

# اقوال الاباء عن الستة أيام الخلق

Holy\_bible\_1

الاباء كانوا يطلقون علي ستة ايام الخلق تعبير

Hexaameron

وتعريفه هو اطلاق النور يوم والظلام ليل مكونين يوم الوحدة الزمنية المكون من مساء وصباح

والفترة بين المساء والصباح هي يوم وهو اليوم جزء من سنة التي هي جزء من عمر الانسان

واضع تعريف القديس باسيليوس الكبير الذي يؤكد ان الكلام عن يوم وهو وحدة المكونة للاسبوع

والمكونة للسنة ولا تعني الكلمة دهر لانه لو اراد ان يعني دهر لكان قال حقبة او دهر بوضوح

ولكن الكتاب اكد انه يوم بالمعني المعروف

**Why does Scripture say “one day the first day”? Before speaking to**

**us of the second, the third, and the fourth days, would it not have**

**been more natural to call that one the first which began the series? If**

it therefore says “one day,” it is from a wish to determine the measure of day and night, and to combine the time that they contain.

ماذا يقول الكتاب المقدس "يوم واحد وهو اليوم الاول"؟ قبل ان نتحدث الينا عن اليوم الثاني والثالث والرابع الا يكون اكثر طبيعية ان تدعوا الاول علي الذي بدا هذه السلسلة؟ فاذا قال يوم واحد فهو يرغب به تحديد مقياس صباح ومساء والوقت الذي يحويه.

Now twenty–four hours fill up the space of one day—we mean of a day and of a night; and if, at the time of the solstices, they have not both an equal length, the time marked by Scripture does not the less circumscribe their duration. It is as though it said: twenty–four hours measure the space of a day, or that, in reality a day is the time that the heavens starting from one point take to return there.

فهو الاربعة وعشرين ساعة يملا مساحة يوم واحد - ونقصد به صباح ومساء واذا في ذلك من انقلاب شمسي فهم لم يتوفر لهم طول متساوي. الوقت في الكتاب المقدس لا يشمل الظروف الاخري ومدتها هو في الواقع اربعة وعشرين ساعة ومساحة يوم وهو واقع اليوم اليوم الذي يبدأ بوقت السماء (الشمس) تبدأ من نقطة حتي تعود اليها

Thus, every time that, in the revolution of the sun, evening and morning occupy the world, their periodical succession never exceeds the space of one day.

ولهذا كل مرة تظهر الشمس والمساء والصباح يملا العالم وتتابعهما المتوالي لا يتعدي مساحة يوم

واحد.

ويكمل قائلا

But must we believe in a mysterious reason for this? God who made the nature of time measured it out and determined it by intervals of days; and, wishing to give it a week as a measure, he ordered the week to revolve from period to period upon itself, to count the movement of time, forming the week of one day revolving seven times upon itself: a proper circle begins and ends with itself. Such is also the character of eternity, to revolve upon itself and to end nowhere. If then the beginning of time is called “one day” rather than “the first day,” it is because Scripture wishes to establish its relationship with eternity. It was, in reality, fit and natural to call “one” the day whose character is to be one wholly separated and isolated from all the others. If Scripture speaks to us of many ages, saying everywhere,

“age of age, and ages of ages,” we do not see it enumerate them as first, second, and third. <sup>i</sup>

ويؤكد انه وكان مساء وكان صباح يقصد به يوم 24 ساعة

ايضا القديس باسيليوس الكبير معلقا علي يوما واحدا

Now, henceforth, after the creation of the sun, it is day when the air is illuminated by the sun shining on the hemisphere above the earth, and night is the darkness of the earth when the sun is hidden. Yet it was not at that time according to solar motion, but it was when that first created light was diffused and again drawn in according to the measure ordained by God, that day came and night succeeded<sup>ii</sup>

والان بعد خلق الشمس هو اليوم الذي اشع الهواء باشعة الشمس في الغلاف الجوي فوق الارض

والليل هو الظلمة علي الارض عندما تختفي الشمس .....

