

The Summit Chronicle

Come let us go up to the mountain of the Lord — Isaiah 2:3



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Scripture of the Month

"Do not fret because of evildoers,
be not envious toward wrongdoers
For they will wither quickly like the
grass and fade like the green herb."

— Psalms 37:1

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THE DAY OF THE LORD

by Kevin L. Moore

While the return of Christ is sometimes referred to as "the day of the Lord" (2 Pet. 3:10), the same expression is used elsewhere in Scripture with reference to several other days of the Lord's judgement. It is a mistake to overlook the historical and literary contexts in which this phrase is so often used.

1. **Babylon** (Isaiah 13:1-22). This was a message of doom against Babylon (vs. 1, 19), delivered around 700 BC. It was called "**the day of the Lord**" (vs. 6, 9). The instrument of the Lord's judgement was "from a far country" (v. 5), identified as "the Medes" (v. 17). It cannot refer to the final day of the Lord, since "everyone will flee to his own land" (v. 14), even the children will suffer (vs. 16, 18), houses will be plundered and wives ravished (v. 16), etc. The heavenly bodies failing to give light (v. 10) symbolically depict this as a dark, terrible day of destruction. These symbols are no more literal than the statement, "every man's heart will melt" (v. 7). This prophecy was fulfilled in 538 BC.

2. **Edom or Idumea** (Isaiah 34:5-12; Obadiah 1-21). Isaiah describes the destruction of Edom as "**the day of the Lord's vengeance**" (34:8). Obadiah calls it "**the day of the Lord**" (15). After suffering intensely at the hands of the Babylonians, the Edomites were driven out of their homeland by the Nabatean Arabs during the 4th century

BC. They were forced to adopt Judaism by John Hyracanus in 120 BC, and had vanished from history before the end of the 1st century AD. These prophecies were fulfilled.

3. **Israel** (Amos 5:1-27). This message concerns the punishment of the northern kingdom of Israel, described as "**the day of the Lord**" (vs. 18, 20). This prophecy was fulfilled in 722 BC when the Assyrians led Israel away into captivity.

4. **Judah and Jerusalem**. Because of their wickedness, the southern kingdom of Judah had to be punished, along with the destruction of their principal city, Jerusalem. The Babylonians were the instruments of God's judgement, and this was described by Jeremiah as "**the day of the Lord's anger**" (Lam. 1:12; 2:1, 21-22); by Ezekiel as "**the day of the wrath of the Lord**" (7:19) and "**the day of the Lord**" (13:5); and by Zephaniah as "**the day of the Lord**" (1:7), "**the great day of the Lord**" (1:14-18), and "**the day of the Lord's anger**" (2:2-3). This judgement was accomplished around 586 BC.

5. **Egypt** (Jer. 46:1-28; Ezekiel 29:1 - 32:32). The Lord's judgement against Egypt was called by Ezekiel, "**the day of the Lord**" (30:3); and by Jeremiah, "**the day of the Lord God of hosts**" (46:10). The instrument of God's wrath was identified as Nebuchadnezzar and the Babylonians (Jer. 46:2, 13, 26; Ezek. 30:10). This was fulfilled in 568 BC.

6. **Jerusalem.** Having been rebuilt after the Babylonian exile, Jerusalem (the centre of Judaism) was destined to be destroyed again, this time by the Romans in AD 70. Zechariah called it **“the day of the Lord,”** when “all nations” [*Rome = the world empire*] were to gather “against Jerusalem to battle” (14: 1-2). Joel also called it **“the day of the Lord”** (1:15; 2:1,11,31; 3:14). This judgement was to be against “the inhabitants of the land” (1:2, 14; 2:1), the city of Zion (2:1, 9, 15), and the temple (1:9, 13-16); and the ‘new Jerusalem’ or ‘spiritual Israel’ was to emerge for all nations (2: 27; 3:17-21; cf. Gal. 6:15-16; Heb. 12: 22-23). When was this to occur? In Acts 2:16-21 Peter quotes Joel 2: 28-32 and applies it to events that were taking place *as he spoke*. The Spirit was poured out on the Jewish apostles in AD 30 (Acts 2:1 ff.) and on Gentile men and women approximately 10 years later (Acts 10:1-48), and Jerusalem was destroyed by the Romans in AD 70, thus completing the fulfillment of Joel’s prophecy. Malachi foretold that before **“the great and dreadful day of the Lord,”** Elijah would come to help the Jews “remember the law of Moses” and to restore family relationships (4:1-6). This was fulfilled in John the baptist (Luke 1:16-17; Matt. 3:1 ff.; etc.), about 40 years prior to Jerusalem’s destruction.

7. **Christ’s return** (Acts 17:31; Rom. 2:5; 1 Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:6, 10; 2:16; 1 Thess. 5:2; 2 Thess. 2:2; 1 Pet. 2:12; 2 Pet. 2:9; 3:7-12; 1 John 4:17; et al.). This has yet to be accomplished, but with the proven track record of the fulfillment of the other days of the Lord, we can have confidence that this one will also certainly come to pass!

Appendix 1: SYMBOLISM OF GOD’S PAST JUDGEMENTS

When the violent overthrow of a nation was predicted in the OT and was referred to as the day of the Lord’s judgement, common symbols were used to vividly describe the event. When the **sun, moon, and stars** were said to be **darkened**, this figuratively depicted God’s judgement as a dark day of despair (Isa. 13:10; Amos 5:8,18,20; Lam. 3:2,6; Zeph. 1:15; Ezek. 30:18; 32:7-8; Zech. 14: 6; Joel 2:2,10,31). **Earthquakes**, and **constellations falling** from heaven, symbolized divine judgement and the fall of a powerful nation (Isa. 13:13; 34:4; Ob. 4; Lam. 2:1; Joel 2: 10). **Fire** and **blood** were common symbols of devastation (Isa. 13:8; 34:3-10; Ob. 18; Amos 5:6; Lam. 1: 13; 2:3,4; 4:11,13,14; Zeph. 1:17,18; Jer. 46:10; Ezek. 30:8,14,16; 32:6; Joel 1:19-20; 2:3,5,30,31; Mal. 4:1). Since the first six “days of the Lord” mentioned above have all been fulfilled in history, it is a mistake to literalize the symbolism of these prophecies and to ignore their immediate contexts.

Appendix 2: MATTHEW 24: THE SECOND COMING OR JERUSALEM’S FALL?

While Jesus and His disciples were in Jerusalem, the Lord predicted the demolition of the temple (Matt. 24:1-2). Apparently the disciples assumed the destruction would take place when the Lord returned for judgement, because they asked the following two questions: “Tell us, when will **these things** be? (i.e. the desolation of the temple); “And what will be the sign of your coming, and of the end of the age?” (v. 3). Jesus answered their first question,

concerning the temple’s destruction, in verses 4-34. Note: “Assuredly, I say to you, this generation will by no means pass away **till all these things are fulfilled**” (v. 34). [These things were in fact fulfilled about 40 years later.] Jesus then answered their second question, about the end of the age, in verses 35-51. Notice carefully the words “these things” and “those days” (vs. 3, 6, 8, 19, 22, 29, 33, 34) in contrast to “that day” (v. 36). Before the complexities of this passage are considered, let’s note some interesting historical facts.

