

was often so used in the classical writers of the same period as the N.T. writers, or with the idea of chastise.

Passages in Revelation teach both continued existence after death and judgment, plus suffering, as in Rev. 14:9-11. "They" are not annihilated but punished in torment forever, since "they" who are sentenced to be tormented with fire and brimstone have the "smoke of their torment" going up "forever and ever." See also Rev. 21:8. Some find fault with the book of Revelation, saying that it is symbolic, not literal. That may be true, but it does not teach untruth because it is of such nature. If the real is worse than the symbol . . . !

We conclude by saying that we consider that I Cor. 15:1-58 teaches that everyone will be resurrected at the last day (see also Jn. 5:28-29), therefore "death" does not mean extinction at all. Those who pass out of this earthly existence not a part of Christ will appear at God's judgment bar to be sentenced according to their life here on earth, Rom. 14:12; II Cor. 5:10; Rev. 20:11-13; etc. Their punishment will be in a place prepared for the devil and his angels, Mt. 25:41, and for an endless time remain there, very much in existence. Now—the reader may not agree with the conclusion expressed. Suppose that "hell" is non-existent. No one has to worry at all. But if it is, and one goes to meet God unprepared (Acts 17:30, 31; II Cor. 5:11; Heb. 10:26-31) then for all eternity that person will wish his earthly life had been lived in the fear of God. Who wants to take chances with such high stakes?

QUIRINIUS (CYRENIUS IN K.J.) AND THE CENSUS, LUKE 2:1-5

Luke's standing as an accurate historian has been assailed many times, but never more than about the statements in 2:1-5. It was known that Quirinius had been

governor of Syria in A.D. 6. But no evidence was to be had for 1) an enrollment ordered by the Roman emperor as Luke mentions, 2) or that Quirinius was governor of Syria at the time demanded by Luke's statement. Generally speaking, in the past and even in the present, any-time Luke mentioned facts such as those in 2:1-5, if no other historian gave evidence of the same facts, Luke was considered in error. Hence it was that the believer in Luke's accuracy had to maintain that position on the strength of the credibility of Luke. Often, men made fun of those who considered Luke accurate despite corroborating evidence for Luke.

However, in the last 50 years or so, plenty of evidence has been uncovered to exonerate Luke, and plainly show that he was entirely accurate in his statements. The interested reader may read the detailed accounts in A. T. Robertson's book, *Luke the Historian in the Light of Research*, ch. 9; Sir Wm. Ramsay's book, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, pp. 223ff.; and Leon Morris' book on the Gospel of Luke, pp. 104-106.

Be it said that there is plenty of evidence for a census every 14 years, both at the time of Jesus' birth and for two centuries later, in all parts of the Roman empire; that people were required to go to their domestic homes to so be enrolled. Note that the Greek word means to be enrolled (The same Greek word occurs in papyri for enrollments as Luke uses), not taxed, though taxation may have been one result of it. Let it also be noted that Luke only states that Augustus Caesar had given a general order for a universal enrollment. It is not stated how or when that enrollment was to be done. Luke notes another census in Acts 5, but does not state that they are the same at all. Enrollment papers have been found for as early as 20 A.D. The census prior to that would occur

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about 6 A.D., and the one prior to that 8 B.C. The last one quite well fits into the time for Jesus' birth.

That this is probably true is said in relationship to the fact that inscriptions are known which place Quirinius in Syria at about 8-6 B.C. He was engaged in an official capacity (note that we are not sure what Luke means by his word "governor", in Greek *hēgemoneuontos*. This word occurs in such passages as Mt. 2:6; 10:18; 13:9; 27:2; Lk. 20:20; 22:26; Acts 7:10; 23:24; II Cor. 9:5; Phil. 2:3; Heb. 13:7, 17 etc.) in the country of Syria, and perhaps as an imperial legate, or even military leader, since the Romans were engaged in the Homonadencian War. There is an inscription extant which may well indicate he held such a position.

The papyri finds and inscriptions, etc., indicate that women were not necessarily required to enroll. But if Mary was in the condition she apparently was, it is rather unlikely that Joseph would go all the way from Nazareth to Bethlehem and leave her behind. The fact that he stayed in Bethlehem after the birth, and was going to return to Bethlehem from Egypt may indicate that he "moved" to Bethlehem, expecting to remain there.

WHO OR WHAT IS THE HOLY SPIRIT?

by Seth Wilson

- I. The Holy Spirit is a person (a thinking, feeling, acting, responsible individual).
 - A. He is said to do what only persons can do.
 1. He speaks, I Tim. 4:1; Rev. 2:7; etc.
 2. He testifies, John 15:26.
 3. He teaches, John 14:26; I Cor. 2:13.
 4. He searches and reveals, I Cor. 2:10.
 5. He leads and forbids, Acts 16:6, 7.