

The New BIBLE Dictionary

Organizing Editor

J. D. DOUGLAS, M.A., B.D., S.T.M., Ph.D.

Formerly Librarian, Tyndale House, Cambridge

Consulting Editors

F. F. BRUCE, M.A., D.D.

*Rylands Professor of Biblical Criticism
and Exegesis, University of Manchester*

R. V. G. TASKER, M.A., D.D.

*Emeritus Professor of New Testament
Exegesis, University of London*

J. I. PACKER, M.A., D.Phil.

Librarian, Latimer House, Oxford

D. J. WISEMAN, O.B.E., M.A.

Professor of Assyriology, University of London

WM. B. EERDMANS PUBLISHING CO.
GRAND RAPIDS, MICHIGAN

First Edition May 1962

© The Inter-Varsity Fellowship, 1962

EC
440
.073

*Printed in Great Britain by
Richard Clay and Company Ltd., Bungay, Suffolk*

LIST OF CONTRIBUTORS

Entries are made in alphabetical order of authors' initials

- | | | | |
|-----------|---|--------|--|
| A.A.J. | A. A. Jones, M.A., B.D., Ph.D., Vicar of St. Silas', Nunhead, London. | B.L.S. | B. L. Smith, B.D., Th.Schol., Lecturer Moore Theological College, Sydney. |
| A.C. | R. A. Cole, B.A., M.Th., Ph.D., Lecturer, Moore Theological College, Sydney. | B.O.B. | B. O. Banwell, B.A., Methodist Minister in Fish Hoek, Cape Town. |
| A.E.W. | A. E. Willingale, B.A., B.D., M.Th., Romford, Essex. | C.D.W. | C. de Wit, Docteur en Philologie et Histoire Orientales, Bruxelles. Attaché aux Musées Royaux d'Art et d'Histoire de Belgique; Chef de la section de l'Égypte Pharaonique à la Fondation Égyptologique Reine Elisabeth, Bruxelles. |
| A.F. | A. Flavell, B.A., Minister of Mourne Presbyterian Church, Kilkeel, Co. Down. | C.F.P. | C. F. Pfeiffer, B.A., B.D., Ph.D., Associate Professor of Old Testament, Gordon Divinity School, Beverly Farms, Massachusetts. |
| A.F.W. | A. F. Walls, M.A., B.Litt., Lecturer in Theology, Fourah Bay College, The University College of Sierra Leone, Freetown. | C.H.D. | C. H. Duncan, M.A., B.D., Ph.D., Registrar of the Australian College of Theology; Senior Lecturer of Ridley College, Melbourne. |
| A.G. | A. Gelston, M.A., Curate of St. Mary's Church, Chipping Norton, Oxfordshire. | C.L.F. | C. L. Feinberg, Th.D., Ph.D., Professor of Semitics and Old Testament and Dean of Talbot Theological Seminary, Los Angeles. |
| A.K.C. | A. K. Cragg, M.A., D.Phil., Warden of St. Augustine's College, Canterbury. | D.A.H. | D. A. Hubbard, Th.M., Ph.D., Chairman, Division of Biblical Studies and Philosophy, Westmont College, Santa Barbara, California. |
| A.P.W. | A. P. Waterson, M.D., M.R.C.P., Lecturer in Pathology, University of Cambridge. | D.B.K. | D. B. Knox, B.A., B.D., M.Th., D.Phil., Principal of Moore Theological College, Sydney; Canon of St. Andrew's Cathedral, Sydney. |
| A.R. | A. Ross, M.A., B.D., D.D., formerly Professor of New Testament, Free Church College, Edinburgh. | D.C. | D. Calcott, B.Sc., N.D.A., Tutor in charge of Commonwealth Bursars Course, University of Reading, Institute of Education. |
| A.R.M. | A. R. Millard, B.A., Temporary Assistant Keeper, Department of Western Asiatic Antiquities, The British Museum. | D.F. | D. Freeman, Ph.D., Orthodox Presbyterian Minister in Philadelphia. |
| A.S. | A. Saarisalo, Teol. Dr., Professor of Oriental Literature, University of Helsinki. | D.F.P. | D. F. Payne, M.A., Assistant Lecturer in Biblical History and Literature, University of Sheffield. |
| A.St. | A. Stuart, M.Sc., F.G.S., Emeritus Professor of Geology, University of Exeter. | D.G. | D. Guthrie, B.D., M.Th., Ph.D., Lecturer in New Testament Language and Literature, London Bible College. |
| A.S.W. | A. S. Wood, B.A., Ph.D., F.R.Hist.S., Minister of Southlands Methodist Church, York. | D.G.S. | D. G. Stradling, M.A., Magdalen College, Oxford. |
| A. van S. | A. van Selms, D.D., Professor of Semitic Languages, University of Pretoria. | D.H.T. | D. H. Tongue, M.A., Vicar of Lockington, Somerset, and Lecturer in New Testament at Tyndale Hall, Bristol. |
| B.F.C.A. | B. F. C. Atkinson, M.A., Ph.D., formerly Under-Librarian in the University of Cambridge. | | |
| B.F.H. | B. F. Harris, M.A., B.D., Senior Lecturer in Classics, University of Auckland. | | |