1. False christs and false prophets (vs. 4-5, 23-26): Josephus recorded over 70 who claimed to be the Messiah prior to the AD 70 devastation of Jerusalem. **2. Wars, famines, earthquakes, etc.** (vs. 6-8): From AD 68-69, four Roman emperors were killed; there were civil wars in Rome which spread throughout the empire; Acts 11: 28 records a worldwide famine; pestilence and earthquakes are certainly not phenomena peculiar to modern times. **3. Persecution** (v. 9): This was obviously taking place prior to Jerusalem’s siege (Acts 7: 59; 12:1-2; et al.). **4. Betrayal and lawlessness** (vs. 10-12): When the Roman armies besieged Jerusalem, the Jews inside the walls turned against each other. **5. He who endures to the end shall be saved** (v. 13): Over 1 million Jews were killed in Jerusalem’s fall, but there is no record of a single Christian losing his life during this tragedy; when the Christians saw the signs of which Jesus spoke, they fled to Pella for safety. **6. The gospel will be preached in all the world before the end** (v. 14): Romans 10: 18 and Colossians 1:5-6, 23 (both written prior to AD 70) mention the gospel having been preached in all

the world. **7. The “abomination of desolation”** (v. 15): Luke says this was preceded by Jerusalem being surrounded by armies (Luke 21:20). **8. Judeans escaping to the mountains, etc.** (vs. 16-20): These verses simply cannot refer to the end of the world; the emphasis is on the urgency and the difficulty of fleeing to safety from the region where Jerusalem was located. **9. Great tribulation, etc.** (vs. 21-22): Josephus vividly described the horrific events of Jerusalem’s desolation, including such abominations as starving mothers eating their own children. However, the siege of the Romans did not last long enough to spread to the places where Christians had fled. **10. The coming of the Son of Man** (v. 27): Considering the context, this symbolically describes the Lord coming in judgement against Jerusalem (cf. Isa. 13:6; 19:1). **11. Eagles (or vultures) gathering around a carcass** (v. 28): This is another symbolic description of national Judaism’s death as the Roman armies gather together against the principal city. **12. The parable of the fig tree** (vs. 32-33): Just like they saw the signs of a fig tree and knew that summer was near, they could also know that the destruction of Jerusalem was near by the signs of which Jesus spoke. **13. All these things to be fulfilled during the generation of these disciples** (v. 34): There can be no doubt that the events Jesus described in the previous verses had reference to something that was going to take place in the first century AD. **14. There will be no signs pointing to the end of the world; it will be sudden and unexpected** (vs. 35-51).

The primary difficulty involves interpreting verses 29-31. If these

words are taken literally, Jesus seems to be picturing the end of the world. However, when the immediate context is considered, as well as the common figurative language used in the Bible to depict God’s judgement on a nation, there is no need to force a literal interpretation on this section. Constellations falling from heaven (v. 29) symbolize the fall of prominent powers (cf. Isa. 13:1-11; 14:4-12; 34:1-5; Luke 10:18). The phrase “Son of Man coming” (vs. 27, 30) does not always portray His literal second coming, but sometimes refers to the Lord coming representatively (cf. Isa. 13:5; 19:1). In Matt. 10:23 the Son of Man was to “come” before His contemporary disciples had personally gone through all the cities of Israel, referring to His representative coming in judgement against Jerusalem. Matt. 16:28 describes the Son of Man “coming in His kingdom” before some of His contemporary disciples had died (cf. Col. 1:13). Similarly, Matt. 24:27-30 figuratively describes His coming judgement on Jerusalem. Because of the Lord’s accurate predictions of this devastating event, everyone would know that this was His judgement against the unbelieving Jews. Jesus “coming on the clouds” is also symbolic in this context (cf. Isa. 19:1; Jer. 4:13; Ps. 68:4,34 [KJV]; 104:3; Matt. 26:64), describing His swift judgement. Verse 31 probably illustrates God’s providential care, protecting His righteous ones during Jerusalem’s siege. Angels are agents of God’s providence (Ps. 91:11; Heb. 1:13-14). Trumpets are symbols of sounding out warning (Num. 10:1-10; Jer. 4:5; 6:17; Zeph. 1:16; 1 Cor. 14:8). The word “heaven” is

sometimes used to symbolize that which is widespread throughout the lands (cf. Deut. 30:4; Neh. 1:9; Isa. 13:5).

Admittedly portions of Matthew 24 are hard to understand. The difficulty intensifies when one is unfamiliar with the overall context of Scripture and is laded with preconceived notions. But the important thing, whether or not you ever grasp the full meaning of this and related passages, is the paramount question: Are you ready to meet the Lord in the final judgment, whenever that may be?



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THE INDWELLING OF THE HOLY SPIRIT

by Hugo McCord

I. REPRESENTATIVE INDWELLING?

A sincere gospel preacher writes that “Satan entered into Judas” (Luke 22:3) “representatively,” by putting “the idea to betray Jesus into the heart of Judas.” Both Luke (22:3) and John (13:27) wrote that Satan “entered” (eiselthen) Judas. If one assumes that the entrance was not actual, but only representative, still the parallel does not follow that the Holy Spirit only dwells “representatively,” “not directly,” in Christians.

Essential to salvation are the “words” of the Holy Spirit (cf. John 6:63; Acts 11:14), but John wrote that believers were to receive more than words, namely “the Spirit” (John 7:39). As a result of that inspired promise, about 3000 penitent believers, after they had “gladly” received “the word” of the Spirit, and, after their baptism, received both remission of sins and “the gift of the Holy Spirit” (Acts 2:38-41).

One could say that the penitent believers had received the Spirit representatively when they heard “the word” from Peter’s mouth, but if they received the Spirit representatively when they heard “the word,” what was “the gift of the Holy Spirit” which came later? The subsequent “gift of the Holy Spirit” could not have been a gift from the Holy Spirit, but the gift was “the Holy Spirit whom God” gives “to them that obey him” (Acts 5:32).

The Spirit’s word is in Christians (Colossians 3:16), and also the Spirit is in Christians (1 Corinthians 6:19). It is impossible for the Spirit’s word to dwell in a physical body, but the Spirit dwells in a Christian’s physical “body,” “the temple of the Holy Spirit” (1 Corinthians 6:18-19).

Christians have “tasted the good word of God,” and also they are “partakers of the Holy Spirit” (Hebrews 6:4). Being filled with the Spirit’s words (Colossians 3:16), and being filled with the Spirit (Ephesians 5:18) go along together, but they are not identical activities. It is possible for non-Christians to be filled with the Spirit’s words, but only Christians can be filled with the Spirit (John 14:17). (The divine imperative in Ephesians 5:18 is more personal and vivid by the Greek middle voice, “Keep yourselves filled with the Spirit.”)

God dwells in Christians “through the Spirit” (Ephesians 2:22), but how the Spirit dwells in Christians is not revealed, only the fact of it (Romans 8:11). Some have objected that if the Spirit dwells in Christians, they would become deity incarnate. But the Bible still says that the Spirit dwells in Christians (Romans 8:9).

Also, some object that if the Spirit dwells in Christians, they could not stand such a presence within them. But the Bible still says that the Spirit dwells in Christians (1 Corinthians 3:16). Further, it is objected that if the Spirit dwells in Christians, he would become greatly fragmented. But the Bible still says that God gives the Spirit to them that obey him (Acts 5:32), and that if a person does not have the Spirit he does not belong to God (Romans 8:9).

II. THE INDWELLING DOES NOT:

1. Give a Feeling. Since good Christians make the objections cited above, it is apparent that the Spirit’s indwelling is not sensory, not physically perceptible. Though all dedicated Christians keep themselves filled with the Spirit, they would not know that fact if the Bible had not told them. One can feel the effects of wine or coffee in one’s body, but the presence of the Holy Spirit cannot be felt. As far as feelings are concerned, one would not even know there is a Holy Spirit. The feeling of joy in a Christian’s heart is not because of the Spirit’s presence, but because he has obeyed the Spirit’s words about Jesus, and he goes “on his way rejoicing” (Acts 8:39).

2. Instruct. If a Christian waits for the Spirit in his body to instruct him, he will remain ignorant. Instruction only comes from the Spirit’s words (Ephesians 3:4; Revelation 2:7). From the day he was baptized, young Timothy had the indwelling of the Spirit (2 Timothy 1:14), but instruction came through two Pauline letters (1 Timothy 4:1, 13; II Timothy 1:1).

3. Lead. If a person is not led by the Spirit of God, he is led by the devil (Romans 8:14; 1 John 3:8). But the Spirit does his leading, not by his indwelling, but by his words (Ephesians 3:4; Psalm 73:24; 119:105). If the Spirit’s indwelling leads a Christian, then if he makes a mistake, it is the Spirit’s fault.

4. Strengthen. Spiritual strength comes from the Spirit (Ephesians 3:16), but not by his indwelling. Though all the Ephesian Christians had received the seal and the earnest of the Spirit (Ephesians 2:13-14), six chapters were written to them that they might be “strong in the Lord and in the power of his might” (Ephesians 6:10). In their case, however, they failed to avail themselves of the Spirit’s strengthening medium. Instead, they grieved the Spirit who had sealed them (Ephesians 4:30), and, unless they repented, Jesus rejected them (Revelation 2:1-7).

