

Passages cited from (a) the O.T., (b) the N.T., (c) extra-canonical writings; (2) an Index of Greek terms; (3) an Index of Names and Subjects.

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Apostolic Arithmetic.

A PAULINE WORD-STUDY.

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ONE of the characteristic words of the Apostle Paul is λογίζομαι. It occurs twenty-nine times (apart from Old Testament quotations) in his Epistles (eleven times in Ro 4 alone), and only three times elsewhere in the New Testament. The root meaning under all its applications is 'to reckon.' It is 'a metaphor from accounts,' and implies a setting down on the credit or debit side (Sanday and Headlam on Ro 4^s). St. Paul uses it in several connexions to illustrate and enforce the arithmetic of Christian truth and of its opposites.

I. THE ARITHMETIC OF HUMAN SIN.

Ro 2^s: 'But dost thou reckon this (λογίζῃ), O man, that thou wilt entirely escape (ἐκ) the judgement of God?'

The Apostle points out to the self-righteous and proud Jew that his method of calculation is inaccurate, and therefore misleading, and that if he continues to reckon by this computation the result will be disastrous. Inaccurate arithmetic is fatal, whether in the commerce of earth or of heaven.

II. THE ARITHMETIC OF SOVEREIGN GRACE.

Ro 4^s: 'Abraham believed God, and it was reckoned (ἐλογίσθη) to him unto righteousness.'

Ro 4^s: 'His faith is being reckoned (λογίζεται) unto righteousness.'

Ro 4^s: 'The blessedness of the man to whom God is reckoning (λογίζεται) righteousness apart from works.'

Ro 4^s: 'Blessed is the man the Lord will by no means reckon (οὐ μὴ λογίσῃται).'

Ro 4^s: 'Faith was reckoned (ἐλογίσθη) to Abraham unto righteousness.'

Ro 4¹¹: 'With a view to the reckoning (τὸ λογισθῆναι) to them the righteousness.'

Ro 4²²: 'Wherefore (i.e. because "strong in faith," v.21) it was reckoned (ἐλογίσθη) to him unto righteousness.'

Ro 4²⁴: 'On account of us, to whom it is about to be continually reckoned (λογίζεσθαι).'

2 Co 5¹⁹: 'God was in Christ reconciling the world to Himself, not reckoning (λογιζόμενος) to them their trespasses.'

The references above to Abraham show that God 'placed to his credit' the attitude of faith in Himself. This response of the soul (ἐπίστευσε τῷ Θεῷ) was accepted with a view (εἰς) to his becoming possessed of that righteousness which God alone can bestow on guilty man. God's condescending acceptance of faith in Him as the channel of righteousness is an act of sovereign grace. He 'puts this to our credit' in the book of His mercy and grace. He does not wish (μὴ, 2 Co 5¹⁹) to reckon our trespasses and put *them* to our account, but wills rather to reckon our faith (Ro 4). Only Divine grace could do this.

Most modern writers render εἰς δικαιοσύνην as though it were equivalent to ὡς or ἀντί, as though God reckoned Abraham's faith *as* righteousness, i.e. as its equivalent. But righteousness, properly speaking, is the actual fulfilment of Divine requirement, and not the mere promise and potency of it. Faith cannot be the equivalent of righteousness in this sense, and it would be a far too serious modification, or, rather, transformation, of the Pauline Gospel to say that God sees in our faith the germ of what we shall become, and therefore justifies us by anticipation. Haldane's view seems, on the whole, the best, that εἰς should be interpreted as in Ro 1¹⁶ 3²² and 10¹⁰, and rendered by an ellipse: *with a view to the receiving of righteousness* (cf. Note in Orr's *Christian View* on 'The Germ-Theory of Justification.'

III. THE ARITHMETIC OF INSCRUTABLE WISDOM.

Ro 9^s: 'That is, the children of the flesh, these are not children of God; but the children

of the promise are being reckoned (*λογίζεσθαι*) with a view to (*εἰς*) seed.'

