

An Alphabetical Analysis

Part 5

Terms and texts used in the study of

‘Dispensational Truth’

T to W

By

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Dispensational Truth
Just and the Justifier
The Prize of the High Calling
The Testimony of the Lord’s Prisoner
Parable, Miracle and Sign
The Form of Sound Words
This Prophecy
Life Through His Name

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Please ignore the article 'the' when using the Index, i.e. 'The Unity of the Spirit' appears simply as 'Unity of the Spirit', and so throughout.

A Subject Index to all 10 Parts of this Alphabetical Analysis has been included at the end of each Part.

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A Subject Index
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will be found at the end of each Volume

INTRODUCTION TO THE 1st PRINTING

With the issue of the present part of An Alphabetical Analysis we conclude the series devoted particularly to the dispensational aspect of the Scriptures.

While we have sought to provide the reader with as much Scriptural material as our knowledge and our space allow, we have kept in mind the value of the Berean spirit, and we sincerely hope that these volumes will not be accepted and used as though the final word had been said, but rather accepted and used as the help that one Berean searcher offers in good faith to another. Whether our theme be Dispensational, Doctrinal, Prophetic or Practical, one element is fundamental and central, namely, the pre-eminence of the Son of God, for without His office of One Mediator, Dispensational truth has no meaning, Doctrine no foundation, Prophecy no hope, and Practice no purpose, but if 'Christ is all and in all', then, these adjuncts to the study and to the appreciation of grace and glory can be blessed, and this is the ardent desire of all who have made this series possible.

Many of our readers will be glad to see the article 'What happened then?' from the pen of 'The Babblor', a slight memorial to the memory of our colleague, the late A.J. Harrop, who granted permission for its inclusion before he fell asleep on August 13th 1959.

TO THE READER

A distinction has been made in the type used to indicate subsidiary headings from those which are of first importance.

Titles of main articles are printed in Helvetica bold type capitals, and are placed in the centre of the page, thus:

TEMPTATION

Titles of subsidiary articles are printed in Helvetica bold type small capitals, and are placed at the left -hand margin of the paragraph, thus:

Cross References

Cross references to articles in Parts 1 to 4, and 6 to 10 of An Alphabetical Analysis, are indicated by superscript numbers. For example:

Sons of God⁴ refers to the article with that heading in Part 4 of An Alphabetical Analysis.

Resurrection^{4,7} refers to the articles with that heading in Parts 4 and 7, respectively, of An Alphabetical Analysis.

If the reference is to another page in this book, the page number is printed in brackets after the title of the article. For example:

Temptation (p. 26) refers to the article with that heading on page 26 of this book.

Structures

Where the meaning of a term can be illuminated by the structure of the section in which the term occurs, that structure is given, and as the scope of a passage is of first importance in the interpretation of any of its parts, these structures, which are not 'inventions' but 'discoveries' of what is actually present, should be used in every attempt to arrive at a true understanding of a term, phrase or word that is under review. Under the heading Interpretation², the uninitiated believer will receive an explanation and an illustration of this unique feature of Holy Scripture. In like manner, other exegetical apparatus such as Figures of Speech, and all such helps, are indicated under the same main heading.

Received Text (Textus Receptus)

This is the Greek New Testament from which the Authorized Version of the Bible was prepared. Comments in this Analysis are made with this version in mind.

Where there are textual variances between the Received Text and the Nestle Greek Text (or other critical texts) such variances are noted. The phrase 'in the Received Text' is printed in brackets next to the word or words in question.

Table. Under the heading Lord's Supper² the dispensational place of this ordinance has been discussed. Here we do not bring up the question who should partake of this memorial feast, but observe that the word altar is never used in connection with it. It is called 'The Lord's Table'. Trapeza, the Greek word translated 'table', is derived from terra 'four' and peza 'a foot'. The table in the Tabernacle was distinguished from both the altar and the mercy seat, and the choice of this word which is associated with the partaking of a meal or domestic uses (Matt. 15:27; Luke 16:21; Acts 6:2) prohibits the remotest approach, in the observance of the Lord's supper, to anything more than a memorial feast. Once, the word 'table' is used of the Passover (Luke 22:21), and so established the connection that is apparent between the Old Covenant and New Covenant supper of remembrance. No priest officiated at the Passover, and no priest officiated at the Lord's table. (See Memorial³; Lord's Supper²).

TELEIOS or Senses Exercised

The word 'sense' occurs only twice in the A.V.

'They read in the book in the law of God distinctly, and gave the sense' (Neh. 8:8).

'Those who by reason of use have their senses exercised' (Heb. 5:14).

The Hebrew word *sekel* thus translated occurs many times in the Old Testament and is generally translated either by 'understanding' or 'wisely'. The Greek word *aistheteria* used in Hebrews 5:14 does not occur anywhere else. *Aisthesis* is found in Philippians 1:9, where it is translated 'judgment' and *aisthanomai* in Luke 9:45 where it is rendered 'perceived'. It will be seen that the word is employed in its two 'senses'. The senses (i.e. sight, hearing, taste, smelling and touch), and the understanding, perception and meaning of things to which the senses lead. A person deprived of the five senses could hardly be said to be living, and each sense has a special sphere in which it contributes to the general well being of the body and person. Even the sense of smell, which is sometimes treated lightly, has been given not only for delight, but for detection and warning. We believe an examination of the way in which the bodily senses are repeated on the spiritual plane will be of service to the reader, and therefore we propose to devote ourselves to the consideration, particularly at the first to the two great senses, hearing and sight.

The Companion Bible has a note at Psalm 94:9 'He that planted the ear, shall He not hear?' which reads 'Consult works on physiology for the wonders of this expression'. The ear is verily 'planted' and is exceedingly complex in its construction. The one part of the organ of hearing that we would lift out for comment is the cochlea, a shell-like structure somewhat resembling the shell of a snail, and which contains in a regular series of lengths, sensitive cells which correspond to the vibrations set up in the outer air. Most of us at some time or other have stood near a piano, and heard the echo of our own voice come from within the instrument. In a rough and ready way this illustrates the one feature of hearing that we desire to give prominence. We can only hear those external sounds that find a correspondence within the cochlea. There are sounds, the vibrations of which are either too high, too low, or too closely related to another slightly similar sound, that the human ear cannot record. This has an analogy in the spiritual world, and is expressed by such searching words as the following:

'They are of the world: therefore ... the world heareth them'.
'We are of God: he that knoweth God heareth us'.
'He that is not of God heareth not us' (1 John 4:5,6).

This most vital and far reaching principle is expressed in parable form in John's other writing, the Gospel. The sheep hear His voice.

'But ye believe not, because ye are not of My sheep ... My sheep hear My voice' (John 10:26,27).

'All that ever came before Me are thieves and robbers: but the sheep did not hear them' (John 10:8).

These are solemn words. They indicate that unless there be something corresponding within, the work of the gospel will remain unheard. Something similar is found in John 8.

'Why do ye not understand My speech? even because ye cannot hear My word'.

'He (the devil) ... abode not in the truth, because there is no truth in him' (John 8:43,44).

Again we read:

'By hearing ye shall hear, and shall not understand' (Matt. 13:14).
'Who hath ears to hear, let him hear' (Matt. 13:9).

On the road to Damascus, Saul of Tarsus 'heard a voice', but the men which journeyed with him stood speechless, 'hearing a voice' (Acts 9:4,7). The record of Acts 22:9 says 'They heard not the voice of Him that spake'. This is no contradiction. Men may hear a sound, as in John 12:28 and 29, without recognizing the words uttered:

'Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again'.

'The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him'.

It is very evident that these Scriptures countenance the idea suggested above that there must be something within the spiritual ear, even as there is in the physical ear, which responds to the vibration or message given.

For the moment we leave the matter there, but it is evident that most serious issues are at stake if such should prove to be true. Hearing and recognizing the Shepherd's voice is one of the essential signs of being a 'sheep', and this we find is true in present conversion and in future resurrection.

'He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life' (John 5:24).

This very wonderful association between 'hearing', 'believing' and 'life' is expressed in verse 25 as follows:

'Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live'.

This is what can take place in the hour that 'now is'. In the future hour that is coming:

'All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation' (John 5:28,29).

Two aspects of resurrection are here. The one 'unto life', the other unto 'damnation' and 'judgment'. The expression 'they that have done evil' is peculiar and demands attention. The word 'done' is not the same as is used in the phrase 'they that have done good'; it is not poieo 'to make' but prasso 'to practice'. More important still is the choice of the word translated 'evil'. This is not poneros, evil in its power to will and to work mischief, or kakos, the natural antithesis of agathos or kalos 'the good', but phaulos. Writing on the meaning of this word, Trench in his New Testament Synonyms, says:

'There are words, I should suppose, in all languages, and phaulos is one of them, which contemplate evil under another aspect, that namely of its good -for -nothingness, the impossibility of good ever coming forth from it'.

It is of extreme importance to realize that phaulos occurs but once more in John's Gospel, and that in conjunction with 'condemnation'.

'He that believeth on Him is not condemned (krino): but he that believeth not is condemned (krino) already ... and this is the condemnation (krisis), that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil (ho phaula prasson) hateth the light ...' (John 3:18 -20).

Here we have the two words found together in John 5:29. There are one or two problems in these two passages which we do not at the moment attempt to solve.

John 5:24 places everlasting life over against condemnation. John 5:29 places the resurrection of life, over against the resurrection of condemnation (krisis). Yet all that are in the graves 'hear His voice' and to hear His voice is the mark of 'His sheep'. The attempt to find a solution to the problem which these comparisons raise, lies outside the intended scope of these articles. 'Hearing' is most evidently a precious spiritual gift and fraught with life both here and in the resurrection.

Hearing and its relationship with Believing

Most readers of The Berean Expositor know and endorse the teaching that at Acts 28, a dispensational frontier is reached, and there, where the people of Israel pass out into their lo -ammi condition, the Gentile received, through the ministry of Paul the Prisoner of Jesus Christ, the body of truth known as 'The dispensation of the Mystery' (Eph. 3:9. R.V.). All the wonders of grace and glory that radiate the epistle to the Ephesians are compressed

and expressed by the apostle in the words 'The salvation of God is sent unto the Gentiles, and they will hear it' (Acts 28:28). This 'hearing' is first of all in direct contrast with the utter failure to hear that characterized Israel at that critical time (Acts 28:26,27) and secondly, it is of such comprehension, that Paul could use it to include the faith that embraced the truth revealed, the hope that grew out of the new revelation, and the incentive to walk worthy of such a calling. All he had to say was 'They will hear it'. In Ephesians 1:13 'hearing' the word of truth, the gospel of their salvation, is placed in correspondence with believing. Moreover, Paul himself revealed the relationship of hearing and subsequent action, saying 'After I heard ... cease not to pray for you' (Eph. 1:15,16). At the close of his life's testimony the apostle is satisfied to use the word 'hear' to cover the most glorious ministry ever fulfilled by mortal man 'That by me the preaching might be fully known, and that all the Gentiles might hear' (2 Tim. 4:17).

Two crucial points in Ephesians are marked by the use of 'hearing'.

'if (eige) ye have heard of the dispensation of the grace of God which is given me to you -ward'.

'if (eige) so be that ye have heard Him, and have been taught by Him' (Eph. 3:2; 4:21).

In these three passages (Eph. 1:13; 3:2 and 4:21) salvation and the gospel, dispensational truth and the Mystery, and the worthy walk and conversation that should ensue are related by the apostle with 'hearing'. How important therefore this spiritual sense must be. Writing to the Romans in chapter 10, after quoting Isaiah 53:1 'Who hath believed our report?' the apostle proceeded with the inference:

'So then faith cometh by hearing, and hearing by the Word of God' (Rom. 10:17).

When we know that the words 'report' and 'hearing' are both translations of the one Greek word akoe, and that 'believe' is the verb pisteuo, and faith the noun pistis, the relationship is seen to be even closer. It is a wrong conception of faith to think that before one opens the Scriptures, or before one has heard its glad message, faith can be exercised. This is not so.

'How shall they believe in Him of Whom they have not heard?' (Rom. 10:14). Faith, if it had no basis in truth, if it were not a conviction, would be but a superstition; trusting in an 'unknown God', taking no chances and hoping for the best. It is not possible to believe an unknown Christ; faith comes into operation when the truth has been made known. The Gospel is a message, as the words evangel and proclamation imply. A message implies a messenger who brings the message, and someone in authority who sends him. This is exactly the line of argument followed by the apostle:

'How shall they hear without a preacher? And how shall they preach, except they be sent?' (10:14,15).

Israel's growing hardness, which is the problem before us in Romans 9 to 11 and which culminated at Acts 28, with ears that were dull of hearing, is here discussed. They at least could not hide behind the idea that they had never heard:

'But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world' (Rom. 10:18).

First Moses is mentioned, then Isaiah, and finally the attitude of the Lord Himself (Rom. 10:19 -21).

When Paul leapt into the breach and wrote that burning epistle to the Galatians, with its insistence upon justification by faith apart from works of law, he said:

'This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?' (Gal. 3:2).

Here, not only is law set over against faith, but the works of law are set over against the hearing of faith. Hearing is not merely the passive reception of sound. It quickens into action, even as to hear and to hearken is often a synonym for obedience which we must see for ourselves presently. When at last Paul speaks of the dreadful times of the end, the hearing and the ear come prominently to the fore:

'They shall heap to themselves teachers, having itching ears (Gk. akoe, "hearing", not the usual word ouos, thereby linking the ear, with the "report" and "hearing" in a remarkable way. This is unique in the epistles); and they shall turn away their ears from the truth, and shall be turned unto fables' (2 Tim. 4:3,4).

It might be of service to assemble before the reader the way in which akoe is translated in the A.V.

'fame', 'hearing', 'rumour', 'ear', 'audience', 'report' and 'preached'.

We cannot believe that any exercised believer can ponder these facts without realizing how important is the spiritual sense of hearing, and how closely related hearing and believing stand in the Scriptures written for our learning.

The relation of hearing with obedience

In the opening pages of this study we limited our survey to those passages which link hearing with believing. We widen our survey at this point to include the relationship which is established in Scripture between hearing and obeying. One of the words translated 'obey' in the Old Testament is the Hebrew shamea (Gen. 22:18; Zech. 6:15), rendered thus 81 times, but this same Hebrew word is translated 'hear' 730 times and 'hearken' 169 times, hearing being its primitive meaning, and obeying its secondary meaning. In the New Testament the Greek word is akouo, more familiar to English readers in the word acoustics, this word is translated 'hear' 415 times, out of a total of 422 occurrences. These facts lead us to the word hupakouo, translated 'obedience' and 'obey', but in one passage given its primitive meaning 'to hearken' namely in Acts 12:13, where it suggests that the damsel who heard a knock on the door came to obey the summons. She came to listen, or as the margin reads, she came to ask who was there.

Let us acquaint ourselves with the usage of the word akouo when it is combined with the preposition hupo 'under' and para 'beside'. Hupakoe is

translated 'obedience' eleven times, 'obedient' once, 'obeying' once and 'to obey' once, or fourteen occurrences in all. 'Even the winds and the sea obey Him' (Matt. 8:27). Here the basic idea of hearing with subjection is incipient, for the Saviour 'rebuked the winds and the sea' (Matt. 8:26), and they heard with subjection, recognizing their Master. This same word is used for the obedience of children to parents, of servants to masters, of Sarah to Abraham, and in the doctrinal sense, of obeying sin (Rom. 6:12), the gospel (Rom. 10:16), the injunction of the apostle in his epistle (2 Thess. 3:14) and the call of Abraham (Heb. 11:8). To believe is to hear, to obey is to go one stage further and hear in subjection, not slavishly, not cringing, but as those who are at last free to serve from the heart (Rom. 6:17). Parakouo means literally 'to hear aside' and in Matthew 18:17 it occurs twice where it is translated 'neglect to hear' in the A.V. and 'refuse to hear' in the R.V.; in either case, whether it be neglected or refused, hearing is involved. Parakoe is three times translated disobedience (Rom. 5:19; 2 Cor. 10:6; Heb. 2:2). The passage in Romans is of tragic importance. It refers to Adam's first sin, the act that let both sin and death into the world.

'For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous'.

Adam, instead of 'hearing in subjection', 'hearkened unto the voice of (his) wife' (Gen. 3:17), the consequence of which was symbolized by the thistles and thorns of Genesis 3:18, and the sweat and dust of Genesis 3:19. Who could have foreseen such dire consequences to faulty hearing! When one is acquainted with the association which these passages establish between the ear and obedience, the ritual of the willing servant and the pierced ear is rational and full of meaning.

'If the servant (who is due for liberation in the seventh year) shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him ... unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever' (Exod. 21:5,6).

Not only so, but another reference beset by some element of doubt is put into clearer light by this knowledge.

'Sacrifice and offering Thou didst not desire; mine ears hast Thou opened' (Psa. 40:6).

The margin reads 'Mine ears hast Thou digged', the R.V. margin reads 'Or pierced for me'. When we come to the epistle to the Hebrews and read the quotation of this Psalm in that epistle, there is, on the surface, a very great diversion from the language of the original. The Hebrew of Psalm 40:6 reads 'Mine ears hast Thou opened' or margin 'digged'. The LXX version and the reference in Hebrews 10:5 reads 'A body hast Thou prepared Me'. On the surface it appears that the LXX retains the correct text, being endorsed by the inspired apostle, and the present Hebrew text of Psalm 40 must be considered defective. This is not so however. There is a similar example of Divine and intended expansion of meaning in the way in which the word 'truth' in Isaiah 42:3 'He shall bring forth judgment unto truth', is altered, in Matthew 12:20, to 'Till He send forth judgment unto victory'. Truth must ultimately prevail; there is no contradiction here, only a Divine expansion and filling. So in Psalm 40 and Hebrews 10. Three figures are involved:

- (1) The 'digged' ear of the willing servant (Exod. 21:2,5,6).
- (2) The 'opened' ears of the Great Willing Servant 'The Lord God hath opened Mine ear, and I was not rebellious' (Isa. 50:5).
- (3) The apostle's use of this passage to contrast the Old Testament sacrifices of bulls and goats, in which he needs something more than a reference to the 'ear' -- he takes the symbol of a willing servant and expands it to the 'preparing' and the 'offering' of the body of Christ.

'Behold, to obey is better than sacrifice, and to hearken than the fat of rams' (1 Sam. 15:22).

The manner and matter of hearing

Truth is truth, by whomsoever it may be uttered, yet the Scriptures not only enjoin upon us to hear the truth, but to consider who it is that speaks and how we ourselves hear the message. Romans 10, as we have already noticed, says:

'How shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher?' (Rom. 10:14),

but it immediately adds a clause that contains something of a warning, saying:

'And how shall they preach, except they be Sent?'

In Jeremiah 23, the Lord complains of prophets, who:

'speak a vision of their own heart, and not out of the mouth of the Lord' and said of such 'I have not sent these prophets, yet they ran'. 'I sent them not' (Jer. 23:16,21,32).

It is not an act of faith to accept without question the assertion or proclamation of anyone without first of all being assured of their credentials. The Church at Ephesus was commended by the Lord for trying 'them which say they are apostles, and are not, and hast found them liars' (Rev. 2:2). An apostle is essentially a 'sent one' the Greek verb stello meaning 'I send'. Paul when writing to Timothy, a fellow servant and son in the faith, and one who would be called upon many times to exercise judgment in critical and spiritual matters, said:

'But continue thou in the things which thou hast learned and hast been assured of, knowing of Whom thou hast learned them' (2 Tim. 3:14).

Whenever a man is 'sent of God' he will have some credentials which will satisfy those who are in harmony with the Holy Scriptures. Timothy was enjoined by the apostle to have a form of sound words, which, said he, 'Thou hast heard of me' (2 Tim. 1:13), and drew attention to the relationship that was evident between his 'doctrine' and his 'manner of life' (3:10). Jeremiah not only said of the false prophets that the Lord had not sent them, he gives another index 'They make you vain' (Jer. 23:16). We are therefore to take heed 'whom' we hear. We are also enjoined to take heed 'how' we hear (Luke 8:18), and in Mark 4:24 to take heed 'what' we hear. 'How' one hears relates to the manner of our hearing. 'What' one hears refers to the substance of the message, and they are dependent in measure on one another. Even though

the message be the very truth of God, if it be heard negligently,
indifferently or in a spirit of rebellion, it will cease to be truth to us.

Let us consider some of the ways in which we should hear the Word of
God. We should hear with attention:

'Hearken unto me now therefore, O ye children, and attend to the words
of my mouth' (Prov. 7:24).

Crabb distinguishes attend, hearken and listen thus:

'Attend is a mental action; hearken, both corporeal and mental; listen simply corporeal'.

The English word 'attend' is derived from the Latin attendo which means to stretch or bend anything -- a bow for example. It is the very reverse of slackness. If the mind be distracted with other things, attention may be impossible; truth will go 'in one ear and out of the other' as the saying has it, and there may be more truth in the rejoinder than at first appears: 'It does so, because there is nothing in between to stop it'! Empty headiness and inattention go together. 'Take heed how you hear' said the Saviour. It is the lament of Isaiah 1:3 that the people of the Lord did not 'consider'. It is the same word, translated 'understand', that is used in Isaiah 6:9 'Hear ye indeed, but understand not' which led to such tragic consequences for Israel. This attention and consideration should not be intermittent, it should be the continual attitude of the believer:

'I will have respect unto Thy statutes continually' (Psa. 119:117).

The Word should be esteemed and respected:

'I have esteemed the words of His mouth more than my necessary food' (Job 23:12).

'More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb' (Psa. 19:10).

Again we should hear the Word of the Lord with an expectation that it will guide us and illuminate our path. It must be accepted as a 'lamp' unto our feet, and a 'light' unto our path (Psa. 119:105). Finally, the manner in which we hear will be related to the way in which we respond to what we have heard:

'If any be a hearer of the word, and not a doer he ... forgetteth ... But ... he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed' (Jas. 1:23 -25).

Such are a few of the suggestions contained in the Scriptures as to 'how' we should hear. As to 'what' we should hear, we would say:

(1) 'All Scripture', for it is 'profitable for doctrine, for reproof, for correction, for instruction in righteousness'. It makes the man of God 'perfect' and thoroughly furnishes him unto all good works (2 Tim. 3:16,17).

(2) 'What' we hear should not only be found in Scripture, but should be found in those Scriptures that are peculiarly related to the dispensation under which we are called; for while all Scripture is for us, all is not about us, and we need to rightly divide the Word of truth to hear aright.

Finally there is a definite link between hearing and speaking. The tongue of the learned (learner, a disciple), that is able to speak a word in season is connected very closely with the ear of the learned (learner, a disciple) which is wakened morning by morning (Isa. 50:4). 'As I hear, I

judge' (John 5:30); 'I speak to the world those things which I have heard of Him' (John 8:26).

A twofold charge is brought against the Hebrew believers in chapter 5 of that epistle:

(1) They were dull of hearing, and consequently (2) they failed to become efficient teachers (Heb. 5:11,12). The apostle made it plain that what he taught others, he first of all had received himself (1 Cor. 15:3). There are many who are dumb, simply because they are deaf. They do not know that they can make a sound, nor do they know that others can either. The Lord once had a man brought to Him, who was deaf and who had an impediment in his speech, and we read:

'He ... put His fingers into his ears, and He spit, and touched his tongue; and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain' (Mark 7:33-35).

The Lord had no need to say 'be loosed' for the opening of the ear released the tongue so that the man 'spake plain'.

A hymn that is often sung has the lines:

'Lord, speak to me, that I may speak
In living echoes of Thy tone'.

Let us take heed whom we hear, what we hear and how we hear, for this will be not only for our own good, but for the blessing of those with whom we meet and for whom we have some measure of responsibility.

The spiritual faculty of sight

Practically every text that uses the words 'ear', 'hear' or 'hearken' would provide further light upon the nature and value of spiritual hearing. But time passes, and we must keep our search within reasonable limits. Let us turn our attention to that other sense, the sense of sight.