القديس اغسطينوس

**Distinction Between Light and Darkness. Augustine:**

“And God divided the light and the darkness, and God called the light day and he called the darkness night.” It did not say here “God made the darkness,” because darkness is merely the absence of light. Yet God made a division between light and darkness. <sup>iii</sup>

### التمييز بين النور والظلمة

والله النور والظلمة ودعا الله النور نهار ودعا الظلمة ليلا ولم يقل هنا الله خلق الظلمة لان

الظلمة هي مجرد غياب النور ولكن الله فرق بين النور والظلمة

القديس ماري افرام السرياني مؤكدا ان دقة تعبير يوم وانه لا يجب ان نأخذ يوم بمعنى رمزي ولا

السماء والارض بمعنى رمزي بل بمعنى حقيقي

**The Six Days Are Reliably Descriptive. Ephrem the Syrian:**

So let no one think that there is anything allegorical in the works of the six days. No one can rightly say that the things pertaining to these days were symbolic, nor can one say that they were meaningless names or that other things were symbolized for us by their names. Rather, let us know in just what manner heaven and earth were created in the beginning. They were truly heaven and

earth. There was no other thing signified by the names “heaven” and “earth.” The rest of the works and things made that followed were not meaningless significations either, for the substances of their natures correspond to what their names signify. <sup>iv</sup>

الستة ايام هي وصفية بشكل موثوق

لذلك لا تدعوا احد يظن ان هناك شيء استعاري في خلق الستة ايام. لا احد يستطيع ان يقول بحقان الاشياء المتصلة في الستة ايام هي رمزية ولا يستطيع ان يقول انهم اسماء لا معاني لها او الاشياء الاخرى مثل رموز لامور اخرى بالنسبة لنا باسمائها. بدل من ذلك دعنا نعرف باي كيفية السموات والارض خلقوا في البداية هم سماء وارض حقيقيين. لا يوجد اشياء اخر تدل عليه اسماء سماء وارض وبقية الاعمال والاشياء التي تلت ذلك لم تكذ دلالات او اشياء لا معني لها ولكن الاشياء وطبيعتها تناسب ما يعنيه اسمائهم.

القديس اغسطينس في كتاب تفسير التكوين لفظيا

## On the Literal Interpretation of Genesis

معلقا علي خلق كل النباتات في يوم

“And so it was done,” and then there is a repetition of what was done. There is separate mention also of the fact that God saw that it was good. But since these creatures cling fast to the earth and are joined to it by their roots, God wished them also to belong to the same day [of creation]<sup>v</sup>

وكان كذلك, وبعد هذا كان تكرر للذي تم. .... الله امر انهم ايضا ينتموا الي نفس يوم الخلق.

القديس امبروسيوس معلقا ان الشمس ليست هي مصدر حياة النباتات ولكن الله الخالق

Let everyone be informed that the sun is not the author of vegetation.... How can the sun give the faculty of life to growing plants when these have already been brought forth by the life-giving creative power of God before the sun entered into such a life as this?

vi

القديس مار افرايم السرياني يقول الاعشاب خلقت في يوم ولكنها ظهرت من العدم كما لو كان عمرها عدة شهور وكذلك الاشجار خلقت في يوم ولكنها كانت ناضجة تماما بل يوجد براعم في

فروعها والاعشاب خلقت كاملة معدة لتكون غذاء للحيوانات التي ستخلق بعد يومين وايضا خلق  
الذرة التي ستكون غذاء لادم الذي سوف يطرح من الجنة بعد اربع ايام

Although the grasses were only a moment old at their creation, they appeared as if they were months old. Likewise, the trees, although only a day old when they sprouted forth, were nevertheless like trees years old as they were fully grown and fruits were already budding on their branches. The grass that would be required as food for the animals that were to be created two days later was thus made ready. And the new corn that would be food for Adam and his descendants, who would be thrown out of paradise four days later, was thus prepared.<sup>vii</sup>

