

*The Burden
of Sins*

*by
Nigel Johnstone*

The Burden of Sins

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The Author's Preface to the Reader :

This book was originally written to my wife, Joanna Faith. If any other read it, then it is still to Faith that it is written. For the works of the flesh shall not profit if we seek God. For God is a spirit; and God must be worshipped in spirit and in truth. Had there been, or could there have been, a law in existence - ever, or anywhere - that could have given life to men, then Christ should not have suffered and died.

This book has taken some months to express, interrupted by other matters. But the preparation took a lifetime. It has taken fifty five years; from the age of six to the age of sixty one. In the writing of the words on to paper it was necessary to laboriously seek out the concepts expressed by a number of Hebrew and Greek words. These words have, traditionally, been given meanings which are sometimes unhelpful and sometimes downright misleading. Thus, I must diligently prove, beyond doubt, what I, myself, understand these words to mean.

These are important words in the doctrine of Christ. It is absolutely essential to grasp what is the concept of each particular word in the mind of the Holy Spirit who inspired these words to be documented - by Moses, by psalmists, by prophets and by apostles - in order that one might have, in one's own mind, the same concept. Otherwise one will misunderstand, to a greater or lesser degree, what God would teach us - by the use of words - within that which is his word.

To have a clear understanding in the word of God is more important than silver or gold. That is, more important than the cash we live on, day by day, or the wealth that we would

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save in a pension. It is more important than property, equity, mortgage or inheritance.

For this word is given us that we might be made wise unto salvation. That we might enter the kingdom of heaven, now, and obtain an inheritance in a new creation that shall - soon - replace this one in which we, presently, exist.

In my book, I assert the following :-

1. The Hebrew words *pesha*, *chattah* and *avon* are mirrored in the Greek by *anomia*, *hamartia* and *paraptoma*. These words relate to transgression, sin and offence. The actions of transgression, sin and offence derive from the inward states of lawlessness, alienation and lifelessness. These states are contrary to the righteous nature of God, the holy, spiritual being of God and to the divine life of God.

2. The Hebrew word *nasa* means uplift and is mirrored by the word *aphesis* in the Greek. *Aphesis* does not mean remit. It does not mean forgive or pardon. It means unburden.

3. The Hebrew word *kaphar* does not, precisely, mean cover nor do the words atone or expiate helpfully convey its true meaning. I believe it means something that cannot be expressed by a single English word. "Containment in hand" is as close as I am able to express it at this time.

4. I cannot find - anywhere - in the Hebrew or the Greek scriptures any word that should be, properly, translated as either of the English words "forgive" or "pardon". The concept which these two words conveys is, to my own understanding, just not there in the Bible.

5. Personally, I prefer to bring the Hebrew word *kaphar*

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into English and to bear in the mind its unique meaning, which is considerable, diverse and rich. I prefer also to bring the word *aphesis* into English in order to retain its unique weight of meaning in relation to the singular unburdening which only occurs when it is preached by Christ himself and applied by the Spirit.

Some might not accept the above five paragraphs of statements. This book, therefore, sets out my evidence, in detail.

It has been my own quest to obtain - for myself and for any who choose to hear or read my word - an absolute clarity in understanding the words of Moses and of the prophets; of Jesus Christ and of his apostles, in order that such a pure understanding should lead to a strong, unconfused faith.

For I have found in my own soul that a confused understanding is one of the greatest hindrances to the sincere following after Jesus Christ, the Son of God. But this is not a text book; nor should it be treated as one. My proofs and explanations are embedded in a book which unfolds in many ways, not just as an explanation of language.

I have never had any desire to write words that should, in any way, distract or deflect from the reading and the study of the scriptures themselves. I write what has been given to myself and I write only that another may, by reading my writing, find help in reading and understanding the word of God.

I invite patient faith to drink in the word, to readily give the attention, the time and the diligence necessary to grasp and understand; to take in and learn; to be humble and to be

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instructed. That faith may, with patience, grow.

At the age of seventeen I received a letter from the man who would, later, instruct me in the word of God for a quarter of a century.

“The flesh withers and dies from lack of attention. And Christ fills heart and mind and memory. Then we shall bear fruit. But - winter first !”

Over forty years later, and after a harsh winter, I know that the word of God is - now - bearing fruit.

It was worth waiting for, I confess.

Nigel Johnstone

Malvern, january 2013.

Foreword

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To Joanna Faith,

At the age of fifteen, I read in John Bunyan's book, *Grace Abounding to the Chief of Sinners*, the words, Will you keep your sins and go to hell or will you leave your sins and go to heaven ?

Now some censure Mr Bunyan for writing the other book, *Pilgrim's Progress*, and they call it "fiction" and do not approve. I am not quite so quick to criticise and I call it an allegory. Which he wrote, whilst in prison for preaching the gospel faithfully, and at a time when, I suppose, he spent long, long periods in either solitary confinement or amongst company not helpful to his private devotions. Rather than sink into either communal or personal lethargy and ungodliness, he chose to write an allegory which has its place, rightfully I feel, in English literature and has been the means of giving, to many, instruction to them in spiritual matters, according to his own understanding.

However as to John Bunyan's words from *Grace Abounding*, I should just comment that I would say "enter the kingdom of heaven" is more correct than "go to heaven" for I want to get away from this idea that men have of living a carnal, unspiritual life and then "going" to heaven after death.

If I strive to enter the strait gate, as Jesus taught, then I shall be in the kingdom of heaven now. And for ever. Death will not affect me. I am passed from death to life, now.

But Mr Bunyan's words took hold on me.

As to "keeping" my sins, I thought that what was required

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was to stop sinning. And to find “forgiveness” for my past misdeeds.

I did, indeed, vow - and I have kept it since that day, thus far - to no longer, as I had done, misuse divine names in conversation, taking them lightly on my lips as curses or in a vain and trifling manner. I have, it is true, since that day, prayed in prayer meetings and, afterwards, felt I was a hypocrite for naming God in a deliberately unspiritual state. And so I was, for I had no need to remain in such a condition.

I did, indeed, stop stealing from shops in Glasgow where I then lived. At the age of eight my parents had moved from comparative quietness in the far north of Scotland and on the day after we had moved I was initiated into the practice of shoplifting by the son of a near neighbour. Several years I continued in it, but I then chose to work during the summer on a farm so that I could save up the money to repay all the shops from which I had stolen. Which I then did, visiting each one personally and offering apology and money.

These two matters were, I found, quite easy to do. What was more difficult, nay, impossible, was to curb that which was within. For, from the heart comes that which is offensive to God. And who, as Job says, shall bring forth that which is clean from that which is unclean ?

But that is another matter, and I am restricting myself, here and now, to the matter of sins.

Despite ceasing the practice of certain very specific and easily identifiable habits, I found no peace. I began to shun company that was undesirable. I began to restrict my

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behaviour. The hours of time wasted on self gratifying, easy pleasures were, to some extent, diverted to more profitable use.

A few times, I sought some sort of release by taking journeys to other places in the hope that I might feel more spiritual there: that distancing myself from my circumstances would change me in some way. I cycled two hundred and fifty miles northwards, in a three day trek with tent and stove, to return to the place of my nativity and infancy. But I found no peace there, only misery, and spent three days on the return journey.

I cycled southwards only to find a bleak unhappiness and only to return in a loneliness that was unbearable. I took a train to Loch Lomond, but the beauty could not touch me. I took train and boat to an island and found nothing to relieve my grief.

Accepting the truth of what was evident in my bible, I had managed to avoid the obvious heresies and errors of many sects, factions and groups around me at that time in Glasgow. I chose to meet only with more serious, more studious and better behaved, professing christians.

But in it all, I was deeply, deeply distressed. My sins were still a burden.

Nothing could free me. There was no escape. Some tried to persuade me that all was well. Some were more concerned and tried to change my faith. Some tried to divert me. Some tried to argue with me. Most were, apparently, annoyed for some reason, as though my grief over my own sins was a reflection on them.

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My unhappy face and my miserable demeanour were unattractive. My company was unpleasant. My words were few and my words were doleful. My sins were still a burden. But then, there was a man, sent from God, whose name was John. John 1:6.

I am not just quoting from the Apostle John's book. The man who was sent to me was actually called John. Leaflets were printed, quoting that text and Glasgow was moved at the event as several days of preaching were intimated.

So, first, a man called John had caused me to be burdened by my sins. Now, another man called John was sent to the city in which I dwelt. This second John preached the aphasis of sins through faith in Jesus Christ. And I believed his word. And I found, by his preaching, relief from my burden.

This is my experience. I did not do any of this. It happened to me. I was not the instigator of anything at all. God did this. He sent John. And he sent John.

I have found many who profess another way. They had thoughts and they worked things out themselves. They claim. They reached a point in life when they made a decision, a commitment, a choice. They say.

Some grew up in a certain manner and, gradually, they assimilated what was around them. Many of these are aware that this is not what scripture describes and they, therefore, qualify their experience by describing something happening at a particular time. I have heard many do this and many times I have detected that what they describe is

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somewhat contrived. It becomes embarrassingly apparent that they are copying the words of others.

As for me, I speak that which I do know. I testify to that which I know to be true. I know whom I have believed.

And I show, from the scripture, from Jesus' own words and from his chosen apostles' words, what it means to say, "The Burden of Sins".

Nigel Johnstone

Malvern, november 2012.

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The Oracles of God

Many speak on platforms and pulpits of sins and of what they call, forgiveness. I have noticed that most of this many do not actually speak from their own experience. Nor do they, actually, speak from their own studies of the word of God. The vast majority of those whom I have heard, during my own lifetime, in various parts of the country, speaking about this subject do not, quite obviously, know what they are talking about as they are, evidently - to me, at any rate - just repeating what they, themselves, have heard from other platforms and pulpits.

Thus we have a kind of folklore being promulgated by people who simply pass on by word of mouth a formula concocted from various speakers which is a conglomerate of what speakers have gleaned from other speakers over the years.

Rarely - very, very rarely - in my lifetime have I witnessed anyone speak in public from platform or pulpit who had simply done his homework. And even then, a man must have lived his matter into maturity before he should dare instruct others in such immensely grave and such superlatively important matters as the salvation of one's soul and the answer to one's sins.

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I find it disgraceful that so many, many men insult their audience by regurgitating the merest and most superficial comments with which every single member of the audience is so very, very well acquainted already. But then, why do the audiences put up with it ?

Like people, like priest, I suppose. If the blind lead the blind, both shall fall into the ditch. The show must go on; please give generously. Personally, I sit immobile if anyone thrusts a collection bag or plate anywhere near myself in a meeting that is, supposedly, a matter of worship. How dare they.

The fact is that the only persons competent to comment on the subject of the resolution of the matter of sins are they to whom it has happened, demonstrably. And not only demonstrably but in a way that shows, by the singularity of the occurrence, that they have, particularly, been singled out to be instructors of others in the matter.

And not only so, but that they are also competent to explore, investigate and comment in an instructive and capable manner on what God has revealed in his own word about the way in which He, Himself, has involved Himself in the matter.

Only such a man may instruct others.

If any man speak, let him speak as the oracles of God, I Peter 4:11. Else, let him be silent.

The Condition of Being Burdened

David knew what it was to be burdened about his sins. He describes something of it in Psalm 32.

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When I kept silence, my bones waxed old through my roaring all the day long.

For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

The most important word in the whole psalm is, I would say, in the title. Maschil. From what I am given to understand of that word it means didactic. It is a psalm of instruction. One, David, is describing his singular experience and describing what the Spirit makes known to him, in order that others may learn from this instruction.

This is, of course, only the case if one is willing to be instructed. Only if such matters are of sufficient import that one will devote the necessary consideration in order to be instructed. Only useful if, thereafter, other matters do not demand such attention that the instruction so far received is thrust away in preference to other objects of interest.

Experience teaches that if these spiritual matters are not put first, continually, then they will become dead within one. This is just a fact. Anyone who has spent any time at all in spiritual activity discovers, very soon, that only if one seeks such things as a constant priority on a daily basis, and only if one seeks them as a priority within any specific day, will one make any spiritual progress.

Such are the massive, constant, forceful and unrelenting opposing pressures that it is - always - a battle to maintain

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spiritual momentum and to achieve spiritual progression. There is no point questioning such things; or arguing about such matters; or making excuses of any kind whatsoever.

The gate which is at the entrance of the way to life is strait. Few find it. Of those few, many are unable to enter the gate, once having successfully discovered where it actually is and what it really is. These are facts from the mouth of Jesus Christ. Just statements of truth. Matthew 7:14; Luke 13:24. Therefore, he tells us to strive. Agonise. Or we shall not get in.

Then, we shall die. For ever.

Men can say what they will; can argue as they like; can make what excuses they want; can do as they please. Truth remains true.

I regard it as the most characteristic facet of the society in which I sojourn - locally, socially and nationally - that there is a deliberate movement away from the receiving of instruction of any kind. The breakdown of barriers which were long held to be naturally proper and socially necessary has accelerated over the decades of my own lifetime. With the erosion of every barrier comes a freer, more fluid, more flexible, more intrusive, more persuasive, more insistent, more urgent, more powerful and more oppressive force moving, more swiftly and more aggressively, through mankind.

The breakdown of barriers between men came first; then came the powerful force moving through the spirits of men, unhindered. Lawlessness worked; then that which restrained was no longer in the midst; then shall more be

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revealed. Literal translation, II Thessalonians 2: 7,8.

There is no doubt whatsoever in my own mind what this force is or where it is leading or what is its ultimate purpose. I can read of it in my bible and I can see it with my own eyes.

Even the very elect would be swept away, if the last times were prolonged. We are promised that they will not be.

Blessed is he that shall overcome. And much instruction shall he need if he is to endure all that will be thrown against him, all that he will be seduced into doing, all that he will be coerced into receiving and all that he will be induced into casting off.

Maschil psalms. There are twelve of them.

The Spirit of God in this one instructs David in the latter part. I will instruct thee. I will guide thee. Be ye not as the horse or mule. Be glad in the LORD and rejoice.

So let us be. So let us do.
Selah.

We require diligence, faith and patience in order to receive that which is from the God who said, When ye seek me with all your hearts, ye will find me, Jeremiah 29:13. And whose apostle said, He is the rewarder of them that diligently seek him, Hebrews 11:6.

Then let us patiently, diligently and believingly observe what David instructs us. What better thing could we be doing with our time ? What more blessed pursuit is there than to receive, freely, these things ? What more happy an

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occupation than to accept, without works, without overdue burden, without harsh restrictions, this valuable instruction which is offered gratuitously ?

Nasa

David uses the Hebrew word *nasa* in verse 1 which reads, :- *Ashere pesha nasa*. Literally, Blessed transgressions uplifted.

He uses the word again in verse 5, thus :-

Thou *nasa* the *avon* of my *chattah* - “forgavest” the iniquity of my sin.

I cover these words with respect to righteousness in the book of that same title, “Righteousness”, Belmont Publications, which has a very brief explanatory appendix at the back dealing with Psalm 32 and Paul’s translation of that psalm in Romans 4.

I would actually recommend the reading of that fairly compact and certainly not lengthy book prior to continuing with this one. My books were written in the order in which they are presented, this being the order in which I, myself, progressed in my own studies. Thus the expression of concepts developed with time and that which is foundational preceded, as it must.

Some express a gospel which can be summed up in a few words and which is just repeated, in slightly different ways, every time they express it. I am not such a man. My books express separate aspects of the doctrine of Christ. The whole cannot be imbibed unless its parts are separately considered. With time, patience and diligence, with the grace of God and with the operations of the Holy Spirit of

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God, one has found that, as the whole gospel is understood and believed, that Christ himself is formed within and one has, as the apostle says, the mind of Christ. He also dwells in the heart by faith.

Here, I only comment on the word *nasa*. Which does not mean what we mean by the English word “forgive”. I do not know what the North American Space Agency intended, if anything, by its acronym but it is a convenient way to remember the Hebrew word *nasa*. Uplift.

The AV translators, according to Robert Young, have translated *nasa* “forgive” sixteen times. But they have translated the same word as “carry, bear or lift up” three hundred and eighteen times.

It is one of a group of similar Hebrew words. *Naga* is to touch or reach to. *Naba* is to pour out or utter. *Naka* is to be stricken down. *Naqa* is to be alienated. *Nata* is to plant. It is clear that the sixth of this series of words relates to that which is upwards.

