

with the Authorized Version, which translates the last part of the verse "that there should be *time* no longer." Of course, the fact the book of Revelation goes on to mention a number of chronologically designated events which come after the event spoken of in this verse, including the thousand-year period of the Millennium, should have alerted Bible students to the problem of absolutizing this statement in 10:6. In any case, the recent versions rather uniformly translate the statement "that there should be *delay* no longer."

Thus the case for timelessness collapses, as far as scriptural support is concerned. No doubt many will still cling to the concept, not realizing that it has not been built on Scripture, but on pagan Greek philosophy.

The doctrine of the Incarnation is a priceless truth. The statement, "And the *Logos* became flesh" is filled with profound meaning. The idea that Jesus Christ *became* a human being, and continues as the God-man forever, is a truth I can hardly take in. Here is the place for mystery! Here is the mystery of godliness! Here is the point at which we must step back in awe and reverence, realizing that we are standing on holy ground!

Reference Notes

1. Benjamin B. Warfield, "John's First Word," reprinted in *Selected Shorter Writings of Benjamin B. Warfield* -- I, ed. John E. Meeter (Nutley NJ: Presbyterian and Reformed Publishing Co, 1970), pp 148-150.
2. Augustus Hopkins Strong, *Systematic Theology*, 3 vols. (Philadelphia: Judson Press, 1907), 1:257.
3. *Ibid.*, p 258.
4. Quoted from J. Oliver Buswell, Jr., *Thomas and the Bible*, unpublished monograph, p 51.
5. Herman Bavinck, *The Doctrine of God*. Trans. and ed. William Hendriksen (Grand Rapids: Eerdmans, 1955), p 156.
6. Buswell, *Thomas and the Bible*, p 71.