LIST OF CONTRIBUTORS

- D.H.W. D. H. Wheaton, M.A., B.D., Tutor at Oak Hill College, London.
- D.J.V.L. D. J. V. Lane, B.D., Ll.B., Missionary with the China Inland Mission (O.M.F.) in Malaya.
- D.J.W. D. J. Wiseman, O.B.E., M.A., A.K.C., F.S.A., Professor of Assyriology, University of London.
- D.K.I. D. K. Innes, M.A., B.D., Curate of St. John's, Ealing Dean, London.
- D.O.S. D. O. Swann, B.A., B.D., Minister of Pontnewydd Congregational Church, Cwmbran, Monmouthshire.
- D.R.H. D. R. Hall, M.A., Methodist Minister in South Ferriby, Lincolnshire.
- D.W.B.R. D. W. B. Robinson, M.A., Vice-Principal of Moore Theological College, Sydney.
- D.W.G. D. W. Gooding, M.A., Ph.D., Lecturer in Classics, The Queen's University, Belfast.
- E.A.J. E. A. Judge, M.A., Senior Lecturer in History, University of Sydney.
- E.E.E. E. E. Ellis, Ph.D., Visiting Professor of New Testament Interpretation, Bethel Seminary, St. Paul, Minnesota.
- E.M.B. E. M. Blaiklock, M.A., Litt.D., Professor of Classics, University of Auckland.
- E.M.B.G. E. M. B. Green, M.A., Lecturer, The London College of Divinity, Middlesex.
- E.S.P.H. E. S. P. Heavenor, M.A., B.D., Minister of the Abbey Church, North Berwick, East Lothian.
- E.J.Y. E. J. Young, B.A., Th.M., Ph.D., Professor of Old Testament, Westminster Theological Seminary, Philadelphia.
- F.C.F. F. C. Fensham, M.A., Ph.D., D.D., University of Stellenbosch, South Africa.
- F.F. F. Foulkes, M.A., B.D., M.Sc., Principal, Vining Christian Leadership Centre, Akure, Nigeria.
- F.F.B. F. F. Bruce, M.A., D.D., Rylands Professor of Biblical Criticism and Exegesis, University of Manchester.
- F.H.P. F. H. Palmer, M.A., Chaplain of Fitzwilliam House, Cambridge.
- F.N.H. F. N. Hepper, B.Sc., F.L.S., The Herbarium, Royal Botanic Gardens, Kew, London.
- F.R.S. F. R. Steele, Ph.D., Home Secretary of the American Branch, North Africa Mission; formerly Associate Curator, University Museum, Philadelphia.
- F.S.F. F. S. Fitzsimmonds, B.A., B.D., M.Th., Tutor in Biblical Languages and Exegesis, Spurgeon's College, London.
- G.C. G. S. Cansdale, B.A., B.Sc., F.L.S., formerly Superintendent, Zoological Society of London.
- G.C.D.H. G. C. D. Howley, Editor of *The Witness*.
- G.E.L. G. E. Ladd, Th.B., B.D., Ph.D., Professor at Fuller Theological Seminary, Pasadena, California.
- G.I.E. Mrs. Grace I. Emerson, M.A., Dip.Heb., Fazakerley, Liverpool.
- G.O. G. Ogg, M.A., B.Sc., D.D., D.Litt., Minister at Anstruther Easter, Fife.
- G.S.M.W. G. S. M. Walker, M.A., B.D., Ph.D., Lecturer in Church History, University of Leeds.
- G.T.M. The late G. T. Manley, M.A., sometime Fellow of Christ's College, Cambridge.
- G.W. G. Walters, B.A., B.D., Ph.D., Professor of Pastoral Theology, Gordon Divinity School, Beverly Farms, Massachusetts.
- G.W.G. G. W. Grogan, B.D., M.Th., Lecturer, Bible Training Institute, Glasgow.
- H.A.G.B. H. A. G. Belben, M.A., B.D., Tutor at Cliff College, Calver, Derbyshire.
- H.D.McD. H. D. McDonald, B.A., B.D., Ph.D., Vice-Principal of London Bible College.
- H.L.E. H. L. Ellison, B.D., B.A., Lecturer and Writer on Old Testament.
- H.M.C. H. M. Carson, B.A., B.D., Vicar of St. Paul's, Cambridge.
- H.R. H. Ridderbos, Dr. Theol., Professor of New Testament, Kampen Theological Seminary, The Netherlands.
- I.H.M. I. H. Marshall, M.A., B.D., Assistant Tutor at Didsbury College, Bristol.
- J.A.B. J. A. Balchin, M.A., B.D., Lecturer in Old Testament and Hebrew, Bible Training Institute, Glasgow.
- J.A.M. J. A. Motyer, M.A., B.D., Vice-Principal of Clifton Theological College, Bristol.
- J.A.T. J. A. Thompson, M.A., B.Ed., M.Sc., B.D., Lecturer in the Baptist Theological College of New South Wales.
- J.B.J. J. B. Job, M.A., Wesley College, Headingley, Leeds.