At Corinth many Christians were “weak and sickly” (1 Corinthians 11:30), though they had the indwelling of the Spirit (1 Corinthians 3:16). At Ephesus some young Christians were “strong,” not because the Spirit dwelt in them (though he did, 1 John 3:24; 4:13), but because the Spirit’s “word” dwelt in them, by which “word” they had “conquered the evil one” (1 John 2:14). If Christians today wait for the indwelling of the Spirit to strengthen them they will shrivel and atrophy.

5. Bear Fruit. The Spirit wants nine luscious spiritual qualities combined into one fruit in every Christian: love, joy, peace, patience, kindness, goodness, faith, gentleness, and self control (Galatians 5:22). Every Christian at his baptism receives the indwelling of the Spirit, but some do not cultivate all the excellent fruitage that the Spirit’s words are capable of producing.

How does the Spirit effect those nine noble qualities in a Christian’s life? Not by his indwelling, else all would have them in abundance. In fact, some non-Christians, with no Spirit indwelling, do a better job than some Christians in making themselves loving, joyful, peaceful, patient, kind, good, faithful, gentle, with self-control.

On a practical basis, fruit-bearing Christians have found that those admirable characteristics adorn a person as a direct result of their applying the Spirit’s teachings on love (1 John 4:19), joy (Philippians 4:4), peace (Philippians 4:9), patience (Ephesians 4:1-3), kindness (Ephesians 4:32), goodness (Titus 3:1), faith (Revelation 2:10), gentleness (Titus 3:2), and self-control (Philippians 4:5).

It is sad that some sincere gospel preachers think that the indwelling of the Spirit helps in a Christian’s producing the fruit of the Spirit. Some use the word “urge” or “an inner nudge” to describe what they think the Spirit is doing inside of them. One preacher writes that there is a “supernatural, spiritual, divine influence of the Holy Spirit today” in Christians. Another writes that “it takes more than the written Word of God and the strong will of

a man to live a life of holiness. True holiness is only possible because of the help that God gives through the Holy Spirit.” All such statements say that God was unable or did not care enough to write a book that would supply “us all things that pertain to life and godliness” (2 Peter 1:3). Furthermore, all such statements are a denial that “all Scripture” furnishes “the man of God” completely “for every good work” (2 Timothy 3:16).

III. THE INDWELLING DOES:

1. Certify the Christian’s Acceptance by God.

Abraham had an outward, physical certification that he was accepted by the Lord, namely, his circumcision (Romans 4:11). A Christian has an inward, spiritual certification, a seal, a sphragis, namely, the indwelling Spirit, that he has been adopted into God’s spiritual family, and may exclaim, “Abba, Father” (Romans 8:15; Ephesians 1:13). The indwelling Spirit “himself testifies” (not audibly) by his presence along “with our spirit that we are God’s children” (Romans 8:16).

The indwelling Spirit does nothing! He is mute and motionless, but he is the Christian’s most precious possession, like “one pearl of great price” (Matthew 13:46) kept in a bank lockbox. The pearl and the Spirit do nothing, but both are of great value.

2. Guarantees the Christian’s Inheritance. The presence of the Spirit “in our hearts,” said Paul, is not only a certification of our being God’s children, but also his presence is a guaranty, God’s down-payment if you please, a pledge, an arrobón, a divine promissory of “an imperishable and unstained and never-fading inheritance, reserved in heaven” (2 Corinthians 1:22; Ephesians 1:13-14; 1 Peter 1:4). A promissory note in a lockbox, like a certificate of adoption, does nothing, but it is of inestimable value!

But God’s promissory note is conditional on a Christian’s being “faithful unto death” (Revelation 2:10). Christians are still free, moral agents, and they can so “grieve the Holy Spirit” (Ephesians 4:30) that he is forced to leave (Jude 19). He had left the lukewarm Laodicean Christians, but he still loved them, and stood “at the door” of their hearts, wanting them to repent, that he might again “come in to” them (Revelation 3:20).

WHY WE NEED THE FLOOD

by Trevor Major

As a boy I treasured the times I went to work with my father. He was a surveyor at a large coal mining operation in the Waikato Valley of New Zealand. We spent days driving around in a Land Rover, making measurements and putting down stakes. What's interesting about the coal fields in this area is that many of them are covered by swamps. The picture is almost clichéd.

We have all seen those diagrams in our textbooks showing how rotting vegetation collects in a swamp, becomes peat, and is buried by sediments before turning into beautiful black coal. In the Waikato, you can see that picture in real life, or so it might seem at first glance. As it happens, the swamps above have nothing to do with the coal below. It's an accident of geography.

This all raises the question: Is there a swamp, somewhere in the world, where peat is turning into coal? The answer, as far as I can tell, is no. After scouring the scientific literature, I have failed to find a single real-life example of the textbook illustration.

The usual response is to bring up long ages. "Of course we don't find peat turning into coal," the Gatekeepers of All Knowledge will say, "that would take millions of years." Coal, as we all know, is a fossil fuel. It's a non-renewable resource. Or is it? There are plenty of swamps today. Some of them have been destroyed by human activity, but surely peat is turning into coal somewhere? You would think an enterprising speculator

would buy up acres of swamp in the hopes of owning a future coal mine, but this is not happening.

So we get another vague excuse in return: "Perhaps the climate or vegetation was different in the past." Now we are getting a little warmer, so to speak. Geologists have a saying: The present is the key to the past. But when it comes to coal, that maxim breaks down.

There is no way that the peat swamps of the present could explain the immense thicknesses of coal that we find in the geological record. To get going, we need a massive influx of vegetation, and we need to bury it quickly. Why quickly? Because insects, bacteria, fungi, and oxygen conspire to break the peat down before it can turn into coal. If we can bury it rapidly under a thick layer of sand and mud, we can protect the organic matter from its natural enemies.

Size and speed are not the only problems for the standard model. Many coal beds contain the remains of plants that prefer dry ground, not swamps. These are mixed in with the fossils of sea-dwelling creatures and layers of clay deposited in the ocean. In some places we find fossilized tree trunks spanning multiple layers of coal. None of this sounds like a swamp in which peat is slowly building up and changing over millions of years. In fact, scientists have simulated the production of coal under realistic conditions.

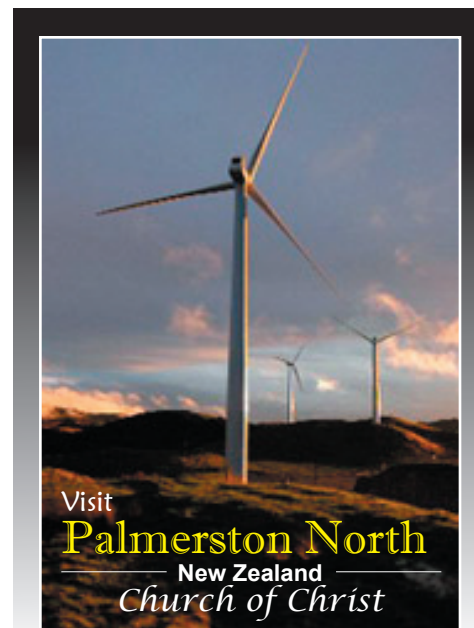
It took them a matter of months to bring about the necessary chemical changes, **not millions of years.**

Dogmatic geology is powerless to explain country-sized deposits of coal. What we need is an event that can strip the vegetation off the land, dump it in the ocean, and bury it rapidly under a thick layer of sediment. If that sounds familiar, look no further than the Genesis account of the flood.

The constant drum beat of long ages frightened a former generation of Bible believers. They fled to the idea that God put coal in the ground directly, and then made it look old to fool the atheists. But it's not age that screams out of the coal beds, it's God's judgment on sin.

There is no subterfuge or trickery on His part. When we look at coal, we can count our blessings that we live under the Rainbow Covenant (Gen. 9:8-17), but God is not done. The flood reminds us that God can and will intervene to change the course of human events, and we have but a finite time in which to change our hearts and minds (2 Pet. 3).

Trevor Major is the Director of Central Ohio Bible Institute



The Canon of the Old Testament (Part 3)

by Rex Banks

The Catholic Canon and the Apocrypha

Vigorous debate about the OT canon extends beyond the matters raised by liberal critics and “conservatives” and this is evident when we begin to discuss the so-called Apocryphal books.