God's Divine Purpose determined that Abraham's heir should be Isaac, not Ishmael, and that the line of inheritance should descend through Jacob, not Esau. From first to last the provision, course, and movement of blessing was to be Divine, not human. 'Not of works, but of him who calleth' (Ro 9¹¹). Why this choice was made of Isaac and Jacob rather than of Ishmael and Esau, we know not, except that it magnifies the grace and power of God as against natural order and natural rights. God's perfect wisdom so willed it, and that is the fundamental cause and explanation. He still determines that His spiritual blessings should run along lines of spiritual kinship, not of fleshly descent, and the children of the promise (not of the flesh) are still being reckoned with a view to the possession of a spiritual seed, even those who believe and serve God.

IV. THE ARITHMETIC OF ABSOLUTE JUSTICE.

Ro 2²⁶: 'If, therefore, the circumcision guard the righteous enactments of the law, will not his uncircumcision be reckoned (*λογισθήσεται*) with a view to (*εἰς*) circumcision?'

Ro 4⁴: 'Now, to him who is working the hire is not reckoned (*λογίζεσθαι*) according to grace, but according to debt.

God is no man's debtor, and all His dealings are according to strict and perfect justice. The uncircumcized Gentile, living up to the full measure of His light, shall be regarded as among the privileged children of Israel. And if it were possible for a man to work for his own salvation, it would be reckoned to his credit as rightfully due to him. No one will be able to say hereafter that God was anything but absolutely just and true in all His dealings. 'Shall not the Judge of all the earth do right?'

V. THE ARITHMETIC OF SIMPLE FAITH.

I. For Justification.

Ro 3²⁸: 'For we are reckoning (*λογιζόμεθα*) that a man is being justified (*δικαιοῦσθαι*) by faith, apart from works of law.'

Here we find the believer beginning to reckon ('we'). He has been taught by God's method of reckoning (Ro 4⁵), and now commences to use the reckoning of trust in God. He learns from God what faith is and does, and, reckoning on that, he

dares to take God at His word, and adopt a similar method of spiritual arithmetic.

2. For Sanctification.

Ro 6¹¹: 'So also do ye keep on reckoning (*λογίζεσθε*) yourselves, on the one hand, to be dead men to sin, but, on the other hand, living to God in Christ Jesus.'

Faith is not only an act for Justification; it is an attitude for Sanctification. It is not according to New Testament teaching to say that we are justified by faith and sanctified by works. We have Justification and Sanctification by faith in the One Lord Jesus Christ. In the passage now before us the believer is consequently exhorted to keep the account (*λογίζεσθε*) of his Christian life and standing. He is to reckon himself dead to sin and alive to God. And all this is a question not of mere emotions or variable feelings, but of solid spiritual mathematics, of calm, quiet reckoning. It is a rational calculation based on facts. What a power this would be to us if we used it constantly, and just simply reckoned quietly, definitely, certainly that in Christ we are at once dead to sin and living to God. Our judicial position with God would thus be realized as the fount and source of spiritual power in daily life. As Vaughan paraphrases it (*Romans*, p. 123): 'Regard yourselves as included in Christ, in His death and in His life. Be, in relation to all sin, as impassive, as insensible, as immovable as is He who has already died. Be, in relation to God, as full of vigour and vitality as is He who is already risen.'

VI. THE ARITHMETIC OF DEEP HUMILITY.

2 Co 3⁵: 'Not that from ourselves we are competent to reckon (*λογισασθαι*) anything as from ourselves, but our competency is from God.'

2 Co 12⁶: 'Lest anyone should reckon (*λογίσσηται*) with reference to (*εἰς*) me, beyond what he seeth me or heareth from me.'