القديس يوحنا ذهبي الفم معلقا ان الشمس خلقت في اليوم الرابع فالشمس ليست هي الصانعة  
اليوم ( بمعنى ان الله هو خالق اليوم وليست الشمس )

He created the sun on the fourth day lest you think it is the cause of  
the day.<sup>viii</sup>



القديس يوحنا الدمشقي مؤكدا ان النور خلق في اليوم الاول والقمر هو فقط يعكس النور

It was made by the Creator on the first day, for sacred Scripture says, “And God said: Be light made. And light was made.” According to what some say, fire is the same thing as light.... And into the luminaries of the firmament the Creator put the primordial light, not that he was in want of any other light but that that particular light might not remain idle. For the luminary is not the light itself but its receptacle. <sup>ix</sup>

القديس باسيليوس الكبير مؤكدا ان الفلك يثبت اليوم ولا يصنع اليوم لان الله خلق اليوم قبل الفلك

“Let them serve,” he says, “for the fixing of days,” not for making days but for ordering the days. For day and night are earlier than the generation of the luminaries.<sup>2</sup> This the psalm declares to us when it says: “He placed the sun to rule the day, the moon and stars to rule the night.”<sup>3</sup> How, then, does the sun rule the day? Because, whenever the sun, carrying the light around with it, rises above our horizon, it puts an end to the darkness and brings us the day.

يسمح لهم بالخدمة فهو قال لتحديد ايام, ليس لصنع ايام ولكن لتنظيم الايام لان الصباح والمساء

كان قبل خلق الاضاءات هذا المزمور يعلن لنا عندما قال وضعت الشمس لحكم النهار (مزمور

136: 8) القمر والنجوم لحكم الليل.

7 الصَّانِعُ اَنْوَارًا عَظِيمَةً، لِأَنَّ إِلَى الْاَبَدِ رَحْمَتُهُ.

8 الشَّمْسَ لِحُكْمِ النَّهَارِ، لِأَنَّ إِلَى الْاَبَدِ رَحْمَتُهُ.

9 الْقَمَرَ وَالْكَوَاكِبَ لِحُكْمِ اللَّيْلِ، لِأَنَّ إِلَى الْاَبَدِ رَحْمَتُهُ.

فكيف اذا الشمس تحكم النهار؟ لان حيثما شمس تحمل النور معها من حولها تشرق علي افقنا

وتضع نهاية للظلام وتحضر لنا النهار.

Therefore one would not err if he would define the day as air, lighted by the sun, or as the measure of time in which the sun tarries in the hemisphere above the earth. But the sun and the moon were also appointed to be for the years. The moon, when it has completed its course twelve times, measures a year, except that it frequently needs an intercalary month for the accurate determination of the seasons, as the Hebrews and the most ancient Greeks formerly measured the year. The solar year is the return of the sun from a certain sign to that same sign in its regular revolution. <sup>x</sup>

القديس امبروسيوس معلقا علي حدوث ثلاث ايام حقيقية بالفعل قبل ان تتكون الشمس

Three days have passed. No one, meanwhile, has looked for the sun, yet the brilliance of light has been in evidence everywhere. For the day too has its light, which is itself the precursor of the sun. <sup>xi</sup>

القديس اغسطينوس معلقا علي ان النجوم هي التي تظهر اليوم الذي خلق قبلها وهو الجزء من

السنة

We should not interpret the signs as something other than times. For Scripture is now speaking of these times that by their distinct intervals convey to us that eternity remains immutable above them so that time might appear as a sign, that is, as a vestige of eternity. Likewise, when it adds, “and for days and for years,” it shows of what times it is speaking. These days come about by the revolution of the fixed stars, and from this it becomes obvious when the sun completes its starry course in a particular year<sup>xii</sup>