The word *apocrypha* in its strict sense denotes “hidden” or “concealed” and the Apocrypha (plural of *apocryphon*) designates books that are *hidden* or *concealed*. From one point of view “certain books were ‘hidden’ or withdrawn from common use because they were regarded as containing mysterious or esoteric lore, too profound to be communicated to any except the initiated...” (Bruce M. Metzger *The Apocrypha and Pseudepigrapha, Expositors Bible Commentary* vol 1). However the term also carried a pejorative sense, signifying “books (that) deserved to be ‘hidden’ because they were questionable or spurious or heretical” (ibid). For Jerome, the Latin Church father, “apocryphal books were those *outside the Hebrew canon*” (ibid) and this meaning (“outside the Hebrew canon”) is the accepted modern usage.

Specifically the Apocrypha “is the designation applied to a collection of fourteen or fifteen books (or parts of books) not included in the Masoretic Hebrew Bible, which were written during the last two centuries before Christ and the first century of the Christian era” (ibid). The following books make up the OT Apocrypha: Esdras I and II, Tobit, Judith, additions to

Esther, the Wisdom of Solomon, Ecclesiasticus (or the Wisdom of Jesus son of Sirach) Baruch, Susannah, the Song of the Three Children, Bel and the Dragon, the Prayer of Manasseh, and Maccabees I and II. As we will see *these books formed no part of the Hebrew canon and this is an important point to remember since, as we stressed at the outset it was to the Jews that the “oracles of God” were committed* (Rom 3:2).

While most Protestant groups accept the Hebrew Canon, the Catholic Church departs from this canon by receiving seven books which we have listed above as Apocryphal. The following quotation from the **Catholic Encyclopaedia** explains the catholic position:

“The terms *protocanonical* and *deuterocanonical*, of frequent usage among Catholic theologians and exegetes, require a word of caution. They are not felicitous, and it would be wrong to infer from them that the (Catholic) Church successively possessed two distinct Biblical Canons. Only in a partial and restricted way may we speak of a first and second Canon. Protocanonical (*protos*, “first”) is a conventional word denoting those sacred writings which have been always received by Christendom without dispute. The protocanonical books of the Old Testament correspond with those of the Bible of the Hebrews, and the Old Testament as

received by Protestants. The deuterocanonical (*deuteros*, “second”) are those whose Scriptural character was contested in some quarters, but which long ago gained a secure footing in the Bible of the Catholic Church, though those of the Old Testament are classed by Protestants as the “Apocrypha”. These consist of seven books: Tobias, Judith, Baruch, Ecclesiasticus, Wisdom, First and Second Machabees; also certain additions to Esther and Daniel.”

However this denial that the Catholic Church “successively possessed two distinct Biblical Canons” is not supported by the evidence of history, and as we will see all attempts to defend this “larger canon,” are unsuccessful.

In Defense of the Canon

In the following paragraphs we will discuss some of the evidence which shows that the Jewish canon was closed before the Apocryphal books were written, that it was the canon of Jesus and the apostles and that it is identical to the “Protestant canon” consisting of thirty nine books.

Because the “oracles of God” were entrusted to the Jewish nation, *priority will be given to evidence from Jewish sources*, and we will quickly see that when evidence from these primary sources is given due weight the case for the shorter “Protestant” canon is very strong.

continued on next page...

External Evidence for the Hebrew Canon

A. The Jewish Sources

Quite apart from textual clues in the OT, there is good external evidence that the Jewish people recognised a clearly defined Hebrew Canon long before the Council of Jamnia in AD 90 and in the following paragraphs we will discuss some of the relevant material from *Jewish sources*.

1. Josephus.

We discuss the testimony of the first century Jewish historian Josephus first, not because it is the most important witness to the Hebrew canon, but because it is uncontroversial

In his **Contra Apion** the Josephus makes the following important statement concerning the Jewish Scriptures:

“We have not an innumerable multitude of books among us, disagreeing from and contradicting one another; but only twenty-two books, which contain the records of all the past times, and which are rightly believed in.”

We recall that the “twenty-two books” of Jewish scripture are the identical in content to the thirty nine books of the Protestant OT (see above).

Josephus continues:

“And of these, five belong to Moses, which contain the laws and the tradition of the origin of mankind till his death for a period of nearly three thousand years. From

the death of Moses until the reign of Artaxerxes, king of Persia, who reigned after Xerxes, the prophets who came after Moses wrote down the things that were done in their times in thirteen books. The remaining books contain hymns to, God and precepts for the conduct of human life. But from Artaxerxes to our times all things have indeed been written down, but are not esteemed worthy of a like authority because the exact succession of the prophets was wanting. And how firmly we have given credit to these books of ours is evident by what we do. For during so many ages that have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them. But it is become natural to all Jews, immediately and from their very birth, to esteem these books to contain divine doctrines, and to stand by them, and willingly to die for them.” (1.8).

Commenting upon this statement **H. S. Miller** points out that “(Josephus) states clearly that the time during which the sacred books of the Jews were written extended from Moses to Artaxerxes 1 (who reigned 465-424 B C) that the number of books was 22 (see above), that nothing was added after the death of Artaxerxes (424 BC) because the line of prophets had ceased to be at that time, (and) that since that time no one had dared to make any addition, subtraction or alteration” (**General Biblical Introduction**). Again it is significant and understandable that Josephus never treats an Apocryphal book as part of the

sacred collection although he is aware of and quotes certain apocryphal material.

2. Jesus and the New Testament Writers.

In his **Introduction to the Old Testament** Edward J. Young says:

“It must be apparent to anyone who reads the Gospels carefully that Jesus Christ, in the days of His flesh, looked upon that body of writings which is known as the Old Testament as constituting an organic whole. To Him the Scriptures were a harmonious unit which bore a unique message and witness...

It may with confidence be said that Christ recognized as canonical the same books as those which comprise the Old Testament as we have it today”.

Along with Jesus, the New Testaments writers assume the existence of a delineated body of sacred writings which they call “the scripture” (Jn 10:35; 19:36; 2 Pet 1:20), “the scriptures” (Matt 22:29; Act 18:24), “holy scriptures” (Rom 1:2), “sacred writings” (2 Tim 3:15), “the law” (Jn 10:34; 12:34; 15:25; 1 Cor 14:21) the “law and prophets” (Matt 5:17; 7:12; 22:40; Lk 16:16; Act 13:15; 28:23) and the Law of Moses and the Prophets and the Psalms (24:44). While such designations do not reveal which particular books were considered canonical, other clues in the text of the NT are very helpful. One such clue is found in Matthew 23:34, 35 where Jesus speaks of “all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah.” Commenting upon these words of Jesus, **Neil Lightfoot** reminds us that “the Hebrew Bible begins with Genesis and ends with

Chronicles” and he goes on to explain:

“Abel, of course is the first martyr in Genesis, and Zechariah is the last martyr in 2 Chronicles. Jesus’ words ‘from the blood of Abel to the blood of Zechariah’ strongly suggest that his OT went from Genesis to 2 Chronicles, with all the other books in between” **(The Canon and Text of the Old Testament, The World and Literature of the Old Testament).**

Although the Apocryphal books contain accounts of various heroic figures who made valiant sacrifices in the service of God, the Abel-Zechariah timeframe excludes them all, supporting the statement of Josephus that the Hebrew Canon closed before they appeared. The force of Jesus’ words would not have been lost upon Jesus’ Jewish hearers who were familiar with the structure of the Hebrew Bible.

In this context another oft-debated point is the use of the OT books by Jesus and the NT writers. Opponents of the “larger” Catholic Canon point out that NT writers quote every book in our OT except Esther, Ecclesiastes, Song of Solomon, Ezra, Nehemiah, Obadiah, Nahum, and Zephaniah. Conversely, (the argument goes) no Apocrypha book is ever quoted by an inspired writer of the New Testament.

Our Catholic friends frequently make a twofold response to this argument. First they point out (quite reasonably) that opponents of the “larger” canon do not disqualify books such as Ezra and Nehemiah simply because they are not quoted by NT writers.

