethpage) and is met by multitudes from Jerusalem: Mark 11:8-10;

Luke 19:29-35;

John 12:12

3. Weeps over the City: Luke 19:41-44

4. Enters the Temple, looks around: Mark 11:11

5. Returns to Bethany: Mark 11:11

12th of Nisan: Our Sunday sunset to Monday sunset - 3rd day before the Passover

1. The Lord returns to Jerusalem: Matt. 21:18;

Mark 11:12

2. The fig tree cursed: Matt. 21:19-22;

Mark 11:13-14

3. The Temple (further cleansing): Mark 11:15-17;

Luke 19:45-46

4. The Temple (further teaching) "Greeks":

Luke 19:47; John 12:20-50

5. Opposition of the rulers: Mark 11:18;

Luke 19: 47-48

6. Goes out of the city: Mark 11:19

(very likely to Bethany):

Luke 12:37-38.

13th of Nisan: Our Monday sunset to Tuesday sunset - 2 days before the Passover

1. In the morning on the way to Jerusalem - fig tree-

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the disciples question: Mark 11:23-27

2. In Jerusalem - in the Temple: Matt: 21:23-27,

Mark 11:27-33,

Luke 20:1-8

3. In Jerusalem - teaching and parables and questions:

Matt: 21:8 to 23:39,

Mark 12:1-44,

Luke 20:9 to 21:4

4. First great prophecy in the Temple: Luke 21:5-36

5. The Lord's custom during the week: Luke 21:37-38

6. The second great prophecy - on Mount of Olives:

Matt: 24:1-51, Mark 13:1-37

Matt. 25:1-46

7. "After two days is the Passover": Matt. 26:1-5

8. He returns to Bethany - second supper - Simon the Leper - second anointing: Matt. 26:6-13,

Mark 14:3-9

14th of Nisan: Our Tuesday sunset to Wednesday sunset - day before the Passover

1. Plot of Judas: Matt. 26:14-16;

Mark 14:10-11;

Luke 22:1-6

2. Preparation for the Last Supper: Matt. 26:17-19,

Mark 14:12-16,

Luke 22:7-13

(See Matt. 26:20; Mark 14:17)

3. The Last Supper - washing of disciples' feet:

John 13:1-20

4. The announcement of the betrayal: Matt:26:21-25,

Mark 14:18-21

John 12:21-30

5. The Supper eaten - "New Covenant" - Lamb abolished - bread and wine substituted: Matt. 26:26-29

Mark 14:22-25

Luke 22:14-23

19

6. First prophecy of Peter's denials: John 13:31-38

7. The strife: Luke 22:24-30

8. Second prophecy of Peter's denials: Luke 22:31-34

9. The final appeal to His first commission:

Luke 22:35-38

10. Last discourse to the eleven: John 14:1 to 17:26

11. On the way to Gethsemane: Matt. 26:30-35,

Mark 14:26-27

Luke 22:39

John 18:1

12. The third prophecy of Peter's denials:

Mark 14:30-31

13. The agony in the Garden: Matt. 26:36-46

Mark 14:32-42

Luke 22:40-46

14. The apprehension of The Lord: Matt. 26:47-56

Mark 14:43-50

Luke 22:47-53

John 18:2-11

15. The escape of Lazarus: Mark 14:51-52

16. The trials continue throughout our Tuesday night:

Matt. 26:57 to 27:31;

Mark 14:53 to 15:9;

Luke 22: 54 to 23:25;

John 18:12 to 19:13

17. "Behold your King" John 19:14-15

"about the 6th hour" (midnight).

18. Led away to be crucified: Matt. 27:31-34;

Mark 15:20-23;

Luke 23:26-31;

John 19:16-17

19. "Led with Him two malefactors": Luke 23:32-33,

John 19:18

20. Discussion with Pilate: John 19:19-22

21. Dividing of the garments: Matt. 27:35-37.

Mark 15:24

Luke 23:34

John 19:23-24

20

22. "It was the third hour" - crucified (9 a. m. Wednesday): Mark 15:25-26

23. Two robbers crucified with Him: Matt. 27:38;

Mark 15:27-28

24. Revilings - robbers, one malefactor, all rulers:

Matt. 27:39-44

Mark 15:29-32

Luke 23:35-43

25. The Lord's mother and John: John 19:25-27

26. "Sixth hour" darkness: Matt. 27:45-49

(our noon) Mark 15:33

Luke 23:44-45

27. "Ninth hour" (3:00 p.m.): Matt. 27:50

Mark 15:24-37

Luke 23:46

John 19:28-30

28. Subsequent events: Matt. 27:51-56

Mark 15:38-41

Luke 23:47-49

John 19:31-37 29. Buried in haste at sunset: Matt. 27:57-66

(6:00 p.m. Wednesday) Luke 23:50-56

John 19:38-42

15th of Nisan - First day of the Feast, Wednesday evening to Thursday evening - The first day and night in the tomb.