القديس امبروسيوس معلقا علي خلق الكائنات البحرية والطيور في يوم واحد قائلا ان كائنات

كثيرة خلقت في نفس اليوم معا

**Many creatures were created on the same day**

القديس اغريغوريوس النزينزي

**The “days of creation” set forth a sequence of divine creation<sup>xiii</sup>**

**He made a first day, a second, a third, and so forth until the seventh**

**day which was a rest from work. According to these days, everything**

**created was subdivided, brought into an order by inexpressible laws.**

xiv

ايام الخلق وضعت ترتيب الخلق الالهي وخلق اليوم الاول والثاني والثالث وهكذا حتي اليوم السابع

الذي فيه استراح من العمل. تبعا لهذه الايام كل شئ خلق تم تقسيمه واحضر الي ترتيب بقوانين

لا توصف.

القديس يوحنا ذهبي الفم معلقا ان يوم الخلق هو اليوم المعروف

I mean, his all-powerful hand and boundless wisdom were not at a loss even to create everything in one day. Why say "one day"? Even in a brief moment. Yet it was not because of its utility to him that he produced anything that exists, since being self-sufficient he is in need of nothing. It was rather out of his loving kindness and goodness that he created everything; accordingly he created things in sequence and provided us with a clear instruction about created things through the tongue of the blessed author, so that we might learn about them precisely and not fall into the error of those led by purely human reasoning<sup>xv</sup>

اعني ان كل قوة يده وحكمته الت لا حدود لها لم تكن في حيرة حتي عندما خلق كل شيئ في يوم  
لماذا يقول يوم ؟ حتي في لحظة وجيزة. نعم فليس بسبب له انتج كل شيئ الي الوجود فكونه  
مكتفي ذاتيا لم يكن محتاجا الي شيء. ولكن كان هذا نبعا من محبة لطفه وصلاحه خلق كل شيئ  
: تباعا خلق الاشياء بترتيب ليعطي لنا وصف عن خلق الاشياء من خلال بركة لسان المؤلف,  
بحيث اننا قد نتعلم عنهم بدقة ولا نقع في خطأ الذي يقود له المنطق الانساني البحت

وايضا يتكلم عن ان كل شيئ من العد خلق في ستة ايام

**You see, in saying at this point that God rested from his works, Scripture teaches us that he ceased creating and bringing from nonbeing into being on the seventh day, whereas Christ, in saying that “my father is at work up until now and I am at work,”<sup>5</sup> reveals his unceasing care for us: he calls “work” the maintenance of created things, bestowal of permanence on them and governance of them through all time. If this wasn’t so, after all, how would everything have subsisted, without the guiding hand above directing all visible things and the human race as well?<sup>xvi</sup>**

### **بيدي من القرن السابع**

**Under the law the people were ordered to work for six days and to rest on the seventh ... because the Lord completed the creation of the world in six days and desisted from his work on the seventh.**

**Mystically speaking, we are counseled by all this that those who in life devote themselves to good works for the Lord’s sake are in the future led by the Lord to sabbath, that is, to eternal rest.<sup>xvii</sup>**

وبموجب الناموس امرت الناس علي العمل ستة ايام وتستريح في السابع لان الرب اكمل كل  
خليقة العالم في ستة ايام وتوقف عن العمل في السابع....

### في رسالة برنابا

"If my sons keep the Sabbath, then will I cause my mercy to rest upon  
them." [1656] The Sabbath is mentioned at the beginning of the creation  
[thus]: "And God made in six days the works of His hands, and made an  
end on the seventh day, and rested on it, and sanctified it." [1657] Attend,  
my children, to the meaning of this expression, "He finished in six days."  
This implieth that the Lord will finish all things in six thousand years, for a  
day is with Him a thousand years. And He Himself testifieth, [1659] saying,  
"Behold, to-day [1660] will be as a thousand years." [1661] Therefore, my  
children, in six days, that is, in six thousand years, all things will be finished

لو ابقى اولادي علي السبت عندها ساترك رحمتي تحل عليهم. السبت ذكر في بداية الخليقة  
وصنع الله في ست ايام عمل يديه وصنع النهاية في اليوم السابع واستراح فيه وقدهسه فانتبهوا  
ابنائي معني هذا انه انتهى في ست ايام هذا يعني الرب سوف ينهي كل الاشياء في ست الاف  
سنة لان اليوم في عينه كالف سنة. .... كل الاشياء ستفني في ست الاف سنة.