David says that when he purposed to confess his sins - before he even did so, but with the very heart intention of it - God uplifted them.

David roared. Again, I go into more detail of that in the book “Righteousness” which, of course, I recommend. David was pressed sore upon by God. David refrained from speaking. David’s moisture dried up. Until such a time that he, finally, purposed to - and thou uplifted the iniquity of my sin.

Thus he says, verse 1, *ashere pesha nasa*. Blessed transgressions uplifted.

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Paul the Apostle translates these words in Romans 4 as :-
*Makarioi..... wv..... **aphethesan**ai anomiai..*
Blessed.....of whom.... are “forgiven” the lawlessnesses.

For anyone to comment or speak publicly on such words without being studiously aware of the different words in Greek - *paraptoma*, *anomia* and *hamartia* - relating to sin and sins - is worse than criminal.

Let such take note of the writer of Psalm 119 who heads each section with a letter of the Hebrew alphabet, as does Jeremiah so scrupulously, in his Lamentations, order his words in a disciplined structure of both individual words and lined couplets, despite the grief he expresses. Let such take note of the care of Jesus in his choice of speech, at all times, even in his extremities of temptation, trial and crucifixion.

For the untutored to go meandering around scripture picking at what they will, in a rushed and undisciplined way, that they might exalt themselves in front of others, leaves me wordless. I did such disgusting things as a completely ignorant teenager when urged, by my elders, to do so, but when I was come to years I kept my mouth shut - for decades - until I had the understanding and the discipline to lay out in order that which will edify.

Paul translates the Hebrew word, *nasa* - uplifted - with the Greek word *aphiemi*.

The AV translators, in 1611, render *aphiemi* as “forgiven” in Romans 4:7. Wycliffe, in 1409, gives, Blessed *be* they whose wickednesses be forgiven. Tyndale in 1526 gives, Blessed are they whose unrighteousness is forgiven.

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I disagree with the use of the word, forgiven. I do not believe that our English word, forgive, rightly conveys what either *nasa* in Hebrew or *aphiemi* in Greek were chosen to teach us by the Holy Spirit who inspired the use of both words.

The Oxford English Dictionary in twenty volumes, states :-
Forgive : Stop feeling angry or resentful towards someone for an offence, flaw or mistake. Related to Dutch “*vergeven*” and German “*vergeben*”. Origin in English: “for” and “give”.

The English word is merely a transliterational construct of two short English words which phonetically mimics a concept represented by words available in Dutch and German. The meaning is based on emotion, or rather the cessation of emotion. The meaning does not convey - at all - what is *right*.

The very ideas of “mistake” and “resentful” and “stop feeling” are completely foreign to that which the Holy Spirit teaches us of God and of the necessity of dealing with the matter of sins in a manner which is righteous.

I reject, totally, the idea of the word “forgive” in both its origin and its use. It is not, at all, what I, personally, understand by the words *nasa* and *aphiemi*.

I reject, absolutely, that gospel which takes such wording and, without any spiritual discernment, applies human terms, human emotional traits, and the lowest common denominator of human relationships to that which is a matter of the everlasting God, his purpose in his Son and the matter of redeeming and restoring his own chosen people by the demonstration of his own righteousness.

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They plainly show, who have no carefulness in such things, that they are ignorant of the whole tenor of the scriptures which, alone, give instruction that we might come, by faith, to an understanding by which will be revealed to us the true God.

Oh, men will be so meticulously careful, and that with all rapidity of zealous attention, where probate is involved. Let a last will and testament be read and one can see what relatives do in their avidity to wrestle with words that some way might be found whereby the intentions of the deceased may be expressed in such a way that financial advantage may be increased.

But here, we consider the matter of sins. And we consider what God has done about it. For we can do nothing. Let us, then, receive, with great care, what God has revealed - of his own grace - regarding what He has accomplished. And let us pay great heed to the very words themselves which God has used to express his own gospel.

Man shall not live by bread alone, said Jesus, but by every word - every single word - that proceedeth out of the mouth of God. Let us consider Jesus' own words in our quest to discover what the word of God tells us of the condition of those to whom God does something about their sins.

For it is evident that those for whom God makes a provision for sins are those whom he - also - in due time, visits in order, first, to make them aware of those sins, and, second, to make them aware of his provision. Without the realisation of the enormity of our sins, we are not, evidently not, aware of the remedy for our sins.

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None was ever healed by Jesus in all of Matthew's, Mark's, Luke's or John's accounts of an invisible condition of which they were unaware. Every single instance of Jesus' healing power was in a circumstance of severe, painful, debilitating, oppressive and sometimes life-threatening disease, disability or possession.

Those who pretend to have been healed of their sins without ever truly discovering the catastrophic, permanent and absolute nature of the consequences of their sins are misguided. Their "experience" contradicts all four books which express the ministry of Christ on earth and deviates - hugely - from the law, the prophets and - particularly - the psalms, of which Psalm 32 is a primary, and apostolically quoted, example.

They fall under the words of the Apostle Paul in Romans 1:23, who change the love of God from that which it is - Divine - into that which is corruptible, appropriate to man and beast. Who change the holy benevolence of God, which, in righteousness, gratuitously reveals a transcendent way of dealing with sins, and who then represent it as decadent sentiment, unrighteous dismissal, flagrant illegal favouritism and dishonourable emotion.

They change the glory of the incorruptible God into something revolting. Attempting to manifest that which they do not have the faith to comprehend, they change it into something that it is not.

Then, they worship it. This, properly, is called the deceivableness of unrighteousness. And it abounds on every hand. Nor do many care to be warned of these facts.

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They choose to reject the warnings and they choose to be left alone to their delusion.

So be it.

Aphesis

Jesus makes clear the condition in which they are who carry the burden of their sins in Luke 4:18 where he, according to his custom, went into the synagogue on the sabbath day and opened the book of Isaiah and read from what we now call Isaiah 61:1.

It is well worth writing down the seven phrases he uses, seeing the expansion of the seventh into three more and then comparing them to what is in Isaiah. However, here I only notice that which is absolutely relevant to my subject. It is the word *aphesis* which I am going to follow.

Two Greek words are translated “forgive”, “forgiveness” and so forth in the Authorised Version, one being *aphesis* and the other being *charizomai*. *Charizomai* evidently means gracious and is not a matter of dealing with sins. It is a matter of a disposition towards a sinner. *Charizomai* clearly expresses the inward disposition of someone towards someone else.

Charizomai does not overlook sins. *Charizomai* does not negate sins. *Charizomai* does not excuse sins. But, importantly, nor does *charizomai* deal with sins.

Charizomai expresses a disposition within someone. And that is all it does express.

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Charizomai can graciously extend an invitation to a wedding feast. *Charizomai* can then say to one of the guests, Friend, how camest thou in hither, not having a wedding garment ? And *charizomai* can, then, also, command that the offender be bound hand and foot and be cast into outer darkness; there shall be weeping and gnashing of teeth. But all is done with grace.

Charizomai does not convey “forgiveness”.

Nor, as I shall show, does *aphesis*. But *aphesis* is that which is the key to the matter of the burden of sins.

This burden is expressed by Isaiah. Jesus quotes the prophet, in Luke 4:18, and enlarges, somewhat. But Jesus’ quotation helps us in that he conveys, in Greek, what Isaiah expressed in Hebrew and thereby gives us a very generous introduction into other words which the Holy Spirit has inspired in the mouth of others.

If we desire to seek the Lord our God with all our heart; if we strive to give diligence to that pursuit; if we are patient in our enquiry; if we deny all else that we may give ourselves to this consideration; then we discover that God himself comes to our aid. Christ himself shall minister his word to us and the Holy Spirit of God shall assist us.

So let us pursue this matter, trusting in he who is the Word of God and also trusting in he who is the Spirit of God. That we might know him that is the only true God and Jesus Christ whom he has sent.

Reported by Luke in Luke 4:18, Jesus instructs - those that will hear him - that now is the prophecy of Isaiah fulfilled, Isaiah 61:1,2. He is now come, who is anointed, to do as the

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prophet describes. Jesus' words are more accurately laid out in the literal translation of the 1550 Stephens Greek text of the Textus Receptus, TR, given by the EGNT, the Englishman's Greek New Testament of 1877 :-

AV.....to preach deliverance to the captives
EGNT...to proclaim to..... captives..... deliverance....
TR*kerutsai*..... *aichralwtois*..... ***aphesin***.....

Note the word *aphesis* which has been rendered "deliverance" in the first use of the word and, then, note it once more in the second use of the word :-

AV.....to set at liberty them that are bruised
EGNT...to send forth..... crushed..... in deliverance.....
TR.....*aposteilai*..... *tephausmenous*..... *ev* ***aphesei***.....

Aphesis is what Jesus will preach to those who are *aichralwtois* in the first part and *aphesis* is how Jesus will benefit those who are *tephausmenous* in the second part.

It is abundantly clear that those who shall benefit from that to which the word *aphesis* relates are, presently, in a condition described by, firstly, *aichralwtois* and, secondly, in a condition described by *tephausmenous*.

Those not in such conditions shall not benefit. For they do not need *aphesis*. The rich shall be sent, empty, away. But to those who are "captives" shall *aphesis* be proclaimed. And to those who are "crushed" shall *aphesis* be applied.

The word *aichmalotos* - translated captives - is formed from two Greek words, *aichme* meaning spear and *halotos* meaning to take. It is used in this manner by Jesus,

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recorded by Luke, 21:24, in the context of the inhabitants of Jerusalem. Falling by the edge of the sword - I would translate this as “opened by the sword” - some are led away captive.

Wounded, in any case, by sword, they are led away captive at the point of a spear.

Thus for the *aichme* part of the word *aichmalotos*. The *halotos* part derives from *halosin* which appears only once in scripture, in II Peter 2:12 - brute beasts, made to be taken, *halosin*, and destroyed. This, later.

Jesus’ body was pierced, after death, by a spear but the word used by John to report that occasion - used only once in scripture - is *logche* and as far as I am able, myself, to determine it refers to what we would call a lance. That is, a slender weapon, possibly used by a horseman, and such as would, indeed, reach upwards to a crucified man. My own impression is that *aichme* refers to a shorter, stouter implement for less skilful work.

The work, indeed, of prodding captives taken, perhaps in war. Prisoners, maybe in bonds or chains, being poked with a stout, brutal spear, to make them walk, perforce, to that which awaits them.

That which awaits them being seen, as we learn from Peter’s use of the word *halotos*, as the kind of destruction that lies, certainly, in the path of a brute beast whose only purpose and destiny is to be destroyed.

Many will be offended at such descriptions. Many are.

But this is how I actually felt and this is how I viewed

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myself as burdened by my own sins. My sins being attached, as it were, firmly to me, by right, by law and by logic. My guilty state determined my ultimate destiny - sure and certain destruction.

Many attempted to comfort me and to tell me that all was well. "Jesus loves you. God loves you. Jesus died for sinners. He loves everybody. We see you are unhappy and we appreciate that you have felt guilty about things you did in the past. But now you can be happy for everything is wonderful and we are not to have long faces."

And besides that, you are upsetting everyone.

Why ? "Because we are, by some degree, disturbed that you might be right", was the distinct impression I was left with.

Be that as it may. The language of Jesus, coupled with the words of Peter, leaves me in no doubt, myself, that what I discovered in my own experience is that of which, without any squeamishness, Christ and his apostles speak.

Those who have been, always, protected from reality will, possibly, disagree. But what I read in the word of God is *aichmalotos* and *halosin*. Speared captives and brute beasts.

I benefited, in my teens, from the occasional month on a farm. There is nothing quite like mucking out a filthy byre for days on end to establish some sense of reality in a schoolboy. Or digging in a stinking sileage pit for a week or so. Or capturing young bullocks in a stall so they can be treated. Or being left alone for hours on end to scythe a field full of thistles. Did me good. Recommend it.

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Nine years in the Motor Trade, working with genuinely tough men; and sixteen as a Security Officer doing twelve hour night shifts also helped to keep me from getting too comfortable. And I am grateful for it all.

Our modern way of life has quite emasculated many to the point where one quotes a scripture or two and they become flustered and uncomfortable. They need a month on a farm, in my opinion.

Brute beasts, made to be taken and destroyed. Captives at the point of a spear, being prodded, in chains, to face the consequences of the war on which they found themselves on the wrong side. This - *this* - is the condition we are in if we have not found an answer to our sins.

And, yes, facing this reality requires a strong stomach. For it istotally.....ghastly.

So ghastly that the vast majority of mankind just use various forms of escapism to avoid even thinking about it. Or they embrace mad, mad philosophies in order to reason their way to some sort of comatose mindset that allows them to have pleasure in a deteriorating existence - we call it "life" - while time runs out.

Anything, anything - but *anything* - rather than face the truth.

For it is, as far as men are concerned, unfaceable.

Unresolvable. Irremediable.

But not for God. With God - all things are possible. And faith - real faith - will hold on to that. He that cometh to God must believe that he is. And that he is the rewarder of them that diligently seek him. Give up like a wimp; and nothing

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will happen. This requires guts.

But the trouble is that many - multitudes - portray their god as a drip. They worship a drip. They love a drip. And they, themselves, become like their god. Drips. And they find immense fault with anyone who is not as wimpish as they are. High time that someone said something about it.

So I just have.

As to myself, I give thanks for every painful lesson; for every scourging of the Father; for every occasion of an idol being torn from my grasp; of love that is as strong as death; of jealousy that is as cruel as the grave. Oh yes, lovely to quote, with a tear in the eye. Not so nice to experience. But worth it, in the end.

I give thanks for everything wrenched away from me, that I might find, and trust in, and be protected by, the Lord who is the Everlasting. He who knew me from my mother's womb. He who visited me, unbeknown, in infancy. He whose hand wrought all my life in providences. He who would not, ever, let me go.

Before I was afflicted, I went astray.
Then; blessed affliction.

And blessed be he whom the Lord loves and chastens. Blessed be he whom the Lord will bring to a full realisation of his sins. That he might truly, actually, genuinely appreciate what it really means to be *burdened* by them.

Then shall he be in the line of those who receive *aphesis*.

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And the second description Jesus gives of those who will receive *aphesis* is, Luke 4:18, To set at liberty them that are bruised. Thus as the AV has it. Or, To send forth crushed in deliverance, as the EGNT states it. The root word beneath the translation “bruised” or “crushed” is *thrauo*, used only once in scripture. Nor can I find any compound containing it. This indicates to me that it has been kept, by the Holy Spirit who breathed all scripture, separate from any inferior or undoctinal use that we might appreciate its unique employment as noteworthy.

Thrauo is to break in pieces, says Liddel and Scott.
Thrausmo is a fragment resulting from such action.

Shattered. Broken. In a state of fragmentation *that it can never be put together again.*

This is what sins do. Or, more particularly, this is what they do - if there is a real appreciation of what they are, in the sight of Almighty God.

The realisation of what sins are, and what their consequence is, does this. It shatters a man to pieces such that he will never, ever, be put back the way he was. Broken; permanently.

And this - this only - is the state to which a preacher comes, preaching *aphesis*. For this state God notices. And God, Himself, does something about it.

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We have seen that David was pressed down, within, by God. Then he acknowledged his transgressions to the Lord. Then

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he experienced what the Hebrew word *nasa* describes. We have seen that *nasa* means uplift.

We have seen that Jesus Christ is anointed, by the Holy Spirit, to preach *aphesis*, firstly to those that are captives taken at the point of a spear, on their way to a certain fate and, secondly, to those who are broken in pieces in such a way that they are fragmented, incurably.

These experiences of pressure, capture and brokenness are the result of sins. Then let us examine what sins are.

The Hebrew used by David in Psalm 32 and verse 1, which is translated “transgression” is *pasha*. Blessed transgression forgiven; sin covered. This is in the preliminary statements of verses one and two. David then, in order, tells us how this came about, in his own experience.

He uses it again when he says, I will confess my transgressions. That is the point at which he says, and thou *nasa* - uplifted - the iniquity of my sin. That is when he experienced the blessedness of the uplifting of his transgressions. When he acknowledged. Or, as he then tells us even more particularly, at the very point of his intention of acknowledging.