It is common knowledge that the organ of sight is a wonderful mechanism, of which the most elaborate camera is but an imperfect copy. There are twenty-four separate words in the foregoing sentence, and the eye of the reader has registered a clear impression of each word and passed on to the next without the slightest blurring of the image. In other words God's camera not only receives on the retina an image which is transmitted by the optic nerve to the brain, but it removes all trace of that image, prepares the surface of the film, and takes a stereoscopic picture in full colour in the time it takes the reader to pass from 'this' word to 'that'! And not only so, the colour that the eye records is received through a crystalline lens, and this lens, like every other organ of the body, is fed by the blood stream. Here the wisdom and benignant provision of the Creator is again made manifest. By a special physiological arrangement which we do not pretend to understand, the red blood becomes transparent and colourless as it passes through this lens! It is moreover proverbial that the shutter provided for the human eye is practically instantaneous. In the expression 'the twinkling of an eye' (1 Cor. 15:52) the Greek word atom occurs, a word that means something indivisible, unsplittable, although as a consequence of the discoveries in nuclear fission we now use the expression 'splitting the atom (the unsplittable)'.

The sense of hearing we have already seen is wonderful, but the Scriptures speak of the sense of sight in even higher terms. 'I have heard of Thee' saith Job, 'by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes' (Job 42:5,6).

We have seen how the sense of hearing enters into the Biblical conception of obedience and disobedience and that it is used of Adam's disobedience, who 'hearkened aside' (LXX, author's translation) to the voice of his wife (Gen. 3:17). We must now remind ourselves that the fatal promise 'your eyes shall be opened' and the alluring prospect 'pleasant to the eyes' precede this act of disobedience (Gen. 3:5,6). Just as the spiritual sense of 'hearing' is associated with understanding, so is the spiritual sense of sight. The apostle speaks of:

'The eyes of your understanding being enlightened' (Eph. 1:18),

where the word translated 'understanding' in the Received Text is dianoia, but in the Revised Text is kardia 'the heart'. Understanding is associated with the heart (Matt. 13:15). 'Blindness' moreover is predicated of the 'heart' (Eph. 4:18), and the condition of 'singleness' is used, both of the

eye and of the heart (Matt. 6:22; Eph. 6:5). Spiritual hearing also is associated with the heart, as Hebrews 3:7,8,12,15; 4:12 suggest. There is no need for protracted proof that the heart is associated with the spiritual equivalent of both the senses of hearing and seeing. The defect in vision known as myopia 'short sight' has its spiritual equivalent:

'He that lacketh these things is blind, and cannot see afar off (muopazo), and hath forgotten that he was purged from his old sins' (2 Pet. 1:9),

even as the believer can become dull and hard of hearing (Heb. 5:11). Again, just as the Lord when healing physical blindness used a compress of clay with which He anointed the eyes of the man born blind (John 9:6), so He counselled the church of the Laodiceans to 'anoint' their eyes with 'eye -salve' (Rev. 3:18), collyrium another kind of fine clay, something akin to the china clay, kaolin, found in Cornwall. It is evident from these few scattered references that the physical eye, its uses and its diseases, form a symbol of the higher spiritual equivalent, especially in the exercise of faith.

In concluding this brief preliminary survey, it might be salutary for us to remember the challenging question of the Psalmist and the writer of the Proverbs:

'He that planted the ear, shall He not hear? He that formed the eye, shall He not see?' (Psa. 94:9).

It is plainly indicated that human hearing and human vision are but faint echoes of the glorious and perfect powers that belong to the living God Himself. Again,

'The hearing ear, and the seeing eye, the Lord hath made even both of them' (Prov. 20:12).

In solemn and direct contrast with the activities and powers of the living God, the Old Testament writers put the 'dumb idols' of the heathen:

'Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them: so is every one that trusteth in them' (Psa. 115:4 -8).

When the time for Israel's deliverance from Egypt drew near, the Lord is said to have 'heard' their groaning (Exod. 2:24); to have 'seen' their affliction, and to 'know' their sorrows (Exod. 3:7). In the exercise and use of the faculty of sight and of hearing, man, made in the image of God, is a faint adumbration of the perfection of his Maker.

The Opened Eye

We are all acquainted today with the fact that there are rays, namely the infra -red and the ultra -violet, that are outside the range of human vision. If the human eye could be adapted and 'improved' as cameras have over the past years, then it is conceivable that things now totally invisible to sight would become visible. This transformation may never take place in the physical realm, but it does in the realm of the spirit. Let us see one or two illustrations of this change and range of miraculously opened vision.

(1) Hagar. -- Genesis 21 records the domestic strife that beclouded the house of Abraham after Isaac was born. It was very grievous in the sight of Abraham that Ishmael should mock Isaac the child of promise, Sarah's own son, yet it was equally grievous to contemplate turning Hagar and Ishmael adrift, but his action was decided by the express command of God:

'Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called.

And also of the son of the bondwoman will I make a nation, because he is thy seed' (Gen. 21:12,13).

We all know the story -- the water spent in the bottle and the lad left to die of thirst. The miracle of his preservation did not consist in causing water to appear where none had appeared before, but in opening Hagar's eyes to see:

'And God opened her eyes, and she saw a well of water' (Gen. 21:19).

All Hagar wanted was the opened eye.

(2) Elisha's servant. -- 2 Kings 6 records the attempt of the King of Syria to capture Elisha:

'Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about' (2 Kings 6:14).

When the servant of Elisha saw this formidable host, he cried 'Alas, my master! how shall we do?' Elisha stayed his fears by saying:

'Fear not: for they that be with us are more than they that be with them' (2 Kings 6:16),

and then, instead of entering into a wordy battle to prove his point, Elisha prayed 'Open his eyes, that he may see'. Elisha did not pray for a legion of angels; for that there was no need, all that was necessary was the seeing eye.

(3) The man born blind. -- In the ninth chapter of John's Gospel we have the sign of the healing of a man born blind. The Saviour declared the solemn and blessed truth:

'I am the light of the world' (John 9:5),

but a blind man sees no light, even if he be out in broad daylight. What happened is that once again the miracle consisted not in the supernatural provision of light, but in the opening of the eyes. It is exceedingly instructive to follow the course of this grant of greater vision, for we remember that in another case, the man whose eyes were opened did not comprehend all that he saw at once. We have the strange, yet understandable statement, that at the first, he said 'I see men as trees, walking' (Mark 8:24). So with the man born blind. He did not attain at one step a full all-round knowledge of the glory of the Person of his Saviour; he learned by the very opposition that ranged itself against him.

'How were thine eyes opened?' he was questioned.

'He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight' (John 9:10,11).

Just as simply as that. Here are two related actions. The Saviour alone could do the anointing; without that, no washing in the pool of Siloam would be of any use. But it is as well to remember that there is no reason to believe that had the blind man refused to go, and to wash, the anointing alone would have been effective. The same word that provides us with the concept 'believe', provides us with the answering concept 'obey' (peitho, see Acts 28:24; Gal. 5:7). The Pharisees again pressed the man born blind to explain, and attempted to extort from him some admission that would compromise the Son of God. After a deal of controversy, the blind man was again questioned:

'What sayest thou of Him, that He hath opened thine eyes? He said, He is a Prophet' (John 9:17).

Here is an advance. The opened eye of faith now sees that 'A man that is called Jesus' was 'a prophet'. Again pressure was brought to bear, not only upon the man, but his parents, with the dread of excommunication ranged on the side of the enemy. Addressing the man born blind for the third time, the Pharisees said:

'Give God the praise: we know that this man is a sinner' (24).

A mature believer would immediately have sprung to the defence of his Lord. He would have given chapter and verse to show that He knew no sin, He did no sin, that He was 'Holy, harmless, undefiled and separate from sinners'. This however was beyond the range of the man whose eyes had been so recently opened. He was fair and unassuming, but he was growing in grace and knowledge:

'He answered and said, Whether He be a sinner or no, I know not; One Thing I know, that, whereas I was blind, now I see'.

To that there could be no reply. In the next verses there is a theological jangle which ended as most theological arguments do:

'They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out' (John 9:34).

It was this uncharitable action of religious bigotry that brought about the complete opening of the man's eyes:

'Jesus heard that they had cast him out; and when He had found him, He said unto him, Dost thou believe on the Son of God?' (35).

Here is the climax of his growing vision:

'A man', 'A Prophet', 'The Son of God'.

The man born blind however did not immediately confess such a faith. He rightly asked Who such an One might be, and to this most rational request came the answer:

'Thou hast both Seen Him, and it is He that talketh with thee' (37).

'Seen Him'. 'One thing I know ... now I see'. This was enough:

'And he said, Lord, I believe. And he worshipped Him'.

Here then are instances that help us in our appreciation of the figure of restored sight as a symbol of faith. This requires at least some comment on Hebrews 11, even though that portion demands as many chapters of exposition as it contains verses. To this aspect of truth we now turn.

The faith that sees the Invisible

Hebrews 11, the great chapter on faith, stresses the fact that faith encompasses the invisible.

'Now faith is the substance of things hoped for, the evidence of things Not Seen ... through faith we understand ... that things which are Seen were not made of things which do appear ...' (Heb. 11:1 -3).

Recent discoveries among the papyrus, for so long buried in the sands of Egypt, throw light upon the intention of the apostle in the use of the word translated 'substance'. It has been found to mean 'title deed', and the writer appears to be saying:

'Now faith (which looks forward to a glorious inheritance, a heavenly city, but which is not yet enjoyed) is of itself the title deeds of that inheritance. You may, with other believers, die in faith not having (at the moment) received the promises, but you have seen them afar off, and this has influenced your whole life and walk; you have become in consequence strangers and pilgrims on the earth (through which you pass on the way to the place prepared for you)'.

Noah also manifested this peculiar quality of faith, a faith which, while it brought down a deal of ridicule upon him for building such a ship on dry land as he did, yet nevertheless saved his house:

'By faith, Noah, being warned of God of things Not Seen as yet, moved with fear, prepared an ark to the saving of his house' (Heb. 11:7).

Abraham, too 'went out' (by faith) 'not knowing whither he went ... for he Looked for a city which hath foundations, whose builder and maker is God' (Heb. 11:8 -10). The faith of Sarah, Isaac, Jacob and Joseph all have this same quality, but the power to see the invisible is most prominent in the faith of Moses. At some period in his life Moses resolutely turned his back on an offer to be adopted into the royal family of Egypt; he chose rather to suffer affliction with the people of God who were reduced to the condition of slaves. He esteemed the reproach of (or for) Christ, greater riches than the treasures in Egypt for he had respect unto (a future and then unseen)

recompense

of the reward ... 'he endured, As Seeing Him Who is Invisible' (Heb. 11:23 - 27) . Not only is this quality of faith seen in full exercise in the spiritual realm; such is the blinding nature of sin that we discover it ought to have been within the range of unassisted reason, to have discerned from the very works of nature the existence of the invisible God. This, as is well known, is the charge laid against the heathen world by Paul in his epistle to the Romans, where he proves beyond the possibility of doubt that all mankind, whether the Gentile with the book of nature or the Jew with the book of the law, were inexcusable:

'For whatever is to be known of God is plain to them; God Himself has made it plain -- for ever since the world was created, His Invisible nature, His everlasting power and divine Being, have been quite perceptible in what He has made. So they have no excuse' (Rom. 1:19,20, Moffatt).

We must not from all this assume that, because we have believed on the name of the Son of God, we shall receive visions and revelations. Many times we who have this faith that sees the invisible may have to walk by faith and not by sight; we may at times be driven to read again the words of the Saviour to Thomas who said 'Except I see'.

'Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed' (John 20:25 -29).

Or we may be comforted by the words of Peter:

'Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory' (1 Pet. 1:8).

It will also be remembered, and should ever be in mind, that the apostle indicated to the Ephesians that they could only proceed to the fuller knowledge of the character of their calling and the nature of its hope by realizing that the eyes of their understanding (or heart) had been enlightened.

There are a number of passages where the exhortation to 'look' and the blessed consequence of this looking by faith is brought before us. This however is well worth separate attention, and so to this we now turn.

Life and Living associated with Looking

We propose gathering together the many references that are made in the Word to 'looking' either in faith, expectancy or in other ways, to round off the lesson already learned concerning the possession and value of spiritual vision. First and foremost must be placed the call:

'Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else' (Isa. 45:22).

The word translated 'look' here is not derived from the Hebrew word either for the 'eye' or for 'seeing', but means 'to turn the face'. It does not matter whether the person who thus 'looks' has keenness of vision or defective eye -sight, 'to turn the face' is sufficient. The same Hebrew word is used in Isaiah 53:6 in the well known passage 'We have Turned every one to

his own way', or as in Isaiah 56:11 'They all Look to their own way'. The turning of the face indicates the growing desire of the heart, and moreover, the emphasis upon 'Me ... none else' suggests the acknowledgment that all other avenues are closed, that God alone can be the Saviour of men. Were we dealing with Isaiah 45 as a whole there would be much that could be said, first upon the reiterated terms 'none else', 'none beside', that occur in verses 5,6,14,18,21 as well as 22; and secondly, in view of this repeated assertion, to realize that verse 23 looks to Philippians 2:5 -11 and Acts 4:12 where we learn that there is none other Name under heaven given among men whereby we must be saved than the Name of Him Who was crucified and raised from the dead.

We cannot pass from this initial aspect of the subject of 'looking' without a word regarding the wonderful type which in John 3:14,15 is so intimately linked with the gospel of salvation and eternal life.

'And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he Looketh upon it, shall Live' (Num. 21:8).

Life must be followed by light. They who first look to the Lord for salvation, look to Him for illumination. So we read:

'They Looked unto Him, and were Lightened' (Psa. 34:5).

First they lived, then they were illuminated, for Numbers 21:11 tells us that, after this wondrous type of salvation by faith had been set forth, those thus saved journeyed 'toward the sunrising'. After life has been received and light given, service is a natural and spiritual sequel. Here 'looking' has a place. First the servant will need guidance and instruction, and the Lord says 'I will guide thee with Mine eye' (Psa. 32:8), but such guidance presupposes that the eye of the believer is upon the Lord (Psa. 123:2), otherwise the Lord's leading must be more drastic and resemble the guidance of horse and mule who must be held in with bit and bridle (Psa. 32:9). Not only does the servant look to his Master, the Master looks to the servant, looks to see what character he exhibits, as we read in Isaiah 66:2:

'To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word'.

It will be observed that the Lord does not look for cleverness; He is concerned with the spirit of His servants and the attitude of their heart to His Word.

Among the symbols of service that are found in the Scriptures the various activities of an agricultural occupation are naturally prominent. Among them is mentioned 'ploughing'.

'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God' (Luke 9:62).

Singleness of eye, forgetting the things that are behind, whole hearted concentration upon the work allotted is necessary if one would be 'fit' or 'well placed' (euthetos). It is necessary that we press toward the mark and seek to serve without distraction (1 Cor. 7:35), a condition largely governed by the objects that occupy our vision. If we change the figure of service

from that of ploughing to that of a contestant, a runner or an athlete, we read:

'Let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith' (Heb. 12:1,2),

where the word translated 'look' is the Greek aphorao 'to look away', possibly here to look away from the examples of faith already reviewed in chapter 11 to the supreme Example, the Captain and the Perfecter of faith, the Lord Jesus Christ Himself. This same most glorious Example is brought before us when thinking of our relationship with others.

'Let nothing be done through strife or vain -glory; but in lowliness of mind let each esteem the things of others of more importance than their own. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus' (Phil. 2:3 -5 author's translation).

Finally, the whole of the Christian life is summed up in the one attitude of looking:

'For the grace of God that bringeth salvation ... teaching us that ... we should live ... looking for that blessed hope' (Titus 2:11 -13).

This attitude of heart is the most effective antidote to the attractions of the world and of the flesh. To be taken up with the heavenly city makes the sojourning in tents and the pilgrim pathway enduring and preferable to all that the present life can offer in exchange. When we are told that Moses thus reacted, it was because he had respect (he looked away, *apoblepo*) unto the recompense of the reward.

These few and simply written notes are but straws that indicate the direction of the current. They are not intended to be exhaustive, but just pointers to help those who may respond to seek for themselves and then be blessed in teaching others. In all this emphasis on seeing and looking, one feature remains dominant and constant. Every text brought forward ranges itself on the side of the Baptist and says 'Behold the Lamb of God'.

Temple. It is important that we observe the distinction that the two Greek words translated 'temple' indicate. Hieron, a sacred place associated with the office of a priest *hierous*. 'Hieron is used of the whole compass of the sacred enclosure, including the outer courts, porches, and all the other subordinate buildings appertaining to the Temple' (Dr. Bullinger's Lexicon). Naos on the other hand, derived from *naio* 'to dwell', refers properly to the innermost shrine of the temple. The veil that was rent was before the naos (Matt. 27:51); it is this word which is used by Stephen (Acts 7:48) and Paul (Acts 17:24), and in Acts 19:24 naos is translated 'shrine'. When Paul speaks in Ephesians 2:21 of the church under the figure of a temple, it is this, the innermost shrine, not the whole of the sacred building to which he refers. In one passage, namely Luke 11:51, the word translated 'temple' is *oikos* a house. The structure of Ephesians (see Ephesians1), places the Temple 'fitly framed together' (Eph. 2:21) in structural correspondence with the Body 'fitly joined together' (Eph. 4:16). For sidelights on this theme, see the article entitled House2 which contains an exhibition in outline of the inter-relationship of Israel's spiritual history with their attitude to the Temple as the house of God.

TEMPTATION

We have dealt with the prayer 'lead us not into temptation' under the heading of Lord's Prayer2, and at the moment we are not concerned with temptation in general, or with the temptation in the wilderness (Matt. 4), but with the specific reference in Hebrews 4:15 where we read that Christ was 'tempted in all points like as we are'. How are we to interpret the words 'in all points'? How are we to understand the sequel 'yet without sin'? How does this passage influence our understanding concerning the sinlessness of the Man, Christ Jesus?

There have been those who have argued that the presence of the words 'in all points', implies the inclusion of every temptation which besets mankind, and, in consequence, have been driven by the irresistible force of logic to affirm that He must therefore have had a 'fallen nature', even though He actually 'did no sin'. The seriousness of the subject therefore will be felt by all. To most of our readers, the teaching that the Saviour had a 'fallen' nature would come as a shock. Moreover, the believer himself is involved, for he cannot be unmoved at the moral consequences that arise out of the examination of the words 'tempted in all points like as we are'.

In order therefore to discover the scope of the argument that contains these pregnant words, we propose an examination of the passages in the epistle to the Hebrews where temptation is the theme and, following that, an examination of other passages where the words 'tempt' and 'temptation' are used, so that if possible we may arrive at a Scriptural understanding both of the range of temptation indicated in Hebrews 4:15 and the meaning, origin, and different forms of temptation that are indicated by the usage of the word in Hebrews and in other parts of the New Testament.

The scope of any passage of Scripture is indicated by its literary structure, and our readers already possess the structure of the epistle to the Hebrews, which is set out in the article Hebrews2. For our present purpose we will lift out two corresponding members only, because in them are found every occurrence of the words 'tempt' and 'temptation' in the epistle.

B	Heb.	3 to 6. on to perfection		Let us come boldly. Example of unbelief. Perfect v Babes. No renewal unto repentance. Senses exercised. Crucify afresh the Son.
		'The Profession' (Homologia) (3:1; 4:14)		
B	Heb.	10:19 to 12:25. back to perdition		Let us draw near. Examples of faith. Sons v Firstborn. No place for repentance. Trod under foot the Son. Discipline exercised.
		'The Profession' (Homologia/eo) (10:23; 11:13)		

There can be no question but that these two sections very closely correspond with one another, and if they contain all the occurrences of 'tempt' and 'temptation' that are to be found in the epistle to the Hebrews, then those temptations must be intimately related to the two ideas of 'perfection' and 'perdition'; with 'going on', or with 'drawing back'. When we come to consider the first portion of Hebrews that contains the passage under review, we discover that its historic background is the story of Israel's failure in the wilderness; a failure to 'go on unto perfection', with which the words 'tempt' and 'temptation' are closely interwoven.

Hebrews 2:17 to 4:16

A	2:17 to 3:1.	tempted	Succour	Profession.
B	3:2 to 4:11.	'if'	The Temptation.	
		'if'	They tempted Me.	
A	4:12 -16.	tempted	Help	Profession.

It will be seen that Hebrews 4:15 is an integral part of this larger context, and no interpretation is therefore valid that ignores or contravenes the general direction of the teaching of this context. A 'profession' is in view; something to 'hold fast'; something involving trial and self-denial; something that may be lost. Further, with the structure before us, it is impossible to isolate Hebrews 4:15; we must ever keep in mind the temptation mentioned in chapter 3.

'Your fathers tempted Me' (Heb. 3:9), said God. Now whatever questionable views we may entertain concerning the temptations to which our Lord was subjected in the days of His flesh, no such thoughts are possible when we consider the words 'Your fathers tempted Me'. It is not only repugnant to common sense, but contrary to positive Scripture that God can, by any possibility, be 'tempted' to or by evil. 'God cannot be tempted with evil' is the categorical statement of Holy Writ (Jas. 1:13); consequently we are immediately faced with a fact concerning 'temptation' that must influence our views of Hebrews 2:18 and 4:15.

If we had continued the quotation of Hebrews 3:9 we should have read, 'when your fathers tempted Me, proved Me, and saw My works forty years'. 'Proved' is dokimazo, 'to test, try, as a metal'. This meaning is borne out by the passages in Hebrews 11, 'by faith Abraham, when he was tried (peirazo, "tempted"), offered up Isaac' (Heb. 11:17). Shall we say that God tempted Abraham to sin when He made the great demand concerning Isaac? God forbid! not only because Scripture positively declares that God never tempts man to sin (Jas. 1:13), but also because a reading of Genesis 22 reveals that this 'tempting' was a 'testing' of Abraham's faith, 'now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me' (Gen. 22:12).

The contexts of the references to temptation in Hebrews 2 and 4 introduce such words as 'succour', 'sympathy' ('cannot be touched with'), 'infirmities', but we can scarcely speak of 'sympathy' and 'infirmities' when we speak of 'sin' as it appears in Scripture.

The word translated 'succour' (Heb. 2:18) and 'help' (Heb. 4:16) occurs once more in Hebrews 13:6, 'so that we may boldly say, The Lord is my Helper'. This is associated, not with 'sin' or 'forgiveness', but with the promise that the believer would never be forsaken and in connection with 'what man shall do' unto us, not what we might inadvertently do ourselves.

Another word which occurs in Hebrews must be included in our examination and that is the word peira. This occurs twice in Hebrews:

'By faith they passed through the Red Sea as by dry land: which the Egyptians assaying (making the attempt) to do were drowned' (Heb. 11:29).

'Others had trial of cruel mockings and scourgings' (11:36).

In neither passage can the idea of 'tempting' be discovered. In the first passage 'attempt' gives good English and incidentally reveals that, in our mother-tongue, the word 'tempt' means a 'trial' or an 'ATtempt'. The other reference (Heb. 11:36) is but a variant of the word translated 'tempted', and needs no comment.

To complete the tale of occurrences of peirazo in Hebrews, one more reference must be included. In Hebrews 5:13 we find the negative, *apeiros*, where it is translated 'unskilful', which accords with the classical rendering 'untried' and 'inexperienced' and with the LXX usage:

'Surely they shall not see the land, which I swear unto their fathers; but their children which are with Me here, as many as know not good or evil, every inexperienced (*apeiros*) youth, to them will I give the land; but none who have provoked Me shall see it'
(LXX Num. 14:23).

The reader will recognize the influence of this LXX rendering in Hebrews 5:13,14, where the unskilful 'babe' is contrasted with the 'perfect' (A.V. full age), who discerns 'good and evil'.

As they stand, the words 'yet without sin' in Hebrews 4:15, suggest to the English reader 'yet without sinning', as if our Lord was actually tempted to steal, to murder, to commit adultery, but resisted. We only allow ourselves to write this in order to bring this doctrine and its consequences into the light, for there is no necessity so to translate or interpret the words *choris hamartias*. In his Lexicon, *choris* is rendered by Dr. Bullinger 'apart, asunder, apart from'. It comes from *chorizo*, 'to put asunder', 'to separate', as in Matthew 19:6 and Romans 8:39. In Hebrews itself we read, concerning the Saviour, that He was 'holy, harmless, undefiled, separate (*chorizo*) from sinners' (Heb. 7:26).