LIST OF CONTRIBUTORS

- J.B.P.** J. B. Payne, M.A., Th.D., Associate Professor of Old Testament, Wheaton College, Illinois.
- J.B.T.** J. B. Torrance, M.A., B.D., Lecturer in Divinity and Dogmatics, New College, University of Edinburgh.
- J.B.Tt.** J. B. Taylor, M.A., Vicar of Henham and Elsenham, Essex.
- J.C.C.** J. C. Connell, M.A., Lecturer in Biblical Exegesis, London Bible College.
- J.C.J.W.** J. C. J. Waite, B.D., Principal, South Wales Bible College.
- J.C.W.** J. C. Whitcomb, Jr., Th.D., Professor of Old Testament, Grace Theological Seminary, Winona Lake, Indiana.
- J.D.D.** J. D. Douglas, M.A., B.D., S.T.M., British Editorial Associate, *Christianity Today*.
- J.G.G.N.** J. G. G. Norman, B.D., M.Th., Minister of George Road Baptist Church, Birmingham.
- J.G.S.S.T.** J. G. S. S. Thomson, M.A., B.D., B.A., Ph.D., Minister of St. David's, Knightswood, Glasgow.
- J.H.** J. W. L. Hoad, M.A., Methodist Chaplain to the University College of the West Indies.
- J.H.H.** J. H. Harrop, M.A., Lecturer in Classics, Fourah Bay College, The University College of Sierra Leone.
- J.H.P.** J. H. Paterson, M.A., Lecturer in Geography, University of St. Andrews.
- J.H.S.** J. H. Skilton, Th.B., A.M., Ph.D., Associate Professor of New Testament, Westminster Theological Seminary, Philadelphia.
- J.H.Sr.** J. H. Stringer, M.A., B.D., Methodist Minister in Ventnor, Isle of Wight.
- J.I.P.** J. I. Packer, M.A., D.Phil., Librarian, Latimer House, Oxford.
- J.L.K.** J. L. Kelso, Th.D., Ll.D., Professor of Old Testament History and Biblical Archaeology, Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania.
- J.M.** J. Murray, M.A., Th.M., Professor of Systematic Theology, Westminster Theological Seminary, Philadelphia.
- J.M.H.** J. M. Houston, M.A., B.Sc., D.Phil., Lecturer in Geography, University of Oxford.
- J.N.B.** J. N. Birdsall, M.A., Ph.D., Lecturer in Theology, University of Birmingham.
- J.N.G.** J. N. Geldenhuys, B.A., B.D., Th.M., Manager of Publications of the Dutch Reformed Church, South Africa.
- J.P.** J. Philip, M.A., Minister of Holyrood Abbey Church, Edinburgh.
- J.P.U.L.** J. P. U. Lilley, M.A., A.C.A., Master of Magdalen College, Oxford.
- J.R.** J. Rea, Th.D., Moody Bible Institute, Chicago, Illinois.
- J.S.W.** J. S. Wright, M.A., Principal of Tyndale Hall, Bristol.
- J.T.** J. A. Thompson, B.A., Th.M., Ph.D., Professor of Old Testament Language in the Evangelical Theological Seminary, Cairo, Egypt.
- J.W.C.** J. W. Charley, M.A., Assistant Curator of All Souls', Langham Place, London.
- J.W.M.** J. W. Meiklejohn, M.A., Secretary of the Scripture Union Inter-School Fellowship in Scotland.
- K.A.K.** K. A. Kitchen, B.A., Lecturer in Egyptian and Coptic, University of Liverpool.
- K.L.McK.** K. L. McKay, M.A., Senior Lecturer in Classics, School of General Studies, Australian National University, Canberra, Australia.
- L.C.A.** L. C. Allen, M.A., Tutor in Hebrew, London Bible College.
- L.M.** L. L. Morris, B.Sc., M.Th., Ph.D., Warden of Tyndale House, Cambridge.
- M.A.M.** M. A. MacLeod, M.A., Minister of Tarbert Free Church of Scotland, Argyll.
- M.G.** Miss M. Gray, B.A., B.D., Senior Lecturer in Divinity, Cheshire County Training College, Alsager.
- M.G.K.** M. G. Kline, Ph.D., Associate Professor of Old Testament, Westminster Theological Seminary, Philadelphia.
- M.H.C.** M. H. Cressey, M.A., Minister of St. Columba's Presbyterian Church, Coventry, England, Coventry.
- M.J.S.R.** M. J. S. Rudwick, M.A., Ph.D., Fellow of Trinity College, Cambridge.
- M.R.G.** M. R. Gordon, B.D., Principal of the Bible Institute of South Africa, Kimberley, South Africa.
- M.R.W.F.** M. R. W. Farrer, M.A., Tutor in Clifton Theological College, Bristol.
- M.T.F.** M. T. Fermer, B.A., B.Sc., A.R.C.S., Vicar of Tamerton Foliot, Plymouth.