Why then, they reason, would Apocryphal books be excluded simply on this basis. Consistency, they remind us is a jewel. Second, some informed Catholics argue that the NT *does contain allusions to some Apocryphal books*. For example, allegedly **Matt 27:41 -43** echoes **Wisdom 2:12-20**. These passages read:

“Let us beset the just one, because he is obnoxious to us; he sets himself against our doings, Reproaches us for transgressions of the law and charges us with violations of our training. He professes to have knowledge of God and styles himself a child of the LORD... Let us see whether his words be true; let us find out what will happen to him. For if the just one be the son of God, he will defend him and deliver him from the hand of his foes. With revilement and torture let us put him to the test that we may have proof of his gentleness and try his patience. Let us condemn him to a shameful death; for according to his own words, God will take care of him.” **(Wisdom 2: 12-20)**

“In the same way the chief priests also, along with the scribes and elders, were mocking *Him* and saying, “He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. “HE TRUSTS IN GOD; LET GOD RESCUE *Him* now, IF HE DELIGHTS IN HIM; for He said, ‘I am the Son of God’” **(Matt 27:41 -43).**

Allegedly these and other passages (e.g. Rom 1:19-25; Heb 11:35) show

that inspired NT writers made use of the Apocryphal writings.

Defenders of the “shorter” canon typically respond by pointing out that *quotation does not equal canonicity* and this is an important point. After all Paul quotes from pagan poets such as Epimenides, Aratus, and Menander (see below) but clearly he did not consider them inspired of God. Even if NT writers allude to certain Apocryphal books (which is not conceded by all) they *never quote them as scripture*. But it’s a different matter when we consider the NT treatment of the twenty-two (or twenty four) books of the Hebrew OT. Keep in mind that according to primary Jewish sources, the *Hebrew OT* made up of these books was composed of three divisions (above). Even Catholic scholars acknowledge this fact. With that in mind listen to Luke 24: 44: “(Jesus said) “All things must needs be fulfilled, which are written in the *Law of Moses, and in the prophets, and in the psalms concerning Me.*” In v 45 Jesus places His seal upon the contents of these three groups of writings by calling them “scripture.” What He here calls “scripture” includes *all* the book of the “shorter canon” but *none of the books of the Apocrypha*.

Conclusion to Part 3 Jesus and the NT writers provide solid evidence that an established, recognized Hebrew canon existed long before the Council of Jamnia, and equally solid evidence that this canon did not include the Apocryphal Writings. (Continued next issue).

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Ekklesia (Part 3)

by Roy Bowen Ward

SUMMARY

The pre-Christian history of the ekklesia⁷⁴ presented the new institution of Jesus Christ with an easily adaptable word to describe that institution. At first it was a neutral term, devoid of any special doctrinal significance. But this word which meant “assembly” now included the people who assembled, whether actually in an [175] assembly or not. This assembly was something real; thus the first and most common usage was of a local church, i.e., where there was actually an assembling of the people. This usage is typical of Acts, of much of the Pauline epistles, of the general epistles, of the Revelation to John, and of many of the passages in the Apostolic Fathers. It had become in most of these passages the technical term to designate this new institution.

Alongside of this usage there developed a wider, non-local use. The church, after spreading out from Jerusalem, was still in all these places that one and the same institution of Jesus Christ. But the Greek word ekklesia did not readily lend itself to this non-local usage. Thus we often have the plural, ekklesiai, when speaking of a larger geographic area. But, perhaps in order to emphasize the oneness of these ekklesiai, the singular, ekklesia, came to be used. In this usage the idea of assembly was no longer prominent. In Eph. and Col. we have this non-local usage. The difference of usage by Paul in Eph. and Col. as contrasted with his other letters must be explained as a grounding of this term ekklesia (which had become the technical term for the institution) in the basic doctrines of the Faith (especially in Christology), which were already integral parts of the concept of the church.

The concept of the church began with Jesus Christ, though he may not have used the Greek word, ekklesia. When ekklesia was used, it became what it was because of Jesus Christ; for it became the technical term of that institution which assembled in his name, and which was composed of people who sustained a certain relationship to him, i.e., people “in Christ.”

APPENDIX: ETYMOLOGY OF “CHURCH”

Most scholars are agreed that “church” is derived from the Greek kuriakon, an adjective (of the Lord). This adjective is used in the N.T.

with deipnon (Lord’s Supper--1 Cor. 11:20) and hemera (Lord’s Day--Rev. 1:10). It was also used with doma (the Lord’s house) in the early church, and from the third century, at least, it began to be used substantively as the place of worship.⁷⁵ From this usage it passed into the Gothic languages through the barbaric invasions, probably as kirika. From this comes the English church, the Scottish <I.KIRK< i>, the German Kirche, and other modern language derivations, including Slavonic forms.⁷⁶ Ekklesia lies behind such modern terms for church as the French eglise, the Spanish iglesia, the Portuguese igreja, etc. English words from this root include Ecclesiastes, ecclesiastical, etc.

¹ This term is used advisedly, though criticized by Emil Brunner, *The Misunderstanding of the Church* (Translation by H. Knight, London: Lutterworth Press, 1952), p. 10, etc.

² For an important bibliography see O. Linton, *Das Problem der Urkirche in der neueren Forschung* (Uppsala Universitets Arsskrift, 1932) ; for more recent additions to this bibliography see W. Arndt [176] and F. Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: The University of Chicago Press, 1957).

³ Politics 1285a 11. 174 175

⁴ See references in Thuc., Herod., Aristoph., Plato., Arist., and in inscriptions and other non-literary sources.

⁵ A. W. Gomme, “Ecclesia,” *The Oxford Classical Dictionary*, p. 304.

⁶ For further discussions see short article by Gomme, op. cit., pp. 303, 304; and fuller presentations in C. G. Brandis, “Ekklesia,” *Pauly’s Real-Encyclopaedie der classischen altertumswissenschaft*, revised by Wissowa, (1905), vol. 5, cols. 2163-2200; R. Whiston and W. Wayte, “Ecclesia,” *A Dictionary of Greek and Roman Antiquity*, vol. 1, pp. 697-703.

⁷ See Thuc. 3.46: en tei proterai ekklesiai (in the earlier assembly); inscription in Dittenberger, *Sylloge Inscriptionum Graecarum*, vol. 3, p. 101: en tei deuterai ton ekklesion (in the second of the assemblies).

⁸ See the prescription of an Athenian assembly in Dittenberger, op. cit., vol. 3,

p. 512: prosetaxen ho demos. . . (the people commanded) ; vol. 1, p. 731: psephisma tou demos (the vote of the people).

⁹ Liddell and Scott, *A Greek-English Lexicon* (Jones-McKenzie edition), S.v.

¹⁰ See Aristotle, *Politics*, 1275b 8.

¹¹ See E. L. Hicks, “On Some Political Terms Employed in the New Testament,” *Classical Review*, 1 (1887), p. 43. Moulton and Milligan cite as a non-literary example of the “inclusive” use of ekklesia the assembly at Apamea: agomenes pandemou ekklesias (being gathered in the assembly of all the people). The *Vocabulary of the Greek New Testament*, S.v.

¹² This doctrine is substantiated apart from etymology by such passages as: John 15:19; 17:6; etc., and by those passages dealing with “calling,” “election,” etc.

¹³ F. J. A. Hort, *The Christian Ecclesia* (London: Macmillan and Co., 1898), p. 5.

¹⁴ J. Y. Campbell, “The Origin and Meaning of the Christian Use of the Word EKKLESIA,” *Journal of Theological Studies*, 49 (1948), p. 131.

¹⁵ The historian Polybius (c. 202-120 B.C.) tells of an ekklesia in Sparta, which was the gathering of the people to hear Machatas. History, iv. 34.6. Plutarch (c.46-c.120 A.D.) uses this term to describe the assemblies before which Tiberias stood. Tiberias Gracchus, 14-16. Lucian (c.115-200 A.D.), in his parody, *Parliament of the Gods*, calls this meeting a symposium and a sunedrion. But when the official motion is presented, the meeting is then called an ekklesias ennomu and the decree follows the formula of fourth cent. Athens. 1, 3, 14.

¹⁶ Epistle x. 111. bule et ecclesia consentiente.