Dr. John Owen quotes the Syriac Version of Hebrews 4:15 as reading 'sin being excepted'. J. N. Darby reads 'sin apart' and Rotherham reads 'apart from sin'.

The positive witness of the epistle to the Hebrews as a whole, and of this expression in particular, is that the temptation referred to in the words 'tempted in all points' refers to the testings and trials of the pilgrim on his journey through the wilderness of this world, as he presses on to perfection; it does not refer to, or include, temptations to sin, but rather to the testings and trials of faith.

Our examination of the usage of the words 'tempt' and 'temptation' in the epistle to Hebrews leaves us with no doubt but that the apostle had in mind the temptations that beset 'pilgrims and strangers' in maintaining their 'confession' or 'profession', and that the words 'tempted in all points like as we are' are limited to that aspect of truth. It would be neither fair nor sound exegesis however to suppose that there is no other aspect of this subject in the Scriptures. In order, therefore, to present the teaching of the Word as completely as possible, let us consider further aspects of this theme.

As we have commenced with an epistle addressed to the Hebrews, let us continue with the epistles of the Dispersion, namely, that of James and those of Peter, and see whether these introduce a different line of teaching from that of the epistle to the Hebrews.

'My brethren, count it all joy when ye fall into divers temptations'
(Jas. 1:2).

It would be strange indeed if the believer who fell into all manner of temptations to do evil, should count it 'all joy', but it is clear that temptation of this kind is far from the mind of James, for he immediately goes on to say 'knowing this, that the trying of your faith worketh patience' (Jas. 1:3); and, like the epistle to the Hebrews, associates this tempting, or trying, with 'perfection' -- 'Let patience have her perfect work' (Jas. 1:4).

After speaking of a double-minded man, who is unstable in all his ways, and of the danger of pride, he uses a figure that takes our minds back to the Gospels, 'for the sun is no sooner risen with a burning heat, but it withereth the grass' (Jas. 1:11), a passage that recalls the parable of Luke 8:13; 'they on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away'. The withering of the burning heat of the sun (Matt. 13:6; Mark 4:5,6), is likened to 'affliction or persecution for the Word's sake' (Mark 4:17). This being the case, we are prepared to find, and do find, a reference to temptation similar to that found in Hebrews:

'Blessed is the man that endureth temptation: for when he is tried (or having become approved, dokimos), he shall receive the crown of life, which the Lord hath promised to them that love Him' (Jas. 1:12).

The introduction of the words 'approved' and 'crown' brings the passage into line with the epistle to the Hebrews, which also urges the believer to endure and to run with patience the race set before him, and which more than once speaks of reward for such conduct.

James now turns to the aspect of temptation that arises from, and leads to, sin.

'Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man' (Jas. 1:13).

If these words be taken literally, we are immediately faced with a problem, for we get the two contrary statements, 'neither tempteth He any man' (Jas. 1:13), and 'God did tempt Abraham' (Gen. 22:1). But this is the case only if the words be taken literally, for the reader of the Scriptures will probably be aware that throughout the Old and New Testaments there appears a figure of speech called Ellipsis, or 'Omission', and that in many passages the sense is found by supplying by repetition a word that has already gone before. If in James 1:13 we repeat the governing clause, 'with evil', all will be clear. 'Let no man say when he is tempted (to do evil things), I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man (with evil)'. This, however, is negative; the positive follows, 'but every man is tempted (to do evil things), when he is drawn away of his own lust, and enticed' (Jas. 1:14).

That these two aspects of temptation are in mind in the epistle of James is evident, for he could not teach, 'my brethren, count it all joy when ye shall fall into divers temptations', and are led away by your own lusts, and enticed, bringing forth as it does sin and ending in death (Jas. 1:2,14,15), yet such must be the implication of James 1:2 if there be no difference between that testing which comes from God, and is associated with going on unto perfection, and those temptations that spring from our own depravity.

Returning to the positive teaching of James 1:14, let us note its bearing upon the text, 'He was tempted in all points like as we are'. It is one thing for a congregation to stand and say, 'we are all miserable offenders', and quite another for one member to stand and publicly confess that he is a 'thief'.

In the same way it is one thing to quote the passage from Hebrews 4 which says that Christ was tempted in all points like as we are, and quite another to be specific and say that Christ was actually tempted to steal. What is it that causes the presence of an unprotected pound note to be a temptation to a man? Is it any outside temptation, or is it something within? It is difficult, without a feeling of irreverence, for us to bring our Lord into this controversy: let us therefore take a step down and cite two fellow-beings as examples. First, the 'chief of sinners', Paul, the apostle. Is it conceivable that, had Paul entered a synagogue and found the place unattended, the presence of a piece of money lying uncollected would be the slightest temptation to him? Our answer must be 'no'. The second example, dear reader, is yourself. Were you to come into the Chapel of the Opened Book and discover that the offering had not been taken charge of by the Treasurer, would that be a temptation to you to steal? You rightly repudiate the thought. Why? Because the grace of God and the gift of the new nature make temptation of that kind virtually impossible.

So we return to the Lord Himself. As He had no corrupt and depraved nature, He could never be 'led away' by lust and enticed and, that being the case, no amount of emphasis upon the words 'in all points' can ever teach the evil and destructive doctrine we have been examining. He, the Saviour, could mingle with publicans and sinners and remain undefiled. Contrary to law, He could touch a leper and remain immune. We might as well consider that a sunbeam gathers contamination by shining on a rubbish heap as that, even in the presence of the most gilded opportunity, Christ could be tempted to sin.

It is possible that the reader's mind may have turned back to Genesis 3 and questioned how far all that we have said would apply there. For the moment, our answer is that the word 'tempt', 'temptation' and 'tempter' are never once used of the fall of man, in either the Old Testament or New, and, therefore, believing in the inspiration of all Scripture, we must abide by this fact and exclude the passage from our present considerations.

Turning to the other circumcision epistles we find that Peter alone uses the word peirasmos, translated 'temptation', and that three times.

'Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations' (1 Pet. 1:6).

Let us note that these tempted believers are, at the same time, 'greatly rejoicing' in salvation; the temptations are 'for a season' and 'if need be', and as a result they are 'in heaviness', or as the word is elsewhere translated, 'grieved' (Eph. 4:30); 'sorrowful' (2 Cor. 6:10). It sounds a contradiction to say that a believer who thus rejoiced, and who was thus grieved, could at the same time be yielding to or tempted to actual sin. But we have no need to interpose our own conjectures, for Peter himself goes on to expand and explain his meaning, 'that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus

Christ' (1 Pet. 1:7). Here, the word 'that' means strictly 'in order that'; 'trial' is to dokimion, 'the proof after testing', and the result of the trial, 'praise and honour and glory' at the appearing of the Lord. It is utterly impossible to import temptation to sin into 1 Peter 1:6. It is the trial of faith that is in view. If it were needed, the fullest confirmation of this interpretation is contained in 1 Peter 4:12.

'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye ... let none of you suffer as a murderer, or as a thief ...' (1 Pet. 4:12 -15).

This passage is so eloquent in the distinction which it makes between temptation as a test and temptation to sin that we add no word of our own, except to say that the 'trial' here, which is called 'fiery' and is a partaking of Christ's 'sufferings' (not being led away by evil things), is the translation of the Greek word peirasmos.

The only other reference is that of 2 Peter 2:9,

'The Lord knoweth how to deliver the godly out of temptations'.

The context of this statement speaks of the deliverance of 'just Lot', who escaped the overthrow of the cities of Sodom and Gomorrhah, which overthrow was an ensample of the fate that awaits the ungodly. It is clear by this examination that the epistles of the circumcision use the word 'temptation' consistently, and always in the sense of trial; not in the sense of enticement to sin.

Before we can come to a Scriptural conclusion, we shall have to consider the teaching of the apostle Paul in his epistles, the Acts, the Gospels and the Book of the Revelation. What we have already seen, however, is truth, and must ever be in mind when we stress the words of Hebrews 4:15, 'tempted in all points like as we are'. So far, our studies in the epistles to the Hebrews and by James and Peter reveal the fact that the character of 'temptation' as there found is the testing and proving of the believer on his way to perfection, not temptation to sin, whether by Satan or by self.

We turn next to the remaining epistles of Paul to see how far this presentation of the Truth obtains there, and what other phases are brought forward. Adopting what we believe to be the chronological order of the epistles, we commence with Galatians. There are two references, one concerning Paul himself and the other spiritual believers.

'And my temptation (peirasmos) which was in my flesh ye despised not, nor rejected' (Gal. 4:14).

In verse 13 the apostle speaks of the 'infirmity of the flesh' in connection with his preaching. A literal rendering of the verse suggests that the apostle had preached the gospel while he was passing through a period of sickness or infirmity and that in spite of the fact that this 'temptation' or 'trial' (apparently ophthalmia, verse 15) had rendered him despicable and loathsome in appearance, the Galatians had received him as 'an angel of God, even as Christ Jesus'. It is beyond belief that, had this 'temptation' in

the flesh had any connection with sin, the Galatian Christians would have so received him.

We pass on to the second and only other occurrence in the epistle:

'Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted' (Gal. 6:1).

Ignoring the chapter division and reading this first verse as a continuation of the subject of the previous chapter, we shall find that 'meekness' is a 'fruit of the Spirit', and the 'spiritual' brethren of Galatians 6:1 are exhorted to restore a fallen brother in the 'spirit of meekness'. What this spirit involves is made evident by the words, 'considering thyself, lest thou also be tempted'. It is evident that the 'temptation' against which these brethren are here warned is one of pride and confidence, as they contrast themselves with the erring brother; not a test of faith, but a temptation to spiritual pride, which is sin. This, then, is the first passage we have met that uses the word in this sense. But is it the teaching of Scripture that our Saviour ever needed this warning against spiritual pride? Surely the words, 'God forbid!' arise in most minds at such a thought.

We must next examine 1 Thessalonians. Paul was solicitous for the believers left at Thessalonica, and had sent Timothy to comfort them concerning the faith, his object being 'that no man should be moved by these afflictions', for he had himself warned them that 'we are appointed thereunto', and that 'we should suffer tribulation'. It is in this context that we meet the only occurrences of peirazo.

'For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain' (1 Thess. 3:5).

There is no thought here of temptation to commit sin (to steal, to lie, to commit adultery); it is a temptation relating to the Faith.

Macknight expands the passage as follows:

'For this reason also, no longer bearing my anxiety on your account, I sent Timothy to know your faith, fearing lest, by the calumnies propagated concerning me, as having no real affection for you, the devil may have tempted you to think me an impostor, who, in preaching to you, had my own interest only in view, and so my labours in converting you have become fruitless'.

This idea, together with the reference to being 'moved by afflictions' and the inevitableness of tribulation, shows that it was the fear of their yielding under great external pressure, not to internal lust and desire, that had aroused the apostle's concern.

The next occurrences are found in the epistles to the Corinthians. They are five in number and we will cite them together.

'Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency' (1 Cor. 7:5).

'Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents' (1 Cor. 10:9).

'There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it' (1 Cor. 10:13).

'Examine yourselves, whether ye be in the faith' (2 Cor. 13:5).

It is not our immediate purpose to give a detailed exposition of every use in these passages. What we are primarily concerned with is the question that arises from the statement that Christ was tempted in all points like as we are. So far as 1 Corinthians 7:5 is concerned, no point arises. The passages cited in 1 Corinthians 10 deal with the provocation in the wilderness already examined in connection with Hebrews 3 and 4. In 1 Corinthians 10:9 the word 'tempt', in the opening phrase, 'neither let us tempt Christ', is ekpeirazo, 'to try out', and is used in the New Testament always in a bad sense (only other occurrences Matthew 4:7; Luke 4:12; 10:25). By no method of interpretation can the call of the apostle to the Corinthians in 2 Corinthians 13:5 'to examine' themselves be made to refer to what we commonly understand by 'temptation', so we pass on to the remaining occurrence in Paul's epistles, which is 1 Timothy 6:9,10.

'They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the (a) root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows'.

Timothy is urged to 'flee these things', and reminded that he had 'professed a good profession', and also of 'Christ Jesus, Who before Pontius Pilate witnessed a good confession'. While Timothy would be strengthened as he kept before him the constant and unswerving integrity of the Saviour, there is not a word that would suggest that he would find comfort in the thought that even his Lord, at times, was tempted by riches and the love of money! Truly, the Saviour was 'pierced through with many sorrows', but these were for sins 'laid on Him', not for any 'love' of hurtful things within Him.

The word translated 'to pierce through' is the Greek peripeiro, used by Josephus in his record of the Wars of the Jews in the sentence, 'they were pierced through on all sides with Roman darts'. Here it will be seen that the 'temptation' of verse 9 becomes the 'probe' of verse 10, and sheds further light upon the primary meaning of all the words translated 'tempt'.

Temptations to sin arise from within. Money, the external thing, is useful and innocuous; the 'love' of it is resident, not in the money itself, but in the heart. In themselves riches are useful and of value, but he who 'wills to be rich' falls into a temptation and snare; it is the 'will', not the riches; the 'love', not the money, that constitutes the snare.

It is contrary to the teaching of Scripture to affirm that when a Christian falls into such temptations he can count on the 'sympathy' of the Saviour. In such circumstances he needs not sympathy and succour, but correction, forgiveness and restoration. To expect sympathy after being

ensnared by hurtful lusts is to hold a very low estimate of the enormity of sin or of the attitude of the Saviour towards it. In the temptations that assail the believer in his journey through the wilderness that intervenes between initial conversion and the attainment of 'perfection', he will always receive sympathetic help, for it was temptation of this character that the Saviour shared and endured.

We now have the Gospels, the Acts, and the Revelation to examine, and then every occurrence of 'temptation' will have been surveyed. In the light of all that we have learned on the subject it will then be our responsibility to entertain sound conceptions of this most important subject; important, because it affects both the doctrine of the Saviour's unfallen and sinless humanity, and the nature of the temptations that come from God.

While we read at the end of the threefold temptation in the wilderness that 'the devil leaveth Him' (Matt. 4:11), we gather from His words in Luke 22:28 that His whole life on earth could be considered as one long 'temptation', 'ye are they which have continued with Me in My temptations'. There can be no doubt as to the character of these, for 'reward' is immediately connected with this 'continuance': 'and I appoint unto you a kingdom, as My Father hath appointed unto Me' (Luke 22:29). There are, scattered throughout the Gospels, a number of passages which speak of men approaching the Lord and 'tempting' Him, as did the Pharisees and the Sadducees, who, 'tempting, desired Him that He would show them a sign from heaven' (Matt. 16:1). With this passage can be read Matthew 19:3; 22:18,35, and the parallels in the other Gospels.

There remain the references to temptation that relate to the Agony in the garden:

'Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak' (Matt. 26:41).

'Weakness' there may be, and temptation is strong, but that presents a different aspect from 'temptation' by and to evil.

Three more occurrences complete the references in the New Testament 'thou hast tried them which say they are apostles, and are not, and hast found them liars' (Rev. 2:2). 'Temptation' cannot be substituted here. 'The devil shall cast some of you into prison that ye may be tried' (Rev. 2:10). The sequel, 'faithful unto death', and the 'crown of life', provides sufficient evidence to establish the meaning of this reference. Revelation 3:10 we have already considered when dealing with the hour of temptation which is coming upon the world 'to try' the earth dwellers.

The word peira, which lies at the root of the words translated 'tempt', 'temptation', 'try' and 'prove', means a point, or an edge, or, as we would call it, a 'probe'. It is a well-known phenomenon in language for 'b' and 'v' to be interchangeable, consequently we are not surprised to learn that the verb 'to prove' comes from probare, 'to test as to its goodness', which in turn comes from the word probus, 'good'. So we find such words as 'probable?', 'probate', 'probation', 'probity', all coming from the same root, and having the basic meaning of 'testing for goodness'.

The word 'probe' means either an instrument, or the act of searching, exploring and trying. In the great majority of the passages where 'tempt'

and 'temptation' occur in the New Testament, the meaning is just this 'probing to discover whether goodness is present', and only in a few passages can the popular idea of 'tempting to commit sin by solicitations and an appeal to evil desires within' be discovered.

We return therefore to the original verse that caused this examination, and rejoice to know that in all the 'probing' and 'testing' that must be undergone on the way to glory, we have both the sympathy and the succour of Him Who was tempted in all points like His brethren, 'sin excepted'. Where temptation issues in sin, not sympathy succour and infirmity, but forgiveness and restoration are needed and forthcoming, but in such experiences the Son of God can have no part. He needed not forgiveness, He was never deflected, He needed not to be restored.

In conclusion we would draw the reader's attention to the equivalent word used in the Old Testament. First, those in the A.V.

- (1) Nasah . . . To try, prove; example Genesis 22:1.
- (2) Massah . . . A trying; example Psalm 95:8.
- (3) Bachan . . . To try, test; example Malachi 3:15.

In addition to these, peira (Gk.) and derivatives translate various Hebrew words, which are not translated 'tempt' or 'temptation' in the A.V. These we give to make the evidence complete.

- (4) Inyan . . . Travail, business. Ecclesiastes 5:3.
- (5) Gedud . . . A troop. Genesis 49:19.
- (6) Tsabah . . . Host, 'appointed time'. Job 7:1.
- (7) Lahah . . . A mad man. Proverbs 26:18.

Tromm lists a few various readings, none of which make any difference to the results already obtained. They are too complicated to set out here, and indeed the reader who is so far advanced as to be able to follow any such attempt would already be independent of our help; these articles not being written for such.

May we count it all joy that we are counted worthy of being tested, and flee all solicitations of the 'old man' within us. Realizing that the one form of temptation but 'probes to discover the good' that has been implanted by the new nature, we can recognize that the other but seeks to accomplish our downfall by stimulating the desires of the old nature. In the former the Saviour has shared; From the latter the Saviour was separated, but For them He suffered on the tree.

TESTED TRUTH

In the following pages, A and B discuss various subjects, the standpoint of B representing that of the Alphabetical Analysis.

'I am satisfied with the words of Christ'

Two Christians were standing, with open Bibles, discussing some theme (apparently of great interest), and as the subject of their discussion may possibly be of general interest, let us draw a little nearer so that we may get the benefit of their remarks. We will call them for the sake of clearness A and B.

A -- I am satisfied with the words of Christ.

B -- Friend, believe me, we are one in that blessed fact, for He is the truth, His words are spirit and life, He came to reveal the Father, and the heart of every believer still says, 'Show us the Father and it sufficeth us'. We are both satisfied with the words of Christ.

A -- You interrupted me, I was going to say that I am satisfied with the words of Christ and do not need the opinions of Paul or any other man.

B -- By the 'words of Christ', then, I understand you to mean the four Gospels, and by the opinions of Paul I take it that you mean the epistles written by that servant of God. Let me just ask you a question. Am I right in assuming that the words of Christ with which you are satisfied are those of the four Gospels?

A -- Certainly.

B -- I see. You have not therefore any words of Christ written by Himself?

A -- Of course not!

B -- What words of Christ you have therefore were written by other men, and not by Himself?

A -- They were written by Matthew, Mark, Luke and John.

B -- Pardon me if I appear too persistent, but supposing I were to take your line and say, 'I do not want the opinions of Matthew, Mark, Luke or John, I want the actual words of Christ Himself', what would you say?

A -- I should say that in these four Gospels we have the words of Christ, written by these men as they were guided and inspired by the Spirit of truth. Look at this passage in John 14:26:

'But the Comforter, which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you '.

Here you see my warrant for believing that, although the record may have been made by Matthew or Luke, yet the record is inspired, and in these Gospels I have the words of Christ which are enough for me.

B -- I am glad that we both agree on this next point, namely, the full inspiration of the four Gospels, but do you not see that if Matthew could be inspired to write the Gospel that bears his name, Peter, John, James, Jude and Paul could equally have been inspired to record the words of Christ spoken since His Resurrection? Your reference to John 14:26 was most apt and it reminds me of another statement in chapter 16. Let us turn to verses 12 - 14:

'I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come.

He shall glorify Me; for He shall receive of Mine, and shall shew it unto you'.

Now notice one or two important features of this passage.

(1) There is a contrast here with your passage of John 14. In John 14, the subject of inspiration is a question of bringing to remembrance things which Christ has said. In John 16 the same Spirit shews them things which He hears, which suggests that there will be further revelations than the four Gospels.

(2) This is still more clearly taught by the words, 'I have many things to say unto you, but you cannot bear them now'.

(3) If we are to have 'All truth' we must have this later witness, which supplements and goes beyond the teaching of the four Gospels.

These words of Christ make some further revelation, such as is contained in the epistles, a necessity. Do you not see that by limiting yourself to the four Gospels you have not all the words of Christ that you might have, and therefore cannot truly be satisfied?

A -- This passage in John 16 does certainly seem to speak of a revelation subsequent to and equally inspired with the four Gospels, and I must look into the matter afresh, lest a mistaken zeal for the supremacy of Christ should rob me of that truth which after all He Himself says 'shall glorify Me'.

'All Scripture is given by inspiration of God'

A -- I have been thinking very much about John 16:12 -14 and your remarks upon it, but I still feel that the words actually spoken by Christ Himself must come to the true believer with greater force than those spoken by fallible men like ourselves, even though inspired for the time.

B -- I honour your desire to glorify the Lord Jesus Christ, but I think a little attention to one feature of His ministry will help you to see the subject of the inspiration of both the Gospels and the Epistles in a clearer light. If Christ spoke His own words, and taught His own doctrine, then we should possibly feel that His words were of greater weight and authority than those of Peter and of Paul in the Epistles.

A -- But did He not speak as one having authority, and not as the Scribes? What do you mean by 'speaking His own words'?

B -- Do not let us misunderstand one another, let us rather 'open the book'.

A -- I suppose you are going to turn to the Epistles?

B -- No, we will turn once again to the Gospel according to John. First let us notice John 14:24:

'... My sayings: and the Word which ye hear is Not Mine, but the Father's which sent Me'.

Here is a distinct statement which should be enough for any who are 'satisfied with the words of Christ'. Look again, this time at 12:49,50:

'For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak ... whatsoever I speak therefore, even as the Father said unto Me, so I speak'.

This is added testimony to the same effect. One more verse will suffice us here, viz. John 7:16:

'Jesus answered them, and said, My doctrine is not Mine, but His that sent Me'.

It is clear from these words of our Lord that what He taught and spoke was what He had Himself been taught (8:28) and commanded to speak.

A -- Do I understand by this that you deny the Deity of Christ?

B -- By no means. That the Word 'was God' this same Gospel declares, and that I believe with all my heart. But the Lord humbled Himself and took upon Him the form of a servant. As the 'sent one' He did not speak His own message, but the words of Him that sent Him.

A -- Well, accepting this, I do not see your intention. If every utterance of the Lord's was actually the Word of God, that seems all the more reason why I should abide by them.

B -- Abide by them by all means, but do not forget that the point is that the authority for Christ's teaching is the Father that sent Him. Now let us look at the Epistles. Turn to 1 Thessalonians 2:13:

'For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God'.

You see by this statement that Paul, Silas and Timothy, acting in their capacity as 'sent ones', claimed the self -same authority for their words as did Christ Himself. In 1 Peter 1:25 we read:

'The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you'.

In 2 Peter 1:20,21 Peter speaks of the inspiration of Scripture, and in 2 Peter 3:16 he links Paul's Epistles with 'the other Scriptures'. In 1 Peter 1:11 Peter, speaking of the Old Testament prophets, says that they spake by 'The Spirit of Christ'. Paul in Romans 15, after having spoken in verse 8 of the Lord's earthly ministry, goes on to say of himself, 'That I should be the minister of Jesus Christ to the Gentiles' (verse 16). In 2 Timothy 1:8 Paul says to Timothy, 'Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner'. Does it not therefore appear to you that the following facts emerge clearly from these quotations?

- (1) The words of Christ and His apostles are not to be considered as their own, but as the words of Him that sent them.
- (2) The testimony of the Epistles is still considered to be the testimony of Christ, this time as the risen One, and speaking through those who had been chosen and 'sent' by Him.
- (3) In each case the authority for the message is that of the 'sender'; in the Gospels Christ is the sent One, in the Epistles the apostles are the sent ones, (the very word apostle (from apostello) means a sent one), and Christ still speaks to us, even though in Person He is now at the right hand of God.