Many will - and many do - express irritation that one should comment upon and clarify such words of holy scripture. Many have no time for this. They brush it out of the way as being irrelevant. For, to them, salvation is a very simple matter. So simple, indeed, that it can be hurried over, quickly, that they may get on with what they really want to do in life. Whatever that might be.

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But David did not hurry over this. The psalm indicates that this *was* his life. Finding the answer to his transgressions. Thereafter, the course of his life was laid out for him. I will instruct thee and teach thee in the way which thou shalt go. Be ye not as the horse or mule.

Those who are, indeed, as the horse and the mule wrench themselves from all instruction. They toss the head, stamp the feet, kick back and pull away. They will have none of it. They think they know the way. They need no instruction.

But David had learned, in the time of his roaring; in the days of his silent waxing old; David had been chastened to the point where, once brought to confess and once he had felt his very sins lifted up from him, Oh, then, he knew where his path lay. His path was no longer his own and, gladly, did he tread a better.

David is careful about the words he uses - *pesha*, *avon* and *chattah*. David knows what he is talking about. So also, is Paul the Apostle careful when he quotes David's psalm in Romans 4, using the Greek words *anomia* and *hamartia* to translate the first two. Elsewhere, Paul uses the word *paraptoma*, a different word for the same actions.

We know how to distinguish pounds and pence. We know how to calculate our wage packets and our tax and contributions. We can tell the difference between skimmed milk and whole milk. We can tell, and we must, how to choose between petrol and diesel at the garage. We know the difference - and it is imperative that we know it - between sodium chloride and sucrose, salt and sugar, so that we do not poison our infants when we prepare food for them.

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But we do not know the difference between the words which God himself, in the person of the Holy Ghost, deliberately and carefully chose to put, by inspiration, into the mind of prophet and apostle, that we might be instructed as to the deeds we have committed and the consequences of them.

Is this reasonable ?

And why would it be so ? Is it not the truth that we are wilfully ignorant. That we choose, deliberately, what we know and what we do not know. We deliberately spend our time doing this, but not that. Reading that, and not the other. Thinking about such things, and not alternative things. Conversing about some things, but not about certain things.

Let us have a different mind. Let us consider those things that are for the eternal salvation of our immortal souls. Let us not be so foolish as to while away our valuable time, during this ever so short and ever so uncertain life that we have. Let us be wise unto salvation.

Pesha, the word which David uses, means revolt, rebellion or stepping over, according to Robert Young, an Hebrew scholar. Ninety three times he lists it as appearing in the scriptures. Elihu, the young man to whom it is given to instruct Job towards the end of the book of Job, says thus, He, that is, Job, addeth *pesha* to his sin, he clappeth his hands among us and multiplieth his words against God, Job 34:37.

Pesha is a step beyond. A step beyond what is reasonable. A

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step beyond what is proper. A step beyond what is acceptable.

Pesha is flagrant. *Pesha* crosses a boundary.

Transgression, we call it, a Latin word. *Trans*, across; *gradi*, go. To walk across a boundary as if it was not there. To cross a limit, deliberately, knowing that we are entering forbidden territory. To transgress into that which is not our own.

Trespassing on ground that we do not belong in. Diverting on to territory that has been marked out by boundaries indicating that we are not permitted to be there.

Job was guilty of sin, says Elihu. But above that, he says, Job also transgressed. Job crossed a line and entered forbidden territory. He clapped his hands among men. He multiplied words against God.

Despite his perfect walk previously, as narrated to us, Job's afflictions revealed a state within him that had been, previously, hidden. This is the whole point of the book of Job. And under the dealings of God in providence, there comes to light, in Job's words, a depth within that requires to be exposed. And to be healed.

Such are the gracious dealings of the Lord God almighty.

The Lord giveth. And the Lord taketh away.

Blessed be the name of the Lord.

Job's transgressions were brought out into the open. And they were judged by Elihu, the young man who had kept silence for a long, long time as he waited for his elders to come to sensible conclusions. But he waited long enough;

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and then he spoke.

It is instructive to see what the name Elihu means.

Job knew he had sinned. He is aware of it in chapter 7 verse 20. I have sinned, he says; what shall I do unto thee, O thou preserver of men ? Why hast thou set me as a mark against thee, so that I am a burden to myself ? And why dost thou not pardon my transgression - *pesha* - and take away mine iniquity ?

Job was aware, to some degree, of his state.

But, as yet, he had not plumbed the depths. That is what the book is about. And that is what, in the end, is revealed and judged by Elihu.

Only then, does Job say, Job 42:5, I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore, I abhor myself in dust and ashes. Eye, in the singular, I would say, refers to the inward eye of faith. Clearly, Job's eyes did not see God who is a spirit.

And I believe that this self abhorrence is not, at all, a legal matter. What Job saw of God - what caused him to abhor himself more than ever before - is not what men commonly think about this text of scripture.

Job 7:20 tells us that Job was conscious, to some degree, of his true state before God. But he was also conscious that God had not "forgiven" him. The word is not "forgive". It is *nasa*, as we saw in David's psalm.

North American Space Agency. *Nasa*. Uplift.

Against gravity. Against an immense force that reacts in the opposite direction. With a power that is able to contradict

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the pull of a massive force. With a mighty ability to overcome forces that, naturally, hold something firmly, totally and permanently in place.

Nasa. Uplift.

Job admits that he is, as yet, still burdened, in Job 7:20. He does not pretend that all is well with him. He is not able to distract himself with other things. He is not capable of fighting this. Nor has he any cure for this, of himself. He knows that he has transgressed. He is assured of it. He is convicted of it. But he feels no relief. And he knows that God holds this against him. God has made it clear to Job that he is knowledgeable of Job's transgressions and that he is not prepared either to overlook or to cover up these transgressions.

And Job cannot live like this. He anguishes in this state, unable to escape from it. For it is God that is doing this to him. By his word, God speaks. By his Spirit, God works within. And by his divine providence, God works without. To bring Job to a full realisation of his natural origin, his natural heritage, his natural condition and his natural behaviour.

God does this.

Job is the recipient of it.

Job has understood not only that he has transgressed, for he uses the word *peshā*. This man also has appreciated that the fact that he has transgressed reveals his iniquity, for he also uses the word *avon*. The action of transgression demonstrates something within him. There is a lawlessness within that gives rise to the action of flagrantly crossing the

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line, in deed.

These are also the words that David uses and, again, the words that Paul the Apostle quotes and translates into Greek.

David tells us, Blessed *pesha nasa*, Psalm 32:1. Blessed transgression uplifted. He also informs us that there came a time when he said within himself, I will confess my *pesha* unto the Lord, Psalm 32:5. And he tells us that, Thou “forgavest” the iniquity of my sin, Psalm 32:5 again.

Paul translates the first of these as, Blessed are those whose *anomia* are *aphesis*, Romans 4:7. Blessed are those whose lawlessnesses are *aphesis*.

Both David and Job have realised and experienced that they have crossed a boundary and trespassed. This has not only left, as it were, footprints on forbidden territory - as an historical record of their action - it has, also, stained their own soul with the guilt of their action.

And not only that, but their deeds have caused a gulf between themselves and their Creator. The transgression not only broke a bound, it also revealed that iniquity was within them. Sin separated them from God.

Transgressions have consequences. They leave broken boundaries. They leave stains of guilt on the conscience. They damage the relationship of the creature to the Creator. None of this can be overlooked. None of it can be avoided. And it definitely cannot be “forgiven”. This is a matter of righteousness.

And as God begins to be revealed to a man’s soul, the

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attribute most evident in the nature of Him who made all things, is righteousness. Any other representation of God is a lie.

Any sensible, intelligent and fair reading of the sixty six books given to us that we may understand the God who made us - any such reading is bound by all that is logical to see, beyond a peradventure, that the God of Abraham and Isaac and Jacob, the God who named himself I AM to Moses, the God who has revealed himself to be the God of Israel and the God and Father of the Lord Jesus Christ - is righteous.

Four hundred and more times in the Greek scriptures are words used which are directly or indirectly associated with righteousness, see "Righteousness", Belmont Publications.

The righteousness of God is not stated as personal to the Father or to the Son. It is stated - always - as the righteousness of God. It is an attribute of his divine nature. And he never - ever - acts contrary to his nature. Men do; constantly. Not God. Men seem to think that God will, for personal reasons, act contrary to his everlasting nature. No, he never does. And no, he never will. For he is God.

In order to know the God who has thus revealed himself, the matter of sins must, first, be dealt with. Else, a man cannot approach him. Whatever he is, or is not, is purely conjecture until a man actually enters his presence. And to enter his presence, the issue of sins must be fully resolved.

Both David and Job agonised over their transgressions. They just could not live without this matter being settled. It was utterly intolerable to them. Both David and Job say they "roared". Four times is the word *sheagah* used of lions

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deprived of their prey roaring. Once is it used of David. And once of Job. It is used only once more in Hebrew - in Psalm 22 which speaks of the sin bearer's roarings.

I am aware that I am covering some ground already dealt with in the book, "Righteousness". I do so because I am looking at an area, now, from a different perspective. These two perspectives, these two viewpoints, have - some - area that they both visualise. Thus, I must refer to that with which I have previously dealt, elsewhere.

As to the present consideration, these two men, especially, have something to teach us about what transgressions do to us.

Hearken to their words, I intreat thee.
Hear their roarings, I urge thee.

The Remedy

Let us also pay attention to God's actions. Let us view what he did, of old, in figure, in the record of his acts, written in the Hebrew language.

There is a Hebrew word which has been translated, in the Authorised Version, nineteen times as "forgive"; thirteen times as "pardon"; and once as "spare". In the Niph. form it has been translated "be forgiven" thirteen times also. The word is *salach*.

However, when one comes to examine this word, and its associations, the meaning is made clear. And the meaning is not, I would say, either "forgive" or "pardon".

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Salach is one of a definite group of four words, all with a common root and all very similar in their application.

Salah means to tread down or to tread underfoot.

Salal means to raise up, or to exalt.

Salaph means to throw over.

Salach is the fourth. And it has been translated forgive or pardon.

Does this seem logical ? It does not to me.

I would ask, what is the fourth, possible alternative, in a circumstance where the other three alternatives are to tread down, to raise up or to throw over ? My answer is - to pass by. And do nothing. To pass by and leave a given situation as it is without changing it. To pass on by and take no action.

Salach - pass by.

The word is, of course, similar to *pasach* - to pass over.

When I see the blood, said God, Exodus 12:13, I will pass over. God said, Exodus 12:12, that he would pass through, *abar* - a word that has been used in Job of a hawk in flight - the land of Egypt and when he saw the blood on the lintels and doorposts of those who had kept, slain, and eaten the passover lamb and had smeared the doorway with its blood, he would *pasach* - pass over.

In flight above, as it were, seeing the blood on the doorway below, he would pass over.

Pasach - pass over.

There is a word which has been translated variously as

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make atonement - seventy times; make reconciliation - four times; purge, be purged, purge away - eight times and variously otherwise. Once it has been translated “pitch” - that which was used on the ark which Noah built. Once denoting the “pitch”, on the ark, then one hundred other times has the Holy Spirit employed the word. *Kaphar* is the word and it is a massively important word in the doctrine. So important is it that I have devoted the last section of this book solely to this wonderful word.

Kaphar - “contain”, let us say, for the time being. It does not mean “cover”.

Nasa - uplift.

We have been given many words by men. Such words as pardon, forgive, atone, reconcile, remit, ransom. Very religious they sound. Men use them oft in their pulpits and on their platforms as they assert their own words and give forth of their own notions. None of these words, I have found, accurately express the original words used, in Hebrew or Greek, by the Holy Spirit who breathed all scripture.

But here are God’s words, in the language which God, himself, in his providence, influenced. Words used by men whom God chose to express his own word.

Salach - pass by. *Pasach* - pass over. *Nasa* - uplift. *Kaphar* - “contain”. Passing by and passing over was something God would do because, and only because, there was *already* an uplifting and a containment.

These four words show, to me, that which is required to understand what the Holy Spirit of God is teaching in

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regard to the resolving of the matter of transgressions. When God takes the matter of transgressions in hand, he will, once they are acknowledged, uplift them. And contain them.

The resolution to the transgressions, themselves, once uplifted from the transgressor, is clearly demonstrated in the sacrifices which teach that without shedding of blood there can be no satisfactory settlement. The uplifted transgressions are transferred to another. That other bears them. And blood is shed.

That blood is taken and sprinkled on the transgressor. When God sees the blood, he will pass by or pass over.

Once transgressions have been acknowledged, uplifted, transferred and borne; then the result of that suffering is applied to the confessing transgressor who experiences the uplifting.

God, himself, is satisfied in the righteous bearing of transgressions. The transgressor is cleansed in conscience by the application of the shed blood.

Then, and only then, can there be a relationship between God, now appeased in righteousness and the penitent, now unburdened, transgressor.

The transgressor will be, abundantly, aware of five things :- Firstly, the felt burden of the transgressions under the hand of God as God, himself, teaches the transgressor of the reality of his condition.

Secondly, the painful process of being brought, under the providence of God, under the power of the word of God and

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through the workings of the Spirit of God, to that place where he cannot but acknowledge, fully and freely, his transgressions to the Lord - not to man, initially, I would stress. That, also, will follow in due course with regard to those matters which involve and affect men, yes. But primarily he will say as David says in Psalm 51, Against thee, thee only, have I sinned and done all this evil in thy sight.

Thirdly, he will know, in experience, the lifting of the burden of the transgressions themselves. He will know, of a certainty, that God himself has uplifted them. He will understand this by faith, but it is experienced, in fact. God does this intimately and personally to the individual.

Fourthly, he will know the application of blood to his conscience such that the guilt, the stain and even the very memory of the transgressions is removed.

Fifthly, he will know, personally, in a real relationship, God himself.

Anything less than this; anything other than this; is flagrantly in contradiction of all that the Hebrew scriptures teach us.

Any "gospel" which teaches other than this is a shocking rebellion against all that the God of Abraham, Isaac and Jacob, the I AM, the Lord God Almighty, revealed of himself in antiquity in the law and the prophets.

In my view, there is nothing in this process that warrants the use of the English word "forgive". Nor is my experience that the spirit within me, that has been given to me, ever

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desired to be “forgiven”. The spirit within myself desired God to be honoured, satisfied, pleased and justified in his own nature and person.

The spirit that is within me craved a righteous and logical resolution and craved the presence of the Father as a result.

Frankly, I simply do not understand that which I see around me - a preoccupation, almost to the point of obsession, with “forgiveness”. Frankly, to myself, it smacks of an impertinent assumption that God will act in discord with his own divine nature in order to show favouritism.

But I sense a deep unbelief in those who profess such a gospel. It does not actually work. And their conscience witnesses to that fact.

For they are as those who are yet under that old covenant. A repetitive sacrifice. A system of human works. A constant remembrance of sins. A guilty conscience. The dominion of sin. This I see and hear from them. I speak what I see.

But as to what we are taught by Jesus in Luke 4:18, he says thus - The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance - *aphesis* - to the captives - *those taken captive at the point of a spear* - and recovering of the sight to the blind, to set at liberty - *aphesis* - them that are bruised - *broken in fragments* - to preach the acceptable year of the Lord.

Christ is sent by the Father and anointed by the Spirit, to preach the gospel.

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And through the preaching of the gospel shall *aphesis* be administered to those in need of it. Those who are in that condition which, spiritually, is as prisoners of war, goaded by spear points towards their destruction, even as brute beasts are taken to the slaughter.

He is sent to do this. He is anointed to do this. None else is.

Ye know, says the Apostle John in his first epistle, chapter 3 and verse 5, that “he was manifested to take away our sins; and in him is no sin.” A careful reading of this passage indicates that this is said of the Father. We shall see him as he is, verse 2, speaks of seeing the Father manifested in the Son. And verse 5 speaks of God manifest in the flesh, in the person of the Son.

For this purpose was God manifested. To take away sins. “Take away”, in the Greek, is *airo*. It means to bear up or to lift up, just as we saw in the Hebrew word *nasa*, uplift. In this place, I John 3:5, the word for these deeds is *hamartia* - sins. For, in this context, these deeds are seen as that which is contrary to God himself. Specifically, to the Father. Who is the very one, manifested in the Son, who shall take them away. But they are the same deeds. Also, they are transgressions.