LIST OF CONTRIBUTORS

- | | |
|---|--|
| <p>N.H.R. N. H. Ridderbos, D.D., Professor of Old Testament, Free University, Amsterdam.</p> <p>P.A.B. P. A. Blair, M.A., Chaplain and Assistant Master, Oundle School.</p> <p>P.E. P. Ellingworth, M.A., Tutor at École Pastorale Évangélique, Porto-Novu, Dahomey, West Africa.</p> <p>P.E.H. P. E. Hughes, M.A., B.D., D.Litt., Editor of <i>The Churchman</i>.</p> <p>P.W. P. Woolley, Th.M., Professor of Church History, Westminster Theological Seminary, Philadelphia.</p> <p>R.A.F. R. A. Finlayson, M.A., Professor of Systematic Theology, Free Church College, Edinburgh.</p> <p>R.A.H.G. R. A. H. Gunner, M.Th., B.A., Assistant Lecturer in Brooklands Technical College, Weybridge, Surrey.</p> <p>R.A.S. R. A. Stewart, M.A., B.D., M.Litt., Minister of Victoria Tollcross, Glasgow.</p> <p>R.E.N. R. E. Nixon, M.A., Tutor in Cranmer Hall, Durham.</p> <p>R.F.H. R. F. Hosking, B.A., Assistant Keeper, Department of Oriental Printed Books and Manuscripts, The British Museum.</p> <p>R.H.M. R. H. Mounce, B.A., B.D., Th.M., Ph.D., Associate Professor of Biblical Literature and Chairman of the Department of Christianity, Bethel College and Seminary, St. Paul, Minnesota.</p> <p>R.J.A.S. R. J. A. Sheriffs, B.A., B.D., Ph.D., formerly Lecturer in Old Testament, Rhodes University, Grahamstown, Cape Province.</p> <p>R.J.C. R. J. Coates, M.A., formerly Warden of Latimer House, Oxford.</p> <p>R.J.McK. R. J. McKelvey, B.A., M.Th., D.Phil., Lecturer at Adams United Theological School, Modderpoort, Orange Free State.</p> <p>R.J.T. R. J. Thompson, B.A., B.D., Dr.Theol., Th.M., New Zealand Baptist Theological College, Auckland.</p> | <p>R.J.W. R. J. Way, M.A., Westminster College, Cambridge.</p> <p>R.K.H. R. K. Harrison, M.Th., Ph.D., Professor of Old Testament, Wycliffe College, University of Toronto.</p> <p>R.N.C. R. N. Caswell, M.A., Ph.D., Principal of Belfast Bible College.</p> <p>R.P.M. R. P. Martin, M.A., Lecturer in Theology, London Bible College.</p> <p>R.S.W. R. S. Wallace, M.A., B.Sc., Ph.D., Minister of Lothian Road Church, Edinburgh.</p> <p>R.T.B. R. T. Beckwith, M.A., Tutor in Tyn-dale Hall, Bristol.</p> <p>R.V.G.T. R. V. G. Tasker, M.A., D.D., Emeritus Professor of New Testament Exegesis, University of London.</p> <p>S.S.S. S. S. Smalley, M.A., B.D., Chaplain of Peterhouse, Cambridge.</p> <p>T.C.M. T. C. Mitchell, M.A., Research Assistant, Department of Western Asiatic Antiquities, The British Museum.</p> <p>T.H.J. T. H. Jones, B.A., B.D., Scripture Specialist, King Edward VII Grammar School, Coalville, Leicestershire.</p> <p>W.G. W. H. Gispen, D.Theol., Doctorandus Semitic Languages, Professor of Old Testament Exegesis, The Free University, Amsterdam.</p> <p>W.G.P. W. G. Putman, B.A., B.D., Methodist Minister in Dudley, Worcestershire.</p> <p>W.J.C. W. J. Cameron, M.A., B.D., Professor of New Testament Language, Literature and Theology, Free Church College, Edinburgh.</p> <p>W.J.M. W. J. Martin, M.A., Ph.D., Senior Rankin Lecturer in Hebrew and Ancient Semitic Languages, University of Liverpool.</p> <p>W.W.W. W. W. Wessel, Ph.D., Professor of Biblical Literature, North American Baptist Seminary, Sioux Falls, South Dakota.</p> |
|---|--|

ETAM

Light of History, 1923; B. W. Anderson, *The Book of Esther*, Introduction and Exegesis, in *IB*, III, 1951. J.S.W.

ETAM. 1. A place in the hill-country of Judah, rebuilt by Rehoboam (2 Ch. xi. 6), probably referred to in 1 Ch. iv. 3, and in the LXX of Jos. xv. 59 (*Aitan*). The site is usually identified with modern Khirbet el-Hoh, some 6½ miles SSW of Jerusalem. 2. A village in the territory of Simeon (1 Ch. iv. 32). The site is unknown, though some scholars would equate the place with (1) above. 3. The cave (*s'ip sela'*, 'cleft of rock') where Samson took refuge from the Philistines (Jdg. xv. 8, 11). The site is unknown, but must be in W Judah.

BIBLIOGRAPHY. L. Köhler and W. Baumgartner, *Lexicon in Veteris Testamenti Libros*, 1953, p. 699; F. M. Abel, *Géographie de la Palestine*, II, 1938, p. 321. T.C.M.

ETERNAL LIFE. See **ESCHATOLOGY**.

ETERNITY. See **TIME**.