16th of Nisan - Second day of the Feast, Thursday evening to Friday evening... women prepare spices (Luke 23:56) ... The second day and night in the tomb. Rulers asked that a guard be placed and the tomb sealed (Matt. 27:62-66).

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17th of Nisan - Third day of the Feast - weekly Sabbath - our Friday evening to Saturday evening - Third day and night in the tomb.

18th of Nisan - The first day of the week - Saturday sunset : Matt. 16:21; Matt. 28:1-10; Mark 16:1-18; Luke 24:1-49; John 20:1-23

The above is taken from the *Companion Bible* for your consideration and further study.

Numerics in Ephesians

By John Boyd

THE WORD "HATH" Occurs Fifteen times.

- (1) Who "HATH" blessed us with all spiritual blessings in— Eph. 1:3.**
- (2) Even as He "HATH" chosen us in Him before the overthrow— Eph. 1:4.**
- (3) Wherein He "HATH" made us Accepted in the Beloved— Eph. 1:6.**
- (4) Wherein He "HATH" abounded toward us in all wisdom—Eph. 1:8.**
- (5) According to His good pleasure which He "HATH" purposed— Eph. 1:9.**
- (6) And "HATH" put all things under His feet and gave— Eph. 1:22.**
- (7) Even when we were dead in sins "HATH" quickened— Eph. 2:5.**
- (8) And "HATH" raised us up together and made us sit— Eph. 2:6.**
- (9) Which God "HATH" before ordained that we should— Eph. 2:10.**
- (10) For He is our Peace Who "HATH" made both one— Eph. 2:14.**
- (11) And "HATH" broken down the middle wall of partition—Eph. 2:14.**
- (12) From the beginning of the Ages "HATH" been hid in God— Eph. 3:9. (13) And walk in love as Christ also "HATH" loved us—**

Eph. 5:2. (14) And "HATH" given Himself for us an offering—Eph. 5:2.

(15) Nor covetous man who is an idolater "HATH" any— Eph. 5:5.

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METAPHOR; or, REPRESENTATION.

A Declaration that one Thing is (or represents) another or, Comparison by Representation.

Met'-a-phor. Greek, μεταφορα (*metaphora*), a transference, or carrying over or across. From μετα (*meta*), beyond or over, and φερειν (*pherein*), to carry. We may call the figure "Representation" or "Transference"

Hence, while the *Simile* gently states that one thing is like or resembles another, the *Metaphor* boldly and warmly declares, that one thing IS the other.

While the *Simile* says "All flesh is AS grass" (1 Pet. i. 24), the *Metaphor* carries the figure across at once, and says "All flesh IS grass" (Isa. xl. 6). This is the distinction between the two.

The *Metaphor* is, therefore, not so true *to fact* as the *Simile*, but is much truer *to feeling*.

The *Simile* says "All we like sheep," while the *Metaphor* declares that "we are the sheep of His pasture."

While, therefore, the word "resembles" marks *the Simile*:

"represents" is the word that marks *the metaphor*.

We have recourse to *Metaphor* when we say of a picture, "This is my father," or "This is my mother." The verb "is" means in this case *represents*; there may not be the least *resemblance!* The verb "is" always has this meaning and no other when used as a *metaphor*. No other verb will do.

Few figures are more misunderstood than the *Metaphor*. It is one of the few whose names are well known, and hence it has become a general term for any figure; and any figurative language is commonly called "*metaphorical*."

Few figures have been more variously defined. But all the differences of opinion arise from not separating the figure *Hypocatastasis* (*q.v.*) on the one hand, or distinguishing *Simile* on the other. The same confusion is seen with reference to *Allegory* (*q.v.*).

Let it then be clearly understood that a *Metaphor* is confined to a distinct affirmation that *one thing is another thing*, owing to some association or connection in the uses or effects of anything expressed or understood. The two nouns themselves must both be mentioned, and are always to be taken in their absolutely literal, sense, or else no one can tell what they mean. The figure lies wholly in the verb, or *copula*, which, in English, must always be expressed, and never understood by *Ellipsis*.