¹⁷ hina tithentai kat’ ekklesian en to theatro epi ton baseon /ita ut [omn]n[i e]cclesia supra bases ponerentur.

¹⁸ A. Deissmann, *Light From the Ancient East* (New York: George H. Doran Co., 1927), p. 113.

¹⁹ *Corpus Inscriptionum Graecarum*, 2271. See discussion in F. Poland, *Geschichte des griechischen Vereinwesens* (Leipzig: B. G.

Teubner, 1909), p. 332.

²⁰ 1 Sam. 19:20 - lahaqah; Neh. 5:7 - qehilah; Psa. 26:12 - rnaqhelim; Psa. 67:26 - maqhiloth. "In the case of lahaqah it is the same radicles in another sequence; either here it is supposed to be a derived word from qahal, or else it is possibly a case of dittography, occurring here so close to laqahath." K. L. Schmidt, "Kaleo . . ." Theologisches Woerterbuch zum Neuen Testarnent, vol. 3, pp. 530, 531. See English translation by J. R. Coates in Bible Key Words (New York: Harper and Bros., 1951).

²¹ In three instances no Hebrew word stands behind the use of ekklesia in the LXX: Deut. 4:10; I Chr. 28:2; II Chr. 10:3.

²² Five-sixths of the total occurrences of 'edah in the O.T. are in the four books of Ex., Lev., Num., and Jos.--more than one-half are in the book of Num. alone.

²³ G. Johnston, *The Doctrine of the Church in the New Testament* (Cambridge: University Press, 1943), pp. 36, 37.

²⁴ Schmidt, op. cit., vol. 3, p. 531.

²⁵ Campbell, op. cit., pp. 132, 133.

²⁶ In Neh. 13:1 the phrase qahal 'elohim occurs, but this is a reference to the assembly in Deut. 23.

²⁷ Lam. 1:10 may be a further reference, ekklesia sou here prob ably referring to the assembly in Deut. 23.

²⁸ The most recent discussion of the qahal YHWH is to be found in Johan D. W. Kritzinger, *Qahal Jahwe. Wat dit is en wie daaraan rna.q behoort* (Acad. Proefschrift, Kampen: Kok, 1957), and in the review of this work by L. Rost in *Theologische Literaturzeitung*, (1958), pp. 266, 267.

The summary of Kritzinger's work is written in English. In summarizing chapter 1, paragraph 3: The use and meaning of qahal (YHWH) in the O.T., he states: "Qahal primarily means 'gathering' or 'assembly.' This general meaning is found throughout the O.T." (p. 152) He cites one text where qahal is used as a technical term for the cult-assembly, but this text—Num. 15:15—is one that is translated by sunagoge, not ekklesia.

²⁹ Ecclesiasticus 15:15; 21:17; 23:24; 24:2; 26:5; 31:11; 33:19; 38:33; 39:10; 44:15; 50:13; 20.

³⁰ Campbell, op. cit., pp. 137, 138.

³¹ *De Confusione Linguarum*, 144.

³² *Quod Deus immutabilis sit*, 111; *De Migratione Abrahami*, 69; *De Somniis*, ii, 184, 187.

³³ *Legum Allegoria*, iii, 8.

³⁴ *De Ebrietate*, 213.

³⁵ *Legum Allegoria*, iii, 81; *De Somniis*, ii, 184; *De Specialibus Legibus*, i, 325.

³⁶ *Quaestiones et Solutiones in Exodum*, 1.10, translated by Ralph Marcus in the Loeb Classical Library, supplement to Philo series, vol. 2, pp. 19, 20.

³⁷ Philo Judaeus, *Paralipomena Armena* (Armenian text and Latin translation by P. Aucher, 1826), p. 456.

³⁸ The word in question is zhoghov. Although the Armenian language has a word derived from ekklesin—ekghetsi—here this word is related to zhoghvoort, the usual translation of sunagoge! Aucher's Latin translation is here misleading as far as indicating what Greek word stood originally in the text. See M. Bedrossian, *New Dictionary--Armenian-English* (Venice: S. Lazarus Armenian Academy, 1875-79), s.v.

³⁹ See H. A. Wolfson, *Philo* (Cambridge, Mass.: Harvard University Press, 1947), vol. 2, chap. 13, especially pp. 374-395.

⁴⁰ Hort, op. cit., p. 7.

⁴¹ Acts 2:47 may be another example of the use of ekklesia, but [178] textual evidence is not strong for it. K. Lake and H. Cadbury, in *The Beginnings of Christianity* (London: Macmillan and Co., 1933), vol. 4., p. 30, argue for *epi to auto*, to which the Western text added *en tei ekklesiai*. The Antiochian text then dropped *en*, moved *epi to auto* to the next sentence, and read, "added to the church. . . ." Whether ekklesia is present in name or not, the thing itself is--the corporation of the saved. Ekklesia is supported by D, Pesh, P, S, 462. *Epi to auto* is supported by B, Aleph, A, C, 81, Vg, Sah, etc.

⁴² The ten books in which ekklesia is not found do not present great problems. Schmidt's comment is sound: "That it is missing in 1 J and 2 J should not be very surprising since, indeed, it appears in 3 J. Likewise it is not in 2 Tm and Tt, while it appears in 1 Tm. When so small a letter as Jd does not have the word, we must here reckon it with the accident of

statistics. On the other hand the non-appearance of the word in 1 Pt and 2 Pt is extra-ordinary. But since in 1 Pt, in a special, emphatic way, the essence and meaning of the O.T. community is spoken of directly, with the use of O.T. expressions, thus the question emerges whether it is the thing or the word that is missing." op. cit., vol. 31, p. 505. This last comment is true also of Mark, Luke and John.

⁴³ Campbell, op. cit., pp. 141, 142.

⁴⁴ To Polycarp 4:2 - *puknoteron sunagogai ginesthosan*. (Let the "gatherings" be more frequent); *Mandate 11 :9,13,14 - ets sunagogen andron dikaion* (into the "assembly" of the righteous men).

⁴⁵ *Against Heresies xxx. 18 - sunagogen de outoi kalousi ten heauton ekklesian, kai ouchi ekkesian* (and these call their church a synagogue, and not an ekklesia).

⁴⁶ The support for ekklesiai is to be found in the Antiochian text, which may preserve the Western text which is somewhat defective here. The plural is supported by H, L, P, S.

⁴⁷ Schmidt, op. cit., vol. 3, p. 506.

⁴⁸ *Ibid.*, vol. 3. p. 508.

⁴⁹ *Ibid.*, vol. 3, p. 515.

⁵⁰ See R. Newton Flew, *Jesus and His Church* (New York: The Abingdon Press, 1938); Schmidt, op. cit.; Johnston, op. cit.; Anders Nygren, *Christ and His Church* (translation by Carlsten, Philadelphia: The Westminster Press, 1956); and various works connected with the ecumenical movement.

⁵¹ Such indications are to be found in his teaching concerning discipleship, which is certainly a preparation for the founding of the ekklesia. There are synonyms, such as *poimne* (flock) in Matt. 26:31 and John 10:1 (cf. I Cor. 9:7); *poimnion* (little flock) in Luke 12:32 (cf. Acts 20:28; I Pet. 5:2f.); etc. The Gospel according to John, though never using ekklesia by name, obviously speaks of the church; especially note the similarity of the vine and the branches in John 15:1 with the Pauline doctrine of the ekklesia. See C. K. Barrett, *The Gospel According to St. John* (New York: The Macmillan Co., 1955), p. 393, etc.; also see O. Cullmann, *Early Christian Worship* (translation by Todd and Torrance, London: SCM Press, 1953), pp. 37ff.

And certainly Jesus taught about and preached

the Kingdom of God. When the modern antithesis between Kingdom and church is removed, the ekklesia is seen as a realization of this teaching. This is not to say that ekklesia exhausts the meaning of basileia tou theou (the sovereignty or reign of God). Flew states: "The Basileia creates a community, and uses a community as" an instrument. Those who enter the Basileia are in the Ecclesia; the Ecclesia lives beneath the Kingly Rule of God, acknowledges it, proclaims it, and looks for its final manifestation; but the Ecclesia is not itself the Hasileia." op. cit., p. 126.

⁵² Hort, op. cit., p. 10. There are Jewish parallels to this passage, such as that in the recently discovered Manual of Discipline (vi.1) from Qumran.