A -- This is certainly a most important aspect of the subject and one that has never struck me before. It would appear from what you have pointed out that whether it be the words of Christ recorded in the Gospels, or the words of those sent by Him recorded in the Epistles, we are to see that both go back to God Himself, the 'Sender', for their authority. This, coupled with the words of John 15:26, 'When the Comforter is come, whom I Will Send unto you from the Father, even the Spirit of Truth', and John 16:13,14 'He shall glorify Me: for He shall receive of Mine, and shall shew it unto you', certainly makes me feel the need to reconsider my attitude to the Epistles.

B -- Dear friend, if you just regard both Gospels and Epistles as being of equal authority and of equal inspiration, you will have the key to much blessing and light. Remember 2 Timothy 3:16.

A -- What is that?

B -- Well, you search and see for yourself, and ponder it well till we meet next time.

The right division of the Word of truth

A -- I am afraid I am not clear as to the real results of our conversation on the equal authority and inspiration of both the Gospels and Epistles.

B -- What is your particular trouble?

A -- Well, seeing that I had agreed that the Epistles were of equal authority with the Gospels, I felt that I must obey them all, and practise them all, but this I find to be impossible.

B -- Why?

A -- They do not speak alike. For instance, just one or two features at random -- there are so many that I am bewildered. The Sermon on the Mount says, 'The meek shall inherit the earth', yet Ephesians 1:3 tells me that I am blessed in 'heavenly places'. Mark 16:17 says that 'these signs shall follow' the preaching of the gospel, yet I find Paul saddened because Epaphroditus was sick; why did he not heal him as he did others? Then this made me say, 'Why have we not all the miraculous gifts which the church at Corinth had?'

Then I find during the period of the Acts of the Apostles that there were two baptisms, one in water and one in spirit, whereas in Ephesians 4:5 I find that 'there is one baptism'. Which one is it? and why only one? Then I used to believe that the church was the Bride, Peter speaks of the redeemed as being a holy nation and a royal priesthood, while Paul in Ephesians and Colossians says the church is the Body.

Then again I used to believe that we ought to keep the sabbath day, yet I find in Colossians 2:16, 'Let no man judge you with regard to the sabbath day', and in Galatians 4:10,11, 'Ye observe days ... I am afraid of you'. Matthew 19:16 -20 (the very words of Christ Himself mark you) teaches that eternal life may be had by keeping the ten commandments, yet Galatians 3:21 teaches that life cannot come by works, but only by faith.

B -- What is the solution, do you think? Shall we conclude that the four Gospels are truth and the Epistles untrue?

A -- No, for we have seen that John 16:12 -14 looks forward to the Epistles (see pp. 43,44), and that the Epistles are inspired equally with the Gospels (see p. 47).

B -- The solution then must be found in some other feature. Let us look once more at John 16:12 -14. It is evident that in the Epistles we must expect something deeper and more advanced than we find in the Gospels, for the Lord said, 'I have yet many things to say unto you, but ye cannot bear them now'. It is also evident that whatever the difference may be, it will not take away, but rather add to, the glory of Christ, for concerning that added revelation the Lord said of the Spirit, 'He shall glorify Me'.

A -- But what puzzles me is, how can both Gospels and Epistles be true when they say such opposite things?

B -- The answer is fairly simple. It is a matter of recognizing different dispensations.

A -- What do you mean by dispensations?

B -- Let us find our answer in John's Gospel again. This time turn to chapter 1:17,18:

'For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him'.

In these verses two dispensations are referred to, the one of law, the other of grace. The one revealing God as Law-giver and King, the other as Father. You yourself have already recognized the difference between these two dispensations, for being a Christian you do not feel called upon to put into practice all that Moses taught under the law, even though you believe the law to be as fully inspired as the Gospels and Epistles. The same principle obtains between the various parts of the New Testament.

It is a fruitful cause of much error and confusion to fail to see that the dispensational dealings of God with Israel during the time of the Lord's earthly ministry differ from His dealings with both Israel and the Gentiles since Christ ascended into heaven.

A -- Do you mean to say that Christ came to Israel, and did not come to set up his Church?

B -- We must not leave our real subjects for details, but I will just say that in Matthew 15:24 the words of Christ Himself will answer you:

'I am Not sent But unto the lost sheep of the house of Israel'.

Let us settle one thing at a time. There are evidently different dispensational dealings revealed in the Scriptures, and when once these differences are duly observed difficulties vanish and truth becomes clear. I leave you with another verse taken from 2 Timothy. This time it is 2 Timothy 2:15:

'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, Rightly Dividing the Word of Truth'.

Some examples of 'Rightly dividing the Word of truth'

A -- I should be glad if you would give me a little indication of the results of 'rightly dividing the Word of truth', for I rather fear it simply means cutting the Bible to pieces with no advantage when it is done.

B -- Let me draw your attention to some instances of a wrong division before looking at the other side.

The translators of the A.V. attempted to divide the subject matter, and gave notes at the heading of the chapters. Over Isaiah 19 they say, 'God's heavy judgment upon Jerusalem', but over chapter 30, they say, 'God's mercies towards His Church'. Or again, over Isaiah 59 they write, 'The sins of the Jews', but over 60 'The glory of the Church'. When it is a case of judgment the literal meaning is retained, but when it is a case of blessing 'the Church' is intruded. We will not waste time tabulating error however; let us seek the 'Word of truth'.

We have already seen that all Scripture is inspired, but that all Scripture does not speak (1) to the same people, (2) at the same time, and (3) with the same message. All Scripture is For us, but all Scripture is not About us. To discover that part of Scripture which is For us, About us, and To us we must 'rightly divide the Word of truth'. The people addressed in the Bible are divided into three companies, 'The Jews, the Gentiles, and the Church of God' (1 Cor. 10:32). Whenever you open your Bible therefore, seek at once to discover which of these three classes is addressed.

A -- How can I do this? It seems that I should have to conduct a very careful inquiry involving much time and ability. Cannot I take the Bible at its face value to mean just what it says?

B -- If only you would, your difficulties would vanish. I would say to you, 'Read the envelope before you read the letter'.

A -- Explain your meaning.

B -- Well, look at the envelope of Isaiah's prophecy (chapter 1, verse 1) and tell me whether it is addressed to Jew, Gentile or Church.

A -- (Turns to the passage) It says that it is concerning 'Judah and Jerusalem'.

B -- Well, that answers the question for you there easily enough. Accept it as 'meaning just what it says'. Now look at the 'envelope' of James's epistle.

A -- (Turning to the epistle) It is addressed to 'The twelve tribes which are scattered abroad'.

B -- Again you have your answer, and you will find that somewhere in every book of the Bible, there will be these identifying marks, enabling you to 'rightly divide' the Word as belonging either to Jew, Gentile or Church of God.

A -- Is there any other important way in which the Word should be 'rightly divided'?

B -- Yes. Time periods enter in very largely. For example, Matthew 10:5,6 says:

'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel'.

If this passage is not to be divided at all, as some would affirm, there never should have been a single Gentile saved, or even evangelized. Further, if we do not rightly divide the Word, we shall have Christ contradicting Himself, saying in chapter 10 'Go not', and in 28 'Go Ye'.

Again, we must keep distinct the various callings that are indicated in the Word. The Kingdom must not be confounded with the Church. The Kingdom is yet to come, for the prayer is 'Thy Kingdom come', and it relates to the earth as under the power and pattern of heaven, 'Thy will be done on earth as it is in heaven'. The Church is an elect company called out from the world

during the present time. Christ is never called the 'King' of the Church. Then again, the various 'gospels' need carefully dividing.

A -- Surely you do not mean me to understand that there is more than one gospel?

B -- No, I do not, not in the sense that you mean. There is but one gospel and one way of salvation, nevertheless, there are 'gospels' in the Scriptures that are not all alike. For example, 'The gospel of the Kingdom' is defined for us in Mark 1:15:

'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel'.

The twelve apostles went out and preached this gospel (Matt. 10), yet Peter reveals that he did not know at the time that the Lord Jesus was to die and rise again (16:21 -23). Surely the 'gospel of the grace of God' could not be preached without Christ's death and resurrection being either expressed or acknowledged! In Revelation 14:6 we have the 'everlasting gospel'. Read its terms for yourself. There is no reference to redemption or to Christ, just 'Fear God the Creator'. This again is no gospel for the present time.

Then again we read in some Scriptures of a 'mystery', which had been hidden by God, and revealed at a definite period (see Eph. 3 and Col. 1). We must be careful not to read into earlier Scriptures therefore the truth revealed in later ones. This applies to the epistles of Paul as a whole. While all his epistles are necessary for the Church, we shall find upon examination that his ministry needs rightly dividing, and that not only is it as a whole distinct and independent, but that within itself it divides into two distinct sections. But I think you have had enough for the time being. Just open your Bible and make a few tests. Consider

- (1) The envelope,
- (2) Whether Jew, Gentile or Church,
- (3) Whether past, present or future, and
- (4) Whether the dispensation be Law, Grace, Kingdom, Church or Millennial.

The Distinctive Ministry of the apostle Paul

A -- I should like to know a little more fully what you meant by saying that while Paul's epistles as a whole are distinct from the rest of Scripture, yet they themselves need rightly dividing.

B -- I am glad this important matter has arrested your attention, and will do all I can to make the position clear.

We must look at the subject first to see that Paul's ministry is something quite distinct from that of any other apostle, and then, having that ministry before us, realize that it is divided into two clear sections. This is not merely interesting -- it is vital to the full understanding of God's purpose and our place therein.

First of all, Paul was not one of the twelve.

A -- How do you prove that?

B -- In Matthew 10:2 -4 the names of the twelve are given, and Paul is not among the number.

A -- No, but I have been given to understand that when Judas fell and left the number, Paul was divinely chosen to take his place, the appointment of Matthias (Acts 1) being a hasty attempt on the part of the apostles, and done erroneously.

B -- There are a good many of the actions of the apostles which certain teachers today call 'apostolic mistakes', but which are not so called in the Scriptures. Look at the state of affairs at the time of the appointing of Matthias.

(1) The risen Christ has spent a large portion of forty days instructing the apostles (Acts 1:3).

(2) Not only did the Lord open the Scriptures, but He also opened the apostles' understanding (Luke 24:45). This settles for ever the question of whether the apostles 'understood' His meaning.

(3) The Lord declared that the things written in the books of Moses, the Prophets, and the Psalms concerning Himself must be fulfilled.

(4) Peter, whose understanding had been opened, and who had been taught the prophetic meaning of the Messianic Psalms, stood up after forty days' instruction and said, 'Men and brethren, This Scripture Must Needs Have Been Fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus ... it is written in the book of the Psalms ... his bishoprick let another take' (Acts 1:16,20). Peter had evidently been taught by the risen Christ the meaning of the Psalms that spoke of His betrayal, and acting upon that teaching he said that it was necessary that another should take the forfeited place of Judas.

A -- Would not the apostle Paul have filled that place?

B -- No, there was one qualification which Paul did not possess.

A -- What was that?

B -- He had never been associated with Christ and the eleven from the beginning.

A -- But was that essential?

B -- Listen to Peter:

'Wherefore of these men which have companied with us All the Time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection' (Acts 1:21,22).

This limited the number of possible candidates to two, and as the Lord had done many times during Israel's history, He did again; He used the lot to convey His choice.

'And the lot fell upon Matthias; and he was numbered with the eleven'
(verse 26).

Then came Pentecost.

Paul in 1 Corinthians 15:5 -8 gives the names of several witnesses to the resurrection of Christ, viz. Cephas, the twelve, five hundred brethren, James, all the apostles, and last of all Paul himself. This enumeration places Paul outside the twelve.

A -- Do you mean then that there is another order of apostleship outside that of the twelve?

B -- Look at Ephesians 4:8 -11:

'When He ascended up on high, He led captivity captive, and gave gifts unto men ... And He gave some, apostles'.

The 'twelve' were appointed while Christ was on earth, but here is an order of apostles appointed 'When He Ascended'.

A -- What is there distinctive about Paul's apostleship then?

B -- Let the apostle himself tell us:

'I speak to you Gentiles, inasmuch as I am The apostle of the Gentiles, I magnify mine office' (Rom. 11:13).

'He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles' (Gal. 2:8).

'I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity' (1 Tim. 2:7).

'I am appointed a preacher, and an apostle, and a teacher of the Gentiles' (2 Tim. 1:11).

Paul was the apostle to the Gentiles. And therefore, while all Scripture is profitable, yet, before we concern ourselves too much with the sin of Israel, or the great tribulation and other equally important themes, it is incumbent upon us to give due place to the message of the risen Christ, which He has sent to us through Paul the apostle to the Gentiles.

'Now I say that Jesus Christ was a minister of the circumcision' (Rom. 15:8).

'I (Paul) ... the minister of Jesus Christ to the Gentiles' (Rom. 15:16).

Remember it is not Paul and Paul's ideas that we want. It is still Christ Who speaks, the difference being that in the Gospels He speaks on earth, while in the Epistles He speaks from heaven. The human instruments of the earthly ministry were Matthew, Mark, Luke and John. The human instruments of the heavenly ministry are Peter, Paul, James, John, Jude, and of these Paul is the apostle to the Gentiles.

A -- I can certainly appreciate better your strong emphasis upon the claims of Paul, and now I see that in his epistles it is not Paul's opinion I have but still the words of Christ, I feel that I have possibly neglected a most important part of Holy Scripture.

B -- We will not go further just now. Give the epistles of Paul a careful reading, and when we meet again you will be the better able to enter into the question of Paul's twofold ministry.

The Appointment of Matthias

A -- When you were speaking of the ministry of the apostle Paul on the last occasion, I wanted to ask some further questions as to the appointment of Matthias.

B -- I shall be glad if I can help in any way, what is your difficulty?

A -- Well, there are quite a number of great and good men, leaders in their several spheres, who believe that Peter made a mistake in Acts 1 as to the appointing of Matthias, and that he should have waited for the call and commission of Paul. In this you differ, and you will pardon me so saying, you have no such authority as those to whom I refer.

B -- As to the personal side it stands as follows. Certain great and good men, leaders in different sects of Christendom (and therefore practically charging each other with error on sectarian points) charge other, equally great and good men, leaders in a divinely constituted unity, with intruding the reasonings of the flesh into the purposes of God. You will see therefore that we may omit all reference to the character of those for or against, and turn afresh to the Word to 'search and see'. In Acts 1:15,16, we read:

'And in those days Peter stood up in the midst of the disciples, and said, ... Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

A -- How are we sure that Peter was using this Psalm aright?

B -- There are two reasons.

(1) In John 13, at the last supper just before Judas betrayed the Lord, Christ said:

'I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am He. Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me' (verses 18 -20).

This clearly proves that Psalm 41 speaks of Judas, and moreover this passage very solemnly declares that the disciples were forewarned, and were shown the awful responsibility of receiving 'whomsoever' the Lord saw fit to send. This solemn utterance was only separated from Acts 1 by a few weeks.

(2) The second reason is found in Luke 24:44:

'These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me'.

A -- These are, certainly, weighty arguments in favour of your interpretation.

B -- I have not finished yet. After making this statement concerning Himself, Luke 24:45 -48 continues:

'Then opened He their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things'.

You will see that not only did these men have an opened Bible during that wonderful forty days (Acts 1:3), but they had an opened understanding also. When Peter said 'This Scripture must needs have been fulfilled', he was echoing the words of Luke 24:26 and 46, where 'must needs' is translated 'ought', and 'behoved'.

A -- I begin to realize what a great responsibility rests upon those men, who, so many centuries after the event, with so much tradition between themselves and the beginning, have so lightly presumed to be the critics of Peter, James and John.

B -- So you may. Yet there is more. These same correctors of the apostles tell us that Peter limited God to the two men Joseph and Matthias. Now let us see whether this is so. Peter's words are:

'Wherefore of these men which have companied with us All the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection' (Acts 1:21,22).

A -- What was Peter's authority for making this stipulation?

B -- The Lord's own words in John 15:26,27:

'But when the Comforter is come, Whom I will send unto you from the Father ... He shall testify of Me: and ye also shall bear witness, because Ye Have Been with Me from the Beginning'.

This is confirmed by Luke's statement in Luke 1:2.

A -- This stipulation would rule out the apostle Paul then!

B -- Yes, and it testifies against all those who seek to place Paul among the twelve, for his knowledge of Christ did not commence until after the resurrection. Let us briefly indicate one or two further points in favour of Peter's action.

Scripture declares of Matthias, 'He was numbered with the eleven' (Acts 1:26). Our 'great and good' friends declare he was not. Paul says, in 1 Corinthians 15:5, 'He was seen of Cephas, then of the twelve'. So Paul himself believed that Matthias was one of the 'twelve'. Our friends must therefore set about correcting Paul also. Then, further, when Matthias had been appointed, nothing further is recorded until the descent of the Spirit on the day of Pentecost. Do these great and good leaders dare to teach that the Spirit of God also needed a little of their correction! for exactly the same words 'with the eleven' occur after as before Pentecost (Acts 2:14).

These inspired men suffered persecution and even death for their testimony, yet never once is there the slightest indication that they had made a mistake. Shall Peter be allowed to strike Ananias and Sapphira dead for 'lying to the Holy Ghost', and shall Peter himself perpetuate a fraud, remain unrepentant and indifferent to his colossal blunder, and not come forward at the appointment of Saul of Tarsus to make amends? One passage of Scripture sums up the attitude of mind of all those who by reason of their undispensational views are continually finding fault with the apostles and their ministry:

'Full well ye reject the commandment of God, that ye may keep your own tradition ... making the Word of God of none effect through your tradition' (Mark 7:9 -13).

The twofold ministry of Paul, and its bearing upon the revealed purpose of God for the Gentiles

A -- Will you help me to understand what you mean by the 'Twofold ministry of Paul'?

B -- Yes, most willingly, for the due appreciation of Paul's later ministry is an entrance into great blessing. You are already acquainted with the conversion and commission of Paul as given in Acts 9, and so we will pass on to the critical moment in his ministry as given in Acts 20:17 -38. Paul addresses the elders of the church at Ephesus in a strange way:

'Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you' (20:18 -20).

'Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God' (20:26,27).

A -- It sounds very much like a farewell sermon.

B -- That is exactly what it is, for the apostle says:

'And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more' (20:25).

A -- What had happened to make the apostle so confident about this?

B -- Listen:

'And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God' (20:22 -24).

A -- Does Paul mean that the bonds and afflictions were an essential part of the ministry he desired to finish?

B -- Yes. The passage before us points in that direction, and other passages confirm it. Turn to Acts 26, where the apostle makes his statement before Agrippa. After speaking of the appearance of the Lord to him on the road to Damascus, Paul says that the Lord answered him:

'I am Jesus Whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness Both of these things which thou hast seen, and of those things in the which I Will Appear Unto Thee; delivering thee from the people, and from the Gentiles, Unto Whom Now I Send Thee' (26:15 -17).

Here is a twofold ministry. The one, a testimony of the things which he had seen (see 22:14,15), the other, a testimony of those things which the Lord promised He would at some future date reveal to the apostle.

A -- I see this plainly enough, but I fail to see what difference it can make to us.

B -- Well, turn to Acts 28:17 -31. There the chief of the Jews came to Paul's lodging and for a whole day the apostle testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, but they would not accept the testimony. 'One word' said the apostle, is fulfilled in you, that word being Isaiah 6:10, when blindness settled down upon the people of Israel.

All through the Acts Israel are still a people before God. Miracles are everywhere the accompaniment and confirmation of the apostles' witness, but at this point Israel pass off the scene and miracles cease. 'The salvation of God is sent unto the Gentiles' (28:28). A new dispensation begins, and Paul the prisoner becomes the vessel through whom hitherto unrevealed blessings to the Gentiles are for the first time made known.

A -- How do you prove that?

B -- There is a set of epistles known by some as 'The Prison Epistles', because in them the apostle alludes to his bonds or imprisonment.

A -- What are the names of these epistles?

B -- They are Ephesians, Philippians, Colossians, Philemon and 2 Timothy. There the references to the prison are vitally connected with the apostle's new ministry, as can be seen by turning to Ephesians:

'For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given

me to you -ward: how that by revelation He made known unto me the mystery ... unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation (R.V.) of the mystery, which from the beginning of the world (since the ages) hath been hid in God' (Eph. 3:1 -9).

Here is a prisoner, 'for you Gentiles'. Here is a dispensation, 'the grace of God which is given me to you -ward'. Here is a mystery, revealed for the first time. For the 'mystery of the gospel' the apostle was an 'ambassador in bonds' (Eph. 6:19,20). This new dispensation of the Mystery was for the church which is His Body (Col. 1:24 -26). This second ministry of the apostle fulfilled his ardent desires expressed in Acts 20:24:

'I have fought a good fight, I have finished my course, I have kept the faith' (2 Tim. 4:7).

The apostles' Doctrine

A -- I have been warned by some to avoid both you and your teaching because you do not, as did the early church, 'continue stedfastly in the apostles' doctrine' (Acts 2:42).

B -- This is certainly a serious charge, but it strikes me as being somewhat biased, for these very same teachers who are now so zealous for the 'apostles' doctrine' did not spare these same apostles over the appointment of Matthias.

A -- That is so, but possibly this is the exception that proves the rule.

B -- Let us 'search and see'. After forty days' instruction from the risen Christ, with special emphasis upon the teaching of Moses, the Prophets and the Psalms concerning the Lord Himself, and moreover with the inspired statement that these same apostles Understood these same Scriptures (Luke 24:45), the 'apostles' doctrine' is expressed in the question which was the outcome of such teaching and such understanding:

'When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel?' (Acts 1:6).

This restoration of the kingdom to Israel we accept as an integral part of the 'apostles' doctrine': those who have the temerity to warn you as to our attitude, have also the audacity to teach that this question, in spite of its context, is the result of Jewish prejudice, and that the apostles should, instead, have been found asking about the church!

A -- But may it not be that after the descent of the Spirit at Pentecost the scales would fall from their eyes?

B -- Yes, it may, but the question for us is, Did they alter their doctrine, and announce teaching concerning the church?

A -- Yes, I believe they did, for it is universally accepted that the church began at Pentecost.

B -- I will not quarrel with your word 'universally', but would rather direct you to the attitude of Paul when opposed by sheer numbers (2 Tim. 1:12-15). As to the change of doctrine which takes place in Acts 2, that I believe is a tradition foisted upon an undiscerning people. Let us 'search and see'.

In Acts 2, Peter declares that 'Pentecost' is the fulfilment of that which was spoken by the prophet Joel, and he has no reason, by any supposed change of doctrine, to hesitate in quoting the words:

'I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come' (Acts 2:19,20).

A -- Perhaps Peter felt that he ought not to break off in the middle of a quotation.

B -- Not so. The same Spirit who had just endued Peter anointed also the Lord, and at the opening of His ministry He did stop half -way through a quotation because of dispensational reasons. See Isaiah 61:1 -4, and note Luke 4:18 -20. Peter expected the restoration of the kingdom, and Joel was rightly interpreted. The kingdom is connected with the great and notable day of the Lord, but the church is not. Here again is another item of the apostles' doctrine which I believe, but which your friends do not.

Yet further, Peter declares the resurrection of Christ to be with the object that He should sit upon the throne of His father David (Acts 2:30-33), whereas tradition would once more substitute the church.

A -- This one feature however is not all that the apostles taught.

B -- No, but it is the foundation of all that follows. For example, Is it 'church truth' to teach baptism for the remission of sins? Yet this is a part of the apostles' doctrine. Your friends, who are so zealous for the truth, do they possess the Holy Spirit as did these believers in Acts 2? Do they, further, sell their possessions and have all things common? Would they, if it were still possible, continue stedfastly not only in the apostles' doctrine but also in the temple (Acts 2:46), even though the epistle to the Hebrews has since been given?

Tell me wherein do these friends of yours agree with the doctrine of the apostles? Is it too harsh to say that they hold a creed of what they imagine the apostles taught, or what they think they ought to have taught? Dear friend, 'prove all things', 'search and see', say in the language of the Psalmist

'I have stuck unto Thy testimonies'.
'The fear of man bringeth a snare'.

Pentecost and the Gentile

A -- I believe that it might be true to say that, whilst outwardly the church of the One Body did not begin at Pentecost, potentially it did.