ETHAM. Camp of the Israelites somewhere on the isthmus of Suez (Ex. xiii. 20; Nu. xxxiii. 6, 7), about whose precise location scholars differ. Müller suggested a connection with the name of the Egyp. god Atum; Naville proposed Edom; Clédat, Gauthier, Bourdon, Lagrange, Abel, and Montet would connect it with the Old Egyp. word for 'fort' (*htm*), a name which was given to several places; but none of these suggestions seem very likely. The Old Egyp. *htm* seems rather to designate the frontier-city of Sile. (See **ENCAMPMENT BY THE SEA**.) C.D.W.

ETHAN (Heb. 'ēṭān, 'enduring', 'ancient'). A wise man in the time of Solomon, known as 'the Ezrahite', of the line of Judah, referred to in 1 Ki. iv. 31, in the title of Ps. lxxxix, and perhaps in 1 Ch. ii. 6, if 'Zerah' is regarded as a form of 'Ezrah'.

Two other men called Ethan are mentioned briefly—in 1 Ch. vi. 42 (perhaps identical with Jeduthun, *q.v.*), and 1 Ch. vi. 44, xv. 17.

J.D.D.

ETHICS, BIBLICAL. The term 'ethics' is derived from the Gk. word *ethos* or *ēthos*. In English the word 'manners' has been used to denote conduct or practice and this use corresponds to the meaning of the Gk. term in 1 Cor. xv. 33, 'good manners' (*ēthē chrēsta*). Ethics refers, therefore, to the manner of life or of conduct. In the New Testament the term used to denote manner of life is, more characteristically, *anastrophē* (see **CONVERSATION**) and its corresponding verb (*cf.* 2 Pet. iii. 11). Biblical ethics is concerned with the manner of life which the Bible prescribes and approves. According to Scripture, however, conduct or 'manners' can never be dissociated from the dispositional complex which comes to expression in observable behaviour. The ethic which the Bible requires is

concerned with the heart of man, for 'out of it are the issues of life', and as a man 'thinketh in his heart, so is he' (*cf.* Pr. iv. 23, xxiii. 7; Mk. vii. 18–21; Lk. xvi. 15; Heb. iv. 12). The commandments of God are often in terms of the overt action required or prohibited. But we are not to suppose that these commands have respect merely to action (*cf.* Mt. v. 28; Rom. xiii. 9, 10).

I. THE UNITY

It could easily be averred that there is no basic unity to the ethic which the Bible prescribes and which is exemplified in the various eras of biblical history. In dealing with this question several observations and distinctions have to be made. (a) We must make allowance for the fact and significance of progressive revelation. God progressively revealed His will to men. Hence in the earlier periods of the history of revelation the rule of conduct was not as fully revealed as it was in later periods. Revelation, as it respects this world's history, has reached its finale in the New Testament, focused particularly in the coming and accomplishment of Christ. We have in these last days the fulness of revelation and of the grace to bring the revelation of God's will to its richest fruitage. To whom so much is given, of them more is required. This explains why certain practices of the saints in the Old Testament, clearly inconsistent with New Testament ethics, were tolerated and not visited with ecclesiastical and civil penalties in the Old Testament period. (b) The actual practice of the saints is not to be equated with the biblical ethic; the latter refers to what God requires, not to the shortcomings or attainments of men. (c) The fall of man materially affected the content of the ethic governing man's conduct. New provisions were necessary to deal with the radically altered situation which sin created. For example, by reason of sin and the resulting shame clothing is an institution that would have no necessary relevance in a sinless state (*cf.* Gn. ii. 25, iii. 21). And the various penal sanctions arose from the presence of sin. The unity of the biblical ethic takes full account of the exigencies created by sin and guilt. (d) We must distinguish between permission and sanction, tolerance and approval when we are dealing with practices prevalent in the Old Testament periods. Our Lord clearly enunciates this distinction in connection with the divorce permitted by Moses (Dt. xxiv. 1–4). Moses, he says, permitted divorce, 'but from the beginning it was not so' (Mt. xix. 8). The original ordinance of Gn. ii. 24, appealed to by Jesus (Mt. xix. 5), did not provide for such divorce, and we are not by any means to infer that the institution of Gn. ii. 24 had been suspended or abrogated. This passage likewise bears upon the question of polygamy, and the same distinction must be applied. (e) Redemption was brought to bear upon the history of mankind. Just as the situation created by sin required new regulative provisions, so redemption introduces institutions

deeply affecting human conduct which would have no relevance in a sinless state.