⁵³ Idem.

⁵⁴ Didache 15 (2nd cent. A.D.) seems to allude to this passage; the Apostolic Constitution, 38 (4th cent. A.D.) quotes it in direct application to the church.

⁵⁵ Questions are raised as to the genuineness of this statement as coming from Jesus, the possibility of a different context other than the Caesarea Philippi scene, the relationship of the church and Peter, the possibility of successors to Peter and this promise, etc. See Cullmann, Peter (translation by F. V. Filson, Philadelphia: The Westminster Press, 1953) and other references.

⁵⁶ Other possible words (laos - people; sunedriou - council; etc.) were likewise limited in genera] by Jewish usage.

⁵⁷ That Jesus himself spoke Aramaic is suggested by the fact. that this was the common language of Palestinian Jews of his day. Metzger states, "In common with his Palestinian contemporaries Jesus undoubtedly spoke Aramaic as his mother tongue, but being a Galilean he very likely was able to use Greek as well. One would expect that most of his teaching to the common people of Palestine would be given in Aramaic." "The Language of the New Testament," The Interpreter's Bible, vol. 7, p. 52. This is substantiated by the Aramaic words preserved in our Greek gospels: talitha cumi (Mark 5:41), ephphata (Mark 7:34) abba (Mark 14:36), and Eloi, Eloi, lama sabachthani (Mark 15 :34; cf. Matt. 27 :(6). Metzger further points to the fact that several sayings of Jesus, when translated into Aramaic, involve puns—an unlikely circumstance unless the puns were original. One such pun is to be found in this passage—the play on "rock." See the discussion by Metzger, ibid., p. 53.

⁵⁸ See references in Jastrow, Dictionary of the Talmud, s. v.

⁵⁹ Schmidt, op. cit., vol. 3, p. 529.

⁶⁰ A. H. McNeil, The Gospel According to St. Matthew (London: Macmillan and Co., 1915), ad loc. Note the discussion in Johnston, op. cit., pp. 37ff, 48ff.

⁶¹ See Cullman, Peter, p. 188, and references.

⁶² 9.4.

⁶³ Vision ii.2.6; ii.4.3; iii.9.7.

⁶⁴ To the Smyrneans, 8.1.

⁶⁵ Schmidt takes this to mean "one and only" here, rather than "universal," op. cit., vol. 3, p. 536.

⁶⁶ 8.1 - pases tes kata ten oikoumenen katholikes ekklesias (all the universal church throughout the whole world); also 19.2.

⁶⁷ Vision i.1.6; ii.4.1; iv.1.3; etc.

⁶⁸ Vision iii.3.3; Sim. ix.1.2; ix.13.1; etc.

⁶⁹ To the Philadelphians, 3.2.

⁷⁰ To the Trallians, 3.1 - choris touton ekklesia ou kaleitai.

⁷¹ 14.1ff.

⁷² See Schmidt, op. cit., vol. 3, p. 537.

⁷³ See Wolfson, op. cit., vol. 1, pp. 182f.

⁷⁴ See supra, p.10.

⁷⁵ Cf. Apostolic Constitutions II. 59; an edict of Maximus (303-313 A.D.) in Eusebius, Eccl. Hist, ix. 10; canon 15 of the Council of Ancyra (314); canon 5 of the Council of Neo-Caesarea (314-323); canon 28 of the council of Laodicea.

⁷⁶ See article "Church," A New English Dictionary on Historical Principles (edited by J. H. Murray, Oxford: Clarendon Press, 1893), vol. 2, pp. 402, 406.



Psalms 51

The Book of Psalms is one of my most cherished sources of encouragement from the Holy Writings. While you read of David's accomplishments in 1&2 Samuel, Kings and Chronicles, the book of Psalms opens a window of insight into the heart of a man who was totally dedicated and totally passionate about God!

For David, to live was to serve God and nothing else. It was all about God.

Psalms 51 is a classic example of this amazing servant's attitude in ensuring his relationship with his God wasn't severed. He treasured God in his heart.

In verses 1-4, he cries out to God and begs for God's compassion and lovingkindness so that his sins may be blotted out. And he also addresses the fact that his sins are ever before him and that his sins are against God ultimately for which God is justified when He spoke judgement against David.

In verses 10-12, he implies that his heart is unclean and requires cleansing from God for he knows that the Holy Spirit will not abide in him as long as his heart is unclean. He wanted his close relationship with God to be renewed and calls for the joy of the salvation of the Lord to be restored.

In verse 14, like many of his words in the book of Psalms, he asks God for deliverance—specifically from bloodguiltiness (killing of Uriah the Hittite).

In verse 17, David understood that God would not despise a broken spirit and a broken and contrite heart.

David clearly shows us that while he is a man and makes mistakes, he is prepared to walk away from sin through a repenting heart, ask God for forgiveness and restoration of his close relationship with God.

—Ed

A FAMOUS FATHER'S FATAL FLAWS

by Carl B. Garner

If historians were to list all the tragic mistakes of the rich and the famous it would make a *very* thick book. The mistakes themselves would not likely be much different from those made by lesser known fathers, but they are usually displayed for all the world to see. Names like Lincoln, Kennedy, Adams, Roosevelt, Churchill, Eli, Samuel and David would all be there, right along with the Smiths, the Jones, the Johnsons and other "ordinary" fathers. It will always be true that parents will make mistakes, some more serious than others, because humans *do* make mistakes. Those mistakes, as borne out in their children, are often more far-reaching than they seem at first.

David, king of Israel, a man with a "heart" loved by God Himself, made many such mistakes. And the consequences of those mistakes were the source of the deepest grief for David, as well as his kingdom. The pressures of being king; the weight of his responsibility toward God's people; the constant attention given to God's anointed; all of these were added distractions from a father's thoughts. But they served as no real comfort when the force of his failure was thrust upon him. On the death of Absalom, remembering all of the neglected opportunities of being a father, the words that came from David's heart were bitter, sorrowful and regretful. "*O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!*" 2 Samuel 18:33. Regret is a bitter pill to swallow. Note the obvious mistakes of David:

1. He began by making marriages with many women. Polygamy was never approved by God, but it was a common practice, even among God's people. Just a glance at the divisive nature of a family in which there are

multiple wives/mothers is a strong rebuke to the practice. From the beginning, God decreed, "*let every man have his own wife, and let every woman have her own husband,*" 1 Corinthians 7:2. Rivalry between children is natural, but rivalry between mothers was fatal to David.

2. He was distracted by his work as ruler of Israel. Every father will have distractions, for life has many facets. But no task is more arduous than that of a parent, and sufficient time must be set aside for that work. Too many fathers turn over the duties of rearing children to their mother. Even if she has the time to do so, she can never be father *and* mother; it takes both. While David was "being king," his own children were assaulting, murdering one another. Need I say more?

3. He did not provide appropriate discipline. In 2 Samuel 13, Amnon (David's son by Ahinoam) assaulted Tamar (David's daughter by Maacah). From the text it appears that David did nothing in the way of discipline. In addition to the fact that discipline was demanded for such evil behavior, its absence was cause for Absalom's vengeance, and that resulted in his exile and eventually his death in 2 Samuel 18. Painful as it may be, fathers have an obligation to "*Chasten thy son while there is hope, and let not thy soul spare for his crying,*" Proverbs 19:18. Failure to do so results in even deeper heartache.

4. He failed to provide a good example as a husband and a father. The oft-told narrative of David's adulterous affair with Bathsheba is the life Absalom grew up with and remembered. The news of their sin was widespread. The entire nation, as well as the enemies of Jehovah, were aware of David's sinful actions. They *were* not and *could* not be swept

under the rug. How could a young man like Absalom grow to manhood with the scandal of his father hovering over his head without it affecting his life? The lives of modern personalities show similar effects on *their* children. [Consider the sons of many Hollywood actors whose dallying with other men's wives is so well known.] Fathers must provide a good example for their sons and daughters concerning personal and social relationships.

5. He could not admit that he was wrong. This inability to say "I'm sorry" seems to be a common trait among males. Even after Absalom returned from his exile, it was not in David's character to speak to him as a father to his son. For all practical purposes, Absalom could have stayed in Geshur. David got even with him, all right, but it was a costly vengeance. It cost Absalom his life, and it cost David his family and his influence in Israel.