B -- To give a concrete illustration, you would say that the fact that there were no Gentiles in the assembly on the day of Pentecost was more by accident than of purpose.

A -- I can hardly say that, for there were multitudes of Gentiles addressed by the apostles on the day of Pentecost.

B -- Is that so? I was under the impression that none but Israelites were spoken to.

A -- You have many times told me to 'search and see', so I suggest you take a dose of your own prescription.

B -- Most readily. I have nothing to lose but error, and nothing to gain but truth by so doing. Where do you propose we start?

A -- At Acts 2:5 -11, for there we read:

'And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven ... and they were all amazed and marvelled, saying ... how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, etc'.

Surely Parthians, dwellers in Egypt, strangers of Rome, indicate Gentiles!

B -- Not so fast. In verse 5, which you read, we have stated that there were dwelling in Jerusalem Jews, devout men, from every nation under heaven. Therefore the long geographical list that follows gives the country of origin of these Jews, who had come up to Jerusalem to keep the feast of Pentecost according to the law. 'Strangers of Rome' is literally 'sojourning Romans', and they were all either 'Jews or proselytes'. Further, do you notice how the apostle Peter addresses these so-called 'Gentiles' of yours?

'Ye men of Judaea, and all ye that dwell at Jerusalem' (14).

'Ye men of Israel ... ye have taken, and by wicked hands have crucified and slain' (22 and 23).

'Men and brethren, let me freely speak unto you of the patriarch David' (29).

'Let all the house of Israel know assuredly, that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ' (36).

These were the dispersion, Israelites who had been born in foreign lands, many of them Roman citizens as was Saul of Tarsus, some of them proselytes, but none of them Gentiles.

A -- Well supposing that is so, does it follow that the saints gathered at Pentecost would not have had the greatest joy in receiving a believing Gentile into their company?

B -- Such is the tradition, but Acts 10 will give us the truth:

'There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway' (verses 1 and 2).

Look at the man's credentials. He was devout, he feared God, his household did the same, he gave alms, he prayed to God continually. Now tell me, would that man have been received by the assembly on the day of Pentecost?

A -- Most assuredly he would.

B -- Well, how do you account for Peter's attitude toward him?

'He said unto them, Ye know how that it is an unlawful thing (note the place of the law of Moses) for a man that is a Jew (Peter's own definition of himself) to keep company, or come unto one of another nation (yet in the Church there is neither Jew nor Gentile); but God hath shewed me that I should not call any man common or unclean' (Acts 10:28).

By his own confession Peter would not have hesitated to have classed Cornelius the devout, with the swine and the creeping things which he saw in the net. Is That the Unity of the Spirit!

A -- What do you intend me to understand then, that Peter had been wrong all along?

B -- By no means. Peter was right all along. He had no idea such as that 'the church began at Pentecost', and he therefore prosecuted the commission given to him to urge his own people Israel to repentance. The thought of such an association with a Gentile as is implied in the idea of the church was totally foreign to the 'apostles' doctrine, and fellowship'. It is your friends who have departed from the apostles' doctrine, and have made Scripture void by their traditions.

A -- Why then should Peter have made the change in Acts 10?

B -- Because in Acts 9 the apostle Paul had been called and appointed as the messenger of the risen Christ to the Gentiles, thereby introducing a change of dispensation. This was followed by the warning vision to Peter and by the confession:

'Then hath God also to the Gentiles granted repentance unto life' (Acts 11:18),

a pointless remark if the church began at Pentecost.

Can two Dispensations run together?

A -- In talking over the question of membership of the One Body with other believers, one of them suggested the possibility of two dispensations running together at the same time. This I said was absurd, but thought I would ask you about it.

B -- What makes you think it absurd?

A -- Well, you might as well say that April and May can run together as to say that two dispensations can run at the same time.

B -- I wonder whether your difficulty arises out of the meaning of the word 'dispensation'. Do you take the word to indicate a period of time?

A -- Yes, just the same as an age.

B -- That is where you are mistaken. Even an age indicates something more than a period of time, although the time sense is strong, but a dispensation is much further removed from a time sense than an age. Turn to Luke 16 and let us consider the first occurrence of the word in the New Testament.

A -- (Reading the first few verses). I see something here about a rich man and a steward, and the necessity to render an account of his stewardship, but I have not come across the word 'dispensation' yet.

B -- The word translated 'stewardship' is exactly the same as that rendered 'dispensation' in 1 Corinthians 9:17; Ephesians 1:10; 3:2,9 (R.V.);

Colossians 1:25, and can be rendered in all cases by the word 'administration'.

The Greek word is oikonomia, and appears in English as economy, which in its primary sense refers to administration either in politics or in domestic affairs.

Turn now to Galatians 2:7,9. There you have Peter and Paul. The leaders at Jerusalem recognized that Paul had been entrusted with the gospel of the uncircumcision, and that Peter had been entrusted with the gospel of the circumcision, and that one was right in going to the heathen and the other equally right in limiting himself to the circumcision. So that it appears in this case that two stewardships connected with two sets of good news, addressed to two divisions of the human race, were in operation at one and the same time.

A -- If that is the meaning of the word dispensation, then I must admit the possibility.

B -- When God gave the law of Sinai to Israel, that nation was under the dispensation of law. The nations of the earth were under the dispensation of conscience and creation; that is another illustration of the same principle. (See Rom. 1:18 to 2:29; Acts 17:25 -28; 14:16,17).

A -- If I admit the possibility of two dispensations running together, I shall have to reconsider another item about which I have expressed myself rather strongly.

B -- What is that, if I may ask?

A -- It is a question of the membership of the church of the One Body, but I think I will leave that for another time.

B -- By all means, only let your love for truth outweigh any feeling you may have in the matter. Better to confess error a thousand times than through foolish pride entertain untruth to one's own spiritual hurt.

A -- Thanks for your help. The greatest difficulty we seem to have is the necessity to unlearn.

Membership of the One Body

A -- I believe you teach that the church of the One Body did not come into being until after Acts 28?

B -- To be exact, I believe that the church of the One Body did not come into being until after the all -day conference recorded in Acts 28:23 - 28, but during the two whole years of Paul's detention at Rome, when the three 'in prison epistles' were written.

A -- Does that mean that membership of this church depends upon Paul's imprisonment? or upon the acceptance of some particular truth? If that is what you teach I certainly cannot bring myself to believe it.

B -- If you turn to the opening chapter of Ephesians you will find that every single member of the One Body is an elected person, having been 'chosen in Christ before the foundation (or preferably "overthrow") of the world'. So that in the first instance membership of this company depends neither upon

Paul's imprisonment nor upon the acceptance of the truth, but solely upon the purpose and will of God. Further, I think you must make a distinction between salvation and position.

A -- Just what do you mean by that?

B -- The basis of salvation for the church of the One Body was laid before Acts 28, and is found in the epistle to the Romans, particularly in chapters 5 to 8, but although all believers both pre - and post -Acts are saved with the same salvation, it does not follow that they are all destined for the same position. During Paul's earlier ministry the position of the Gentile believer could be expressed by the words, 'Blessed with faithful Abraham'. After Acts 28 the name of Abraham never occurs in Paul's writings. The believer after that, as a member of the One Body, while still saved with the same salvation as Abraham (Rom. 4; Gal. 3), is chosen to a different destiny which can only be expressed by the words, 'With Christ in the heavenly places, far above all principality', etc.

Then, further, we have no warrant to teach that every believer at the present day is necessarily a member of the church of the One Body. The great bulk of Christians are ignorant of the revelation of the Mystery. They do not believe the truth for which the apostle suffered, they do not entertain its hope, they do not endure anything for its doctrine. In all dispensations it has been true, 'faith cometh by hearing, and hearing by the word of God'.

A -- Yet this seems to make acceptance of the truth the basis of membership.

B -- Scripture says, 'It pleased God through the foolishness of the preaching to save them that believe', and at the same time says, 'As many as were ordained to eternal life believed'. You might just as well bring your objections against these Scriptures as against the teaching concerning the One Body. Every member of this church will hear and believe the truth, yet every member is, nevertheless, as much 'ordained' to that membership as were those who were 'ordained to eternal life'.

A -- You mean, then, that seeing it is within the bounds of possibility that two dispensations may run together at the same time, it also is a possibility that all Christians are not necessarily members of one elect company and that there are 'kingdom' believers today as well as 'church' believers, and that the church of the One Body may be termed 'An election within an election'.

B -- Yes, and further, instead of adopting the attitude that Christians who do not see with us in these things must necessarily be wrong, we believe that our responsibility ends with the presentation of the truth, and that according to whether the one who hears has been chosen to membership of the One Body or not, so will his response be.

A -- That explanation accounts for the very obvious difference that I found between your attitude toward differing believers and their attitude toward you. The spirit of condemnation and bitterness would certainly not be so manifest if all Christians saw the truth from that standpoint. I do not pretend to accept your teaching yet, but I do most certainly appreciate the spirit that it produces.

B -- Think the subject over, and let us talk it over again.
Heavenly Places

A -- I believe you teach that the sphere of blessing peculiar to the church of the One Body, viz., 'heavenly places', is something distinct.

B -- Yes, that is so. I believe we can truthfully say that it is 'far above all'.

A -- Well, I have been told by those who know, that precisely the same Greek word that is used in Ephesians 1:3 is used in Matthew, John, 1 Corinthians and Hebrews, and therefore that you have been carried away by zeal that is not according to knowledge in teaching that the heavenly places of Ephesians indicate a position distinct from, and superior to, that of the church as revealed in the Gospels or Hebrews.

B -- We will not be too much concerned about the opinions of those 'who know', for Galatians 2 reveals that such at times have to be set aside. We are, however, concerned about the truth, and therefore we will 'search and see'.

A -- The word is, I believe, epouranios.

B -- Yes, it is a compound word made up of epi, meaning over, above, or upon, and ouranos, meaning heaven.

A -- It is used in Matthew 18:35 in the phrase, 'My heavenly Father' (though some texts read ouranios) and in John 3:12 of 'heavenly things'. In 1 Corinthians 15:40,48 and 49 it is used five times, where Paul speaks of 'celestial bodies' and their glory, and of some who are 'heavenly' and who shall 'bear the image of the heavenly'.

Hebrews 3:1 speaks of those who are 'partakers of the heavenly calling'.

Hebrews 6:4 speaks of those who had 'tasted the heavenly gift'.

Hebrews 8:5 speaks of the 'shadow of heavenly things'.

Hebrews 9:23 speaks of the 'cleansing of heavenly things'.

Hebrews 11:16 speaks of a 'heavenly country', and

Hebrews 12:22 speaks of the 'heavenly Jerusalem'.

B -- It does my heart good to see this earnest search, and to listen to this presentation of the occurrences of the word. The concordance can be one of your greatest servants, but you must not think that a mere accumulation of texts of itself constitutes an argument. I should like to hear what you learn from these passages that makes the teaching advanced concerning the One Body to be untenable

A -- Well, you have very definitely taught two things, viz.:

(1) The Church of Ephesians is blessed in a sphere called the super-heavenlies, and is distinct from all other companies of the redeemed: and

(2) That those addressed in the epistle to the Hebrews are to be distinguished from the church of Ephesians, and that their hope does not place them so high as does the hope of the One Body.

Now seeing that the Hebrews were partakers of a heavenly calling, and looked for a heavenly Jerusalem, it seems as though your distinction falls to the ground.

B -- Let us see. My contention is that the heavenly places of Ephesians are unique; yours is that they are one and the same with those of Hebrews. Tell me, did those Hebrews, who had tasted of the heavenly gift and who were in danger of falling away, ascend up to heaven in order to taste it?

A -- Certainly not, they tasted the gift which had been sent down from heaven.

B -- Will the heavenly Jerusalem remain where it is now, in heaven?

A -- Well, now you mention it, I suppose not.

B -- We will have no suppositions; please read Revelation 21:10.

A -- (Reads). 'He ... showed me ... the holy Jerusalem, descending out of heaven from God'.

B -- These two passages must therefore decide the 'heavenly calling' of Hebrews 3, and do not prove that such calling is the same as that of Ephesians.

A -- Why do you say then that the same word when used in Ephesians means 'up in heaven', whereas when it is used in Hebrews you are careful to draw attention to the fact that it refers to things that come down 'out of heaven'?

B -- The reason is this. First the construction of the phrase 'in heavenly places' is peculiar to Ephesians. While epouranios occurs elsewhere, en tois epouraniois occurs nowhere else in the New Testament.

The 'heavenly' calling, gift, country, etc., of Hebrews gives us the character of the calling, gift, etc., but does not give its locality. Ephesians tells us that the character of its blessings are 'spiritual', not 'heavenly', and the sphere of its enjoyment is not 'heavenly', but 'In heavenly places'. These heavenly places are definitely declared to be

- (1) At the right hand of God (1:20; 2:6).
- (2) Far above all principalities and powers, etc. (1:21), and
- (3) To be occupied by principalities and powers who are either learning from, or antagonizing, the Church (3:10; 6:12).

These spiritual wickednesses are certainly not 'heavenly' in character, although for the time they occupy 'heavenly places'.

I think you will see that you must not only collect Scripture references, but you must seek their meaning. Use the concordance by all means, but use it with understanding. None of the passages you have quoted makes the slightest difference to the teaching of Ephesians, for not one passage outside the five occurrences in Ephesians uses the word in the sense of locality, and as that was our contention you have spent your effort in beating the air.

A -- Will you explain Hebrews 9:23,24? Why is first ouranoi, then epourania, then ouranos used?

B -- 'Things in the heavens', Ta ... en tois ouranois, is but another way of expressing 'heavenly things', ta epourania. Heaven, ouranos, must be viewed as comprehending the whole. It is used of the over-arching expanse above the earth, even the atmosphere in which the 'birds of heaven' fly, and the 'heaven of heavens' which is the dwelling place of God. Think of these expressions as you do the word 'church'. There are many different called-out companies that are composed under the generic word 'church'.

Or again, think of the word kingdom. There are many kingdoms. You will think of other examples. Ouranos embraces the whole, from the atmosphere in which birds can fly to the position where principalities and angels cannot enter. Within this all-inclusive sphere are the epourania, and they too comprise spheres and positions that range from the highest pinnacle of exaltation to the gifts of the Spirit abused by men on earth. Did we but know all that there is to know about these things, we should doubtless realize the more the fitness of the expressions in Hebrews 9:23,24. As it is, however, the interchange of words does not alter in the slightest the teaching already given concerning the glorious calling of the church of the One Body.

The Day of the Lord, and the Day of God

A -- I believe you make a distinction between 'the day of the Lord' and 'the day of God'?

B -- Yes, I believe such a distinction is found in the Word of truth which I am called upon to divide aright.

A -- But don't you think you can carry the idea to excess, for surely, after all, the 'Lord is God', and you are probably straining the meaning of the Scriptures, as I fear you do in many other of your fine distinctions.

B -- Well, one thing at a time. What particular passage have you in mind?

A -- 2 Peter 3:10-12.

B -- Perhaps you will read it.

A -- (Reads).

'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up ... the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?'

Now surely you do not maintain that there will be two separate occasions when the heavens shall be dissolved in fire and the elements shall melt with a fervent heat?

B -- No, I have never taught such a thing. I certainly believe these two references deal with one and the same event.

A -- Well then, out of your own mouth you condemn yourself, for if these two passages refer to the same event, the day of the Lord and the day of God are the same, and your so -called 'rightly dividing' would be better called 'hair splitting'.

B -- Had we better not be sure that we have understood the double reference first? Here is the Revised Version: perhaps if you had consulted that your criticism might have been spared. Please read the passage again.

A -- (Reads from the R.V.).

'But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be destroyed with fervent heat, and the earth and the works that are therein shall be burned up ... the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?'

What difference is there? I see none, 'melt' is the same as 'dissolve', and only makes the two references the more alike.

B -- Well, I would much rather you discovered the difference for yourself. Many problems that unsettle the children of God are the result of inability to 'read and see' for themselves. Look again. I will help you so far as to ask a question. Does it say in the A.V. that this great fire takes place 'in' the day of the Lord and 'in' the day of God?

A -- (Reading from A.V.).

'In the which' (referring to the day of the Lord). 'Wherein' (referring to the day of God).

B -- Now read the same passages again in the R.V.:

'In the which' (referring to the day of the Lord). 'By reason of which' (referring to the day of God).

A -- I see it. How sorry I am that I have spoken so rudely!

B -- Let that pass. You see the difference now? The fire that dissolves the elements and the heavens takes place In the day of the Lord as to time, and takes place By Reason Of the character and necessity of the day of God for which the day of the Lord is a preparation. The book of the Revelation is occupied largely with the day of the Lord, and in chapter 20 we have the lake of fire which destroys all things that offend, and ushers in the new heavens and new earth of chapter 21.

Just as an additional note, there is one further item wherein the record concerning the day of the Lord indicates a difference from that of the day of God. You will observe in the R.V. margin of 2 Peter 3:10 that the best manuscripts read 'discovered' instead of 'burned up'. The actual burning takes place after the close of the millennium.

Our Hope is said to be 'Vague'

A -- I feel that a very weak point in this teaching is the lack of definite detail with reference to what you feel is the hope of the Church.

B -- What do you consider to be 'definite detail' in the teaching of those from whom you differ?

A -- Well there are those who believe 1 Thessalonians 4 sums up their hope, and there we find such details as:

- (1) The Lord Himself.
- (2) The descent into the air.
- (3) The voice of the archangel.
- (4) The trump of God.
- (5) The resurrection of the dead in Christ.
- (6) The rapture of both raised and living.
- (7) The fact that so shall they be ever with the Lord.

Added to this we have in chapter 1:10 the fact that the hope of the Church was expressed in the words, 'to wait for His Son from heaven'. In 2:19 we learn that the believer's reward for faithful service is connected with this same coming, and in 3:13 and 5:23 that the goal before God is that our heart may be established unblameable in holiness before the Father at the Coming of our Lord Jesus Christ with all His saints.

B -- Yes, you certainly have a wealth of detail in the epistle as to the coming of the Lord, but perhaps I interrupt.

A -- I was going on to refer to Matthew 24. There the disciples ask, 'What shall be the sign of thy coming?' The Lord gives wondrous details dealing with:

- (1) The rising of nation against nation.
- (2) Famines.
- (3) Pestilences.
- (4) Earthquakes.
- (5) The fulfilment of Daniel 9:27.
- (6) The great tribulation.
- (7) The disturbances of the sun, moon and stars, and
- (8) The appearing of the sign of the coming of the Son of man.

Here again is detail and definition.

B -- And your objection to this particular teaching is ... ?

A -- That there is no detail, but everything is vague. We have been robbed of 1 Thessalonians 4 and have been given nothing in its place.

B -- First as to 1 Thessalonians 4. It is not possible to rob any child of God of the teaching of Scripture. What has been done is to show that 1 Thessalonians 4 is not the hope of the church of the One Body. Each one must decide as to what is their calling. The writer cannot. Attention has certainly been drawn to one or two facts which should be weighed over by every seeker after truth. One is that the word 'coming', which is parousia in 1 Thessalonians 4:15 and Matthew 24 is never used of the Lord's Coming in the prison epistles. We have also drawn attention to the fact that the archangel of 1 Thessalonians 4 is Michael, and this 'prince' stands for

Israel. Also that when he stands up there will be a resurrection and an unprecedented tribulation, which links 1 Thessalonians, 2 Thessalonians, Matthew 24 and Daniel 12 together. The apostle Paul at the very end of Acts, after having written 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Hebrews and Romans, still declares that he was bound 'for the hope of Israel' (Acts 28:20).

As to the 'vagueness' of the teaching concerning the hope before the church of the One Body, there is no vagueness in Colossians 3:4 and Titus 2:13 as to Who constitutes the hope. In the one case He is described as 'Christ Who is our life', and in the other 'Our great God and Saviour Jesus Christ'. Then there is no vagueness as to what we look for. The same two passages say:

'When Christ, Who is our life, shall be made manifest, then shall ye also be made manifest with Him In Glory'.

'Looking for that blessed hope, and the manifesting of The Glory of our great God and Saviour Jesus Christ'.

Now turn if you will to Ephesians 1 and read verses 15 to 18.

A -- (Does so). What do you wish me to notice here?

B -- Does Paul teach the saints much detail here as to their hope?

A -- No, I cannot say he does.

B -- Does he teach them anything at all?

A -- Just what do you mean?

B -- Does he not rather say, I have come to the hour when my teaching ends, and, when the Lord's teaching must begin? Paul instead of going into details concerning the hope prays that these believers may themselves receive from God a spirit of wisdom and revelation ... that they may know what is the hope of His calling. Must not your charge of lack of detail be laid to the door of the apostle himself, nay, to the very inspired Word of God? Nevertheless, there is far more detail enshrined in this passage than may at first appear.

First, it is not quite certain whether Paul intends us to understand 'the knowledge of Him', Christ, or 'the knowledge of it', the Mystery, 'the hope of His calling', God, or 'the hope of its calling', the Mystery. Really there is no final distinction, for Christ sums up the mystery of God. The apostle by this passage reveals the key to full knowledge. It is this. As you grow in knowledge of the ascended Christ and the related Mystery, so you will understand the nature, sphere, character, glory and blessedness of your hope. Learn what Christ's present position is as related to the One Body, and you learn where its hope is situated. You must also realize the essential difference between 1 Thessalonians 4 and Colossians 3:4, 'in the air' and 'in glory'.

Do not go away with the false notion that those who seek to 'live ... looking for the blessed hope' feel that in exchanging the words 'in the air' for 'in glory' they have exchanged something real for something vague. Do not think that 'to be manifested with Him in glory' is less blessed than to

be 'for ever with the Lord'. The so-called 'vagueness' is entirely in harmony with the character of the Mystery. If you believe that you have any part or lot in the church of the One Body I cannot do more or better than commend you to pray the prayer of Ephesians 1:15 -23.

Parousia Titles

A -- I appreciate the fact that the word parousia, which is translated 'coming' many times in the New Testament, is confined to the earlier epistles of Paul, James, Peter, 1 John and Matthew, but I feel that there is a great deal of teaching to be gathered by noticing the different titles of the Lord that are associated with it.

B -- You think that possibly the titles will indicate that the parousia coming may be the hope of the One Body as well?

A -- I do rather, for you will remember that in 1 Thessalonians 4 we do not read 'the Son of Man shall descend from heaven with a shout', but 'the Lord'.

B -- Your suggestion is a valuable one, but whether your deductions are true must await investigation. Let us turn up the passages and see what we can learn.

A -- Let us start at Matthew 24. The occurrences are in verses 27,30,37 and 39, and the title used is 'the Son of Man'. The next reference is 1 Corinthians 15:23. There the title is 'Christ the firstfruits'. There are four occurrences in 1 Thessalonians, viz. 2:19; 3:13; 4:15; and 5:23. Here the titles are 'our Lord Jesus Christ' and 'the Lord'. In 2 Thessalonians 2:1 and 8 we have the same two titles again. James 5:7,8 give us the one title, 'the Lord', 2 Peter 1:16 'the Lord Jesus Christ', and 3:4, looking back to verse 2, 'the Lord and Saviour'.

1 John 2:28 reads 'His coming', and I cannot really see with what title the pronoun is connected.

B -- That is quite a commendable analysis of the subject. Shall we see what these titles teach us? I suppose you have no difficulty in fixing the Scriptural association of the title 'Son of Man'?

A -- As far as I have gone with the subject it appears that Daniel 7:13,14 is the scene at the back of this title.

B -- Yes, let us read the verses:

'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed'.

Soon after uttering the prophecy of Matthew 24 the Lord, standing before the council, said:

'Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven' (Matt. 26:64).

A -- Is there not a reference to this in the Revelation?

B -- Yes, in chapter 14:

'And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle' (Rev. 14:14).

A -- I think I am quite clear over the prophetic usage of this title. The titles however that are used in the epistles are those that perplex me somewhat.

B -- Let us come to 1 Corinthians 15:23, 'Christ the firstfruits'. In verse 20 we read, 'But now is Christ risen from the dead, and become the firstfruits of them that slept'. This seems to give the clue to the title in verse 23. In all its other occurrences it pledges a harvest. Here in 1 Corinthians 15 the context speaks of Adam at the one extreme, and God all in all at the other. This scope of course overleaps all barriers and dispensational distinctions. The period with which this parousia is connected is fixed rather by verse 54, 'When ... then ... ' while verse 52 associates it with 'the last trump'.