Almighty God is he who will take them away. In the Son shall they be borne at a time when Jesus cried, My God, my God, why hast thou forsaken me ? This is what happened after David’s transgressions were uplifted from him. In the wisdom, foreknowledge and divine purpose of God, David’s sins were uplifted from off his soul and, in time, were borne as a burden by the one whom he knew as My Lord, Psalm 110; God manifest in the flesh, bore them.

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Only he who is the everlasting, to whom time is not a barrier, to whom a day is a thousand years and a thousand years as a day; who can see the beginning from the end and the end from the beginning. Only he can do this.

The actual action of bearing the sins is described by *airo*. They are borne away. Carried off. Taken up. By another. Taken away by one able to do so. By the only one able to do so. God, himself, manifested in flesh.

And that which is, thus, preached - by he who is, thus, manifested, is *aphesis*. Only he who was manifested to take away transgressions could preach *aphesis*. None other can. *Aphesis* consists of a prefix - *a* - which negates that which comes after. What comes after is derived from the root *phero*.

They *phero* a blind man to Jesus, Mark 8:22. Bring.

Phero me a penny, said Jesus, Mark 12:15. Bring.

Phero hither the fatted calf, Luke 15:23. Bring.

What accusation *phero* ye ? John 18:29. Bring.

Out of the sixty, or so, occurrences, the word is given as, bring or bear or bring forth or carry or be brought or come, at least fifty times in the AV. *Phero* means to carry or to bring. But it is more than that.

Pherma, derived from *phero*, means burden. However this word is not used in scripture by the Holy Spirit, and I can understand why that would be so. But it can be seen by his use of the word *phero*, that it is, to my mind always, a matter of bringing something that is burdensome. I can appreciate, myself, why the Spirit has deliberately used other nouns to express the idea of a burden, and has

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purposely kept this word free of other associations for its special use.

A-pherō, therefore, means not to carry or not to bring; but in the context of a burden. *Apherō* is to be unburdened. To arrive, *phero*, carrying a burden, but to go out, *aphesis*.

I see no meaning relating to “forgiveness” or the misunderstood and inappropriate technical term, “remission”. I remit when I pay for something, apparently. I provide a remittance. Money, yet again, cropping up in spiritual matters. No thank you.

Aphesis, the noun, is the state of being unburdened. *Aphiemi* is the verb.

Unburdening is preached. It is preached - only - by him who bore the burden himself. None other can preach this message. None other is qualified, authorised or able to do so. It is the sole prerogative of the sin bearer to preach deliverance - directly and individually - to each one for whom he, personally, was such a sin bearer.

Who else dare do this ?

Who else can do this ?

God manifest in the flesh is the messenger of the covenant, the Testator of the Everlasting Testament, and the sin bearer who preaches *aphesis* to the captives and to the broken.

Another Gospel

There is, of course, another gospel than the one expressed in holy scripture. Paul exposes this other gospel in

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Galatians 1:6 and he marvels that the churches of Galatia were so soon influenced by it after his departure from them.

This gospel is a perversion, Galatians 1:7. Those who preach it, he desires to be accursed, Galatians 1:8, whether they be of his own company or an angel from heaven. This gospel is of man, Galatians 1:11, not of God. They who are influenced by it are bewitched, Galatians 3:1. Those who receive it are found to be in the flesh, Galatians 3:3, not in the Spirit. They are found to be following after the works of the law, Galatians 3:5, not the hearing of faith.

Stand up and denounce this other gospel and see what happens. I speak from my own experience. What happens can be summed up in one word. Rejection.

For there has now come the time of which Paul himself prophesied, They shall not endure sound doctrine but will heap to themselves teachers, having itching ears. And they will turn away their ears from the truth, II Timothy 4:3.

There will come, says Paul, II Thessalonians 2:3, a mass uprising - *apostasis*. It is not, by any means, a "falling away". *Stasis* means sedition or uprising. *Apo* modifies verbs to extend their meaning in some way or other. Here, there is no way of modifying the verb other than by a superlative. It is a mass sedition. A rebellion *en masse*. It falls not away, anywhere. It stays where it is; and rebels, rising up and taking over everything.

Thus, the other gospel has, now, become the mainstream. Now, the universally accepted gospel is the other gospel. The mass follow it. Few resist it. That which the apostle

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founded and delivered, in the beginning, has now become that which the mass uprising regard as “another gospel”. And they cast it out, *en masse*, retaining what Paul called a “perversion” which “bewitches”.

Heaps and heaps of teachers teach this other gospel, now become, in the eyes of the masses, the gospel. First, there is a mass uprising. Then, II Thessalonians 2:4, there is a man of sin revealed who opposes and exalts himself. Called God, as is the Father, he sits in the temple of God, as does the Son, and shews himself to be God, as does the Spirit. Six, six, six describes this activity.

Otherwise, tell me what Paul’s words mean and tell me what he is talking about.

It is pointless trying to avoid such matters. It is of no purpose to run away from facing such reality. These things are true. They are prophesied by the prime chosen Apostle of Jesus Christ, to whom it was given - and to no other - to lay the foundation of the doctrine of the gospel.

This isn’t telly. This is reality.

Best to face it and cope with it. This matters.

Those who avoid facing such issues shall, unavoidably, be swept away with the masses into perdition. There is no alternative.

Jesus warned us that, Luke 6:46 to 49, floods shall beat upon our house. Winds shall blow against it. If we be founded, Luke 6:47, on our coming to him, hearing him and doing his word, our house shall stand. Those who only, Luke 6:49, hear - something - shall find the howling winds and surging floods are just too strong for their house to

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resist, for the very foundations are weak. The sandy foundation of merely hearing - something - will be dissipated by the floods and the winds shall rip their building apart. Only the sure foundation of the word of Christ - expressed by Jesus himself and also by his own, chosen, apostles - received from his lips personally in a personal relationship with him, then obeyed - only this shall preserve us through that which, otherwise, sweeps all into destruction.

This is reality, There is no other way.
Faith will rise to this reality and faith will endure.

All else shall perish, for whatsoever is not of faith, is sin,
Romans 14:23.

This other gospel teaches otherwise than does Jesus and his apostles. And otherwise than the Hebrew scriptures - the law and the prophets. Anyone who just hears something or other and does not diligently discern what they are listening to, accepting and believing, is in danger of imbibing a false gospel. Just hearing something is downright dangerous to the immortal soul.

Those in Berea, Acts 17:10 showed what the AV calls "nobility" in that they received the word of Paul and Silas with all readiness of mind and they - also - searched the scriptures daily to confirm in their minds that what the apostle was teaching them was, wholly, in accord with the then extant Hebrew scriptures. They showed intelligence, caution, diligence and readiness of mind to receive truth.

The word "noble" in Acts 17:10 is *eugenes*. It means, of noble birth. Paul makes it clear that not many persons of

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noble birth - according to the flesh - are called. The majority of those called by the gospel are, I Corinthians 1:27, foolish, weak and base with regard to their natural origin. But the Bereans, though, also, of such a natural stock, received the word and showed, by their response, that they were of a better birth according to the Spirit. These, evidently, who received the word of the truth of the gospel and were diligent to confirm that what they heard was wholly in accord with law and prophet, of these, it could be said that their birth, a noble one, was from above.

Of Zion it shall be said, that this man and that man was born therein, Psalm 87:5. The wind bloweth where it listeth, John 3:8. Thou hearest its sound but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit. We know not whence the Spirit came, nor know we where he will go next. All we know is; this man here, and that man over there, was born, anew. And one sure way of telling is by the way in which a man responds to the word of God.

Those who receive the word of the gospel with a readiness of mind are they whose minds have been transformed. They have repented - *metanoia* - as I make clear in the book, *The Beginning of the Gospel*, Belmont Publications, which I thoroughly recommend. Those who receive the word of God are born of water and born of the spirit.

Those who receive, and are captivated by, another gospel, are those to whom God has sent strong delusion that they should believe a lie, II Thessalonians 2:11, that they all might be judged. For they received not a love of the truth that they might be saved, II Thessalonians 2:10. As Eve received not, freely, Life from the Tree of Life, so a serpent

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came to bite her.

And who can complain that this is unrighteous ? That which is freely made known, freely offered, freely available, is rejected. Therefore that which is false and delusionary shall be offered that their rejection may be demonstrated. Then, they shall be brought into judgment for that which is apparent.

But judgment is not what the other gospel is about. Nor does it have righteousness at its heart.

Those who teach that other gospel, nowadays, claim that God has done something for everybody. But it has no effect, actually. Men have to do something to make it effectual. Then - and only then - does this thing work. They say.

God, they say, does not, actually, bring this thing to men. Men have to get it for themselves. Nor does it have much effect on men, once they get it. For these offerers of religion almost invariably, near the end of their talk, tell their audience that if anyone is present who has not yet availed themselves of this thing, they should feel obliged to do so now.

These speakers on platforms and pulpits cannot, it would seem, distinguish who in their audience possesses this thing. Otherwise, they would know, would they not, whether or not such a non-possessor of the thing were present ? Unless, that is, of course, the speakers just couldn't care less about who is in their audience, that they make no enquiry; that they know nothing of the congregation whom they address; that they only want to stand on a platform, and do not wish to actually mingle with the hearers.

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Those who do what they are told and obtain this thing must be different from the rest of us. They must be better. And they must indeed, for the speakers say many warm and comforting things to those who have responded and have done something to obtain that which God - so they say - did for everybody, universally, and left it up to men - so they say - to actually make the thing effectual.

Thus men on platforms and in pulpits must pitifully plead with other men, using all kinds of pathetic, emotional and sentimental incentives and being accompanied, often, by music of a degenerate kind - aimed, purely, at fleshly feelings - together with, betimes, a bullying attitude with underlying threats that give away the real disposition of such speakers.

For since this thing - they say - has already been provided, universally, by God, it seems that the proponents of this system must, therefore, be dependent wholly on the good nature - for such a thing must exist, in their scheme of things - of their hearers. Thus, if their hearers have not, already, availed themselves of this thing, then some sort of pressures need to be exerted in order to add numbers to this system of religion.

For they say, that God has, already, done something universally for everyone - in an impersonal way - that, actually, has achieved nothing.

But this is not what Job says. Nor is it what David instructs in his Maschil psalm. Nor is it what the reported words of Jesus inform us. Nor is it what Paul teaches in his foundational gospel. Nor is it what the very Hebrew and

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Greek words of the holy writings of God convey in their very meanings.

I take no historical stance whatsoever. I hold no creed or system or collection of articles of any kind. I join with no traditional party at all. I have no need to do so.

I speak and write that which I, myself, have received. And I publish it at my own expense. Let any who disagree publish their own critique of my published words.

But I understand that God is a Redeemer; a kinsman-redeemer - *gaal*. Already in a familial relationship, only he can redeem. And having done so, he unites with whom he has, thus, gained ownership and whom he has, thus, secured.

I understand that Christ, alone, is the sin bearer. And that he, alone, has the right, the privilege and the ability to preach *aphesis* to the individual soul.

I understand that Christ's sheep hear Christ's voice. Those not of his sheep do not hear it. I understand that all that the Father bringeth to the Son, the Son shall receive and shall cast none out. I understand that God the Father redeems and restores all to the purpose which he ever purposed in his Son, from everlasting.

I understand that God presses sore upon a man until he is brought, by the Holy Spirit's workings in conjunction with the understood word of God, to acknowledge and confess his transgressions, when he discovers that God, himself, uplifts them and that God, in the person of the Holy Spirit, cleanses the conscience with shed blood.

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I understand that blessed is the man whom God chooses and causes to approach unto himself, Psalm 65:4, that he may dwell in God's courts.

This gospel has righteousness at its very core.

This gospel cleanses.

This gospel - actually - saves.

This gospel is all of God.

The other one is perversion.

Tangressions and the Law

The Law is a subject that I do not wish to cover here. But I would say just this; that the death of Christ is that means by which he rendered to the law all that was required on behalf of those for whom he gave himself.

God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, Galatians 4:5. Christ hath redeemed us from the curse of the law, being made a curse for us, Galatians 3:13. Ye are become dead to the law by the body of Christ, Romans 7:4. But now we are delivered from the law, that being dead wherein we were held, Romans 7:6. For I through the law am dead to law, that I might live unto God, Galatians 2:19.

There is no doubt that Paul the apostle taught that the death of Christ - not, note, his sufferings prior to death - the *death* of Christ, was the means by which, giving his life a *lutron* in correspondence to many, he redeemed those who were under the law and its curse.

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Lutron is not ransom. Nor is it, precisely, deliverance. It is the *means of dispossession*. Thereafter, comes the securing of that which was dispossessed. Finally, there is the full possession of that which was, first, dispossessed, then secured. These three aspects - dispossession; securing; full possession - are that which I understand to be summed up in the word redemption - *apolutrosis*, in its full and final expression. See "Redemption and Restoration" by Belmont Publications.

The death of Christ is that which, fully, satisfied the law on behalf of such as Paul who can genuinely say, I am crucified with Christ, Galatians 2:20.

It is abundantly obvious to any unprejudiced reader of the scripture what Paul teaches on this subject. The death of Christ redeems from the law and its curse; delivers from the law and frees from the law of sin and death, Romans 8:2.

The law, as such, and its cursing, was respected, satisfied, honoured and righteously silenced by the death of him who, made sin, and hanging upon a tree, was cursed and died. There, we see the handwriting of ordinances nailed to the cross, the writing lifted off the substance on which it was written, Colossians 2:14. See "Nailed to the Cross" by Belmont.

Christ risen, the law is left still nailed to the cross, the other side of death.

Those who would bring back the law in order to put believers in Christ under bondage are cursed by Paul. Let him be accursed, he says, Galatians 1:8. They are

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perverters, Galatians 1:7. They are bewitchers, Galatians 3:1. And Paul desires that they would “cut themselves off” *apokophontai*, Galatians 5:12.

And I say, Amen.

Nor does Paul, nor Peter, nor John, nor James, nor Jude, nor the writer to the Hebrews, nor Matthew nor Mark nor Luke say one single word - *anywhere* - about Jesus Christ “actively keeping the law” on behalf of others. *Not one word - ever*. The reason they do not say one word about it is because it is not true, not logical, not sensible, not intelligent, not faithful, not apostolic, not spiritual, not godly, not christian and not a part of my existence. With the tenth reason, I , logically, cease to make any mention of the repulsive fiction.

It is repulsive because of whom Jesus Christ *is*.
Now, I cease.

As to the sins which are the title and subject of this book, the sufferings of Christ were what he endured from God, personally, for that which, personally, was contrary to his righteous nature, contrary to his spiritual being and contrary to his divine life.

It is for this reason, I understand, that we see three main words employed by the apostles with regard to what may, generally, be termed “sin”.

Anomia - *a*; *nomia*, not law - lawlessness - expresses that which is against, that which is unsuitable, that which is completely contrary, to that attribute of divine nature which is righteousness. God in his very nature is right. It

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must be so. For he is God.

Hamartia - *a*; *martia* - not a part of - alienation - expresses that which is wholly alien to the spiritual being of God. God is a Spirit, John 4:24. That which is carnal, that which is of nature, is alien to the being in which he exists. They that worship God *must* worship him in spirit and in truth, says Jesus. He that cometh to God must *believe* that he is. His spiritual existence is holy and nothing unholy can, possibly, approach him.

This word is, traditionally, given the meaning “miss the mark”. I do not see that in the root of the word or in the use of the word or in its place in the doctrine of Christ.

Paraptoma - *para*; *ptoma* - of, or in association with, a corpse - deathly offensiveness - expresses that which is contrary to the spiritual vitality of the divine being; it is the opposite of the Life of God.

My own desire for proper translation is that the words transgressions, sins and offences should be used, definitively, for each of these three categories in order that we might not be undisciplined in either our understanding or in our expression of these matters.

These are the actions for which Christ suffered. These actions - each in their respective order - come from men because of those states which are within; lawlessness, alienation and deadness.

They are outrageous to; completely opposite to; and utterly offensive to, God. The wrath of God is revealed from heaven upon all such ungodly unrighteousness, Romans 1:18. Any

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man who can rest content, who can live comfortably, who can be preoccupied with anything else on earth, who can happily have relationships with other men, whilst the matter of these deeds is unresolved, is a man who has not - yet - the remotest idea or the faintest sensation of what these deeds are.