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For example, "All flesh is grass." Here "flesh" is to be taken literally as the subject spoken of, and "grass" is to be taken equally literally as that which *represents* "flesh." All the figure lies in the verb "is." This statement is made under strong feeling, the mind realizing some point of association; but, instead of using the more measured verb "resembles," or "is like"; which would be truer to fact, though not so true to feeling; the verb "is" is used, and the meaning of one thing is *carried across* and *transferred* to the other. It is not, as some might think, a mere Hebrew idiom to use "is" for "represents"; but it is a necessity of language arising from the actual condition and character of the human mind.

We must, therefore, banish the common and loose way in which the words "*metaphor*" and "*metaphorical*" are used, and confine the figure strictly and exclusively to this, its one true and proper signification: that of *representation*.

The Representation referred to in the figure may not lie upon the surface, and may not be at all apparent in the language itself. It may be in the uses of the thing represented, or in the effects which it produces. In this case the *Metaphor* often comes as a surprise, by the

discovery of a point in which two apparently unrelated objects have some point in which they really agree. Hence the same thing may be used, by a *Metaphor*, to represent two totally different objects by some different quality or character which may be referred to: *e.g.*, a lion is used both of Christ and of the devil. We are to "cease from man" as opposed to trust in God; we are exhorted to "quit" ourselves like men as opposed to all that is effeminate.

The Latins* called the figure TRANSLATIO: *i.e.*, *Trans-lation*, thus denoting the same fact: *vis.*, *the translation or carrying across* of one thing and applying it to another which *represents* it, just as what is meant in one language is carried across and expressed or *translated* in the words of another language.

It should be observed that the Hebrew has no verb substantive or *copula* answering to the Greek and English verb "to be." Consequently the A. V. generally puts in italics the verbs "is" "are," "were," etc. The verb

"to be," though it is not necessary to be expressed in Hebrew, is yet so really there that the R. V. has abandoned the use of italic type with regard to it in, the Old Testament, and so the Revisers state it in their preface. We prefer the practice of the translators of the A. V.,

• Cicero. *Orat.* xxvii.

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and believe it is more correct.

In the Greek, as we shall see below, whenever a *Metaphor* is intended, the verb substantive must be used; otherwise it is often omitted according to the Hebrew usage (see the Beatitudes, etc.). It is, therefore, more easy to discern a *Metaphor* in the New Testament than in the Old. In the latter we have to be guided by what is true *to fact* and what is true only *to feeling*. If we distinguish between these, we shall not fail to see what is a statement of fact, and what is a *Metaphor*.

Ps. xxiii. 1.—"The load is my Shepherd." Here, we have a *Metaphor*; and in it a great and blessed truth is set forth by the representation

of Jehovah as a Shepherd. It is He who tends his People, and does more for them than any earthly shepherd does for his sheep. All His titles and attributes are so bound up with this care that in this Psalm we have the illustration of all the Jehovah-titles:—

In verse 1. "I shall not want," because He is *jEhovah-jirEh* (Gen. xxii. 14), and will provide.

In verse 2. "He leadeth me beside the waters of quietness (margin), because He is *jEhovah-shalom* (Judges vi. 24), and will give peace.

In verse 3. "He restoreth my soul," for He is *jehovah-rophecha* (Ex. xv. 26), and will graciously heal.

In verse 3. He guides me "in the paths of righteousness," for He is *jEhovah-tzidkenu* (Jer. xxiii. 6), and is Himself my righteousness, and I am righteous in Him (Jer. xxxiii. 16).

In verse 4. In death's dark valley "Thou art with me," for thou art *jEhovah-shammah* (Ezek. xlvi. 35), and The lord is there.

In verse 5. "Thou preparest a table before me in the presence of mine enemies," for Thou art *jEhovah-nissi* (Ex. xvii. 15), my banner, and will fight for me, while I feast.

In verse 5. "Thou anointest my head with oil," for Thou art *jehovah-mEkaddEschem* (Ex. xxxi. 13, etc.), The lord that sanctifieth me

In verse 6. "Surely" all these blessings are mine for time and eternity, for He is *jEhovah-rohi* (Ps. xxiii. 1), *Jehovah* my Shepherd, pledged to raise me up from the dead and to preserve and bring me "through" the valley of death into His glorious kingdom (John vi. 39).