A -- Yes, but the title that I am most concerned about is that used in 1 Thessalonians 4, 'the Lord'. This seems to be so related to the church of the One Body, 'one Lord' coming so prominently in Ephesians 4.

B -- I think you will find that the title 'Lord' is a title that covers Gentile as well as Jew. For example: you remember the woman of Canaan who first approached Christ with the title 'Son of David'? but when she realized the dispensational limitation of that title, she used the wider title 'Lord' (Matt. 15:21 -28). Again, when Peter was sent to Cornelius and perceived that the purpose of God's grace went outside the confines of Israel, he said:

'The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:)' (Acts 10:36).

The use of this title in 1 Thessalonians 4 would not necessarily mean more than that Gentile believers were included, but could not of itself decide whether it included the church of the Mystery. I think you would discover more of the character of this parousia, and whether it included the hope of the One Body, by observing the setting of the occurrences as well as the titles used.

A -- I must confess that when I first noticed the use of the title 'Lord', I felt that I had found a weak place in your argument, but I realize that none of the titles after all do decide the question I raised. I will collect the various settings and perhaps we shall arrive at something more definite.

B -- Yes, do, and see that you pursue the truth for its own sake, and not for the purpose of finding a flaw in the argument of somebody else. That often prejudices the study.

Parousia Contexts

A -- I have collected together various items that constitute the immediate contexts of the word parousia in its various occurrences and should be pleased for any help you can give me as to their effect upon our understanding of the Lord's Coming.

B -- Will you go over the list first so that we may have the scope of the inquiry before us?

A -

Scripture Reference	Immediate Context
(1) Matt. 24:3	'The end of the world'.
(2) Matt. 24:27,29	'As the lightning'. 'Immediately after the tribulation'.
(3) Matt. 24:37	'The days of Noah'.
(4) Matt. 24:39	'The flood'.
(5) 1 Cor. 15:28	'The end ... God all in all'.
(6) 1 Thess. 2:19	'The crown of rejoicing'.
(7) 1 Thess. 3:13	'Coming with all His saints'.
(8) 1 Thess. 4:15	'Those alive and waiting shall not prevent those who are asleep'.
(9) 1 Thess. 5:23	'The whole spirit and soul and body preserved blameless'.
(10) 2 Thess. 2:2	'The day of the Lord'.
(11) 2 Thess. 2:8	'The destruction of the wicked'.
(12) James 5:7	'Patience needed'. 'The early and latter rain'.
(13) 2 Pet. 1:16 -19	'The transfiguration'. 'Prophecy'.
(14) 2 Pet. 3:4	'Scoffers in the last days deny'.

B -- This is a fairly formidable list, and will occupy more time than we can give at one sitting. Let us however make a commencement with the references in Matthew 24:

'Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?' (verse 3).

'These things' have reference to the destruction of the temple buildings. 'The end of the world' would be better translated 'the gathering point just before the end of the age'. This latter passage we may have to consider more carefully at another time. The immediate question is What shall be the sign of Thy coming? The very first thing the Lord does in answering this threefold question is to warn against deception:

'Take heed that no man deceive you. For many shall come in My name, saying, I am Christ (the Messiah); and shall deceive many' (verses 4 and 5).

A -- What do you think will be the character of their deception:

B -- These false christs will have false signs, 'And shall show great signs' (24).

A -- Wherein will the sign of the Lord's Coming differ from the false signs?

B -- Principally in its magnitude:

'For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be' (27).

This indicates the world-wide nature of this sign. The next passage fixes its date, and gives further details concerning the sign in the heavens.

A -- Pardon me, but are you one of those who believe in fixing dates for the Lord's Coming?

B -- If you mean that any man can know 'the day and the hour', most certainly not, but if you mean whether the parousia will take place before or after the tribulation, yes, we can speak definitely:

'Immediately after the tribulation of those days ...' (29).

This refers back to verse 21, which is the 'great tribulation' referred to in Daniel 12.

A -- How do you know that the great tribulation of Matthew 24 is the same as that of Daniel 12? It does not say so.

B -- Well tell me just exactly what it does say, and I will tell you just exactly what Daniel 12 says.

A -- 'Such as was not since the beginning of the world to this time, no, nor ever shall be' (Matt. 24:21).

B -- 'Such as never was since there was a nation, even to that same time' (Dan. 12:1). Can you possibly have two separate tribulations answering to these descriptions?

A -- No, I see that they must refer to the same event.

B -- So then the sign of the Lord's parousia is not seen till after the great tribulation of Daniel 12; and if that Coming is the hope of the church of which you are a member, that church must share the hope of Israel. The greatness of the sign is seen by its forerunners:

'... shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the land mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory' (Matt. 24:29,30).

A -- Why do you say 'tribes of the land'? I read 'tribes of the earth'.

B -- The passage refers to Zechariah 12:12, where it speaks of the mourning of the families of Israel after they look upon Him Whom they have pierced. Revelation 1:7 refers to the same event. The Coming in the clouds of heaven refers to Daniel 7 where the Son of man is given dominion, glory

and a kingdom that all people, nations and languages should serve Him. The references to the sun, moon and stars are taken from Isaiah:

'For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine' (Isa. 13:10).

A -- I notice that the 'day of the Lord' is mentioned several times. Also that it is cruel with wrath, and the day of fierce anger. In fact the whole context speaks of a day of judgment.

B -- Do you notice anything of importance?

A -- There is so much, what do you intend particularly?

B -- Do you see any mention of any particular city coming into judgment at the same time?

A -- Yes:

'Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited ...' (Isa. 13:19,20).

B -- Well, you see where this leads us. This parousia of the Lord is not only dated as taking place after the great tribulation, but as being connected with the Lord's final judgment upon Babylon.

A -- But suppose 'Babylon' means Rome?

B -- Is Rome the glory of the Chaldees' excellency? I commend to you the other passage quoted by the Lord in Matthew 24:29, viz. Isaiah 34:4, noting also verses 8 to 10.

A -- I will certainly look this passage up. I had no idea that the Coming of the Lord in Matthew 24 had so much to do with Old Testament prophecy and the people of Israel.

Parousia Contexts

The Days of Noah and the 'Overthrow' of Genesis 1:2

A -- Shall we resume our study of the contexts of the word parousia?

B -- Yes, let us notice the two remaining passages in Matthew 24, viz. verses 37 and 39.

A -- (Reads):

'As the days of Noe (Noah) were, so shall also the coming of the Son of man be'.

Verse 39 is much the same.

B -- You say that verse 39 is 'much the same', and you are right; but I just wonder whether you fully realize the point of these two verses. In what particular will the Coming of the Son of man be 'as the days of Noah'?

A -- I suppose you mean that the believer like Noah will be saved in the hour of judgment.

B -- That is hardly the chief factor here. Look at verse 36:

'But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only',

but the Coming of the Son of Man shall be as the days of Noah, which came suddenly upon a world taken up with the affairs of everyday life:

'They ... knew not until the flood came, and took them all away'
(24:38,39),

so the feature that most prominently stands out here is the unexpectedness of the Coming.

'Watch therefore: for ye know not what hour your Lord doth come' (42).

You will remember that the conclusion of the parable of the ten virgins strikes the same note (see Matt. 25:13). If I may suggest a departure from the order of your list of references, it would be a fitting sequel to consider here 2 Peter 3:4.

A -- By all means, I do not consider that the order of the books as we have them is binding upon us.

B -- Perhaps you will read verse 3 as well.

A -- (Reads):

'Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation'.

B -- What do you understand by the words 'Where is the promise of His coming'?

A -- I understand them to mean that the scoffers were not mindful of the words spoken by the prophets and the Lord Himself, as verse 2 urges, and consequently did not know where to look for those Scriptures which referred to the parousia of the Lord.

B -- I hardly think you have caught the meaning. These scoffers certainly will be ignorant of Scripture, but Peter means to say that they will scoff at the idea that the parousia will ever be fulfilled, as though they said, 'Where is the fulfilment of this much vaunted promise?' Now notice the way in which the apostle deals with the implied failure of the Lord to keep His promise. Why does he go right back to the beginning of creation?

A -- Frankly I cannot see any connection.

B -- You will notice that the apostle is explicit. It is the beginning of creation.

A -- Yes, I see that.

B -- Where would you look for any reference to that?

A -- I should turn to Genesis 1, 'In the beginning God created the heavens and the earth'.

B -- Well, the word 'continue' in 2 Peter 3:4 means 'to continue right through without a break'. When you read on in Genesis 1, do you find that the creation of the first verse 'continues right through'?

A -- No, I believe verse 2 speaks of an overthrow, and that God did not create the earth without form and void, but it became so.

B -- I see, you have grasped that much. You therefore can answer the question. The creation did not continue right through without a break? There was a Divine interruption.

A -- Yes, but what has that to do with the Second Coming of Christ?

B -- Why this. Just as these scoffers ridicule the teaching of Genesis 1:2, saying that there never was an 'overthrow', that God has never intervened in judgment, so they argue, He never will. You will find these same scoffers in Psalm 50:21:

'These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I Will Reprove Thee'.

You remember I left with you Isaiah 34 when we last met? Did you give it an examination?

A -- Yes, I did, and now that you mention it I remember that the condition called tohu and bohu (without form and void) of Genesis 1:2 is to be repeated, for it says:

'He shall stretch out upon it the line of confusion (tohu), and the stones of emptiness (bohu)' (Isa. 34:11).

B -- You answer your own question therefore as to the connection between Genesis 1:2 and the Coming of the Lord.

A -- Yes, but I had never seen it in that light before. I had not realized that there is to be a repetition of Genesis 1:2 at the Lord's Coming.

B -- In 2 Peter 3:9 Peter returns to the charge of the scoffers:

'The Lord is not slack concerning His promise, as some men count slackness'.

Whatever the reason may be that causes the apparent delay, slackness is not that reason. For one thing Peter sees the longsuffering of the Lord waiting as it did in the days of Noah, and links the parousia with the day of the Lord (verse 10).

You will remember that Peter refers his readers to the writings of Paul for fuller exposition of the purpose of God in the long interval that exists between the First and the Second Coming. This is an inspired admission that Paul's ministry occupies the interval that has become so prolonged by reason of Israel's blindness. All the references to the parousia in Paul's writings occur in those epistles written before Acts 28. After having written 1 Thessalonians 4 Paul can say that he was bound with a chain 'for the hope of Israel'. There is one clear distinct character given to the parousia in all its occurrences, which severs it most completely from the hope of the one body. Had you continued, and brought into prominence the references in 2 Thessalonians as well as those in 1 Thessalonians you would have seen the close association this hope has with:

- (1) The day of the Lord, and
- (2) The man of sin.

James, too, who uses the word parousia of the hope, addresses his epistle to the twelve tribes of Israel, and not to the church of the One Body.

THINK OF THAT

Or

The Selahs of Ephesians.

The word 'Selah' is found in the Psalms some seventythree times. Much has been written as to its precise meaning, but a considerable amount of uncertainty still prevails. It seems practically certain that when the Psalms were sung to musical accompaniment in the Temple a pause was indicated by the 'Selah'. This pause would not be placed arbitrarily, but at some point where the subject matter of the Psalm calls upon the singer as well as the hearer to stop and think. Once, in Psalm 9:16, we have 'Higgaion, Selah' meditate, pause. In many of the Psalms where this term Selah is found, it will be observed that there is some matter either for comparison or of contrast. Take the first Psalm to use it, namely Psalm 3.

'There is no help for him in God' (verse 2)
Selah -- think of that -- now read on --
'But Thou, O Lord, art a shield for me'
'He heard me out of His holy hill' (Psa. 3:3,4).
Selah -- think of that -- now read on --
'I laid me down and slept' (Psa. 3:5).

Psalm 3 is connected with Psalm 4 by the Selah that comes at the end and suggests that the two Psalms are dealing with much the same subject.

In Psalm 32 we have the Selah of Penitence.

'When I kept silence, my bones waxed old ...
For day and night Thy hand was heavy upon me ... '
Selah -- think of that -- now read on.

'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 -- think of that -- now read on.

'For this shall every one that is godly pray ...
Thou shalt compass me about with songs of deliverance'.
Selah -- think of that -- now read on.

'I will instruct thee and teach thee in the way which thou shalt go ...' (Psa. 32:3-8).

Psalm 46 supplies us with the Selah of Trust.

'God is our Refuge and Strength ... therefore will not we fear, though ... the mountains shake with the swelling thereof'.

Selah -- think of that -- now read on.

'There is a river, the streams whereof shall make glad the city of God ... The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted ... '.

Selah -- think of that -- now read on.
'Come, behold ... He maketh wars to cease ... '.

Selah -- think of that -- now read on.

In Psalm 87 we have the Selah of Adoption. (Adoption being the placing of a son in the position of the firstborn and in Scripture associated with citizenship in each of the three spheres of blessing).

'Glorious things are spoken of thee, O city of God'.

Selah -- think of that -- now read on.

'I will make mention of Rahab and Babylon ... this man was born there ... Of Zion ... this ... man was born in her'.

Selah -- think of that -- now read on.

'... All my springs are in Thee' (Psa. 87:3-7).

In some of the Psalms the Selah does not so pointedly mark a contrast as a pause, with a continuation of the theme. In this study we are using the Selah in the sense of comparison and of contrasting that which goes before with that which follows after. The apostle Paul of course does not use the word 'Selah', but in his writings much precious truth is brought to light by designed contrast. There is no strict equivalent in the Greek language of the New Testament for Selah. We merely use the term as a figure and as a suggestion. What we hope to do is to show the bearing of the Greek particle *de* upon the teaching of the apostle Paul, showing that in some measure it calls us to 'think of this, now compare with that' as the Selah does in the Psalms.

A word or two may not be amiss on the meaning and purpose of particles in general, and of *de* in particular. The name 'particle' suggests that the word is a small part of something; but grammarians are by no means agreed as to what parts of speech should be called 'particles', and it will not justify the use of two or more pages of this Analysis to air their conflicting views. Sufficient for us if we remember that particles are 'the hinges of speech' and Paley, in *The Greek Particles*, says that they are 'an elaborately finished part of a most complex and beautiful machinery'. These particles cannot be fully translated from one language to another.

Let us turn our attention to the Greek particle *de*. Monro says 'The adversative *de* properly indicates that the new clause stands in some contrast to what has preceded. Ordinarily, however, it is used as the continuation of a narrative'. None need stumble over the term 'adversative' if the words 'adverse', 'adversary', 'adversity' are kept in mind. *De* when used as an adversative, indicates 'opposition' or 'contrast'. It is possible that *de* was originally connected with *deuteros* 'second', and so would have the force of 'in the second place' or 'on the other hand'. Abbott recognizes this sense, saying:

'In classical Greek, *de*, calling attention to the second of two things may mean, (1) in the next place, (2) on the other hand'.

Let us see a few examples of the use of the adversative *de*. Here are some taken from 1 Corinthians.

'And what has thou that thou didst not receive?' (1 Cor. 4:7).

'But take heed lest ... this liberty ... become a stumbling block' (1 Cor. 8:9).

'But let a man examine himself' (1 Cor. 11:28).

'But rather that ye may prophesy' (1 Cor. 14:1).

'Howbeit in the spirit he speaketh mysteries' (1 Cor. 14:2).

'But if there be no resurrection of the dead, then is Christ not risen' (1 Cor. 15:13).

The context shows in each case that the word *de* must be taken adversatively. With this introduction we must be content. No application of the *Selah* in Paul's epistles can be made at the end of an article. We trust sufficient has been said to stimulate interest and to explain the way in which the word *Selah* is to be used in this study. May we all be compelled many a time as we study the record of Divine grace together, to pause, think and compare.

We now point out the use of this adversative in the epistle to the Ephesians.

The *Selah* of Quickening Love (Eph. 2:2 -7)

It is noteworthy that the apostle found no occasion to introduce his '*Selah*' when writing in Ephesians until he reaches the second chapter. Such was the sublime unfolding of the secret of the ages, that he does not and cannot stop to speak of contrasts or to draw comparisons until he reaches Ephesians 2:4. Then he pauses, then he does say in effect 'think of that, then observe the difference'. So far as the purpose of the Divine will was concerned, the apostle could go back before age -times, before the overthrow of the world, before man had sinned, before a member of the church had been born or had done either good or evil, and there, 'in Christ' see the election, predestination and acceptance in the Beloved of every member of that One Body. He not only looks back to the redemption by blood, but forward to redemption by power at the end (Eph. 1:19), and up to the Ascended Christ far above all, seeing Him there, Head over all things to the Church which is His Body, the Fulness of Him that filleth all in all.

When this goal of the ages and of this dispensation in particular has been expressed, then for the first time (except for the momentary glance in 1:7), Paul allows his eye to rest upon the sinful character of those who became recipients of such overwhelming grace, and in chapter 2 of this Epistle we have two related apostolic '*Selaha*', the first doctrinal in character, the second dispensational, and both of vital importance to every member of the One Body.

The first adversative *de* used by the apostle in Ephesians is at 2:4 which we have called '*The Selah of Quickening Love*'. The second adversative *de* is found in 2:13, and this we have called '*The Selah of Alienation and Access*'. We have already seen that *Selah* says in effect 'think of that, now look at this', and this is indeed what we are called upon to do when we consider what we were by nature and what we are by grace. In *The Berean Expositor* and in *The Testimony of the Lord's Prisoner* we have gone fairly thoroughly into the translation of Ephesians 2:1, and have shown by actual parallels in the A.V. itself that elsewhere the same words and the same grammatical construction translate this passage 'dead to sins' not 'dead in sins'. Ephesians 2:1 speaks of the new state by grace, not the old state by nature. For arguments and parallels to prove this statement, the reader is

referred to The Berean Expositor Vol. 9, pages 51 and 81, or to The Testimony of the Lord's Prisoner chapter 7. Ephesians 2:1 does not say what we were but what we are, the A.V. having translated the present participle ontas 'being', by the past 'were' for which there is no justification. We go back to the past in verses 2 and 3 where in both verses we are referred to 'time past'. Here we are on solid ground and know without peradventure that these two verses speak of our original state before grace found us.

There is a reason why the reference back to 'time past' should be divided under two headings, for verse 2 looks at the external forces that moulded and influenced our lives, while verse 3 speaks of the internal co - operating forces that allied themselves with our evil environment and made our case so hopeless.

Let us see this.

Ephesians 2:2,3.			
A	In time past.		
	B Walk.	a	age of world.
	'according to'	b	Prince of power of air.
	C Sons of disobedience.		
A	In times past.		
	B Conversation.	a	lust of flesh.
	'in'	b	Will of flesh and mind.
	C Children of wrath.		

Here it will be observed are two points of view. In the first the manner of life is called a 'walk', in the second it is called a 'conversation'. In the first, the walk is 'according to' external influences. In the second, the conversation is 'in' the forces that work within. The external influences are 'the age of this world' and 'the Prince of the authority of the air'. The internal influences are 'the lusts of the flesh' and the 'fulfilling of the desires of the flesh and of the mind'. The mighty spirit power that rules the darkness of this world is the influence 'according to' which we once were led, and this spirit is the one who actually 'energizes' those who are called 'the sons of disobedience'. Those who are actuated by flesh and mind are said to be 'by nature' 'children of wrath' like the rest.

The reader who has learned to realize the fulness of Scripture will readily understand that we have here a far reaching subject if we are to analyse and differentiate between each of these related subjects. To give all the time and space which the subject demands may be outside our power, but we cannot feel that we shall have discharged the obligations of our stewardship by leaving matters where they are. Consequently, though our comments must be brief we trust they will be of help in enabling us to get a fairly true picture of what we once were, so that when the Selah of Ephesians 2:4 is faced, we shall the better realize what 'quickening Love' has wrought.

'Walk'. Our past life is likened in verse 2 to a walk, and this word is used in the Prison Epistles four times to speak of the walk that is evil and nine times to speak of the walk that is good. For the moment we are concerned with the walk that characterized the past and therefore we must read these four passages together.

'Wherein (i.e. "in trespasses and sins, to which you have since died") in time past ye walked according to the course (age) of this world, according to the prince of the power (authority) of the air' (Eph. 2:2).

'This I say therefore, and testify in the Lord, that ye henceforth walk not as other (ta loipa, same word as "others" hoi loipoi Eph. 2:3) Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart' (Eph. 4:17,18).

'For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things' (Phil. 3:18,19).

'Mortify therefore your members ... uncleanness ... For which things' sake the wrath of God cometh on the children (sons) of disobedience: In the which ye also walked some time (in time past), when ye lived in them' (Col. 3:5 -7).

There is much food for thought in this fourfold picture of the past. The desires of the flesh and of the mind run through them all and we must either devote considerable space to their comparison or be content with the above presentation. This latter course is the only one that is possible in the circumstances and so we turn our attention to the parallel word to 'walk', namely 'conversation'. The word translated 'conversation' in Ephesians 2:3 is *anastrepho*, and does not occur again in the Prison Epistles. *Anastrophe*, the noun, occurs in Ephesians 4:22:

'That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts' (4:22).

It is evident from this reference that the 'walk' and the 'conversation' in times past of Ephesians 2:3 is but the manifestation of the 'old man'. When we get this Scriptural portrait of the walk and conversation of times past, with its environment of the world and the devil without, and its heredity of the flesh within, such a picture of fettered misery and hopeless alienation rises before the mind that the relief brought by the blessed words 'But God' is unspeakable.

Who but God could breakthrough this dreadful state and what else would be of any avail but 'quickening Love'? Precepts, commands, ordinances, vows, promises, prayers are all of no avail, for the one crying need is 'life' and life is in the gift of God alone. Here then is Paul's great doctrinal 'Selah'.

'But God, Who is rich in mercy, for His great love wherewith He loved us (we being dead ones to sins), hath quickened us together with Christ (by grace ye are saved). And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might shew the exceeding riches of His grace in His kindness towards us through Christ Jesus' (Eph. 2:4-7).

Look on this picture (Eph. 2:2,3) and on that (Eph. 2:4 -7). What differences there are between 'the age of this world' and those 'ages to come' that are to be laden with 'kindness'! If there be a mighty power that

energizes the sons of disobedience, the selfsame word (energeo) is used of that power which raised up Christ from the dead and seated Him, and which raises up the members of His Body and seats them.

The Selahs of the Psalms are wonderful, but what shall we say to this 'Selah' written for us and about us!

The Selah of Alienation and Access (Eph. 2:11 -19)

We have considered the doctrinal Selah of Ephesians 2:2 -7, and now turn our attention to the dispensational Selah of Ephesians 2:11 -19. The two passages have much in common. They turn the reader's attention back to 'times past' (Eph. 2:2,3,11,12); they describe the terrible condition of that period. One has to do with trespasses and sins, the other with distance and alienation. The desperate condition of the former position is met by 'life', and the equally hopeless condition of the dispensational position is met by 'access'. In the former condition the Gentile is seen 'alienated from the life of God' (see 'walk' and 'conversation' in Eph. 4:17 -22), and in the latter condition 'aliens from the commonwealth of Israel'. In the first we see a sinner and his need, in the second a Gentile and his far -off condition. In Ephesians 2:2 -7 we saw that environment and heredity, 'the world' and 'the flesh', played their part. We find these two influences repeated when the apostle treats of the dispensational disability of being a Gentile. He was 'in the flesh' (Eph. 2:11) and 'in the world' (Eph. 2:12). If his need so far as sin, death and life are concerned could only be met by the Selah of Ephesians 2:4 'But God', his need so far as distance and alienation are concerned, could only be met by the Selah 'But now' of Ephesians 2:13.

Let us now give our attention to this second great theme, the one dealing not with sin, but with dispensational disability. We must endeavour to put ourselves back into the time when Ephesians was written. It is 'a prison epistle', and therefore was written during the 'two whole years' of Acts 28:30. Up till then the Jew had been 'first' (Rom. 1:16; 2:9). The believing Gentile was reminded that he was after all but a wild olive grafted contrary to nature into the true olive (Rom. 11:17 -25). Israel as a nation was a people 'near unto the Lord' (Psa. 148:14), even though as individuals they were sinners as were the rest of the world. Ephesians 2:11 calls upon the Gentile to 'remember' his position 'in time past'. He was typified by the Gentile Syro -Phoenician woman, who, recognizing Israel as her 'Lord', accepting her own position as 'a little dog', was glad to be permitted to eat the crumbs that fell from Israel's table.