There is, however, a unity characterizing the biblical ethic throughout all the periods of human history. The creation ordinances are clearly set forth in Gn. i and ii. These are the ordinances of procreation, of replenishing the earth, of subduing it, of exercising dominion (Gn. i. 28), of the sabbath (Gn. ii. 2, 3), of labour (Gn. ii. 15), of marriage, and of monogamy (Gn. ii. 23, 24). It is obvious that the prohibition to eat of the tree of the knowledge of good and evil, however important for Adam and Eve and for the whole human race, is in a different category; it could have relevance only in the original state of integrity and may be distinguished as the probation ordinance. When we examine these creation ordinances we see how relevant they are to man's basic instincts and to the interests that lay closest to his heart, how inclusive they are of the occupations which would have engaged man's thought and action, and how they complement and condition one another. They touch upon every area of life and behaviour. We might think that the change caused by the entrance of sin and its resulting miseries would require the abrogation or at least modification of these ordinances. But this is not the case. The sanctity of these ordinances is preserved, and their abiding relevance and obligation are plainly established in the subsequent history of revelation (*cf.* Gn. iii. 16, 19, iv. 1, 2, 17, 25, v. 1-3, ix. 7, xi. 1-8). The Ten Commandments furnish the core of the biblical ethic. But it can readily be seen how intimate are the points of contact between the Decalogue and the creation ordinances. While conditions and circumstances have been revolutionized by sin, the basic structure of this earth and of man's life in it has not been destroyed.

This unity we should expect to be the case on general principles. Man was created in the image of God. The fundamental norm regulative of man's obligation must, therefore, be likeness to God in those respects that are appropriate to man's creaturehood. The law of God for man is simply God's perfection coming to expression for the regulation of thought and conduct consonant with that perfection. Since God does not change, and since the obligation to God cannot be abrogated, any radical change in the ethical imperative is inconceivable.

II. THE CONTENT

The content of the biblical ethic is the sum-total of the revelatory data set forth in the Scripture bearing upon human behaviour. This sum-total comprises great variety. It includes the record of wrong-doing and the divine disapproval thereupon, as well as the commandments and the record of well-doing with the attendant approbation. The manifoldness of the biblical witness is, therefore, apparent, and even cursory exposition would require volumes. This complexity proceeds from the complexity of human life and the numberless variety of the situations in which men

find themselves. The grandeur of the biblical revelation is that by its richness and fullness it is adequate to every situation in which we are placed. Scripture is directed 'to the instruction which is in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work' (see 2 Tim. iii. 16 f.).

But though there is this manifold diversity, it is equally clear that the Bible provides us with a summary of what is normative for thought, life, and behaviour. The biblical witness, as it bears on the complexity of life and on the wide range of divine obligation, organizes itself around a central core of ethical principles. These are the Ten Commandments. As promulgated at Sinai, they were the concrete and practical form of enunciating principles which did not then for the first time come to have relevance. We have explicit evidence of their obligation and sanction prior to Sinai (*cf.* Gn. ii. 2, 3; Ex. xvi. 22, 23; Gn. iv. 10-12, 23, 24, vi. 11, ix. 5, 6, xxv. 9, 10, xxxix. 9). As they did not begin to have relevance at Sinai, so they did not cease to have relevance when the Mosaic economy passed away. Our Lord Himself when He promulgated the law of His kingdom said, 'Think not that I am come to destroy the law, or the prophets' (Mt. v. 17), and in the subsequent discourse indicates how this statement bears upon the Decalogue. He proceeds to interpret and apply several of these commandments and vindicates their sanctity in the kingdom which He came to establish (Mt. v. 21-26, 27, 28, 33-37). Paul likewise, when he is dealing with the practical details of the believer's obligation, illustrates the law that love fulfils by quoting five of these commandments (Rom. xiii. 9). And James, characteristically jealous for the good works which are the fruits and proofs of faith and insistent upon the necessity of having regard for the law of God in its entirety, says: 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill' (Jas. ii. 10, 11). We have in these commandments an index to what James meant by the law of liberty as the criterion of good and the norm of judgment (*cf.* ii. 12).

The Ten Commandments are concerned with the most fundamental of our relationships, first to God and then to our fellow-men. No summary could be more inclusive. They enunciate the basic sanctities governing belief, worship, and life—the sanctity of God's being, of His worship, of His name, of His day as the day of rest and worship, the sanctity of parental honour, of life, of sex, of property, of truth, and of contentment with our lot. That these commandments govern behaviour in the sphere of redemption is inscribed on the occasion of their promulgation at Sinai. Their sanction is enforced by their preface: 'I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage' (Ex. xx. 2). How much greater the enforcement derived from the redemption of which the Exodus was but the type.

III. THE MOTIVE

Confusion has often arisen with reference to the word of Christ that upon two commandments hang all the law and the prophets (Mt. xxii. 37-40; Mk. xii. 30, 31; Lk. x. 27; cf. Dt. vi. 5) and the word of Paul that 'love is the fulfilling of the law' (Rom. xiii. 10). Such texts have been interpreted to mean that in the Christian ethic love takes the place of law. There must be no gainsaying of Jesus' words or of Paul's statement. The place of love must be fully appreciated. But love must not be equated with law nor construed as dispensing with it.

In the words of Jesus and of Paul there is an obvious distinction between love and the law that hangs on it and between love and the law which it fulfils. Love is not itself the law. Hence there is content to the law that is not defined by love itself. And Paul makes clear what he means by law as distinct from love by quoting in the preceding context several precepts of the Decalogue (Rom. xiii. 9). Thus we may not speak of the law of love if we mean that love is itself the law.