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Ps. lxxxiv. 11 (12).—"The lord God is a Sun and Shield." Here, the *Metaphor* is taken from the uses and effects of the two things mentioned. He is my light and my defense. See P.B.V.

Ps. xci. 4.—"His truth is a shield and a buckler" (R.V.). Here, we have the *Metaphor*, by which the one thing is *carried over* and *stated*

as being the other. In Ps. v. 12, we have the same fact stated literally as a *Simile*. See page 728 above.

Metaphors are so numerous in the Old Testament, that it is impossible to give more than these few to serve as specimens and examples. We add a few from the New Testament.

Matt. v. 13.—"Ye are the salt of the earth": *i.e.*, ye are (or *represent*) with regard to the earth what salt is to other things, preserving it from total corruption and destruction; just as the few righteous in Sodom would have preserved that city.

When The Lord Jesus shall have returned and caught up His People (the salt) to meet Him in the air and to be for ever with Him, then the corruption will proceed apace, and the harvest of the earth speedily be ripened for judgment.

Matt, xxvi. 26.—"This is my body" (τ ο υ τ ο ε σ τ ι ν τ ο σ ω μ α μ ο υ , τ ο υ τ ο ε σ τ ι τ ο σ ο μ α μ ο υ).

Few passages have been more perverted than these simple words. Rome has insisted on the literal or the figurative sense of words just as it suits her own purpose, and not at all according to the laws of philology and the true science of language.

Hence the Latin idiom, "*agere panitentiam*," *repent*, has been rendered literally in all her versions from the *Vulgate*, in various languages, "do penance," except when God is said to repent! Rome dared not translate *agere panitentiam* literally in these cases, which proves her design in thus systematically perverting The Word of God: and the false doctrine is *thus forced* into the words under a show or semblance of literal translation.* So the *Metaphor*, "This is my body," has been forced to teach false doctrine by being translated literally.

No perversion of language has been fraught with greater calamity to the human race. Tens of thousands have suffered martyrdom at the hands of Rome rather than believe the "blasphemous fable" forced into these

* Rome would not dare to translate the same Latin idiom "*agere vitam*," *to do life*, though the expression has pushed into slang. It means simply *to live*, as the other idiom means *to repent*.

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words. The exquisite tortures of the Inquisition were invented to coerce the consciences of men and compel them to accept this lie!

Luther himself was misled, through his ignorance of this simple law of figurative language. In his controversy with Zwingli, he obstinately persisted in maintaining the *literal* sense of the figure, and thus forced it to have a meaning which it never has. He thus led the whole of Germany into his error! For, while his common sense rejected the error of "Transubstantiation," he fell into another, and invented the figment of "Con-substantiation," and fastened it upon the Lutheran Church to this day.

What a solemn and instructive lesson as to the importance of a true understanding of the figures of language!

The whole figure, in a metaphor, lies, as we have said, in the verb substantive "IS"; and not in either of the two nouns; and it is a remarkable fact that, when a pronoun is used instead of one of the nouns (as it is here), and the two nouns are of different genders, the pronoun is always made to agree in gender with that noun to which the meaning is carried across, and not with the noun from which it is carried, and to which it properly belongs. This at once shows us that a figure is being employed; when a pronoun, which ought, according to the laws of language, to agree in gender with its own noun, is changed, and made to agree with the noun which, by *Metaphor*, *represents* it.

Here, for example, the pronoun, "this" (T O Y T O , *touto*), is *neuter*, and is thus made to agree with "body" ($\sigma \omega \mu \alpha$, *soma*), which is *neuter*, and not with bread ($\alpha \rho \tau \circ \varsigma$, *artos*), which is *masculine*.* This is always the case in *Metaphors*, and a few examples may be cited here, instead of in their natural order and place.

In Zech. v. 8, "This is wickedness." Here, "this" (*fem.*) does not agree with *ephah* (to which it refers), which is *neuter* (LXX.), but with "wickedness," which is *feminine*.

In Zech. v. 3, "This is the curse." "This" (*fem.*) agrees with "curse," which is *feminine*, and not with "flying roll," which is *neuter*, (to which it refers), ($\delta\rho\varepsilon\pi\alpha\nu\omicron\nu$, LXX.).

In Matt. xiii. 38, "The good seed are the children of the kingdom." Here, "these" (*masc.*) ($\omicron\nu\tau\omicron\iota$, *houtoi*)* * agrees with "children of the kingdom" (*masc.*), and not with seed ($\sigma\pi\varepsilon\rho\mu\alpha$, *sperma*), which is *neuter*.