~ ~ ~ ~ ~

Xaphar — כפר

The Hand of God

In this part of the book, we study an extremely important group of Hebrew words - *kaphar*, *kaph*, *kaphtor*, *kippurim*, *kapporeth*, *sachat*, *mashqeh* and *mashqoph* - all of which, as we shall see, are related and their occurrences intertwined in holy scripture for our instruction.

Regarding the title of this section, it is the word *kaph* that, specifically, refers to the hand.

The study of such words is not an end in itself, interesting and engaging though that is even from a natural point of view. But we should be aware of this particular group of words as they are, together, hugely significant in their use by the Holy Spirit that we might understand, that we might repent, that we might believe and that we might be made wise unto the salvation of our souls.

Scripture is written in such a way that it is undeniably evident that we are expected to be intelligent in the way we read it. Not only so, but it is also very clear that we are expected to be disciplined in the manner in which we approach the study of scripture and that we are to be diligent in the way in which we assimilate what we read.

The mere scanning of words on the page is not, in itself, some kind of virtue for which there is some sort of reward available. That is a very superficial - and a very ignorant -

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attitude which is, sadly, very common. I fell into such an attitude myself in my younger days, regarding bible reading as a form of ritual which was, of itself, beneficial or laudable and assuming that bare scripture knowledge, as such, was something of which to be proud.

To me, at that time, were the words of Jesus appropriate, Search the scriptures, for in them ye think that ye have eternal life; but ye will not come unto me. Only when I had to do with the Lord himself was the word effectual within me, by the power of his Spirit. Yet those hours of solitary reading have not been, at all, wasted; for now they bare fruit - long, long after the seed was sown.

What we find out if we are granted another mind and are, thus, more sensible in our approach to the word of God is that we have been given access to wealth beyond calculation; we have been offered riches more precious than all that can be gained from this present earth; and that we have been shown treasures that shall never, and can never, deteriorate or be stolen from us.

If we regard the truth which is contained in scripture, if we take it into our inward parts - and keep it in our hearts - if we not only receive the word but do it also, then shall we be true believers indeed and then shall we enter into the reality and the value of what is on the page.

Of course, sin that dwells in the flesh, and that will remain there until the redemption of the body, will be felt. The world without attracts that which is within the flesh and conflicts with that which is of the Spirit. Temptations trouble. Tribulations must be borne. Daily life constantly threatens to entangle, pre-occupy and distract from that

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which is spiritual. There is, always, a conflict when we desire and when we seek that which is, genuinely, of the Spirit of God and that which, truly, is of Christ.

It is pointless to pretend that this is an easy path. It is not. But the treasure is there. Vast wealth awaits he who lays down all else that he might win Christ.

Let us, therefore, use the time we have and let us be sensible :-

The word *kaphar* in the Hebrew scriptures is a very significant word. This is the Hebrew word which is behind the English word “atonement” in the Old Testament writings.

Traditionally, it has been given the meaning “cover” but I suspect that is at least partly due to the alliterative similarity of the English to the Hebrew and the convenience of a memorable connection. Some assert the meaning “wipe away”, presumably from its use in Genesis when translated “pitch” - the act of caulking requiring a wiping action, which then is assumed to be significant.

This “wipe away” idea leads to other thoughts regarding purging or cleansing or purifying, in either a ritualistic mentality or else in a sentimental attitude supposing that “wiping away” of sins, without any regard whatsoever to the righteous character of Almighty God, is something that God is obliged to do for sinful and sinning mankind, thus unrighteously dismissing the responsibility of unlawful, wicked and harmful activity.

The true meaning of *kaphar* does not permit of such

mentalities or attitudes.

“Cover” has some merit but is not close enough to the concept. “Wipe away” is entirely fanciful. Both renderings are misleading and neither of them leaves us with the proper understanding in the mind of that which was in the mind of the Holy Spirit who inspired the writers to employ the word.

There must be one basic concept attached to the word, *kaphar*, which has been expressed by its choice in various settings and in a spectrum of circumstances. By examination of all of the evidence it is possible to arrive at a suitable translation which will be appropriate for all the occurrences of the Hebrew word in all of its varied presentations. It may well be that the English language could be used to enhance the wording in certain places but the danger of interpreting rather than translating is so great that economy of language is always the better principle to adopt and the ultimate ideal is one, single word to translate one, single word.

The word *kaphar* appears one hundred and three times, also occurring twice as a participle - a word with the “ing” ending which can, sometimes, be used grammatically as if it were a noun - when it is then translated “village”. The true noun form, *kopher*, is found seventeen times, in one of which places it is, also, translated “village”.

It is apparent that the translators have confused villages and cities. *Kopher* and *kaphar* mean, when used in this way, walled city, quite evidently; not “village”.

In I Chronicles 27:25 there is an obvious progression listed

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of fields, *sadeh*; villages, *ir*; cities, *kaphar*; and castles - or towers or strongholds - *miqdal*. The AV translators have chosen to disturb this progression and have switched the meanings of *ir* and *kaphar*.

In I Samuel 6:18 it is evident that the writer is making plain the disorganised state of the Philistines - that's what it's like, being a Philistine - when he states that they have *mibstar ir* - fenced villages - and *perazi kopher* - open cities. If *ir* meant city and *kopher* meant village, then were there no need to add the adjectives *mibstar* and *perazi*. I assume that through misunderstanding this earlier reference, the translators have, therefore, felt it necessary to rearrange the progression in Chronicles.

Kopher and *kaphar* mean, in this particular usage, quite clearly, a walled or enclosed city; a containment, in other words; an enclosure.

In the intimacy of the bridegroom and the bride, Song 7:11, it is said, Let us pass the night in the cities, *kaphar*; let us get up early to the vineyards. The Philistines may well risk their womenfolk spending a night in an insecure settlement, but not this bridegroom. A garden inclosed is this bride, Song 4:12; she is cherished and provided with all protection. Threescore valiant men guard the bed of Solomon, Song 3:7, each one holding a sword, another one strapped to his thigh, lest the first sword - possibly with some arm attached to it - be lost in battle. These men mean business and this bride will be protected - at any cost.

Thus, twice is the word used actively - the verb form, the participle of *kaphar* - and once is it used inactively - as the noun form, *kopher* - to convey the idea of what is evidently, in meaning and context, a walled or secure place of

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dwelling. That is, a containment which is twice seen to be an active matter; and once seen to be an inactive situation. Companies dwell in safety, contained; in three references. Let us just note this and continue.

The noun *kopher* has been rendered in the AV as follows :- bribe 2; ransom 8; satisfaction 2; sum of money 1; camphire 2; pitch 1; village 1.

Kaphar, the verb, is translated thus :- Pitch 1; appease 1; be merciful 2; be pacified 1; forgive 2; make atonement 70; make reconciliation 4; pacify 1; pardon 1; purge 2; purge away 2; put off 1; reconcile 3; atonement be made 2; be cleansed 1; be disannulled 1; be purged 5; be forgiven 1; village 2.

I have not distinguished between the different Hebrew word forms; this is available in Young's concordance.

Kippurim, the plural of the noun *kopher*, occurs eight times and is always translated atonement, as in day of atonement, *Yom Kippur*. Strictly speaking this should be *Yom Kippurim*. The AV does not display the fact that the word is plural in these cases.

My own studies indicate that *kippurim* could be the plural of *kippah*, not of *kopher* or *kapporeth*. *Kippah*, occurring in Hebrew scripture three times, means branch and *kaph* has, also, been used to mean branch, Leviticus 23:40, where palm branches, presumably due to the appearance of "fingers" of palm leaves, are thus designated. If *kippurim* be the plural of *kippah*, rather than *kopher* or *kapporeth*, then I would still see the *kaph* association - by inference rather than, in that case, root origin.

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Leviticus 23:40, of course, shows that the word *kaph* is also used in conjunction with the feast of booths. I made the children of Israel dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God: it is written.

Israel were in the hand - *kaph* - of God as they were brought out of Egypt. Though with a mighty hand - *yad* - and a stretched out arm, Deuteronomy 5:15, did he deal with their enemies, yet the tender part, the inside, the palm, his *kaph*, was that in which Israel was protected as they dwelt in booths on their journeyings.

Kapporeth is a related word which is given as “mercy seat” on the twenty seven times it occurs. That is three times three times three.

It can immediately be seen how crucial this group of words - *kopher*, *kaphar*, *kippurim* and *kapporeth* - is to our understanding of what is revealed to us in the Hebrew scriptures regarding sacrifice, the matter of sins, drawing near to God - and, thus, having any kind of relationship with God.

As to the verb and noun, *kaphar* and *kopher*, the very array of English meanings given, together with the fact that “atone” is not an exact word in any case, displays the fact that the translators of the Authorised Version, whether individually or collectively, have neither understood the meaning of this extremely important word nor have they endeavoured, again individually or collectively, to pursue the matter to a proper conclusion.

“Atone” has a vague meaning of “make amends for”, but the

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word gives no clue as to how the amends are made. Nor does the word convey who is making amends for whom. The loose word “expiate”, given in explanation of the meaning “atone” does not convey anything further. Unlike these ill-defined English words - both originating from late sixteenth century Latin used by unspiritual monks - the Hebrew scriptures, as we shall see, are precise, disciplined and extensive in conveying meaningful substance to the serious - and there is no other kind - seeker after truth.

The Oxford English Dictionary in twenty volumes states for “atone” :-

1. Of unity of disposition
2. To bring into concord
3. To come into unity or concord
4. To reconcile or restore friendly relations

The word means, quite literally, at-one and the word atonement means exactly what it says, at-one-ment. It is completely vague as to how this unity is achieved and has become associated, through the Authorised Version, with sacrifice and, hence, with the word *kaphar*.

As to expiate, the O.E.D. has this to say :-

1. To avert (evil) by religious ceremonies.
2. To cleanse or purify from guilt or pollution by religious ceremonies.
3. To do away or extinguish guilt.
4. To pay the penalty of.
5. To make amends or reparation for.

Avert evil by religious ceremonies !

And men wish to use *this* word in the *bible* ?

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It is true that way down the list of meanings, the O.E.D. says this :- 7. To extinguish rage by suffering it to the full.
And this :- ...to make satisfaction.

These inclusions are worth noting as we pass on.

These two anglicised Latin words, atone and expiate, have been used for centuries in the context of clergy impressing laity with their superior knowledge. But I am interested in understanding - first, for myself; then, secondly, to convey to others - what the scriptural words, that is the Hebrew words, actually *mean*. They are not just - as the English words appear to be - religious sounding noises to be produced when one is “doing religion” at certain times of day or at specific events during the week. They are concepts which are to be immediately grasped by the mind and are then to be permanently retained in the understanding, that we might *draw near* to God and *dwelt in his presence* by an intelligent *faith*.

Men who do not have faith will want their own vocabulary - not gleaned from the word of God; they will want their own ceremonies - not authorised by the word of God; and they will want their own works - which are not required by the word of God.

But faith cometh by hearing, Romans 10:17, and hearing is by the word of God. And once faith is come, then there proceed, from that faith, works of faith. Which works are produced in love.

For love and faith are like twin sisters.
They go hand in hand and it is difficult to tell them apart.

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Confusion of meanings, yet *kaphar* is the word which is used to convey what was set forth in the sacrifices demanded under the first covenant. *Kaphar* conveys - or should convey - the purpose of the sacrifices. Without *kaphar*, the sacrifice becomes a meaningless routine - a self righteous ritual.

Unless *kaphar* is understood, then the slaughter of animals and the offering of muscle, tissue, bone and blood becomes a farce.

And I extrapolate this into our own age and say that unless one understands the meaning of words conveyed in the gospel - and thus has genuine faith - then all contemporary profession, all modern ceremony and all current religious activity is, similarly, an outward performance of the flesh carried out in a self righteous spirit in the hope of the earning of some reward in the doing of it.

.....Also a farce.

Better to understand the word *kaphar*, I would say.

Kaph

The crucial feature of *kaphar* is that it comes from the word *kaph*. Which means hand. More precisely, as we shall see, it relates to the inside of the hand, the palm. The outside - that which is normally visible to an onlooker; that which is displayed when work or activity is done; and that which may be seen when a fist is formed - is not that which we see in *kaph*.

The Hebrew letter Caph, כ, expresses a cupped hand and

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the word *kaph* is also translated, spoon, as when a cupped hand is used to convey water to the mouth.

The alternative hand word is conveyed by the Hebrew word *yad* - also with an accompanying Hebrew letter - and is expressed so often that Robert Young simply states “frequently” for its usage without enumeration.

But as to our word, *kaph*, eighteen times is it used, also, of the sole of the foot. Evidently, then, it is the tender part, the sensitive part, of the foot or hand that is referred to by this word. It is the inner part; that which feels; that which is intimate. The fingertips are involved. Some of the most sensitive nerve endings in the body are included in the meaning *kaph*.

It may be, also, that the strength of the the arch of the foot is in view as the root word *kaph* is used, as we shall see, in words where load bearing is pertinent.

Not only so, but there is also the idea of the protection offered by a cupped hand to that which is vulnerable when it is held within it.

Kaph in Genesis

Kaph is first used by Abimelech in his speech to God in his dream related by Moses in Genesis 20:5. In the innocence of his *kaph* had Abimelech taken Sarah, Abraham’s wife. Nor had he - yet - touched her, with his hand for God had prevented it. The *kaph* part of his hand had not partaken in sin. He could open his hand, as it were, to God and show his innocence.

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There was an absence of the evidence of sin in the hand of Abimelech.

The next mention of *kaph* is by Jacob in Genesis 31:42. God hath seen mine affliction, says Jacob, and the labour of my hands. Jacob can, as it were, open his hands to God and God can observe the roughness of his palms, the harshness of the way that men have dealt with Jacob; the afflictions that men have laid on Jacob. God can see what is in Jacob's hands.

There was the presence of the evidence of affliction in the hand of Jacob.

The third mention of *kaph*, by Moses in Genesis, is in chapter 40 and verse 11. The chief butler dreamed that the cup of Pharoah was in his hand - *kaph*. And he pressed - *sachat* - the grapes into the cup of the man who was above all other men in a civilisation that was, at the time, above all other civilisations on earth.

Sachat is used only one single time - here. Nowhere else is the word used. The Holy Spirit has restricted the use of the word to this one occasion, but has given us three, other, similar words more frequently; a quartet in which three witness to the meaning of the fourth, singular, word.

Sachaq is used many times; it means to deride, to make sport, to mock, as the Philistines did to Samson, briefly, before he made sport with them, conclusively, by "leaning" on their pillars, Judges 16:27. *Sachar* is to trade, to make merchandise, to traffic, Genesis 34:10. *Sachish*, is that which springeth of itself; uncultivated, wild, II Kings 19:29.

This group of words, therefore, conveys that which is of

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nothing worth, that which is contemptible, that which is wild and not grown for nourishment, that which is just traded for something else, for something more worthy, something worth possessing.

This is the manner in which grapes are crushed in a cup. The grape itself is of no worth. It is sacrificed that the blood of the grape may be drunk down in satisfaction. Then may Pharoah, the absolute ruler, drink and be satisfied with the content - but only after the crushing of that which is treated in a similar way to that which is of no worth, to that which is to be made sport of and to that which is to be trafficked.

That cup - the cup containing the blood of the grape - is what is given into the hand of the absolute ruler.

- One hand was innocent, in Genesis, by the intervention of Almighty God; Abimelech's *kaph*.
- One hand was afflicted with labour; Jacob's *kaph*.
- One hand took the cup, pressing out the blood of the grape; the butler's *kaph*.
- One hand took the cup and drank the contents to satisfaction; Pharoah's *kaph*.

Four hands are presented to our understanding by Moses, in Genesis, in his use of the word *kaph*.

One was innocent, by the intervention of God.

One was afflicted by men.

One offered up that which was pressed.

One received and drank in satisfaction.

This is what *kaph*, in Genesis, conveys into the word *kaphar*.

Kaph in Exodus

In Exodus there is the mention of the *kaph* of God, Exodus 3:2. But it is in connection with the face of God.

There are three memorable occasions of God meeting with Moses. These occasions are not, I would say, indicative of personal meetings - the kind we see in Genesis with Abraham. What is seen regarding the father of all Hebrews - the appearing of God to him when he was called Abram, then when he was called Abraham - is a matter of Abraham's personal salvation and faith. Stephen declared, shortly before they took up stones to stone him, that the God of glory appeared unto Abraham.