Love is the fulfilment of the law because it constrains to compliance with and performance of that which the law prescribes. Love is both emotive and motive. Since love is emotive, it creates affinity with and affection for the object. The fulfilment which it constrains is, therefore, not coerced or unwilling compliance but that of cheerful and willing obedience. Apart from this constraining and impelling love, there is no fulfilment of the law. Fulfilment is obedience, and obedience always implies the hearty consent of heart and will. When love is all-pervasive, then the fulfilment of the law is complete. This is the witness of Scripture throughout. The supreme example is our Lord (cf. Ps. xl. 8; Jn. iv. 34). Psalmist and apostle confess the same (Ps. cxix. 97; Rom. vii. 22).

Sin is enmity against God, and enmity is the opposite of love. Since all have sinned, only by the forces of redemption can this love be generated in the heart of man. It is from the flame of God's love manifested in the gift of His Son that love in our hearts can be ignited. This is the import of the Scripture, 'We love him, because he first loved us' (1 Jn. iv. 19), and the preceding verses (7-18) unfold the sequence. Herein lies the motive power of love. When the love of God towards us is shed abroad in our hearts (cf. Rom. v. 5), then love to Him captivates our hearts and impels to godliness. The constraints of love and mercy only the forgiven know.

IV. THE PRINCIPLE

The governing principle of ethics may be stated in various ways.

a. It is likeness to God. The ultimate goal of the ethical process is conformity to the image of God's Son (Rom. viii. 29; 2 Cor. iii. 18; Phil. iii. 21). If this is the goal it must constantly be regulative in all behaviour. Our Lord's example

is for this reason, as well as others, supremely normative. Jesus was holy, harmless, undefiled, and separate from sinners, and in no other way could we be brought face to face with the demands of holiness and truth than as His example confronts us. Even the unique and transcendent accomplishments of His commitment are adduced as furnishing us with an example that we should follow in His steps (cf. Mt. xx. 25-28; Mk. x. 42-45; Phil. ii. 6-8; 1 Pet. ii. 21-24), not because we follow Him in the discharge of these unique undertakings but because His unreserved devotion to the Father's will in His distinctive task is to be the example for us in the vocation that is ours. This conformity or likeness to Christ is, however, also conformity to God's image. Christ is the image of God. This is why likeness to the Father is presented as the norm of the believer's behaviour. This is Jesus' own summation of the law of His kingdom: 'Be ye therefore perfect, even as your Father which is in heaven is perfect' (Mt. v. 48). As creatures made in God's image we are bound to nothing less than perfection conformable to the Father's own as the norm and goal of ethical demand. It is likeness to the Father that John has in mind when he says: 'every man that hath this hope in him purifieth himself, even as he is pure' (1 Jn. iii. 3).

b. It is obedience to God's commandments. This principle was written on man's relation to God from the beginning; the prohibition of Eden (Gn. ii. 17) epitomized it; the interrogation of Adam after the fall placed it in sharp focus (Gn. iii. 11); the curse upon Adam registered its sanction (Gn. iii. 17). Redemptive revelation takes the form of covenant administration, and obeying God's voice and precept is the reciprocal response (cf. Gn. xvii. 10; Ex. xix. 5, xx. 1-17, xxiv. 7). Our Lord Himself confirmed this same principle when He said, 'If ye love me, keep my commandments' (Jn. xiv. 15). And John, who knew His Lord's will, reiterated the same: 'And hereby we do know that we know him, if we keep his commandments' (1 Jn. ii. 3; cf. Rom. vi. 16, 17; 2 Cor. x. 5; Heb. v. 9).

c. It is to be well-pleasing to God. No consideration looms higher in the thought of the sanctified than the necessity of being and doing what meets with God's approval. Enoch walked with God, and the tribute accorded to him was that he was well-pleasing to God (Heb. xi. 5). Paul's practical application of the teaching of his major Epistle begins with the enunciation of this canon (Rom. xii. 1, 2). He defends his own behaviour by appeal to it as the directing principle of his life (1 Thes. ii. 4; cf. Gal. i. 10; 1 Thes. iv. 1). The lordship of Christ is bound up with this principle. Christ died and rose again 'that he might be Lord both of the dead and living' (Rom. xiv. 9; cf. Phil. ii. 9-11). The service of Christ as Lord is the guarantee of our being acceptable to God (Rom. xiv. 18). Benediction can implore no greater benefit than to be made perfect in every good work to do God's will, and this is defined

as the 'working in (us) that which is well-pleasing in his sight through Jesus Christ' (Heb. xiii. 21).

From whatever angle this question is viewed, it is reducible to the insistence that jealousy for compliance with and conformity to the revealed will of God is the governing principle of life set forth in Scripture.