Fathers have a powerful impact upon their sons and their daughters. Of course, children *can* stray away from the training of even the most dedicated parents. But this can be limited by fathers who are willing to set a good example; who provide the discipline each child needs; who maintain a home in which God's will is honored; who take the time needed to be a godly father; and by fathers who are willing to admit their own weaknesses. David's tragic mistakes as a father speak volumes to parents today.



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THE EARTH: YOUNG OR OLD?

by Carl B. Garner



Our young people are accustomed to being told the earth is billions of years old. They hear it on TV and in classrooms. They see it in textbooks. Movies are based on the assumption that the earth is very old and man's ancestry very ancient. They are then surprised to hear that many scientific studies conclude that the earth and man are relatively young; probably less than 10,000 years old. In a study of the Bible you will not find a passage that gives a specific date for the creation of the earth and man. You may find 4004 B.C. in the margin of some Bibles printed years ago, but that date originated in the mind of Anglican Bishop Ussher, and his conclusions are much more specific than the text demands. There is, however, biblical and scientific evidence that the earth and man are of more recent origin. Recently we discussed this question, and facts were cited that bear on this subject. The following is a review of some of those facts.

IN THE BEGINNING

It is true that a general chronology of events is given, but obviously there are gaps between generations. The purpose of those genealogies in Genesis is to reveal the continuity in the Messianic line. Rather than a complete genealogical record, we are given the ancestry of Jesus and proof of ancestry for Abraham's descendants. When was the earth created? The only answer I can give is: *"In the beginning."* When was *"the beginning"*? No one can give a specific date, but any gaps found in the genealogies would not come close to providing the "eons" of time demanded by Darwin's Evolution. That is the reason this question is raised in academic circles: Darwin needed lots of time for Natural Selection to have any possibility.

Harvard's George Wald makes the following astonishing statement:

"Since the origin of life belongs in the category of 'at-least-once' phenomena, time is on its side. However improbable we regard this event, given enough time it will almost certainly happen at least once. And for life as we know it, with its capability for growth and reproduction, once may be enough. Time is the hero of the plot. The time with which we have to deal here is on the order of 2 billion years. What we regard as impossible on the basis of human experience is meaningless here. Given so much time, the impossible becomes possible, the possible becomes probable, and the probable becomes virtually certain. One only has to wait; time itself performs miracles."

Now we see why the earth's being billions of years old is so important to the proponents of evolution.

EVIDENCE FOR A YOUNG EARTH

I have before me two documents listing over 100 scientific experiments, the results of which give an age to the earth that is far less than the 4.6 billion years accepted today. Their results vary widely, giving an age for the universe from 100 years (!) to millions of years. What are we to conclude from these experiments? Just what man has known for ages: origins *are* once-for-all events, and are therefore incapable of scientific discovery. If by such experiments we can "prove" that the earth is both billions of years old *and* only about 100 years old, it's obvious that there are some serious problems with the scientific methods employed. Because of their nature, those studies require many assumptions, and it is clear that some of those assumptions are faulty. That's another reason why we know that evolution will never be anything more than a theory.

IS THE SUN SHRINKING?

"Uniformitarianism" is a term used by scientists that means "the present is the key to the past." It states that if we can measure certain factors presently

occurring in space, we can know what happened millions and even billions of years ago. It is a popular theory, and it led NASA to fear that space dust on the moon would be such that the space capsule could not land on the moon in 1969. Their conclusions were wrong, but Uniformitarianism is still a "given" in most evolutionist circles.

Conclusions demanded by *their own calculations* have been a major complication for proponents of that theory. The U.S. Naval Observatory states that, based upon their experiments and calculations, "the sun is shrinking at a rate of almost 6 feet per hour." That would mean that the sun was twice its present size only 1,000,000 years ago. Further, going back 210,000,000 years, based upon their own uniformitarian theory, the sun must have been large enough to touch the earth! It is obvious that if that were true, life in our solar system, whether human or otherwise, would have been impossible. This is one reason so many biologists are abandoning Darwin's views for Punctuated Equilibrium, a second cousin theory to Goldschmidt's "Hopeful Monster Theory" of the early 1900s. It is a move born out of desperation. Christians need not be intimidated by theories, even when otherwise learned men and women promote them. Remember, God said, *"In the beginning,"* Genesis 1:1.

MUSIC AND THE BIBLE: A BRIEF HISTORY

by Kevin L. Moore

As music is traced through the Bible and beyond, some interesting facts come to light. A distinction can be seen between secular and religious music, and between vocal and instrumental music, but in modern times these distinctions are often blurred and unrecognized. What can be learned from history that might help ensure the kind of music offered to God in our worship is both acceptable and pleasing to Him?

Secular and Pagan Music

Jubal, in the midst of a godless civilization, was “the father of all those who play the harp and flute” (Gen. 4:21). Laban, an idol worshiper (Gen. 31:19, 30), used “timbrel and harp” on special occasions (Gen. 31:27). The wicked in Job’s day would “sing to the tambourine and harp, and rejoice to the sound of the flute” (Job 21:12). Idol worship in Babylon was accompanied by musical instruments (Dan. 3:5, 15; cf. Isa. 14:11).

Music Among the Jews

While singing appears to have been an important part of Israel’s worship from earliest times (cf. Job 35:10; Exod. 15:1-2; Num. 21:17; Judg. 5:1, 3; 2 Sam. 22:1, 50; 1 Chron. 6:31), the use of instruments of music was something adopted later in their history. After their deliverance from the Egyptians, Miriam and Israelite women went out “with timbrels and dances” (Exod. 15:20), and this came to be a customary form of celebration among the Jews (cf. Judges 11:34; 1 Sam. 18:6; Luke 15:25). When Saul was reluctantly anointed king, it seems that musical instruments accompanied the subsequent prophesying, or perhaps the previous animal sacrifices on the high place (1 Samuel 10:5; cf. 9:12).

David was a skillful harp player (1 Sam. 16:16-23) and appears to have introduced musical instruments into Israel’s corporate worship (1 Chron. 15:16; 23:5; Ezra 3:10). There is some question, however, if this was ever acceptable to God (cf. Amos 6:3-5). As Solomon considered all his vain works and pleasures “under the sun” (i.e. apart from God), he included among them having acquired, in the Hebrew language, *shiddâh w^e-shiddôth* (Eccl. 2:8). This is the only occurrence of this expression in the Bible and its meaning is uncertain. While some translations render it “many concubines,” others say “musical instruments of all kinds.”

Early Christianity

Despite what had become a common Jewish practice (except in the synagogues where no musical instruments were used), the New Testament only records Jesus and His apostles singing, with no mention of instrumental music (Matt. 26:30; Mark 14:26; Acts 16:25; 1 Cor. 14:15). The church was instructed to simply sing and make melody in the heart to the Lord (Rom. 15:9; Eph. 5:19; Col. 3:16). Singing is the only kind of worship-music authorized in the New Testament (Heb. 2:12; 13:15; James 5:13), and church history attests to only a cappella music (singing) in Christian

worship for several hundred years after the time of Christ.

Later Church History

According to ecclesiastical history, Pope Vitalian I introduced the organ into the worship of the Roman Catholic Church in AD 666, although it was not commonly used until much later (M’Clintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* 7:425 and 8:739). Early Reformation leaders, such as John Calvin, John Wesley, Theodore Beza, John Knox, and Martin Luther, opposed the use of musical instruments in worship, primarily because they considered it a Roman Catholic innovation. By the 1800s, however, after ample protest, most Protestant denominations had adopted the practice.

With the desire and determination to restore pure New Testament Christianity, the leaders of the early Restoration Movement rejected all human innovations, including the use of mechanical instruments of music in Christian worship. They considered it to be one of many unauthorized papal, denominational, and worldly corruptions of the simple New Testament pattern.

Absent from the New Testament is the practice of worshipping God with musical instruments. Since it is so common-place in today’s religious world, the natural question is: by whose authority was it established? The options are: ancient paganism and worldliness, Jewish worship, Roman Catholicism, or personal preference. However, if the Lord’s revealed preference is considered and the new covenant of Jesus Christ is the basis of one’s faith, there is clearly no authority for it.