'Wherefore remember, that ye being in time past Gentiles in the flesh, (who are called Uncircumcision by that which is called the Circumcision in the flesh made with hands); that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world' (Eph. 2:11,12).

'In the flesh' these Gentiles were the 'Uncircumcision'. 'In the world', they were 'without God'. It was impossible for any uncircumcised person to have part or lot with the covenant promises of Israel in the flesh (Gen. 17:14; Exod. 12:48). Such were 'aliens' so far as the 'citizenship' (politeia) of Israel is concerned, and 'strangers' so far as the covenants of promise are concerned.

The word translated 'stranger' is xenos and while this word is never translated 'guest' in the A.V., this would not be an impossible translation did the context permit such a rendering. The word however cannot be translated 'guest' in Ephesians 2:12 for the following reasons. It refers to that period in the Gentiles' experience when they were called 'the uncircumcision' by those who are called the circumcision in the flesh, and it is beyond controversy that at that time and in that circumstance, an uncircumcised Gentile would not be a 'guest' of the Covenants; he would be a 'stranger'. It refers to the time when the Gentile was without Christ, without hope and without God, and it is impossible for even a 'guest' of the covenant of promise, to be at the same time Christless, Godless and hopeless! Moreover, at the same time these Gentiles were 'aliens' (apallotrioo) and 'stranger' (xenos) come together in the LXX, e.g.

'I became strange (apallotrioo) to my brethren, and a stranger (xenos) to my mother's children' (Psa. 69:8).

'Our inheritance has been turned away to aliens (allotrios), our houses to strangers (xenos), we are become orphans, we have no father, our mothers are widows' (Lam. of Jer. 5:2,3).

The usage of the LXX, the demands of the Mosaic law and the context of Ephesians 2:11,12, alike forbid any other translation here of xenos than 'strangers'.

This was the position of the Gentile as such while Israel retained its favoured position, a status that obtains from Genesis 12, when Abraham was called, until Acts 28, when Israel as a nation was set aside. This was the Gentile's position dispensationally 'in the flesh' and 'in the world', dreadful heredity, horrible environment! Then comes the second Selah of Ephesians.

'But now in Christ Jesus' (Eph. 2:13).

Here is the new environment 'in Christ Jesus' instead of being in the world, here is the new heredity 'in Christ Jesus' instead of being in the flesh.

'But now in Christ Jesus ye who in time past were far off are become nigh in (lit.) the blood of Christ' (Eph. 2:13).

From 'alienation' this apostolic Selah turns to 'access'; from being 'in the flesh' he speaks of access 'in one Spirit' (Eph. 2:18). From being 'without Christ', Christ becomes his peace; from being without God, he is reconciled to 'God' and has access to the 'Father' (Eph. 2:16,18). That no mere evolution or perfecting of an immature position is in view let Ephesians 2:15 testify.

'For to create (ktizo not improve or develop) in Himself of twain (the two) one new man'.

Here then is the Selah of Alienation and Access.

A	In time past	aliens and strangers (Eph. 2:11,12).
B	Selah	now New Creation and Access (2:13 -18).
A	No longer	strangers and foreigners but fellowcitizens (2:19).

This last clause 'fellowcitizens of the saints' must not be misinterpreted as though the apostle would say:

'Once you were aliens from the citizenship of Israel, but now times have changed and you are on an equality with Israel'.

There is no citizenship of Israel in view in the Prison Epistles. The citizenship of the Mystery is 'far above all' or as Philippians 3:20 puts it:

'Our conversation (politeuma citizenship) is (not the verb "to be" but "exists as a fact" huparcho) in heaven, out of which we look for the Saviour'.

When it can be proved that the Church of the One Body is looking for the Saviour out of a city of Israel (for the words of Philippians 3:20 'out of which' do not refer to 'heaven' but to 'citizenship'), then it will be time enough to attempt to introduce either the translation 'guest' for xenos (Eph. 2:12) or Israel's citizenship into Ephesians 2:19. Surely, as we behold the marvels of grace expressed in the Selah of quickening love (Eph. 2:4) and in the Selah of alienation and access, our hearts are moved to thanksgiving as we say:

'Selah, think of that, what a change grace has wrought'.

The Selah of Individual Grace

Paul does not use the adversative 'but' (de) again until he takes up the practical exposition of the truth. The third Selah is found in Ephesians 4:7. 'The Selah of individual grace'. Let us see the three together.

- (1) The Selah of quickening Love. (Eph. 2:4) Doctrinal.
- (2) The Selah of alienation and access. (Eph. 2:13) Dispensational.
- (3) The Selah of individual grace. (Eph. 4:7) Practical.

It is useless to speak of 'practice' until both quickening Love and reconciling Grace have done their blessed work. When, however, the believer is 'made alive', and when he has been 'made nigh' then, and then only, one may expect some corresponding change to become evident in his daily life. The practical section of Ephesians opens with chapter 4, where the exhortation is 'to walk worthy'. The first and foremost charge laid upon the member of the One Body is that of keeping the unity of the Spirit. This unity is defined and given its sevenfold character and leads us to the close of verse 6. With the opening of verse 7, we meet the adversative 'but'. Why does Paul use it here? What is the contrasting thought of verses 6 and 7? The contrasting ideas are, a Unity in verses 3 to 6, and A Unit in verse 7. There is always the danger that the individual may be lost in the mass and while unity is the very soul of the teaching of the apostle here, it is not a unity that demands self-obliteration, it is rather a unity whose very life depends upon 'the effectual working in the measure of every part' (Eph. 4:16). In 1 Corinthians 12, where the figure of the 'body' is used to illustrate the relation of the various 'gifts' both to other members and to the church as a whole, there we discover the double emphasis, one upon the Unity, the other upon the Unit.

'There are diversities of gifts (the Units), but the same Spirit (the Unity)' (1 Cor. 12:4).

'For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another ... miracles ... prophecy ... discerning of spirits ... tongues ... interpretation ... (Nine separate units). But all these worketh that one and the selfsame Spirit (the Unity), dividing to every man severally as He will' (12:8 -11).

'For as the body is one (the Unity), and hath many members (the units), and all the members of that one body (the Unity), being many (the units) are one body (the Unity): so also is the Christ' (1 Cor. 12:12). 'The Christ' here refers to this 'Anointed' (2 Cor. 1:21) company.

'For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? ... If the whole body were an eye, where were the hearing? ... many members, yet but one body' (1 Cor. 12:14-20).

When Paul wrote 1 Corinthians 12, the dispensation of the Mystery had not been given to him. In this chapter he is not speaking of the church which is the Body of Christ as found in Ephesians, but is dealing with 'spiritual gifts' (1 Cor. 12:1) and the members of the body 'set' by God (1 Cor. 12:18) are explained as 'gifts' including healing and miracles in verse 28, where the same expression 'set' occurs. If we are clear as to the

primary purpose with which 1 Corinthians 12 was written, we may learn from it a lesson that will help us when reading Ephesians 4. While the unity of the Spirit is all important, the apostle was fully aware of the fact that a unity is made up of units and that every one counts. In Ephesians 4:7 therefore he turns to the individual member of the One Body, and says in effect:

'Even though I have stressed the importance of the unity of the Spirit, and of the One Body, I would have you remember that just as every member of the human body has its own special function, so you, as separate and individual members have your definite place, and that to each one of you as separate units of a glorious whole, grace is given according to the measure of the gift of Christ'.

It is an unspeakable comfort that He Who will one day assess our stewardship is the One Who at the beginning arranged the measure of our gift. As in the parable, He gives to every man 'according to his several ability' (Matt. 25:15). He commended the servant who having received five talents made them another five talents, He commended just as warmly the man who having two talents made another two, and we are sure that had the servant who had been entrusted with one talent made one more, the commendation of the Lord would have been as hearty.

'Are all apostles? are all prophets?' (1 Cor. 12:29).

It is a foolish thing to do nothing because one is not called or equipped to do everything. No man since Paul has received a commission and a qualification as he did, and no man is expected by the Lord to do Paul's work. The same Lord, however, whose grace was found 'sufficient' for Paul's deepest need, is the Lord that calls and equips each one of us.

The R.V. alters the phrase 'Unto every one' and reads 'Unto each one', which is preferable. While the two words 'every' and 'each' are interchangeable in our language, they still, however, retain a distinctive meaning, and the apostle's intention in verse 7 is not to speak of what is the common possession of 'every one', but rather what is the individual possession of 'each one', which though it comes to the same total, places the stress on the unit rather than the unity. There are some gifts that are unique and are not to be looked for today.

'He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers' (Eph. 4:11).

The apostles' and prophets' work is done. They were engaged in laying the foundation upon which the superstructure of this dispensation was to rest (Eph. 2:20). The evangelist (2 Tim. 4:5) and the teacher (2 Tim. 2:2) succeeded the apostle and prophet in the work of building. These are outstanding gifts and demand outstanding grace. Where there was one apostle, there would be thousands of ordinary believers. These believers are in view when Paul wrote verse 7 and these are in view when he wrote verse 16.

'The measure of the gift of Christ' (Eph. 4:7).

'The measure of every part' (Eph. 4:16).

Paul's apostolic gift was also according to the measure of the gift of Christ, as he confesses:

'Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power' (Eph. 3:7).

When he faced the work that he was called upon to do and realized something of its character and the character of the opposition, he said:

'Our sufficiency is of God; Who also hath made us able ministers' (2 Cor. 3:5,6).

The reader will call to mind many of his other utterances to like effect. What was true of Paul the apostle, is still true for the humblest member of the One Body. We each have our part to play, work to do and path to tread, and for each one of us grace is sufficient. Let us therefore seek grace that we may realize the blessedness of this third Selah of Paul the prisoner. In ourselves, we are like Paul 'less than the least', but in Christ we find grace for every need:

'"Selah" think of that, and go forward'.

The Selah of Truth in Practice

The first practical Selah of Ephesians is the 'but' of Ephesians 4:7, the Selah of individual grace. We now turn to Ephesians 4:15, for the next Selah of Paul's epistle, and this we call 'The Selah of Truth in Practice'.

There is a true sequence here. Individual gift and individual grace, if they mean anything at all, mean that such grace and such gift are responsibilities; gifts must be used. Power that is 'worked in' (Eph. 1:19 - 21) is power that is to be 'worked out' (Eph. 6:13 'having done all' = 'work out' as in Phil. 2:12,13). The gift of teaching must be used for teaching (Rom. 12:7); no one is justified in hiding his light under a bushel (Matt. 5:15). Let us observe the links that bind Ephesians 4:7 to 4:15, the essential association of the Selah of individual grace with the Selah of truth in practice.

First of all there are three great links to be noted before we look more closely. These links are marked by the word 'measure'.

Individual grace.	'The measure of the gift of Christ' (Eph. 4:7).
The perfect man.	'The measure of the stature of the fulness of Christ' (Eph. 4:13).
Every joint of supply.	'The measure of every part' (Eph. 4:16).

These great links are joined by lesser ones which we must now see.

(1) He Who gave this individual grace is the Conqueror of all foes, particularly those spiritual wickednesses that are associated with Satanic opposition. The words 'led captivity captive' (Eph. 4:8) employ the figure of leading prisoners at the point of the spear, and cannot refer to the liberating of saints from hades at the Ascension of Christ. The parallel is found in Colossians 2:15;

'And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it'.

As the triumphant Victor, the Lord gave gifts to men.

(2) The Lord gave some gifts to men while He walked the earth but the gifts of Ephesians 4 are definitely associated with the Lord in His Ascension 'far above all heavens that He might fill all things' (Eph. 4:9,10). Where Ephesians stresses the glorious fact that Christ fills all things (Eph. 4:10), and 'filleth all in all' (Eph. 1:23), Colossians emphasizes the equally glorious fact that 'In Him should all fulness dwell' (Col. 1:19), and that 'In Him dwelleth all the fulness of the Godhead bodily' (Col. 2:9). In the context of the former reference to the fulness we have the deliverance from the power of darkness (Col. 1:13), and in the context of the latter reference we have the 'completeness' of the believer and his total exemption from 'meats, drinks, new moons', etc.

This ascended and victorious Christ gave a specific ministry with a specific work to do:

'For the perfecting ("re -adjusting" after the dispensational rapture of Acts 28) of the saints, for the work of the ministry, for the edifying of the body of Christ' (Eph. 4:12).

This brings us to the second measure, which is itself a sevenfold composition,

- (1) The Unity of the faith;
- (2) Of the knowledge;
- (3) Of the Son of God;
- (4) Unto a perfect man;
- (5) The measure of the stature;
- (6) Of the fulness;
- (7) Of the Christ.

To some at first sight this extreme subdivision may seem trivial. The seven times repeated 'of' creates in the mind a figure something like those Chinese puzzle boxes we knew as children, and if this figure of the sevenfold unity of the faith be in mind, the repeated 'of' will be but the sign of ever unfolding fulness. This unity of the faith leads on to the immediate context of our present 'Selah' as follows:

A	Unity	a	of the faith.
		b	of the knowledge.
		c	of the Son of God
		d	the perfect man.
A	Measure	a	of the stature.
		b	of the fulness.
		c	of the Christ.
		d	no longer children.

The character of children, when thus employed, is one of instability, of lack of discernment, and so the apostle proceeds:

'That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive' (Eph. 4:14).

Moffatt has a suggestive reading:

'Instead of remaining immature, blown from our course and swayed by every passing doctrine, by the adroitness of men who are dexterous in devising error'.

The R.V. has 'after the wiles of error' which is useful in making a connection with Ephesians 6:11 'the wiles of the devil'. It is just here that Paul intervenes with his adversative 'but'. 'But', instead of being immature and blown about,

'Speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ' (Eph. 4:15).

There is actually no word here for 'speaking'; the A.V. margin gives 'being sincere', the R.V. margin gives 'dealing truly'. If the English language would permit the use of 'truth' as a verb we should express the original best by saying 'truthing in love', but such an expression is not possible. It is not easy to demonstrate the full meaning of aletheuo. 'To be sincere' is not enough, for a person may be sincere in the pursuit of error; 'to be true' would answer if such a statement did not easily become a synonym for being 'sincere'. If we could use the expression 'To Be the truth', this would come as near as the English idiom permits.

Some of our readers may be helped by having their attention drawn to the use of this word in the LXX. It occurs in three places as follows:

- (1) 'Thus she was reprov'd' (A.V.), 'and be true in all things' (LXX) (Gen. 20:16).

The Hebrew word thus translated is yakach 'to reprove' in the sense of correcting error, reasoning with, and so pointing out the truth.

The occasion for the use of this verb 'be true' was the deception practised by Abraham and Sarah on Abimelech.

- (2) 'Whether there be any truth in you' (A.V.) 'Whether ye be true or not' (LXX) (Gen. 42:16).

The Hebrew thus translated is emeth, the ordinary word for truth (see Gen. 24:27; 32:10). In Exodus 18:21 we have 'men of truth'. In response to Joseph's challenge given in Genesis 42:9, his brothers reply, 'We are true men' (Gen. 42:11), Joseph replies 'If ye be true men' (Gen. 42:19) 'Ye are no spies, but that ye are true men' (Gen. 42:34). Here the word 'true' is kenim meaning 'right'.

- (3) 'That confirmeth the word of His servant, and performeth the counsel of His messengers' (A.V.). 'Confirming the word of His servant, and verifying the counsel of His messengers' (LXX) (Isa. 44:26).

The Hebrew word thus translated 'performeth' is shalam 'to finish or complete'.

The more the reader is acquainted with the basis of the Hebrew language, the more will he appreciate the light that these very different words throw upon the meaning of 'being true', but we believe all will realize that in Ephesians 4:15 Paul is enjoining a real honest practical exhibition in life and in speech of 'the truth' of which he speaks so feelingly in the near context (Eph. 4:21,24,25). This 'being the truth' is in direct contrast with the state described in verse 14 and leads on to growth, increase and edifying.

Here then is another Selah that is of great importance. Once you were children tossed to and fro; now you are living, breathing, holding, manifesting the truth.

Selah, think of that!

The Selah of Renewed Mind (Eph. 4:20,23)

In the practical section of Ephesians we have met two 'Selahs' up to the present:

- (1) The Selah of individual grace (Eph. 4:7).
- (2) The Selah of Truth in practice (Eph. 4:15).

The Selah we are now about to consider is found in a setting that stresses the 'mind' (Eph. 4:17 -25).

'Vanity of mind', 'darkened understanding', 'alienation through ignorance', 'hardness or stupidity of heart', 'learned Christ', 'taught by Him', 'renewed in the spirit of your mind'.

This Selah we call 'The Selah of the Renewed Mind', and it embraces verse 20 as well as verse 23.

'But ye have not so learned Christ'.
'But be renewed in the spirit of your mind'.

What the believer had learned was the truth concerning the renewing of the mind. This truth is a direct contrast with what once characterized his walk, as direct a contrast as is the old man to the new, or as the lie is to the truth. The important teaching that is contained in these verses is that the 'mind' controls the 'walk'.

The practical section of Ephesians opens with the exhortation to 'walk worthy ... with all humility of mind' (Eph. 4:1,2 lit.). As there are at least fifteen different words translated 'with' in the A.V. of the New Testament it may be as well to be clear as to what is intended by the expression 'with all humility of mind'. Meta, the Greek preposition here used, and translated 'with', means 'in association, in proximity, in company with'. A.T. Robertson says of meta:

'Most probably meta has the same root as mesos, Latin medius, German mit, English mid'.

The idea seems to be that in using this word the writer intended us to see that whatever is linked together by this preposition is to be considered as being intimately associated, that indeed it lies in the midst. Consequently, the walk that is worthy is impossible apart from humility of mind. As meta is translated 'with' seven times in Ephesians, it may be as well to see the references together.

	Meta 'in association with'.
Walk	'With all humility of mind' (Eph. 4:2). 'With longsuffering' (Eph. 4:2).
Speak Truth	'With neighbour, for members one of another' (Eph. 4:25).
Serve	'With fear and trembling' (Eph. 6:5). 'With good will' (Eph. 6:7).
Benediction	'Love with faith' (Eph. 6:23).

'Love with incorruption' (Eph. 6:24).

The apostle opens Ephesians 4 with an exhortation to walk worthy with all humility of mind; he closes the section with a warning not to walk as the Gentiles in the vanity of their mind, so that, whether he speaks positively or negatively, the association of walk and mind is emphasized. 'Mind' in Ephesians 4:17 is nous, and as this word occurs again in Ephesians 4:23 where we read of the renewal of the spirit of your mind, it will be well if we get a clear idea of its meaning. The word nous has come into the English language and is defined in the dictionary as 'intellect', or if used colloquially, 'gumption'. 'It is the organ of mental perception and apprehension, the understanding, sense'. Apart from three references (Luke 24:45; Rev. 13:18; 17:9), it occurs only in Paul's epistles. In the context of Ephesians 4:23 is a reference to 'creation'.

'And that ye put on the new man, which after God is created in righteousness and holiness of the truth' (Eph. 4:24).

The parallel to this in Colossians reads:

'And have put on the new man, which is renewed in knowledge after the image of Him that created him' (Col. 3:10).

This is a most evident reference back to Genesis and the record of the creation of Adam. The advent of sin dethroned reason and put the flesh with its unrestrained desires in the seat of authority. 'Vanity' instead of sane judgment now characterized the 'mind' nous, the 'understanding' dianoia, 'thinking through'. The faculty of moral reflection became darkened, alienation from the true source of life, namely God, followed upon consequent 'ignorance', agnoia want of perception; the result being stupidity or callousness, 'past feeling' apalgeo, no longer 'pained', leading down to self-abandonment and uncleanness in excess.

In contrast with all this comes the word:

'But ye have not so learned Christ'.
'But be renewed in the spirit of your mind'.

'Nous is the human side of God's spirit in man; as to its source, it is spirit; as to its action in man for intellectual purposes it is mind, i.e. the product of the Spirit' (Dr. Bullinger's Lexicon).

Closely associated therefore with the renewal of the spirit, the mind, that part of the nous that was subjected to vanity, darkness and blindness at the fall, comes the putting on of the 'new man'. Now, in resurrection glory, this new man will be complete, but during this life, the outward man of the believer perishes and they who have the first fruits of the spirit, groan as they wait for the redemption of the body. God begins from within, and the blessed work of renewal has already commenced in the mind of the redeemed. This renewal of the mind is the only power that the believer receives to enable him to walk worthy of his calling. The influences of the Spirit in this dispensation must not be confused with that which is Pentecostal.

Here therefore is another Selah. Says the apostle, you were once darkness, once alienated, and the root of your trouble was in the deadness and darkness of your mind. Sin had rendered you unreasonable, you had lost feeling; then you learned Christ, you heard Him, the miracle of grace was

performed on your behalf, you put off the former conversation of the old man; you were renewed in the spirit of your mind; you put on the new man.

You were a new creature. Selah, think of that!

The Selah of Goodness and of Grace (Eph. 4:28,32)

There are three other occasions in the practical section of Ephesians where Paul calls a halt with the adversative *de*, namely in Ephesians 4:28,32 and 5:3.

We purpose considering Ephesians 4:28 and 32 together as the closing number of this study, hoping that those who have profited may be stimulated to prosecute this search in other epistles and books of the New Testament; for on every hand grace is contrasted with law, faith with works, man with God, and at every turn the inspired penman seems to say Selah, think of that!

Ephesians 4:28 and 32 fall together as a part of a larger section; with the whole section we are not at the moment so much concerned, but we may as well see how the passage immediately before us is constructed.

Ephesians 4:25 -32

A	25.	Put away Lie.	Speak truth.	One another.
	B	26.	Question concerning anger.	
	C	27.	Give no place to the Devil.	
	D	28.	Steal not.	Hands. Good.
			Give to him that needeth.	
	D	29.	No corrupt speech.	Mouth. Good.
			Build the need.	
	C	30.	Grieve not the Holy Spirt.	
	B	31.	Answer concerning anger.	
A	31,32.	Put away bitterness.	Be kind.	One to another.

The reader will realize that this section with its admonition arises out of the passage we have already considered. There the terrible degeneration of the Gentiles is contrasted with the renewal of the spirit of the mind and the putting on the new man by the grace of God. This renewal and this new man calls loudly for expression, specially as we are in the practical section of the epistle. Consequently the putting away of the lie, instead of leading on here to conflict with spiritual foes, leads on to the relationship of one member to another and shows that anger gives place to the Devil and grieves the Holy Spirit of God whereby we are sealed unto the day of redemption. This expression of truth, this new relationship and its manifestation is introduced by the apostle's Selah in verse 28, followed by references to 'works' and 'words', and concludes with the Selah of kindness of verse 32, followed by the blessed admonition to forgive.

The words 'Let him that stole steal no more' strike the reader almost like a blow. We are not used to such plainness of speech. Writing to a church, we should hesitate to use such expressions, and while readily acknowledging that 'we are all sinners', would feel that to lay a specific charge like theft was 'not done'. In this we are of course terribly at fault. Sin is not an abstraction. It is a thought of the mind, and an act of the body, generally both together. We need not go outside this glorious epistle to the Ephesians, full as it is of the wonders of spiritual blessings

and heavenly places, to read such a list of evils that shame us in the reading. Chapter 2 speaks of 'trespasses and sins', 'the lusts of the flesh', 'the desires of the flesh and of the mind', 'the course of this world' and the energizing of the Prince of the power of the air. Then we have that dreadful recital of Gentile alienation, with its recurring emphasis upon its Christless, hopeless and Godless condition. In chapter 4:17 -19 we have a picture of darkness, ignorance and death, while the list of uncleanness that meets us in chapter 5, reveals how deep and wide is the gulf made by sin.

Those who had been in the spiritual darkness depicted by these passages would have thought nothing of stealing or of using corrupting speech. The apostle fastens upon these two activities of sin, activities of work and word, of hand and mouth, activities that invade the rights of our fellows. We have obligation 'one to another' if 'membership' of One Body means anything. Those hands, that under the authority of darkness once stole that which was our neighbour's, let them now work so that the believer may have to give to him that needeth. That mouth, that once abused the sacred gift of speech, let it now edify and help, rather than corrupt. So he introduces his Selah.