* In violation of this law, a recent revision of the Marathi Prayer Book has deliberately changed the gender of the pronoun and made it to agree with the word for "bread"!

** This pronoun is omitted in the English of the A.V. and R.V.

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Luke viii. 14, "These are they which having heard," etc. Here, "these" (*masc.*) ($\omicron\nu\tau\omicron\iota$, *houtoi*) agrees with the participle ($\omicron\iota\alpha\kappa\omicron\nu\sigma\alpha\nu\tau\varepsilon\varsigma$, *hoi akousantes*), "they which having heard," which is *masculine*, and not with the seed, (to which it refers), which is *neuter*,

All this establishes our statement that, in a *Metaphor*, the two nouns (or pronoun and noun) are always literal, and that the figure lies only in the *verb*. Another remarkable fact is that in the vast number of cases where the language is literal, and there is no metaphor at all, the verb is omitted altogether.* Even when a *Metaphor* has been used, and the language passes suddenly from figurative to literal, the verb is *at once dropped*, by *Ellipsis*, as not being necessary for the literal sense) as it was for the previous figurative expression; *e.g.*, in 1 Cor. xii. 27, "Ye ARE the body of Christ." Here is a *metaphor*, and consequently the verb is used. But in verse 29, which is literal, the change is at once made, and the fact is marked by the omission of the verb, "[Are] all apostles? [are] all prophets? [are] all teachers? [are] all workers of miracles?"

Next compare other examples of *Metaphors* which are naturally used in the explanations of Parables. Note the Parables of the Sower, and of the Tares (Matt, xiii, 19-23, and 37-43).

" He that soweth the good seed is (*i.e.*, represents) the Son of man."

"The field is (*i.e.*, signifies) the world."

"The good seed are the children of the kingdom."

"But the tares are the children of the wicked one."

"The enemy that sowed them is the devil."

"The harvest is the end of the age."

"And the reapers are the angels."

In all these (as in every other *Metaphor*) the verb means, and might have been rendered, "*represents*," or "*signifies*."

The Apocalypse is full of metaphors, *e.g.*:

"The seven stars are (*i.e.*, represent) the angels of the seven churches."

"And the seven candlesticks which thou sawest are the seven churches" (i. 20),

The odours " are the prayers of the saints " (v. 8).

" They are the spirits of demons " (xvi. 14).

"The seven heads are (*i.e.*, represent) seven mountains (xvii. 9): etc., etc.

* This rule does not apply to the Hebrew, of course, as we have said above:

because it has no verb "*to be*."

So in the very words that follow "this is (*i.e.*, represents or signifies) my body," we have an undoubted "*Metaphor*." "He took the cup . . . saying ... this is my blood." *Here*, thus, we have a pair of metaphors. In the former one, "this" refers to "bread," and it is claimed that "is" means *changed into* the "body" of Christ. In the latter, "this" refers to "the cup," but it is not claimed that the cup is changed into "blood." At least, we have never heard that such a claim has been put forward. The difference of treatment which the same figure meets with in these two verses is the proof that the former is wrong.

In 1 Cor. xi. 25 we read "this cup is the new covenant." Will Romanists, in and out of the Church of England, tell us how this "cup" becomes transubstantiated into a "covenant"?

Is it not clear that the figure in the words, "This is my body," is *forced* into a literal statement with the set purpose and design of making it teach and support erroneous doctrine?

Other examples of *Metaphor* in this immediate connection are: I Cor. x. 16.—"The cup of blessing which we bless, is it not (*i.e.*, does it not represent) the communion of the blood of Christ," through which all blessing comes to us?

"The bread which we break, is it not (*i.e.*, does it not represent) the communion of the body of Christ?" *i.e.*, does it not signify the fellowship of all the members of Christ's mystical body, who, being many, are one body (1 Cor. xii. 12)? "For we being many are one bread, and one body," as 1 Cor. x. 17 declares.

It is because those who eat of that bread do not "discern" or discriminate that "one body" (*i.e.*, Christ mystical) that they are said to eat to their own condemnation; for they witness to the fact of that "great Mystery" and yet are ignorant of its truth! And hence they condemn themselves.