But in Exodus 3:2, it was the angel of the Lord who appeared unto Moses. Whatever else may have been true of Moses' spiritual relationship with the person of God, this that is recorded was a matter of what he represented in the purposes of God.

Moses was the one chosen to separate the children of Israel - the twelve tribes descended from a single progenitor - and to convey to that people the law.

Abraham's personal salvation by faith and his personal relationship with God are exemplary of all who would, thereafter, come to such faith. But we are to learn something else in what we see in Moses. We see man in the flesh taken up by God. We see man on earth given every possible privilege. We see man in Adam presented with the revelation of that which man in Adam had, voluntarily, chosen as the way in which he would seek life.

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In a bush which grew up out of the earth, which was aflame with burning, yet which was not consumed, did God speak with Moses, regarding the separating of the nation of Israel from Egypt. He spoke, however, by an Angel, Exodus 3:2, for this was a matter of the nation of Israel and a testimony on the earth within that nation.

The LORD spoke to Moses face to face, as a man speaketh with his friend, Exodus 33:11, but that was in the tabernacle. This was true of Moses personally, and was a matter of his own personal walk with the LORD in faith; faith in that which the tabernacle and all its contents portrayed. Joshua departed not from that tabernacle. Personally, he chose to dwell there, minister to Moses and to fulfil his own place in representation of him who would come and be called by the same name, Jehova-Eshua, Jesus. Though their lives were a depiction of something in representation, yet their own personal walk with God was in faith, closely associated with the demonstration of the gospel as it was then preached to them in the wilderness, that is, in demonstrated material presentation.

Such was Joshua's faith that he, together with Caleb, crossed Jordan and entered Canaan while the entire generation among whom they sojourned fell in the wilderness, their lives curtailed by God's judgment, while Joshua and Caleb's were prolonged in providence.

Moses, also, represented something and when, later, he spoke of the presence of God, Exodus 33:14-23, he spoke of the people being separated - I and thy people, he said - and he desired to see the glory of God, in the context of that nation. That separation and that glory were both appropriate to that which pertained between Creator and

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creature in a covenant that was between God and a nation. That national covenant was arranged in order to show forth the artificial depiction of that which *would* pertain, actually, in the future.

What would pertain was the spiritual reality of the depiction. What would pertain was the everlasting testament. For more on this subject, see *The Everlasting Testament*, Belmont Publications.

Glorious though that first covenant was, II Corinthians 3: 9 to 18, the new testament is more glorious by far. And the glory that Moses was permitted to see, in the Mount, under that temporary arrangement, was limited. It was extremely limited; limited by that which separated God from the dying, sinful, disobedient remains of what he had, originally, formed from the dust of the ground.

Thus did God, in the administration of that arrangement, place Moses in a cleft of the rock and place his hand - his *kaph* - over Moses.

For no *man* shall see God and live, Exodus 33:20.
No *man* hath seen God at any time, John 1:18.

The revelation of God is when the only begotten Son, which is in the bosom of the Father, declares him, John 1:18. Otherwise, a *man* remains in darkness. He who knows not the Son, and thus knows not the Father, knows not God.

As Jesus said, John 3:3, Except a *man* be born again, he cannot see even the kingdom of God, let alone God himself. And, John 3:5, except a *man* be born of water and of the Spirit - that is, not created by the Creator but born of the

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Father - he cannot enter into the kingdom of God.

Jesus needed not that any should testify of *man*, John2:25, for he knew what was in *man*.

It does not pertain to the created creature to see the face of his Creator. Not after Adam. Not after Eden. Not after the serpent and Eve and what was done. Not after a flood has been required to wash the earth clean of gross wickedness and after that new restrictions have, perforce, been applied to restrain and limit mankind.

Not after Babel and the tower and the further necessity of limiting mankind even more closely to curb his communal rebellion.

Not after all that, may the creature look God in the face.

But in order that individuals may - from among a restricted and curbed and limited humanity - be brought to the living God in a way of righteousness that deals with all that came before; a way that recognises the catastrophe; a way that honours the Creator; a way that justly answers all that an individual partakes of, who comes out of such a humanity; a way that thoroughly satisfies God and that absolutely restores everything in accord with his divine nature and his divine character; in order that all this might be so, then *kaphar* and *kapporeth* are - immensely - important.

By *kaphar* and by *kapporeth* - alone - shall a man draw near to God.

As a young man in my early twenties, I remember being greatly impressed with the words of Jesus from John 17 :3, which he addressed to his Father regarding those whom the Father had given to himself, And this is life eternal, that

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they might know thee, the only true God, and Jesus Christ, whom he has sent.

The avid understanding of the teaching of Christ and his chosen apostles, the pursuit of a real appreciation of what has been revealed by God, the absorption into the very being of the truth that is conveyed from heaven - this is the means by which the gospel is conveyed to the inner man; that faith may be intelligent and quick and lively. That a man may find his Maker through real repentance, genuine faith and by means of a powerful redemption and restoration.

Despite constant opposition from sin in the flesh within; notwithstanding repeated assaults by satanic power, exerted demonically through men, without; and though the passing years of life on earth sift the heart of a man and batter like waves against his spiritual progress, yet shall he not be afraid for the terror by night, Psalm 91:7: for the arrow that flieth by day; for the pestilence that walketh in darkness - the next night; for the destruction that wasteth at noonday - the following day. A thousand shall fall at thy side, and ten thousand at thy right hand.

But it shall not come nigh thee - it is said to him that dwelleth in the secret place of the most High who abides under the shadow of the Almighty.

One shall watch men fall away from a profession altogether as worldliness overcomes them; one shall see heresies and errors carry off more, into sects and heretical communes; one shall observe deadness and apathy stifle yet more into perdition; one shall see the effects of age demolish the apparent zeal of the dwindling numbers; this is the reality.

But he whose being is protected in the Being of God himself, shall survive.

And God hath promised such, with an oath, In blessing I will bless thee.

God is determined to bless. And bless he shall. Thus did the Lord open the heart of Lydia in Phillipi, having already brought an apostle across land and sea to find her in the place of prayer, for it is written that she, Attended to the things which were spoken of Paul, Acts 16:14. Thus did she believe; and then was she and her household baptised.

Through the word; by the opening of the heart to receive the word; through faith; this is the blessing of God. Thus does he shine upon us.

Mashqeh

1 • The man who pressed the grapes into the cup of Pharoah was his butler. Imprisoned with Joseph, Genesis 40, the chief of the butlers dreamed and Joseph interpreted his dream. The interpretation was fulfilled and the chief of the butlers was restored unto his butlership - *mashqeh* - again, when he gave the cup, Genesis 40:21, into Pharoah's hand, *kaph*.

Thus the word *mashqeh* is connected for us with *kaph* and, thus, with what we learned from *sachat* - the pressing of the grapes into the cup of Pharoah.

Mashqeh is used seven times by the Holy Spirit in the Hebrew scriptures. It has been translated butlership 1;

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drink 2; drinking 2; fat pasture 1 and well watered 1.

It is clearly related to a group of words which associate, some loosely and some more specifically, to *mashach*, anoint and to *mashiach*, anointed. *Mashiach* is also rendered Messiah, twice. From my own understanding of this collection of associations, I am left with the very distinct impression that they are similar to wording in the Greek scriptures that has the prefix *kata*, which I understand is often given us in contexts where we are to appreciate headship - that which comes down from above. Personal anointing, of course, precedes headship. Thereafter, the anointing spreads over the whole body.

The seven occasions of the use of *mashqeh* are deeply instructive and I give the references in detail, not just for the sake of reference but in the hope that the reader will follow the scriptural readings in each case and share this treasure with me.

2 • Lot chose the well watered - *mashqeh* - plain when Abraham and he parted company for the sake of their herds and flocks, Genesis 13:10. It was even as the garden of the Lord and as the land of Egypt as one comes unto Zoar. But this was before the Lord destroyed Sodom and Gommorrha, notes Moses in the Genesis account.

It was - once - *mashqeh*. Even as the garden of the Lord had been *mashqeh*. But man had been banished from the *mashqeh* pleasantness of Eden. Because of what man had done. And soon the well watered plain which Lot chose would be no longer *mashqeh*. Again, because of what man was doing. Banished from the garden of the Lord, man's wickedness had been so great that the Lord sent a flood over the entire earth to destroy all flesh.

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Now, Lot chose to guide his flocks and his herds to the well watered - *mashqeh* - plain, that he might settle himself and his family as he sojourned in the earth. But we read that just Lot was to vex his righteous soul, II Peter 2:8, with the behaviour of the wicked who dwelt alongside him in that lush place. Pride, fulness of bread and abundance of idleness were in that place and those who dwelt there were haughty and committed abomination, Ezekiel 16:49,50.

Judged and banished from the garden; judged and consumed with a flood; now, God would demonstrate what he will do to all who live in haughty contempt of all that is godly, all that is decent, all that is reasonable. Upon the unrepentant, God rained down - as an example - fire and brimstone to the destruction of those two cities. This was not a single, unsupported occurrence but a certain, dual witness. Nothing was left but dead earth and a salt sea.

And a woman turned to a pillar of salt, who had looked back as she was led of angels to flee for her life.

This is what Adam and all his seed does to all that is *mashqeh* - in the pleasantness of Eden, in the ancient world of longevity, and in the well watered plain which brings forth plenitude of bread. This man provokes God to such a degree that successive judgments must limit his circumstances, shorten his lifespan, curb the grossness of his behaviour and warn him of the eternal consequences of such a life. Thus is the first man.

Such humanity provokes wrath in him who is always and altogether righteous. His perfection of righteousness can only ever be absolutely offended by the behaviour of such

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men. In the antediluvian world, it was so that every imagination of the thoughts of man's heart, Genesis 6:7, was only evil continually, said he who looketh not on the outward appearance but who looketh upon the heart, I Samuel 16:7.

God made all things good. He made all things pleasant. He provided nothing but what was good and beneficial. There was a Tree of Life in the midst of the garden. There were other types of tree, also; all of them good; none harmful. God warned the man not to partake of that other tree, which was not of that which God provided.

What more could God have done for Adam and Eve ?

Mashqeh conveys abundant flowing; fulsome irrigation; drinking deeply to full satisfaction; also the office of one who provides such a service; and even the lushness of the pasture itself which results from such flowings. Or "anointings".

Hebrew vocabulary is less a matter of looking into an engineer's toolbox and more a matter of opening a well stocked, artist's paintbox.

3 • In Leviticus 11:34, we read of a vessel into which an unclean beast has fallen, causing that which is drunk - *mashqeh* - from the vessel to be unclean also. All drink, it is written, from such a contaminated source, is also unclean.

4 • For Isaiah tells us that when the vile person speaks villainy, Isaiah 32:6, and his heart works iniquity to practice hypocrisy and to utter error against the Lord, then the drink - *mashqeh* - of the thirsty fails. And the soul of the hungry is made empty.

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The unclean beast has made the vessel unclean. And any who attempt to be fulsomely refreshed with drink from such a vessel will be - contaminated.

Thus are all those who open their mouths in error and heresy against the Lord; all those who hypocritically speak when all that is inside them is uncleanness - those vile persons who speak villainously. They cannot speak good, clean things. They only utter error in contradiction of the Lord, contradicting his person; his purposes; his gospel; his will and his people.

But when a King, Isaiah 32:1, reigns in righteousness - in the midst of his enemies - and when princes rule in judgment, then even the stammerers shall be ready to speak plainly. And there - where such conditions prevail - the vile person shall no more be called liberal. An anointing shall come down from the King above. And the princes shall speak as they rule in judgment. And the vile shall be exposed. They shall be called what they are in truth - vile.

5 • But all of Solomon's drinking - *mashqeh* - vessels are of pure gold. I Kings 10:21.

6 • And II Chronicles 9:20. From such divinely provided vessels, in both the temple and the house of Lebanon, shall a man drink wholesomely and deeply of clean fluids to the satisfaction of his inward parts.

7 • For in the heavenly arrangement given to Ezekiel to see in prophecy, and in all that was there envisioned in a promised land of inheritance, there are, Ezekiel 45:10, just

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balances and a just ephah and faithful measures.

And there, Ezekiel 45:15, shall be one lamb out of the fat pastures - *mashqeh* - of Israel.

This is not a *kebes* lamb, it is a *seh* lamb, as in Genesis 22:7, which Isaac enquired of - Where is the lamb for a burnt offering ? - and to which Abraham replied, My son, God will provide himself a lamb. God indeed would provide, of himself. And in doing so, the Father would reveal the Son. And, thus, the Son would reveal the Father.

Such a *seh* lamb is the passover lamb, taken and kept from the tenth day to the fourteenth day of the first month, Exodus 12. Out of the fat pastures - *mashqeh* - of Israel would come the lamb; out of the flowings; of an anointing.

This lamb is for a meat offering, and for a burnt offering and for peace offerings. And this is all to make, Ezekiel 45:15, reconciliation - *kaphar* - for them, that is, in context, for Israel.

The Holy Spirit has led us in our pursuit of *kaphar* to see *kaph*, the hand; to see four hands in Genesis; to see the *kaph* of God in Exodus; to see *sachat* as the butler pressed the grapes for the cup of Pharaoh; to see *mashqeh* in seven places in holy scripture; and has brought us back to the word *kaphar* in Ezekiel.

For it is the Prince's part, Ezekiel 45:17, burnt offerings and meat offerings and drink offerings in the feasts and in the new moons and in the sabbaths; in all the solemnities of the house of Israel.

"*To give*" burnt offerings, and so forth, is in italics in the AV,

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an English addition. The Prince's part burnt offerings, saith Ezekiel. God himself shall provide the lamb. And the Lamb shall be of himself.

The Prince shall prepare - *asah*, make or provide, or even be made - the sin offering, and the meat offering, and the burnt offering, Ezekiel 45:17, and the peace offering, to make reconciliation - *kaphar* - for the house of Israel.

Mashqeh leads us to another, very similar word, *mashqoph*. It is evident that *mashqoph* combines both the concept of flowings, thus anointing - the *mash* part - and the concept of *kopher* - the *qoph* part. Three times does the Holy Spirit inspire the use of this word, adding to the seven of *mashqeh* to make a complement of ten. But, first, we must look at *kaphtor*.

Kaphtor

Kaphtor is evidently derived from the word *kaph*, hand or palm, and clearly, in its usage relating to the golden candlestick, indicates a handle. But not a handle, as such. Exodus 25 and 37.

The *kaphtor*, or knop as we call it, is a bulge in the candlestick's stem. The bulge is not merely decorative, though perforce its presence is attractive. The bulge is practical. Without it, one's hand would slip up the shaft of the metallic item, when one lifts it. The very word, *kaphtor*, indicates that the palm of the hand is involved in this.

And the *kaphtor* would be held in the cupped hand, the *kaph*, its bulb designed to fit the upturned palm. Were the bulge on the metal stem intended to stop a clenched fist from moving upwards, the word-stem *kaph* would not be employed but rather the word-stem *yad*.

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It is a question of weight; of load bearing. Such is the weight of gold in the golden candlestick that a *kaphtor* is required lest the burden of gold cause the shaft to slide through the hand and the fingers to engage with the upper parts of the apparatus, the more delicate floral work, where the flame burns.

We have, of course, the strange translation of the prophet's words in Zechariah 4:11 to 14 involving oil being applied to what is translated as a candlestick, which I prefer to mention, now, without further comment, other than to note that living oil, from a living source, is poured into the living flame via living branches.

As far as I am concerned light comes of life. Which is why scant attention is drawn to the lighted part of the golden candlestick in the tabernacle, but intricate detail is given, by God in the mount, to its design with regard to its similitude to the almond rod that budded. The almond itself, the flower and the bud are all alluded to in the golden representation of how light shines forth in the presence of God.

Within the coffer of the ark of the covenant were three items - Aaron's rod that budded, the golden pot of manna, and the tables of stone which Moses brought down from Mount Sinai. We shall say more particularly, later, but for now let us note only that the knops, *kaphtor*, on the candlestick were a matter of load bearing.

Amos mentions the word *kaphtor* in a totally different situation, that of a lintel in Amos 9:1 where there is no dispute, due to the context, that the support above a door is that which is the definite meaning of the prophet. Smite the lintel of the door, saith he, that the posts may shake. Cut

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them in the head, all of them, he continues; and I will slay the last of them with the sword.