V. THE DYNAMIC

The total impotence of fallen human nature is emblazoned on the testimony of the Bible. 'They that are in the flesh cannot please God' (Rom. viii. 8). The only hope of realizing the demands of the biblical ethic resides in the provisions of redemption, and only those brought within the ambit of redemption are the partakers of these provisions. Many factors are comprised in this provision. A few call for particular attention.

a. It is the relation a believer sustains to the death and resurrection of Christ that ensures the newness of life which the biblical ethic demands. The believer died with Christ and rose with Him to newness of life (cf. Rom. vi. 1-10; 2 Cor. v. 14, 15; Eph. ii. 1-7; Col. iii. 1-4; 1 Pet. iv. 1-4). There is definitive breach with sin in its defilement and power involved in this union, and there is definitive commitment to righteousness and holiness (cf. Rom. vi. 14-18). But the virtue derived from Christ's death and resurrection is abiding; it resides in Christ to whom believers are united. It is this virtue, emanating from Christ as the risen and ascended Lord, that is the continuous dynamic in bringing ethical demand to fruitful result. Abiding communion with Christ and communication from Him are the guarantees of willing and doing for God's good pleasure.

b. The resurrection of Christ is closely related to the work of the Holy Spirit (cf. Jn. xiv. 16, 17, 26, xv. 26, xvi. 7; Acts ii. 32, 33). Christ by the resurrection is made life-giving Spirit (1 Cor. xv. 45), and He is the Lord of the Spirit (2 Cor. iii. 18). The dynamic of the biblical ethic is, therefore, the Holy Spirit as the Spirit of Christ. The newness of life which is after the pattern of Jesus' resurrection is the 'newness of the Spirit' (see Rom. vii. 6). The sons of God are led of the Spirit (Rom. viii. 14), they walk by the Spirit (Gal. v. 16, 25), their virtues are the fruit of the Spirit (Gal. v. 22-24), the love which is the fulfilment of the law is the love of the Spirit (Rom. xv. 30). The believer is indwelt and controlled by the Spirit (cf. 1 Cor. ii. 15) and, since the Holy Spirit is the Spirit of truth (Jn. xiv. 17; 1 Jn. v. 6) and of love, His abiding presence brings truth to realization and love to effective exercise.

c. As the illumination, leading, and power of the Holy Spirit are brought to bear upon the consciousness of the believer, no reaction affects ethical behaviour more deeply than the fear of God. The commandment to love the Lord with all the heart and soul and mind is the first and great commandment (Mt. xxii. 37, 38). It is first and greatest because God is great. And the great-

ness of God is His majesty, reflected in the human consciousness in reverential awe. This fear of God is the soul of godliness, and consists in the profound apprehension of His majesty, the all-pervasive sense of His presence, and the constant awareness that in every detail of life His good pleasure is our paramount concern. This is the constraining force, and love is mere sentiment except as it is conditioned by the sense of God's greatness. Love must be informed by truth, and the fear of God is the beginning of knowledge and wisdom (Ps. cxi. 10; Pr. i. 7, ix. 10).

Of the ethic which Scripture demands and approves, faith in God is the fountain, love to God the impelling motive, the law of God the directing principle, and the glory of God the governing aim. These, in brief, are the criteria, and they interpenetrate one another.

BIBLIOGRAPHY. P. Fairbairn, *The Revelation of Law in Scripture*, 1957; J. H. Thornwell, *Discourses on Truth, Collected Writings*, II, 1886; R. S. Candlish, *The Christian's Sacrifice and Service of Praise*, 1867; C. A. A. Scott, *New Testament Ethics*, 1930; C. F. H. Henry, *Christian Personal Ethics*, 1957; J. Murray, *Principles of Conduct*, 1957; C. A. Pierce, *Conscience in the New Testament*, 1955; H. Martensen, *Christian Ethics*, 1882, 1888; C. B. Eavey, *Practical Christian Ethics*, 1959; D. Bonhoeffer, *Ethics*, 1955; E. Brunner, *The Divine Imperative*, 1937; A. Nygren, *Agape and Eros*, 1953; S. Cave, *The Christian Way*, 1949; C. H. Dodd, *Gospel and Law*, 1951; W. Elert, *The Christian Ethos*, 1957; T. W. Manson, *Ethics and the Gospel*, 1960; K. E. Kirk, *Conscience and its Problems*, 1948. J.M.

ETHIOPIA. Settled by the descendants of Cush (q.v.; Gn. x. 6), biblical Ethiopia (Gk. *Aithiōps*, 'burnt face', cf. Je. xiii. 23) is part of the kingdom of Nubia stretching from Aswan (see SEVENEH) southward to the junction of the Nile near modern Khartoum. Invaded in prehistoric times by Hamites from Arabia and Asia, Ethiopia was dominated by Egypt for nearly 500 years beginning with Dynasty XVIII (c. 1500 bc) and was governed by a viceroy ('King's Son of Kush') who ruled the African Empire, controlled the army in Africa, and managed the Nubian gold mines.

During the 9th century the Ethiopians, whose capital was Napata near the fourth cataract, engaged in at least one foray into Palestine, only to suffer defeat at Asa's hand (2 Ch. xiv. 9-15). Ethiopia's heyday began about 720 bc when Pi-ankhi took advantage of Egypt's internal strife and became the first conqueror of that land in a millennium. For about sixty years Ethiopian rulers (Dynasty XXV) controlled the Nile Valley. One of them, Tirhakah, seems to have been Hezekiah's ally and attempted to forestall Sennacherib's invasion (2 Ki. xix. 9; Is. xxxvii. 9; J. Bright, *History of Israel*, 1959, pp. 282 ff., discusses the chronological problems in this narrative). Na. iii. 9 alludes to the glory of this period: 'Ethiopia was her (Egypt's) strength,'