The Apostle's arithmetic affects the whole of his Christian life, and not merely his position and standing with God. In his work for God he is but the instrument; God is the great Agent. As a Servant of Christ, Paul cannot originate anything (*ὡς ἐξ ἑαυτῶν*); everything proceeds from God (3^{3, 4, 6}). This is not only his own view of himself (3⁵), it is the one he wishes others to have of him (12⁶). Everything concerning him is to be calculated (*λογίζομαι*) on a basis of fact, for he

shrinks, above all things, from a reputation that is not based on reality and not justified by personal character and power. What a test we have here for Christian life and work!

VII. THE ARITHMETIC OF BROTHERLY LOVE.

1 Co 13⁵: 'Love does not reckon (λογίζεσθαι) evil.'

2 Ti 4¹⁶: 'All forsook me. May it not be reckoned (λογισθείη) to them.'

In these two utterances of the Apostle we have respectively the principle and the practice of brotherly love based on heavenly calculation. The world's arithmetic is very different; evil is reckoned there, and treachery is by no means overlooked. In Christianity, however, hatred and falseness do not enter into our calculation, and are to be ignored in the arithmetic of life. Love reckons many things, and takes into account quite a number of facts, but never places evil to the credit of anyone. This is Christianity.

VIII. THE ARITHMETIC OF FAITHFUL SERVICE.

1 Co 4¹: 'Thus let a man keep reckoning us (λογιζέσθω) as servants of Christ and stewards of the mysteries of God.'

1. Servants of Christ. Not of men, not of party, but in direct and sole relation to Christ.

2. Stewards of God's mysteries. Trusted and responsible servants charged with the revelation of His will to men.

We see here the true position of the ministry. In its limitations and duties it is a service, in its privileges and responsibilities it is a stewardship. The calculation asked for will always preserve the true balance and proportion, and prevent a great deal of inaccuracy as to the nature and powers of the Christian ministry.

IX. THE ARITHMETIC OF UNFLINCHING COURAGE.

2 Co 10²: 'The confidence with which I reckon (λογίζομαι) to dare against certain who are reckoning (λογιζομένων) us as walking according to flesh.'

2 Co 10⁷: 'If any man has confidence in himself that he is Christ's, let him reckon (λογιζέσθω) this *per contra* (πάλιν) from himself, that according as he himself is Christ's so also are we.'

2 Co 10¹¹: 'Let such a one reckon this

(λογιζέσθω), that such as we are by word through letters when absent, such also we (will be) in deed when present.'

2 Co 11⁵: 'For I reckon (λογίζομαι) that I am nothing lacking compared with those superlative apostles.'

These passages give the strong and severe language of a man whose character and authority have been impugned. He is jealous for the honour of his Master and his Master's cause. He flings back the accusations with scorn, and shows by irrefutable proofs Whose he is, Whom he serves, and by Whose authority he lives and works. His courage is based on cool calculation. He knows what and where he is, and he challenges his opponents to calculate the problem for themselves by similar spiritual arithmetic. Charges of the kind they were hurling at him can only be met by quiet mathematical reckoning. To this he invites them, and as he does so, we see the perfect confidence of the man; he is so sure of his ground, and knows that the reckoning will work out right.

X. THE ARITHMETIC OF CONSISTENT LIVING.

Phil 4⁸: 'Whatsoever things are true, whatsoever things are honourable, . . . keep reckoning these things (λογιζέσθε), Ellicott, "use your faculties on them." Bengel: "*horum rationem habete.*"'

"These things" do not, as a rule, enter into the calculation of the men of the world. To Paul, however, they were things to be reckoned, estimated, and valued. 'Reckon them.' See what their value is. Calculate what they are, and what they will bring in as factors of life. Take them into account and use them as part of the arithmetic of daily living. They will not be found wanting.

XI. THE ARITHMETIC OF SPIRITUAL PROGRESS.

Phil 3¹³: 'I do not yet reckon (λογίζομαι) that I myself have laid hold, but . . . I pursue . . .'