Further, the verb, εἰμι (*eimi*), *I am*, or the *infinitive* of it, *to be*, means *to be* in the sense of *signifying, amounting to*. And that this is one of its primary senses may be seen from the following passages, where it is actually translated "*to mean*," and not merely *to be*:—

"But go ye and learn what that is " (*i.e.*, *meaneth*, as in A.V.), Matt. ix. 13.

"But if ye had known what that is" (A.V., *meaneth*), Matt.

xii. 7.

"He asked what these things were " (A.V., *meant*), Luke xv. 26.

"What is this?" (A.V., "What meaneth this?") Acts ii. 12.

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"Now, while Peter doubted in himself what this vision was which he had seen" (A.V., "What this vision should mean"), Acts x. 17, etc., etc., etc.

On the other hand, if an *actual* change is meant, then there must be a verb which shall plainly and actually say so: for the verb "*to be*" never has or conveys any idea of such change.

The usual verb to express such a change is γ ι ν ο μ α ι (*ginomai*), which means *to be* or *become*. Mark iv. 39, "There *was* (*i.e.*, there became) a great calm," and the storm was changed (or turned into) into calm.

Luke iv. 3, "Command this stone that it *be made* (*i.e.*, changed into) bread."

John ii. 9, "When the ruler of the feast tasted the water that was *made* (*i.e.*, changed into) wine."

John xvi. 20, "Your sorrow *shall be turned* into joy." This was a real transubstantiation.

Acts xxvi. 28, Agrippa said, "Almost thou persuadest me *to be* (*i.e.*, to become) a Christian."

Rev. viii. 8, "The third part of the sea *became* blood," and in verse 11, "Many men died of the waters, because they were *made* bitter."

In all these cases (but the last) the verb is γ ι ν ο μ α ι (*ginomai*), *to become*: and, if The Lord had meant that the bread *became* His body, that is the verb He would have necessarily used. The fact that He did not use it, but used the simple verb, ε ι μ ι (*eimi*), instead, *i.e.*,

" is," proves conclusively that no *change* was meant, and that only *representation* was intended.

Just as when we are looking over a map and say, "This is England," "This is America," "This is Palestine," etc., we do not mean that that piece of paper is England, but we mean that those marks upon it *represent* those respective countries.

From all this it is philologically, philosophically, and scientifically clear that the words, "This is my body," mean "This [*bread*] represents my body." And as Professor Macbeth has put it, "We trample on the laws of nature, and we trample on the laws of language when we force the verb 'is' to mean *what it never does mean.*"

And, besides all this, to pass from the use made of this perversion, suppose for a moment that we grant the claim, and the words mean that the Lord Jesus then and there did transmute the bread into His own body (if we can imagine such an impossibility!), what then? Where is there a breath about His giving that power to

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any one else? Where is there one word about such gifts *being conferred*? And, if it he claimed, as it is by some traitors in the Church of England, that the words, "Do this," convey that power and authority, it could have been conveyed only to the eleven that were present. Where is there a breath about not only giving them power, but delegating it to them to give to others, and these to others again indefinitely? There is not one single word expressed or implied that conveys the idea that one iota of such power was conferred or delegated. So that the whole fabric of transubstantiation rests on absolutely no foundation whatsoever! There is a "missing link " which is fatal to the whole position.

And this, on the assumption which we have only for the moment granted. But, when it is seen that not only is there this link missing, which can never be supplied: but that there is also this claim which can never be substantiated; we have an explanation of the *Metaphor* which sweeps the dogma out of The Scriptures, and proves it to be a fiction which is the out-come of ignorance, and this by arguments that cannot be overthrown, and facts that cannot be denied.

John vi. 35. "I am the bread of life": *i.e.*, what bread does in supporting natural life is a *representation* of what Christ does in supporting and nourishing the new, Divine, spiritual life.

John viii. 12.—"I am The Light of the world"

John x. 9.—"I am The Door": *i.e.*, I am what a door is. I am the entrance to the sheepfold, and to the Father. Yes, a door, and not a flight of steps. A door, through which we pass in one movement from one side to the other.

John xv. 5.—"I am The True Vine."

Here the word $\alpha \lambda \eta \theta \iota \nu \omicron \varsigma$ (*aleethinos*) helps the figure, for it means true as regards the reality in relation to shadows or representations. Not "true" as opposed to what is false, but the "*very*" vine: the vine all earthly vines represent, and to which they point in such Scriptures as Isa. v. and Ps. Ixxx.

Gal, iv. 24.—"Which things are an allegory: for these are the two covenants," etc.