God says, through Amos, that though they dig into sheol - it is not gehenna, hell, it is hades, sheol - yet his hand - not the palm, *kaph*, but *yad*, the more general word - shall take them; though they climb up to heaven, thence will he bring them down. It is clear in context - All the sinners of my people, verse 10, shall die by the sword which say, The evil shall not overtake us - that God is promising judgment on all that have a false confidence in being associated outwardly with that which is of God, without a true heart repentance and genuine faith.

Those who are content to benefit from an association with the kingdom of heaven, but without ever entering by a strait gate and a narrow way, shall be judged with the same judgment as those who are, genuinely, of the kingdom of heaven. Stout in their hard hearted refusal to repent and believe, they say within themselves, if not with their very mouths, The evil shall not overtake us.

Once saved, always saved, they may assert. And sundry other expressions they seem to have. But judgment shall fall upon them. The hand of God - his *yad* - shall find them, wherever they hide. Soaring through worlds unknown - as if they could - they may attempt to hide themselves in some sentimental place or other. But that day is not a day of hiding, it is a day of exposure.

If they have not known - and understood - and believed - with a sound grasp of what *kaphar* and *kapporeth* really mean, and if the *kaph* of God has not been that which brought them salvation, then in that great and dreadful day of the Lord, there shall be no hiding place on earth, or in

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heaven or in hades. To judgment they must, perforce, be brought. For those judged worthy of it, gehenna shall have no end.

For the Lord has set a plumbline in the midst and he has promised, I will not pass by them any more, Amos 7:8. Pass by is *abar*, here, not *pasach*. In Egypt he passed by, *abar*, and if he saw the blood on the lintel and on the doorpost, he passed over, *pasach*. But if there be a continuance of no blood, he shall no longer *abar*. Let not men presume. Let them repent.

It is clear from Amos that the *kaphtor* he speaks of is the lintel. When it is struck, the posts shake. That upon which the head rested, will shake, if the head be struck. If the head - of Israel - endure such a smiting on the behalf of all, then what of the doorposts upon which the head rests ? They shall, also, be shaken. Yet shall the messenger of preparation be sent before the face of the Lord, saying, Repent, for the kingdom of heaven is come unto you.

The lintel, borne up on doorposts, nevertheless bears the load of the building upon it. Only by means of a load bearer can there be an entrance to the building. And the load bearer shall be smitten.

And the very name of Amos means, Robert Young tells me, burden-bearer.

Mashqoph

Having seen the seven occurrences of *mashqeh*, we were about to look at its companion, *mashqoph*, but we had to digress, for reasons which will now be apparent, to look at

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kaphtor, both knop and lintel, which are, both, a matter of load bearing.

Mashqoph is, also, translated - correctly - the lintel or the upper door post in Exodus 12:7 and 22 and 23, the passage referring to the first celebration of the passover in Egypt, this being the original striking of the lintel to which Amos alludes when he uses the word *kaphtor*, thus giving us depth of meaning and an extra tint from the artist's paintbox to add to our understanding.

The water colour artist builds up unique colours on the paper, adding layer by layer of subtle hues, sometimes with different textures of brush, allowing each one to dry before applying the next, resulting in a depth of lumniscence not achievable in oil work. Thus, to me, is the patient addition, generation by generation, of the Holy Spirit, through differing vessels possessing different gifts, as layer upon layer has been added to the full complement of holy scripture.

As we saw before, the *mash* part of the word *mashqoph* relates to anointing. *Qoph* is related to *kopher*. With the addition of *kaphtor*, we can clearly see that a lintel is a matter of load bearing and the idea of headship can be gleaned from Amos' use of the word and the image in his prophecy.

Not only so, but there are two different meanings also given us with regard to the action of applying blood in Exodus and the action which Amos speaks of in his prophecy. The application of blood with hyssop in Exodus 12:22 is described by the word *naga* which is not - at all - a question of striking. The word is overwhelmingly translated "touch";

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ninety or so times out of one hundred and fifty occurrences. Amos uses the word *nakah* which is - definitely - a question of severe - even unto death - smiting. Zechariah uses the same word when he says, Smite the shepherd and the sheep will be scattered, Zechariah 13:7.

What are these wounds in thine hands ? Those with which I was wounded - *nakah* - in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow.

The *kaphtor* - the load bearer - is smitten. He that is the fellow of the sword bearer. Thus does Amos tell us.

But the *mashqoph* - also a load bearer - is not smitten, but touched. This is a different aspect, yet of the same, intrinsic, truth.

Through the smiting of the load bearer, shall one be able, as it were, to reach up and touch, with hyssop. Purge me with hyssop, and I shall be clean, Psalm 51. There is no purging without *kaph*, *kapfar*, *kaphtor* and *mashqoph*.

The *mashqoph* - a load bearer, from *qoph*, that is, originally, *kopher* - but also the anointed - the *mash* part - is he who is touched, via hyssop, with blood. And the toucher shall be passed over. This is intimate. And it is by hyssop. He who has taken the lamb from the tenth day of the month until the fourteenth day of the month and who has then slain it - he shall touch its blood on the lintel.

Purge me with hyssop, says David. Then I shall be clean.

This blood cleanses. This blood separates.

No amount of legal works will ever make a man any cleaner

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nor will all his efforts in the flesh separate him either from his own iniquity or from the world. Nothing that any natural man can do will ever cleanse or ever separate or ever bring him near to God and the Father.

But he who is the head of the corner, he who is lifted up to draw all unto him, he who is the load bearer, he who is the anointed - he is the one whose shed blood is the blood of sprinkling; his is the blood that cleanses from all sin; his is the blood of the everlasting testament. The blood of Jesus Christ, the Son of God is the blood that, when so intimately partaken that Jesus called it drinking - this blood is that which cleanses the conscience from all uncleanness and this blood is that which satisfies Divine justice to the uttermost.

And he it is alone who shall preach *aphesis* - the unburdening, the *aphero* - to the captives and to the broken, Luke 4:18. I am disinclined to render an English word for *aphesis*. It is not remit. It is not deliver. It is certainly not forgive. It is unburden, but in such a way that I prefer to bring it into the English language as it is and to retain its nuance as a unique word.

The sin bearer himself is the only one who can, possibly, preach such an unburdening. This is the anointed load bearer - *mashqoph* - with whom a man must have an intimacy, such as one would with a lamb kept for days in a household; then to be intimately involved in its slaughter; and to, personally, touch its blood on the lintel with hyssop. Then shall such a man know, with David, the uplifting - *nasa* - of his transgressions, Psalm 32.

For the hand of the Lord shall lift David's transgressions, in the very moment that he purposes to acknowledge them to

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the Lord - as the very words are about to pass between his lips - as the intention of his heart is, just, about to cause the words to be emitted, then he who looketh on the heart shall uplift the burden from David.

Then, blessed transgression uplifted, Psalm 32:1.

They are no longer David's.

No more are they his responsibility.

They are in the *kaph* of God, uplifted.

For David, who lived a thousand years before *Mashiach*, Messiah, was laid to rest with his fathers in peace, his transgressions no longer attached to him, blessed transgression uplifted, but in the *kaph* of God, who bore them up and took all responsibility for them, having intervened, effectively, in the matter, that David's hands might be clean, cleansed by hyssop.

In point of time would come the pressing of the grapes into the cup, by one. In point of time would come the affliction of another, whose hand was afflicted. By the eternal Spirit would one be offered up.

Then, only with the sacrifice of that which was crushed - that load bearer who was smitten - only once the blood of the grape was fully expressed - fully shed after suffering to death - only then would the contents of that cup fully satisfy the Absolute Ruler.

Satisfaction to the uttermost, for the transgressions of David, long since laid to rest in peace with his fathers.

For those not yet born, he who is the Everlasting, has a hand - a *kaph* - that reaches forwards into that which has

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not yet been and takes utmost responsibility for all that shall be.

From the dawn of time unto its last moments, the *kaph* of God reaches, encloses, and contains all that is against his nature within his people and all that they have done contrary to law, contrary to nature, contrary to reason and contrary to himself, personally. Containing it within his own deity, carrying its burden until it be laid upon the load bearer, the sin bearer, who shall, in suffering and in death, receive all that Divine Justice, Divine Righteousness and Divine Outrage would express upon such sins, such transgressions and such offences.

Those to whom transgressions, sins and offences mean so very, very little, may, if they wish, trifle their lives away until, in judgment, they discover what they invoke in The Almighty who made all things and for whom they all are made.

But some feel the burden of their sins to such a degree that they know if they bear them themselves, then they will never, ever, ever be discharged from their responsibility. For there can be no point in future eternity in which a man shall have been able, in torment, to repay in suffering what he has incurred during life if he rises from the dead, still in personal possession of his transgressions.

Those who experience this burden, who know what it feels like to be taken captive by their own sins, Luke 4:18, and who go, at the point of a spear, to a rightful end; who are broken in pieces by their transgressions, such that they are in fragments; who feel the displeasure of the Almighty and the piercings of conscience under the power of the Spirit's

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workings within them, who long to know peace - to those who are in such conditions does the Sin-bearer, the load bearer, himself, preach *aphesis*, the unburdening.

Then, once uplifted, they shall know that all the burden was contained in the *kaph* of God and was laid upon the load bearer at Golgotha.

All that we have seen, thus far, is conveyed by the *kaph* part of the word *kaphar*. All that relates to *kaph* itself, the hand of four in Genesis and the hand of God in Exodus, together with all that is associated with it - *sachat*, the pressing of grapes - *kaphtor*, the load bearing of the head and the load bearing of the candlestick within the sanctuary - *mashqeh*, in seven places - *mashqoph*, the lintel which is touched by hyssop - all of this is transported into *kaphar* by *kaph*.

Kopher

The word *kopher*, the noun form of the verb *kaphar*, has been translated in five, main different ways. By examining these five groups, I believe the basic concept of the word becomes clearer.

We shall briefly look at the groups and then arrive at the common denominator which links all five together in one, single idea.

1. “Village” - The Walled City

This has already been covered earlier.

2. “Pitch” - The Ark

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In Genesis 6:14, God tells Noah that he is to prepare an ark for certain judgment that will require him to follow very clear and very precise instructions. In passing, let us take heed that those who are not prepared to listen, be instructed and follow what they are told, will not escape in the day of judgment for they will not have the means of escape.

Of the ark, Noah was told to build it from gopher wood, the word gopher being used nowhere else in scripture. Then to, Pitch it within and without with pitch, said God. *Kaphar* it within and without with *kopher*.

Thus he was to *kaphar* the *gopher* with *kopher*.

Men have surmised the wood coming from various trees and men have been unable to agree or discover what tree is intended by the word gopher. But *gophrith* is the word for brimstone in Hebrew and that word occurs seven times in the scripture. It is always a tool of judgment.

When Lot entered into Zoar, Genesis 19:24, then the LORD rained upon Sodom and Gomorrah, brimstone and fire from the LORD out of heaven. From the LORD did the LORD rain these. This wording is similar to - the LORD said, The LORD rebuke thee, O satan. Now, we may understand these words more fully.

The Lord tries the righteous; but upon the wicked shall he rain snares, fire and brimstone and an horrible tempest, Psalm 11:6.

Tophet is ordained of old, saith the prophet, Isaiah 30:33. The breath of the Lord, like a stream of brimstone, doth

kindle it.

Isaiah also, Isaiah 34:9, describes the day of the Lord's vengeance: streams shall be turned into pitch, *zepheth*, and the dust thereof into brimstone, *gophrith*, and the land thereof shall become like burning pitch. Pitch, *zepheth*, is also what was used to daub the ark in which Moses was hidden, as a baby, Exodus 2:3.

Therefore, *gophrith* is not pitch. *Zepheth* is pitch.

In the context of the judgment upon Gog, Exekiel 38, in language that is wholly reminiscent of that which is stated against Babylon by John in the book of the Revelation of Jesus Christ, the Lord God speaks thus : I will rain upon him, and upon his bands and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

My own understanding of the wording is that *gophrith* refers to that which is molten. *Zepheth*, pitch, is, indeed, molten and could, I believe, therefore be referred to - also - as *gophrith*. It is my own understanding that what, physically, rained down on Sodom and Gomorrha was - also - molten. I believe it was lava. The exact source, whether volcanic or not, is not of interest to Moses who wrote the account. It came from heaven, is what matters.

After lava cools, it remains in a condition reminiscent of its molten feature. Thus, even when cooled, it would still be called, molten. For that is its principal, visible characteristic; the flowing pattern that remains, solidified.

There were slime pits already nearby; true. There was a

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well watered plain - *mashqeh* - so one would expect slime pits to be there. The slime pits pre-dated the judgment of God. The slime is nothing to do with what fell from heaven. Obviously.

What fell from heaven turned a *mashqeh* into a dead land of salt. Fire and brimstone was what fell.

Thus I believe that the description “gopher” wood does not refer to a type of tree, but to the main feature of the wood. Whatever its botanic source - or plurality of sources - its main feature is that it has been treated with molten; immersed, I would say, in molten pitch to saturate the wood with what is both a preservative - with a high sulphur content - and a means of preventing water saturation; and therefore avoiding both undue weight increase and possible ingress of water to the craft.

Kaphar within and without with *kopher* is, I understand, *in addition* to using wood that has already been treated - as individual items of wood - with molten.

3. “Bribe”

In I Samuel 12:3, Samuel says that although old and grey headed, and having walked before Israel from a child, he had never defrauded nor oppressed nor taken a “bribe”, *kopher*, to blind the eyes therewith.

I would say that taking money in such a way, as Samuel had never done, causes that the eyelids effectively become closed. It is not blindness, but metaphorically deliberate closure of the eyelids that is why the word *kopher* is employed here.

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In Amos 5:12, *kopher* is used in the context of the just being turned aside. The just, if they are indeed just, would not offer, nor be induced into offering, a bribe. This is not a bribe; this is when someone, unjustly, takes a deposit and then neither fulfils whatever was promised nor returns the deposit taken.

A bribe is a matter of the eyes being contained within their eyelids. A deposit is also called a security.

4. “Ransom, Satisfaction, Sum of Money”

In every other case in which money is involved, it is clear, to me, that what is in view is a deposit of some kind or another. Not to labour nor unnecessarily dispute the point, I give just the references : Exodus 30:12; Job 33:24; Job 36:18; Psalm 49:7; Proverbs 6:35; Proverbs 13:8; Proverbs 21:18; Isaiah 43:3.

In the case of Proverbs 6:35, I would see something different. For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom - *kopher*; neither will he rest content, though thou givest many gifts. Here I observe, rather than a bribe or a deposit, it is a question of the pacifying of wrath.

There is another instance of this involving the word *kaphar* - rather than *kopher* - in Genesis when Jacob, Genesis 32:20, sends presents before him to “appease” Esau, who, Jacob believes, is wrathful against him after losing both birthright and blessing. As it happened, Esau was not troubled. He had enough. He had got over his temporary distress and his brief tears. Life went on, for Esau.

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Esau had never valued birthright or blessing. Which is why he had lost them, as prophesied to the mother of the twins when they were still in the womb, having, neither of them, done good or evil. And, now, Esau had got over it. I have enough, he said, to the man who, possessor of both birthright and paternal blessing, had, the night before, wrestled till the break of day, saying, I will not let thee go, except thou bless me, Genesis 32:26.

Twins, of the same womb, yet with different destinies.

5. Camphor

Lastly there are two occasions in which *kopher* has been translated camphire, the archaic spelling for what we now express as camphor. Song 1:14 and Song 4:13. Being a waxy substance at room temperature and being an aromatic spice, I understand that camphor was much used in ancient times in embalming.

Conclusion

“Cover” does not link these groups of meanings together. Nor does “atone”. But there is a link.

The gopher wood, once treated, was built into the ark. Then was Noah to *kaphar* it with *kopher* within and without. With treated wood, then *kaphared* outside, why was there a need to *kaphar* the inside also ?

What is being shown us is that the wood had already been through the molten of judgment, as it were. Then the wood was contained, completely, *kaphared* with *kopher*. Judged already, it was completely contained.

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That which has been already judged is contained from further judgment and shall pass through from one world to the next, in safety.

The walled cities are containments. They are secure.

A bribe causes the eyes to be contained within the closed eyelids of him who “turns a blind eye”.