The arithmetical factors of Paul's spiritual life were so sure that he felt perfectly certain of their validity and how far they would take him. Whatever he had accomplished by means of them thus far, he knew well that there were still victories to be won and heights to be attained. His sums were not all done: 'I do not yet reckon that I have grasped' everything. So he pressed forward, know-

ing that by the faithful use of the same spiritual arithmetic, would come the same power and blessing in the future.

XII. THE ARITHMETIC OF STEADFAST HOPE.

Ro 8¹⁸: 'For I am reckoning (λογίζομαι) that the sufferings of this present season are not worthy to be compared with the coming glory to be revealed towards us.'

The Apostle is here putting down in two parallel columns the great facts, experiences, and hopes of present sufferings and future glory. On the one side he puts down a long list: tribulation, persecution, and other sorrows (Ro 8³⁵). As he writes down the various elements of his past and present experiences the list grows longer and longer until he can say, 'we were reckoned as sheep for slaughter' (v. 36). Then he commences his balance-sheet, and on the other side he places Christ and all the present grace and future glory stored up in Him (Ro 8¹⁹⁻³⁹). Then he adds up his two columns of figures, and the result is overwhelming

in its proof of the smallness of the amount of suffering compared with the huge total of glories to be revealed. This is the true arithmetic of life, the mathematics that takes every factor into account, that works by the law of spiritual 'proportion,' and whose conclusion is thus based on the certainty of spiritual law.

N.B.—Assuming Hebrews to be Pauline, He 11¹⁹ comes in here: 'Having reckoned (λογισάμενος) that even out of dead people God was able to raise him.' This was a marvellous feat of spiritual arithmetic, for there had never been a previous experience of anyone else doing the same sum!

The Apostle urges us to be 'imitators of him' (1 Co 11¹). It will be well for us to do so among other things in regard to our spiritual arithmetical calculations. If the accurate keeping of accounts is a mark of true life and a test of genuine character in things temporal, much more are the methods of spiritual calculation laid down by the Apostle a proof positive of a sound, strong, and vigorous Christian life.

Recent Biblical and Oriental Archaeology.

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The Kasdim.

WHO were the Kasdim of the Old Testament? The question is not so superfluous as it looks; for though Kasdim in the plural denotes the Babylonians, Kesed in the singular was an Aramæan (Gn 22²²), and neither the one nor the other has been found in the cuneiform inscriptions. Various attempts have been made by Assyriologists to explain the name, since it was first discovered that the Kaldâ or Chaldæans with whom the Kasdim had been identified were an Aramæan tribe in the marshes south of Babylonia, and that though *sd* might become *ld* in Assyrian, the converse change could not take place. Nearly forty years ago I suggested that the name represented the Assyrian *Kasidi* or 'conquerors,' and for a long while this was the accepted explanation of it. But as our knowledge of Babylonian history progressed, the explanation was shown to be impossible, and other suggestions were accordingly put forward. One of them was that Kesed or Kasdim was

Kardu, an abbreviated form of Kar-Duniyas, a name given to northern Babylonia after the Kassite conquest; another, that Kasdim was derived in some way from Kassu, 'Kassite,' itself. Then I pointed out that Kasda actually occurs as the name of a district adjoining Babylonia (*W.A.I.* iii. 66. 31), and *Kasdû* as a word signifying 'the earth' (81. 2-4, 287). But nothing of this was free from objections.

At last, however, a satisfactory explanation of the name can be offered, which I gather from a note in his recently published *Grundriss der Geographie und Geschichte des alten Orients* (p. 187, n. 4) has already occurred to Professor Hommel. Babylonia was called by the Sumerians the Edin or 'Plain' (Ass. *tšêru*), a word which was borrowed by the Semitic Babylonians under the form of Edinnu. It came to signify 'the country' as opposed to 'the city,' and is the term used in the phrase, 'the beasts of the field.' Thus in an inscription of Entemena, king of Lagas (B.C. 4000), the *edin Lagas* is the district or territory of Lagas.