القديس ارينيؤس

كما خلق الله العالم في ست ايام سيفني العالم في ست الاف سنة

For in as many days as this world was made, in so many thousand years shall it be concluded. And for this reason the Scripture says:"Thus the heaven and the earth were finished, and all their adornment.And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works." [4695] This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; [4696] and in six days created things were completed: it is evident, therefore, that they will come to an end at the sixth thousand year.

كما الايام التي خلق فيها العالم كذلك سيكون الاف السنين ستستمر ولهذا قال الكتاب لان السماء

والارض مضتا والرب وضع الخلق في ستة ايام التي خلق والرب استراح في اليوم السابع من كل

اعماله هذا سرد للاشياء التي خلقت وايضا نبوة عن ما سيأتي لان اليوم عند الرب كالف سنة

فهو خلق في ستة ايام وكل شئ اكتمل كدليل ان كل شئ سيأتي الي نهاية في ستة الاف سنة.



## القديس ثاؤفيلوس

The Glory of the Six Days' Work. Of this six days' work no man can give a worthy explanation and description of all its parts, not though he had ten thousand tongues and ten thousand mouths; nay, though he were to live ten thousand years, sojourning in this life, not even so could he utter anything worthy of these things, on account of the exceeding greatness and riches of the wisdom of God which there is in the six days' work above narrated.

مجد عمل الست ايام. من هذه الست ايام العمل لا يستطيع انسان ان يعطي تفسير ووصف لكل اجزائه ..... بحكمة الله ما عمل في ست ايام فوق التفسير.

## القديس اكليمندوس الاسكندري

For the creation of the world was concluded in six days.

كان خلقة الكون في ست ايام

## العلامة ترتليان

Now six water-vessels are appropriately spoken of, with regard to those persons who are purified by being placed in the world; for we read that in six days—which is the perfect number—this world and all things in it were finished.

الان ست اوعية ماء .... لانه نقراء في ستة ايام رقم حين كل العالم هذا وكل الاشياء اكتملت.

ويقول ايضا

And six water-vessels are reasonably (appropriate) to those who are purified in the world, which was made in six days—the perfect number.

وستة اوعية ماء مناسبين للتطهير العالم لانه خلق العالم في ستة ايام وهو رقم جيد

وايضا

concerning the six days and the seventh;" on which day, as the Scripture says, God "ceased" [4258] from His works, retiring into the contemplation of Himself,

فيما يخص الست ايام والسابع في اليوم الذي يقول الكتاب فرغ الله اليوم السابع من عمله

## العلامة اوريجانوس

### ويوضح ان الخلق ستة ايام بمعناها وموسى لم ينسى او يخطئ

And since he makes the statements about the "days of creation" ground of accusation,—as if he understood them clearly and correctly, some of which elapsed before the creation of light and heaven, and sun, and moon, and stars, and some of them after the creation of these,—we shall only make this observation, that Moses must then have forgotten that he had said a little before, "that in six days the creation of the world had been finished," and that in consequence of this act of forgetfulness he subjoins to these words the following: "This is the book of the creation of man, in the day when God made the heaven and the earth!" But it is not in the least credible, that after what he had said respecting the six days, Moses should immediately add, without a special meaning, the words, "in the day that God made the heavens and the earth;"

كما انه قال جمل عن ايام الخلق علي اساس الاتهام كما فهمهم بوضوح ودقة .....موسى

مباشرة اضااف بدون معني مخالف للكلمات في اليوم خلق الله السموات والارض.