A deposit is a security. A down payment that secures something.

A gift which appeases is that which keeps a man’s wrath contained that he will not express it.

Embalming secures a body from excessive decomposition. It is contained.

I believe that the concept of the word *kopher* is the idea of secure containment. That which keeps a matter contained. A resolution that prevents matters from breaking out into dispute or resulting in wrath being out of control. That which keeps matters discrete, organised. Under control. That which keeps parties in a mutual relationship in which both are at peace with the other. Settled in controlled conditions.

Perhaps not yet fully resolved.

But all matters are “in hand” as we would say.

And when that hand is the *kaph* of God, then there is absolute assurance that everything *will* be resolved.

I am inclined to bring the word *kaphar* into English as a noun and a verb, myself. We do not have a word like it.

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Then why not use it ? “Contain securely in the palm of the hand until such time as the matter shall be fully resolved“, only partly conveys the extensive meaning with which the Holy Spirit has invested this important word.

Such a word deserves to be brought straight into the English language, especially since we have none like it. Therefore kaphar need no longer be italicised.

While the King sits at his table, the spikenard of the bride sends forth the smell thereof, as it did when the woman poured the precious spice from the alabaster and the odour filled the house. And the beloved is as a cluster of *kopher* in the vineyards of En-gedi, Song 1:14.

By the salt sea, is En-gedi. There did David have strongholds - *metsad*. Where judgment has fallen and the land is salted. The woman anoints the King for his burial. In the vineyards of En-gedi is a cluster. Where the grapes are pressed and sacrificed that the blood of the grape may satisfy. There - there, is the cluster of camphor. The *kopher* which contains death. Preserving to the resurrection.

The engineer's tools are too clumsy for this. It needs a light touch and a well stocked paintbox.

The ark which Noah - and his sons - built teaches us one aspect, the gophered wood kaphared within and without with *kopher*, a containment of that which had, as it were, already been submerged in judgment to saturation. This alone could ferry the passengers from one world to the next through prolonged and searching and exhausting judgment as all else perished.

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The ark of the covenant teaches us more, overlaid within and without with gold upon shittim wood. This coffer was the right dimensions to contain a dead body in the foetal position as the majority of burials have been before machinery made digging easier and bodies now lie straight out. This coffer was much larger than was necessary for the tables of stone. The tables of stone must have been thin or they could not have been lifted. So why was the ark of the covenant so deep ?

The ark is a coffer.

It is a containment. Gold is overlaid and contains the wood. And the lid is a containment: the *kapporeth* from the gold of which, all of one piece, rise up the cherubim overshadowing the *kapporeth* - the *hilasterion*, Hebrews 9:5, where, alone, men shall meet with God, face to face.

The “overlying” of gold on the shittim wood of the ark is expressed by *tsaphah* which is also translated - as a participle - watchman. Here, the concept of containment is enhanced. Now we see, not the hand of God but the eye of God. Not only does the hand of God enclose and contain, securely, the transgressions of his people, but, now, we see that the containment is watched over; a matter of security.

Contained in the gold. Then overlaid on that which grows from the earth. Until the death of the Testator, whose coffer the ark represents. After death shall blood be shed. Copiously. Then it shall be sprinkled.

There, where the blood has been sprinkled by the High Priest himself: there where the pressings of the grape have been offered for the Absolute Ruler to satisfy himself. There

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is Almighty God satisfied. There is he in delight. This is his rest.

The hand of God has done all this. He uplifted the transgressions. He bore them in his hand, contained, until this matter could be, righteously, satisfied to an absolute conclusion. Then were the grapes crushed in the cup.

The head, the lintel, the *mashqoph*, was smitten sore. For our transgressions, saith Isaiah, was he wounded. And he bare the sin of many. The Lord hath laid on him the iniquity of us all, Isaiah 53.

Behold what God hath done. Behold what the Son hath done, through the eternal Spirit, offering up himself. Behold the satisfaction of God and the Father.

The hand of God hath done all this.

Contained within the *kaph* of God, uplifted; contained through all the history of Israel; contained in the gold - that which, at a point in time, was overlaid on wood; no wood on the top lid for the gold reached all the way into heaven. Deity in humanity. But the hand of God contained that which would be laid upon the humanity which was offered up. He bore our sins in his own body on the tree.

Then the fire of God fell. Then was the sacrifice of the crushed grapes burnt up. Then was the righteousness of God revealed in a demonstration of executed judgment. Then was the blood of the grape drunk to the satisfaction of Divine wrath

Then were men justified in the sight of Almighty God.

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Then, when men appear before the Lord in the sanctuary, as brethren, in the assemblies of the Lord, then shall light shine. The life that is of the High Priest, the eternal life, the eternal Life that was manifested, shall, once risen from the grave, the firstbegotten, shine forth in the sanctuary.

He is in the midst of the candlesticks, the first born among many brethren. And for whom is the *kaphtor* of the candlestick made, who shall bear its weight ?

The Lamb was slain from the foundation of the world. Abel testified to his slaughter. Noah represented the containment of judgment and the passage from one world to another, through judgment. Israel carried the ark of the testament through the wilderness and over Jordan. Solomon represented more, in the temple. Ezekiel saw even more, in vision.

The ark, seen for what it truly is, came to rest in the sepulchre, an angel at the head and another at the feet - where the body of Jesus had lain. There did the bride see, in the garden, over the brook Cedron, the place where he lay, John 20:12. And then she was with the gardener, as she supposed.

A man and a woman in a garden.

Risen from the dead, he hath overcome all. All that ever disturbed the purposes of the Father. All that creation had done to itself.

Redeemed. *Exagorazo*. Restored. *Apokatalasso*. Restituted. *Apokatastasis*. He hath brought many sons to glory.

He has contained it all. The hand of God hath done this.

The Consequences

Some men take matters into their own hands and if this continues without repentance they will suffer eternal consequences.

After the inauguration of the new testament; upon the death and resurrection and ascension of the Testator, upon the fulfilment of all that the word kaphar conveys, a word, *epicheireo*, is used in the Greek scriptures but three times yet those three times are extensive in their scope. This is what happens when men take spiritual matters into their own hands.

Cheiro is the hand. *Epi*, from examining the variety of scriptural words in which it is a prefix, evidently lends the idea of enclosure to the word it enhances. *Epibaino* is to take ship; to go on board a ship and to be, completely, within its sphere. *Epigeios* is earthly; that which is wholly contained in the realm of the earth. *Epigraphe* is a superscription; writing contained within a plaque. *Epikalupto* means concealed from every direction of vision; thus enclosed from all angles.

Men decided to “take in hand” the unlawful murder of Paul the Apostle, as we read in Acts 9:29. They were, clearly, unsuccessful. The time of his departure was not yet.

Many decided to “take in hand” to set certain things forth, Luke 1:1. They were evidently unsuccessful for their settings forth have seemingly disappeared from off the face

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of the earth and we are left only with Luke's account which was a personal letter written to Theophilus.

Certain wandering Jews chose to "take in hand" to call the name of the Lord Jesus over those who had evil spirits. The seven sons of Sceva who attempted this, Acts 19:13, were lamentably and shamefully unsuccessful in their venture.

Men should not attempt to take in hand matters related to the ministry and preaching of the word of Christ; nor matters involving the setting forth in writing of the doctrine of Christ; nor matters involving the power of the Spirit of Christ.

Men are not exhorted to take such matters in hand. It is foolish, unprofitable and potentially disastrous so to do. Rather than *epicheireo*, we are enjoined to *epikaleo*. For whosoever shall call upon - *epikaleo* - the name of the Lord, shall be saved, it is promised to us, Romans 10:13.

For God hath already taken all spiritual matters in hand. He, alone, can do anything about such matters. He, alone, ever could, from the beginning. The serpent, then Eve, then Adam, took matters in hand. Thus the first humanity is as it is.

Men who persist in taking spiritual matters into their own hands shall, in the end, be without kaphar, for so they have chosen to be. Without a Divine containment, they are exposed to the wrath and judgment of the Almighty. Their sins are still upon them. Though they do not feel the burden of them - did they, they would seek unburdening - yet the responsibility is upon them, nevertheless.

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Only at the very last, when there is no longer a tree to hide behind; when there is no more Babylon to conjoin with; when there are no more pleasant commodities to buy and sell; no more the voice of the bride and bridegroom in the city; no more spices and pleasantries to distract and to gratify and to preoccupy - only at the last as the full revelation of the judgment appears, visibly and really, out of that which was, once, but spiritual and promised; only then shall they shriek to the mountains to fall upon them and to hide them - *krupto* - from the face of him that sitteth upon the throne and from the wrath of the Lamb, Revelation 6:16.

For the great day of his wrath shall be come - and who shall be able to stand ?

I thank thee, saith Jesus, O Father, Lord of heaven and earth, that thou hast hid - *apokrupto* - these things from the wise and prudent and revealed them - *apokalupto* - unto babes. Even so, Father: for so it seemed good in thy sight, Matthew 11:25.

Buried under the mountains, men shall not find the mystery. It is *apo-krupto*; superlatively hidden, beyond a possibility of men discovering it. Babes born of the Father shall have it revealed to them, *apo-kalupto*, superlatively revealed.

Babes shall not take matters into their own hands. Having called on the name of the Lord, they shall, reborn, call Abba, Father, in the revelation of the mystery.

Blessed are they, Romans 4:7, for their sins are "covered" - *epikalupto*. Here, Paul translates the word *kasah* from

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Psalm 32:1. David uses the word *kasah* again in verse 5, saying that he did not, himself, hide his iniquity. David hid not any of his iniquity from the Lord. He acknowledged it. He confessed it.

Thereafter, the Lord uplifted, *nasa*, his transgressions. Blessed transgression uplifted. And David's sin was concealed. But concealed righteously, by kaphar; by the hand of God, not by David's concealment. *Kasah* does not explain *how* God dealt with David's sin. Kaphar does that. *Kasah* only declares that it *is* concealed.

Kalupto is to hide, conceal.

Epikalupto is to conceal from every possible angle; to enclose round about that there can be no discovery. In this case, the superlative is provided by the *epi* prefix. Then *apo* must do something else, to this verb.

Apokalupto reverses the process. As much as *kalupto* conceals, so abundantly does *apokalupto* reveal.

As to the babes, God chooses to conceal their sins such that they can never, and shall never, ever be discovered, ever again. He has cast their sins behind his back - away from his face, where he cannot view them any more, Isaiah 38:17.

He remembers their sins no more, Hebrew 10:17. They are gone. Instead, to the babes, he reveals himself - as superlatively as does he conceal their sins.

They see no longer, anymore, their sins. He who dwells within them has no memory of them. Then, neither do they bring them to mind.

Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold

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the face of my Father which is in heaven, Matthew 18:10.

Maybe, sometimes, the little ones cannot discern the face of the Father. Much there is to hide his face, betimes. But their angels, who are given to them to minister to the heirs of salvation, do always - always - behold the face of the Father of the Lord Jesus Christ.

Those who repent, by attending to the apostolic word, and are converted, have their sins blotted out, Acts 3:19.

“Blotted out” is inaccurate. *Exaleipho* is the word. *Aleipho* is anointing. *Exaleipho* is unanointing.

The record of their sins was on the page of recorded justice. In that great and terrible day of the Lord, the books shall be opened, Revelation 20:12. Writ there is the record of what men have done.

Everything they have done.

But those who have heeded the word and have, thus, repented and been converted shall have their sins unanointed. The writing disappears from the page.

It is not “blotted out” with more ink.

There is no writing.

And not only so, but there is no more law to further condemn them. They are delivered from the law of commandments, who are born of the Father.

The handwriting of ordinances, also is “blotted out”, Colossians 2:14. The writing has been unanointed.

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There is no writing.

The blank page is nailed to the cross, on the *other side of death* from him that believeth on Jesus Christ.

Even those who have a name to live and are dead - if they hear what the Spirit saith - if they take heed to threatened judgment - if they are watchful, despite their former deadness - if they strengthen the things that remain - if they remember - if they repent - if they, thus overcome - if.

Then, even they shall not have their names “blotted out” of the book of life, despite their falling, despite their backsliding - if they repent and overcome.

Their name shall not completely vanish as if it had never been there. If they overcome, then the book of life shall be opened, and there will be their name written. If they do not overcome, the book of life will be opened and their name will not be there. But and if they overcome, Christ will confess their name before the Father and before his - avenging - angels.

Then, God himself - the Lamb in the midst of the throne - shall dwell among them and God himself shall “wipe away” all tears from their eyes. Their tears often welled up and trickled down and anointed the skin of their faces with salty tears. Which dried. Then more trickled down.

They mingled their tears with their drink, betimes, Psalm 102:9, and tears have been their meat and drink at others, Psalm 42:3. Ministers have wept oft, II Timothy 1:4, unable, at times, to hold them back in company.

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But God himself, in person, shall unanoint their tears.
It shall be as though they never were.
Meantime, there is one, who, having done all, does more.

It is he that holds the candlesticks, which are as one candlestick. His is the hand that, cupped, bears them up.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, John 13:1, having loved his own which were in the world, he loved them unto the end.

And supper being ended, diabolos having now put into the heart of Judas Iscariot, of Simon, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

He rose from supper. He laid aside his garments.
He took a towel. He girded himself.
He poured water in a bason.
He began to wash the disciple's feet.
He began to wipe them with the towel, wherewith he was girded.

Bathed - *louo* - they still needed to be washed - *nipto*.
And this, exemplary, seven fold service, we are to do.

For one another.

The Preaching of

Aphesis

There is a gospel which teaches that something beneficial has been made available to everybody. But this has, effectively, achieved nothing; for the proponents of this system insist that men must add their part to this "salvation" in order for it to work. They say.

But it seems to me that nothing much happens thereafter, indicating that the entire thing does not work. Because the people who profess this gospel are indistinguishable - after their efforts - from the rest of the population. Except they are now pleased with themselves.

Which is not a good thing, in my opinion.

The gospel I believe is that God Almighty has, already, achieved everything through an everlasting testament that was purposed before the foundation of the world, that was promised from the foundation of the world and has been effectively brought in at the judgment of this world - Golgotha. Profound indications of the testament being inaugurated were the rending of the vail of the temple from the top to the bottom and the opening of graves from which, later, arose the dead who were seen of many witnesses.

Now, the sin bearer himself, the testator of the testament, preaches - himself - the benefits of this wonderful covenant, which is - properly - a testament, to each individual

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beneficiary.

When he comes and preaches aphasis. Then it actually happens ! Not otherwise.

The preachers of the other “gospel” can be identified by various means. They have no authority. In the word of God, that is. Men might give them a place, of course. Like the chief seats in the synagogues and greetings in the place of concourse. But in the word, they have nothing. No standing at all when it comes to matters of the word.

But he who is above sends, first, a messenger of preparation. This messenger prepares the ground. He makes an highway for God.

I never yet saw a road being made or ground being prepared for cultivation that did not involve sheer hard toil. And considerable disruption. And several kinds of hefty implements. And a good deal of noise. And considerable time.

That is what it feels like to be the recipient of the baptism of repentance. Anything less is just a pretence.

Thus, when the messenger of the covenant appears, he walks upon a straight path. And he sows into good ground. A good and an honest heart. If the heart is crooked, he will not even appear. If the ground is not ready, the seed will not be fruitful. Without fruit, all that is there shall just be burnt.

The professors of the other gospel seem - and some even say - that they do not care for all this. They just love “jesus”. Whoever he might be.

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But he who is the Word of God - the Logos - is he who is formed in the heart by faith. And when that happens, it is glaringly obvious that it has happened.

By the recipient's love of the word.

The rest shall be damned, who received not a love of the truth that they might be saved.

When Christ calls a man, separates him, teaches him, chastens him, singles him out, equips him, provides for him and enables him for his calling - it will be abundantly evident that he who preaches aphesis from the glory has made his choice.

Those who have already rejected the doctrine of Christ shall already have heaps upon heaps of teachers. They do not need to wait for the sin bearer to preach to them.

But to those taken captive at the point of a spear by their own transgressions; to those who are led like brute beasts to the inevitable consequence of their own sins; to those who are crushed and broken into fragments, without remedy, by their own offensive deeds - to these, shall one come who shall, in Christ's stead, preach unburdening. Amen.

Nigel Johnstone

Malvern, april 2013.