

tion belongeth unto the Lord." In the New Testament the word generally means deliverance from sin or from spiritual ruin, but in the Old Testament it commonly means deliverance from danger or from physical death; so that we ought to have the word deliverance, instead of salvation, in the text. Looking at the Psalm, you will see how manifest this is. In the preceding verses the writer speaks of being surrounded by enemies, and in this verse he declares that deliverance from these enemies belongeth to the Lord. We have another illustration in the 25th Psalm and 5th verse, to which I have already referred for another purpose, where the word salvation ought to be rendered deliverance to express the true thought: "For thou art the God of my deliverance" the writer means to say; thou art the one to whom I always come in time of trouble, and to whom I always look for help and success when contending with enemies. In neither of these cases has the word the evangelical sense of deliverance from sin or from spiritual ruin. There is another illustration in the 85th Psalm and the 9th verse, and I could give you many more.

The words so often translated in the Old Testament "redemption" and "redeem" have not the evangelical meaning there that they generally have in the New Testament. The word redemption is beautifully adapted to express the deliverance from sin that is in Christ, but in the Old Testament it commonly means deliverance, being used very much like the word salvation. Though the latter is a term of wider import than the former is, the highest meaning it has in the Old Testament is temporal deliverance accompanied with spiritual blessings; but the temporal element is always a prominent element in the ancient meaning of each of these two words. In the 9th verse of the 111th Psalm, we have a good example: "He hath sent redemption unto his people." Here the meaning is that he sent deliverance to his people, and the word for redemption should be translated deliverance. Quite frequently in the prophetic writings, where we have the word "redeemed," it ought to be rendered rescued or delivered, because the primary reference is to temporal deliverance.

Even in the New Testament the word "redeem" has not always its evangelical meaning. When the disciples on the way to Emmaus exclaimed, according to Luke 24: 21, "We hoped that it was he which should redeem Israel," they were not then thinking of evangelical redemption, or redemption from sin; but they were thinking rather of some one who should redeem Israel, temporally speaking, from the power of his enemies and make of him again a great nation. In the 68th verse of the 1st chapter of Luke we have another example of an Old Testament use of the word for redemption in the New.