وايضاً

as well as in the foregoing pages, when we found fault with those who, taking the words in their apparent signification, said that the time of six days was occupied in the creation of the world, and quoted the words: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens."

هو قال في ستة ايام استغرق الخلق للعالم

العلامة هيبوليتوس

For in six days the world was made, and (the Creator) rested on the seventh.

لانه في ستة ايام العالم خلق والخالق استراح في اليوم السابع

كبريان

When, therefore, Moses has spoken of "the six days in which God made heaven and earth, and rested on the seventh from all His works,"

Simon, in a manner already specified, giving (these and other passages of Scripture) a different application (from the one intended by the holy writers), deifies himself.

لانه عندما تكلم موسى عن " في ستة ايام الله خلق السموات والارض واستراح في اليوم السابع من اعماله وسمعان في هذا الامر حدد بالفعل ....

القديس سيرل الاورشليمي

Thus, to take an example, after God had made the world, and all things that are in it, in the space of six days, He rested on the seventh day from all His works; by which statement I do not mean to affirm that He rested because He was fatigued, but that He did so as having brought to its perfection every creature which He had resolved to introduce.

وهكذا نأخذ مثال بعدما خلق الرب العالم وكل الاشياء التي فيه في زمن قدره ستة ايام استراح في اليوم السابع من كل اعماله بهذه الجملة لا أقصد ان أوكد انه استراح لانه كان متعب ولكن هو فعل ذلك ليحضر الكمال لكل مخلوق الذي قدمه.

## ميثودىوس مؤكدا الخلق في ستة ايام

For they remembered that in six days God formed the creation, and those things which were made in paradise; and how man, receiving a command not to touch [2694] the tree of knowledge, ran aground, the author of evil having led him astray. [2695] Thence he gave the symbolical name of sixty queens to those souls who, from the creation of the world, in succession chose God as the object of their love, and were almost, so to speak, the offspring of the first age, and neighbours of the great six days' work, from their having been born, as I said, immediately after the six days.

وغيرها كثير جدا جدا من اقوال الاباء علي مدار القرون المختلفة حتي القرن السابع عشر قبل ان تبدأ خدعة قدم الارض وادعاء التطور.

**والمجد لله دائما**

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<sup>ii</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (8). Downers Grove, Ill.: InterVarsity Press.

<sup>iii</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (8). Downers Grove, Ill.: InterVarsity Press.

<sup>iv</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (9). Downers Grove, Ill.: InterVarsity Press.

<sup>v</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (14). Downers Grove, Ill.: InterVarsity Press.

<sup>vi</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (15). Downers Grove, Ill.: InterVarsity Press.

<sup>vii</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (15). Downers Grove, Ill.: InterVarsity Press.

<sup>viii</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (16). Downers Grove, Ill.: InterVarsity Press.

<sup>ix</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (17). Downers Grove, Ill.: InterVarsity Press.

<sup>22</sup> Day and night were created before the stars.

<sup>33</sup> Ps 135:8–9.

<sup>x</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (17). Downers Grove, Ill.: InterVarsity Press.

<sup>xi</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (17). Downers Grove, Ill.: InterVarsity Press.

<sup>xii</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (18). Downers Grove, Ill.: InterVarsity Press.

<sup>xiii</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (43). Downers Grove, Ill.: InterVarsity Press.

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<sup>xiv</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (44). Downers Grove, Ill.: InterVarsity Press.

<sup>xv</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (45). Downers Grove, Ill.: InterVarsity Press.

<sup>55</sup> Jn 5:17.

<sup>xvi</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (46). Downers Grove, Ill.: InterVarsity Press.

<sup>xvii</sup>Louth, A., & Conti, M. (2001). *Genesis 1-11*. Ancient Christian Commentary on Scripture OT 1. (46). Downers Grove, Ill.: InterVarsity Press.