'Let him that stole steal no more: but rather let him labour' (Eph. 4:28).

In the A.V. verse 32 begins with 'and'. The original presents us with the adversative *de* once more, and so we translate

'Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: But be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you' (Eph. 4:31,32).

We have not dealt with every occurrence of the particle *de* in Ephesians, but append a fuller list so that the reader may pursue this profitable study further.

Selah 'Think of that'.

- (1) The Selah of Quickening Love (Eph. 2:4).
- (2) The Selah of Alienation and Access (2:13).
- (3) The Selah of Individual Grace (4:7).
- (4) The Selah of Truth in Practice (4:15).
- (5) The Selah of the Renewed Mind (4:20,23).
- (6) The Selah of Goodness and Grace (4:28,32).
- (7) The Selah of Two Savours (5:3).
- (8) The Selah of Darkness and Light (5:8).
- (9) The Selah of Reproof (5:11,13)
- (10) The Selah of Marriage and Mystery (5:32,33).
- (11) The Selah of Heavenliness and Homeliness (6:21).

These 'Selahs' of the apostle call upon us as we contrast our alienation with our access, our darkness with our light, to pause, and in grateful adoring worship, to punctuate our own Psalm of praise, with many a grateful

Selah Think of that!

THREE SPHERES

In the article entitled Hope2 we have referred to three spheres of blessing, the earth, the heavenly city, and the position indicated in Ephesians 1, as 'far above all'. This aspect of truth is vital. It gathers up unto itself all that is distinctive in what is called Dispensational Truth, and we must spare no pains, nor begrudge the space needed to provide the Scriptural evidence for believing that there are 'three spheres of blessing' revealed in the Scriptures.

Now because the term 'sphere' does not occur in the Scriptures, is it therefore unscriptural? According to the Oxford Dictionary, the word 'scriptural' is anything 'based upon, derived from, or depending upon Holy Scripture'. Because, therefore, an English word does not appear in Holy Scriptures, such word need not be unscriptural; it could only rightly be called unscriptural if the idea contained in the term was not based upon, derived from, or depended upon Holy Scripture. Therefore, to say regarding the use of the term 'sphere', 'as it is not an inspired term we have no means of fixing its force', as one who opposes this teaching affirmed, seems either to manifest ignorance of the English language or to be an effort unduly to influence the unwary. In either case the matter is no longer disputable, for the use of the term 'sphere of blessing' has been proved to be both good English and Scriptural.

Our next step is to enumerate in Scriptural terms the actual 'spheres of blessing' that are spoken of in the Scriptures, and then to compare and contrast them so that by trying the things that differ we may avoid confusion and keep each calling in its appointed place. Let us begin with our own calling as revealed in the epistle to the Ephesians.

'Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ' (Eph. 1:3).

At the moment we are not concerned with the kind of blessings here set forth, namely, 'spiritual', but with the 'province', 'range or domain' in which these blessings naturally find their setting, and we have but to record:

(1) The sphere of blessing found in Ephesians 1:3 is defined as 'in heavenly places'.

Again we are not yet concerned as to whether these 'heavenly places' are no higher than the firmament in which birds fly; whether they denote the starry heavens; or whether they refer to a position far above all. All that we are immediately concerned with is that a distinct 'sphere' is indicated by the words 'in heavenly places'.

We now turn to another part of the New Testament, where we read of another sphere of blessing: 'blessed are the meek, for they shall inherit the earth' (Matt. 5:5). Once more, we are not concerned with the character of those here referred to, nor with their inheritance, but exclusively with the 'sphere' of their inheritance, and we therefore record:

(2) A sphere of blessing is found in Matthew 5:5 which is defined as 'the earth'.

We assume, but have not yet proved, that 'the earth' and 'heavenly places' are two distinct spheres. Common sense says that they are distinct, but we leave the proof until later.

Here then are two spheres of blessing concerning which there is no controversy. But in addition to these two, we discover what appears to be an intermediate sphere of blessing, a sphere above 'the earth', yet not 'in heavenly places'. For this we turn to Galatians 3:14: 'that the blessing of Abraham might come on the Gentiles through Jesus Christ'. The question which now arises is, does this passage refer to a distinct sphere of blessing, or is the blessing of Abraham to be enjoyed in one or other of the two spheres already considered? A complete answer can only be given after careful examination, but for the sake of conciseness, we note that in this calling, 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus' (Gal. 3:28).

This unity does not sound like the constitution of a kingdom, which is what is in view in Matthew 5. Rather it so resembles the later revelation of Ephesians that some have adopted the expression 'all one in Christ Jesus' with the idea that it declares the Unity of the spirit of Ephesians 4. Before seeing the proofs, most, if not all, will agree that Galatians 3:14 does not refer to an inheritance on the 'earth'. Yet when we read on to Galatians 3:29, we are prevented from asserting that it belongs to the sphere of the Mystery made known in Ephesians, for we find it stated: 'and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise'.

So entirely contrary is it to the Scriptural teaching concerning the Mystery to make it a fulfilment of any promise to Abraham that we must hesitate to place this company, which is Abraham's seed, 'in heavenly places'. We therefore search further in this epistle, and in the fourth chapter we find the following statement: 'But Jerusalem which is above is free, which is the mother of us all ... now we, brethren, as Isaac was, are the children of promise' (Gal. 4:26,28). 'Jerusalem which is above', is neither 'on the earth' nor 'in heavenly places far above all principality', and as this city forms the theme of Hebrews 11:9 -16 and 12:18 -23, where the 'heavenly country' is contrasted with the 'earth', we are obliged to record a third sphere of blessing.

(3) A third sphere of blessing, differing from that of Ephesians 1:3 and that of Matthew 5:5 is recorded in the epistles to the Galatians and the Hebrews, and is associated with the heavenly Jerusalem, a sphere distinct on the one hand from the earth and its kingdom, and on the other hand from the heavenly places which are the sphere of the church of the Mystery.

We therefore set out our first conclusion.

The Three Spheres Of Blessings

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|-----|----------------------------|-------------|-------------|
| (1) | 'The earth' | (Matt. 5:5) | The Kingdom |
| (2) | 'Jerusalem which is above' | (Gal. 4:26) | The Bride |
| (3) | 'In heavenly places' | (Eph. 1:3) | The Body |

In the near context of Matthew 5:5, which speaks of the meek who shall inherit the earth, we learn of a kingdom which is yet to be set up on the earth: 'Thy Kingdom come. Thy will be done in earth, as it is in heaven' (Matt. 6:10). In that prophecy of His Second Coming, The Revelation, one of the titles of the Lord is: 'The Prince of the Kings of the earth' (Rev. 1:5).

The extent of this kingdom is defined in Psalm 72:8 'He shall have dominion also from sea to sea, and from the river unto the ends of the earth'. And again in Psalm 2:8 'Ask of Me, and I shall give Thee the heathen, Thine inheritance, and the uttermost parts of the earth, Thy possession'. Yet again, the prophet Zechariah says:

'He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth' (Zech. 9:10).

Moreover, in The Revelation we read:

'The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever' (Rev. 11:15).

This kingdom on the earth will have an administrative centre:

'And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem' (Isa. 2:2,3).

This is supplemented by Zechariah the prophet:

'And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of Tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain' (Zech. 14:16,17).

It will be seen by the two latter references from Isaiah and Zechariah, that not only is the city of Jerusalem represented as the capital of the kingdom, but also as the centre of worship, and this is in harmony with the destiny of Israel when that nation is at length saved, for Israel is to be a kingdom of priests unto God (Rev. 1:6). They will be made so under the New Covenant and the blood of Christ in fulfilment of the original purpose of God expressed at the foot of Mount Sinai but, by reason of the weakness of the flesh, rendered impossible of accomplishment under the law (Exod. 19:6).

Inasmuch as the bulk of Scripture is taken up with the history and prophecy of this earthly people and kingdom, no attempt on our part, particularly considering the limitations of our space, can possibly do more than indicate the fact of its existence. There is, however, unanimity among most believers regarding this first, or lowest sphere of blessing, and while we shall have to return to the subject when certain of its features will be compared with those of other spheres, we now pass on to the consideration of the next sphere, having left nothing unproved or resting upon mere assumption. Therefore we feel that we can safely make this statement:

The earth will be a sphere of blessing in which there shall be set up a kingdom, over which the Lord shall be King, with Jerusalem the chosen centre, and Israel a Kingdom of Priests. This we will call the First Sphere.

We now come to the second sphere; that which is associated with the heavenly Jerusalem, and it must be recorded as a fact of importance that no hint of such a sphere is to be found in the whole of the Old Testament. Yet when we study the New Testament we learn that its existence was intimately known by Abraham, Isaac and Jacob. For this information we turn to the Epistle to the Hebrews.

In Hebrews 11 the apostle illustrates the statement that 'faith is the substance of things hoped for, the evidence of things not seen', by the examples of Abel, Enoch, Noah, Abraham, Isaac and Jacob. Coming to the example of the patriarchs, the writer pauses to add:

'By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles (tents) with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose Builder and Maker is God' (Heb. 11:9,10).

After speaking of Sarah's faith, the apostle reverts to the subject of this city, saying:

'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country ... that is, an heavenly: wherefore God is not ashamed to be called their God; for He hath prepared for them a city' (Heb. 11:13 -16).

After a further and fuller expansion of the theme of Hebrews 11:1 the apostle returns to the subject of the Heavenly City in chapter 12, but approaches it from another angle. We reserve comment upon the significance of this new angle until we have established the fact of the revelation of all three spheres, and meantime pass on to verse 22:

'But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven' (Heb. 12:22,23).

Other references to this sphere of blessing are found in The Revelation:

'Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him My new name' (3:12).

The significance of the fact that this is associated with the overcomer, together with the similar significance of the context of Hebrews 12, will be considered when we come to deal with the subject of the spheres themselves: at present we confine ourselves to establishing the fact that the Scriptures speak of such spheres:

'And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband' (Rev. 21:2).

'He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God' (Rev. 21:10).

The testimony of Hebrews 11:16 alone is sufficient proof that this heavenly city is a separate sphere of blessing from that of the earth, and while much must yet be studied if we would appreciate its true significance, we can, without hesitation, affirm that there is full Scriptural testimony to the existence of this second sphere of blessing.

Granting that these two spheres of blessing are actual Scriptural facts, the question that now awaits an answer is: do they exhaust the teaching of Scripture on the subject? In other words, is there a third sphere of blessing distinct from both the earth and the heavenly city? We believe there is, and proceed at once to state the evidence for this belief.

The epistle to the Ephesians was written by Paul as 'the prisoner of Jesus Christ' (Eph. 3:1). Israel, as a nation, had been set aside by the quoting of Isaiah 6:10, as recorded in Acts 28, and with that setting aside had of necessity gone the hope and the blessings of which they were the appointed channel. While Israel remained as a nation before God, the Gentile believer could be 'blessed with faithful Abraham' (Gal. 3:9); could be associated with Israel under the New Covenant (2 Cor. 3:6); could entertain the hope of Israel (Rom. 15:12,13) and 'partake of the root and fatness of the olive tree' (Rom. 11:17); but, with Israel set aside, there arose the necessity of a further revelation from God, if all was not to be plunged into confusion and end in despair. This revelation is claimed by Paul in the epistle to the Ephesians:

'If ye have heard of the dispensation of the grace of God which is given me to you -ward (Gentiles): how that by revelation He made known unto me the Mystery' (Eph. 3:2,3).

This Mystery has particular reference to the new position assigned to the Gentiles:

'That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel: whereof I was made a minister' (Eph. 3:6,7).

Here we have a 'dispensation' which was particularly concerned with the Gentiles; a 'revelation' that makes known that which was a 'mystery', and that, hitherto, this mystery had been 'hid in God' (Eph. 3:9). And not only was it 'hid in God', but 'from the ages and from generations', but now is 'made manifest to His saints' (Col. 1:26).

In order that no statement shall be accepted as true that is not proved from the Scriptures, we pause to justify the remark that 'the dispensation of the Mystery was revealed after the setting aside of Israel'. Usually it is enough to produce the missing link in a chain, but, if the play of words may be pardoned, we have a complete chain of evidence, and that none other than the one which fettered the apostle Paul in his Roman prison.

Until the all -day conference with the leaders of the Jews which concluded with their dismissal at the quoting of Isaiah 6, there was the human possibility of the national repentance of Israel and the realization of that nation's hope. Consequently, the apostle rightly says in Acts 28:20: 'For the hope of Israel I am bound with this chain'. When next he speaks of his bonds as his chain, the dispensation of the Mystery had been entrusted to him, and in Ephesians and Colossians, his chain is most intimately associated with the Mystery (Eph. 6:20; Col. 4:3).

While there is much more to be said concerning the unique character of this new revelation, enough has been adduced to prove beyond dispute that this dispensation of the Mystery, revealed after the setting aside of Israel, must be different from both the earthly sphere, and the new Jerusalem, and as we have seen that these latter terms represent two very distinct spheres, we are compelled to subscribe to the doctrine of three spheres of blessing, thus:

(1)First Sphere	The Earth -- Subject of Old Testament and part of New Testament. Israel dominant.
(2)Second Sphere	New Jerusalem -- Subject only of part of the Abraham.
(3)Third Sphere	The Mystery -- Subject of the 'prison' epistles only. Gentiles especially.

One further and independent proof of the reality of these three spheres is provided by the teaching of the epistles concerning the 'adoption'.

The main line of attack that our teaching has had to withstand has been concerned with our interpretation of the words translated 'far above all' and 'heavenly places'. The reader should note however that we have demonstrated the presence of three distinct spheres of blessing in the Scriptures, quite apart from these disputed terms. We have considered, a little more in detail, the characteristics of that sphere of blessing which belongs to Israel and the earth. We must now turn our attention to the next sphere, the one associated with the heavenly Jerusalem.

The two epistles that speak of the heavenly Jerusalem are Galatians and Hebrews, and we must now acquaint ourselves with their teaching. Dr. J. W. Thirtle, in two articles (from which we quote) contributed to The Christian of 27th April and 4th May, 1916, presented a good case for his contention that the epistle to the Galatians was a 'covering letter', and that the epistle to the Hebrews was an 'enclosure' written, in the first case, for the Hebrews in the Churches of Galatia.

'What in reality do we find? Just this -- two epistles, or writings, in close succession, in a professedly Pauline section of the New Testament, are merely separated or divided off, the one from the other, by the words pros Hebraious "to Hebrews".

Both epistles quote Habakkuk 2:4, "The just shall live by faith" (Gal. 3:11; Heb. 10:38), both develop the "allegory" of Sinai and Sion (Gal. 4:24 -31; Heb. 12:18 -24), both deal with "perfection" (Gal. 3:3, Hebrews throughout), both speak of Jerusalem which is above, both speak of the Mediator'.

Another very cogent argument which supports this connection is the fact that, although circumcision is at the very heart of the Jewish problem, the apostle never speaks of it in the epistle to the Hebrews. This would be difficult to explain or to understand if Hebrews stood alone, but if 'Galatians' and 'Hebrews' go together, then circumcision would have been effectively dealt with in the 'covering letter', leaving the way clear in Hebrews for the exhortation that it gives to go on to perfection.

The first definite indication of the 'sphere of blessing' that is in view in the epistle to the Hebrews is found in chapter 3:1, where those to whom the apostle wrote are called: 'holy brethren, partakers of the heavenly calling'. This is the first of six occurrences of epouranios in Hebrews, which we give below:

'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus' (Heb. 3:1).

'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost ... to renew them again unto repentance' (Heb. 6:4 -6).

'Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern shewed to thee in the mount' (Heb. 8:5).

'It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these' (Heb. 9:23).

'But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city' (Heb. 11:16).

'But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem' (Heb. 12:22).

We must now examine these passages, so that our conception of what is 'heavenly' shall be moulded, not by our own views, but by what is actually written.

In the first passage, we read that these Hebrews were 'partakers of the heavenly calling', but whether or not this means that they were going to enjoy their inheritance in the heavenly places 'where Christ sitteth' is not here stated. In the first place, however, let us note that there is the most positive testimony that the position occupied by Christ in Hebrews is identical with that of Ephesians. In Ephesians, Christ is said to have ascended 'far above all heavens' (Eph. 4:10), while in Hebrews He is said to have 'passed through the heavens' (Heb. 4:14) and 'made higher than the heavens' (hupseloteros, Heb. 7:26). What is never taught in Hebrews, however, is that any of the redeemed could entertain the hope of being there, 'where Christ sitteth'. The teaching is all in the other direction. We are reminded, for instance, that when the High Priest entered the most holy place (a type of heaven itself) he entered 'alone' (Heb. 9:7). These Hebrews had certainly 'tasted the heavenly gift', but they did not ascend to heaven to do so; they tasted this heavenly gift while here on earth.

It is therefore folly to point to the fact that the word epouranios occurs both in Hebrews and in Ephesians, and to deduce from this that there is nothing distinctive about the Ephesian sphere. In Hebrews it is Christ, and Christ alone, Who sits in the heavenly place. In Ephesians, the essence of the Mystery is that an elect company of the redeemed sit there potentially with Him. It is this fact that makes this new sphere of blessing unique; a fact which an indiscriminate list of the occurrences of epouranios can neither establish nor overthrow.

While Hebrews speaks of a 'heavenly calling' and a 'heavenly gift', we are not left in doubt as to 'where' this calling is to be enjoyed. The sphere of blessing connected with the 'heavenly calling' is the 'heavenly country' or the 'heavenly Jerusalem' which filled the vision of Abraham, and for which those who walked by faith in the Old Testament days suffered the loss of all things.

'Now faith is the substance of things hoped for, the evidence of things not seen ... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth ... wherefore God ... hath prepared for them a city' (Heb. 11:1,13,16).

This calling differs from the one that is associated with Mount Sinai. Abraham, Isaac and Jacob were all 'before the law' (see Gal. 3:17,18), and the inclusion of Abel, Noah and Enoch shows that it is not essentially connected with the Abrahamic covenant. Moreover the inclusion of Rahab, after the law, reveals that it is of wider scope than the covenant of Sinai, and the presence of such names as Gideon, Barak, Samson, Jephthah, David and Samuel (Heb. 11:32) shows that after the law of Moses had been given, there were still those who reached out for this higher and heavenly sphere.

In contrast with Sinai and its terrors, we have Sion with its blessings.

'Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly, and to a church of firstborn ones, which are written in heaven, and to God the Judge of all, and to the spirits of perfected righteous ones, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than Abel' (Heb. 12:22 -24).

The reader will notice a slight departure from the A.V. here. The 'general assembly' should be linked, not with the 'church of the firstborn', but with the 'innumerable company'. The church of the firstborn is made up of 'the spirits of perfected righteous ones' (Heb. 12:23), or 'the spirits of righteous ones having been perfected'. This 'perfecting' is the key to Hebrews and is the basis of its exhortation. Either those to whom the apostle wrote would leave the things that were connected with the beginning and go on unto perfection (Heb. 6:1), or, failing to endure, would draw back unto 'loss' and 'waste' (Heb. 10:32 -39). The word 'perdition' is translated 'destruction' in Philippians 3:19, and is put in contrast there, as in Hebrews, with 'attaining' and a 'better resurrection' (Phil. 3:11; Heb. 11:35). The word is also seen in Matthew 26:8, where it is translated 'waste'.

We would mention here, in passing, the important principle that, what constitutes the initial calling of one company (e.g. the Galatian converts), may also be the added 'prize' of another company (e.g. Abraham, Isaac and Jacob, who had already received the 'land' and the 'nation' in their initial calling). A further example of the same principle is provided by the fact that 'eternal life' which is a 'gift' in Romans, is spoken of as an 'award' in Matthew 25. We will not however, pursue this matter further, as it is not essential to our present purpose.

It is clear from Hebrews 11 and 12 that the sphere of blessing there in view is that of the city which will at the last come down from God out of heaven. This reference takes us to the Book of the Revelation, where we discover two things. First, that those whose blessings are found in the New Jerusalem are spoken of as the 'Bride', a company that differs from the divorced Wife who will be restored at the end; and secondly, that this company are 'overcomers' who have a 'crown' (Rev. 3:11,12), a further parallel with the believers of Philippians 3, who attain the 'prize'. (See Millennial Studies9).

We discover, therefore, that the second sphere of blessing is in the nature of a reward. It is the 'heavenly' phase of the kingdom. Abraham could not have forfeited the land of promise, for it was his as an unconditional gift; but in addition to this, he received the 'heavenly country', which was associated with his 'perfecting'. This 'perfecting' of his faith is the theme of the epistle of James, which regards the offering of Isaac as the 'fulfilling' of the initial act of faith whereby Abraham was justified (Jas. 2:23). (See the article Temptation p. 26). James also has much to say in the first chapter about patient endurance and its perfecting work in view of the crown (Jas. 1:3,4,12). The heavenly country and city are not for 'righteous ones', simply, but for 'perfected righteous ones', just as the 'prize of the high calling in Christ Jesus' and 'the out-resurrection' of Philippians 3 are for those who go on unto perfection.

If the heavenly country, for which Abraham gave up so much, differs from the land of promise in which he lived as a pilgrim, then we must obviously recognize this heavenly calling as a separate sphere. Moreover it is clear that one of the chief characteristics of this sphere is that it represents a reward for faithful obedience, as distinct from the land of promise which was quite unconditional. We have not attempted to differentiate between the covenant made with Abraham regarding the land, and the covenant made at Sinai. As both operate on the earth, they are both included in the one sphere.

The distinctive place, 'where', and the time 'when' the Church of the Mystery shall enjoy its blessings and was chosen in Christ by the Father, are given in Ephesians 1:3,4. We are not now concerned with the true translation of the words, 'before the foundation of the world' in verse 4, but with the latter clause of verse 3:

'Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ' (Eph. 1:3).

As the phrase *en tois epouraniois* is exclusive to Ephesians, and as every other occurrence of *epouraniois* has reference to the character of the 'heavenly' thing concerned, but not the place 'where' it will be enjoyed, a

mere list of the occurrences of epouranios would have only the appearance of argument while lacking validity.

'In heavenly places' is the translation of the Greek words en tois epouraniois. We have seen that the word epouranios occurs six times in the epistle to the Hebrews, but there it speaks of a heavenly calling, a heavenly gift, heavenly realities, and a heavenly country or city. There can be no comparison between a 'heavenly gift' that was enjoyed on earth with 'the heavenly places' of Ephesians 1:3: the one refers to character, the other to a place. The occurrences of epouranios in Ephesians must be segregated, for they form a group by themselves. The phrase en tois epouraniois occurs only in Ephesians and nowhere else either in the New Testament or in the Septuagint, a note which some readers may question if they accept teaching given them without verification.

The second occurrence of the phrase is found in Ephesians 1:20,21, where we learn that this sphere is 'where Christ sitteth' at the right hand of God. Whether we continue the use of the phrase 'far above all' or whether we exchange it for a more limited rendering, nothing is more certain than that there can be no conceivably higher position in the whole universe than the right hand of God. Such is the height of this exaltation of Christ that the passage continues:

'Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come' (Eph. 1:21).

Quite apart from the words 'far above', there can be no denial of the fact that there is here indicated a sphere without compare in the whole range of Scripture. To conclude the first part of our examination, we turn to Ephesians 2:6 where we have a categorical statement that there, where Christ sits, is the sphere of blessing for every member of the Church which is His Body. In these three passages (Eph. 1:3,20,21; and 2:6) we have indubitable evidence of a sphere of blessing that differs entirely from anything that had hitherto been revealed.

But our task will not have been completed if we fail to take note of the attempts that have been made to discredit the teaching of the three spheres by concentrating attention upon the A.V. rendering of huperano. The words translated 'far above all' in Ephesians 1:21 and 4:10 are adjuncts of the teaching we have already proved by other means, and no alteration or re-translation can make the slightest difference to the threefold distinctions we have already seen. As the word in question only occurs three times in the New Testament, it is a matter of importance to ascertain whether it occurs in the Septuagint, and if so, in what connection. A writer who has gone out of his way to denounce the teaching of The Berean Expositor says:

'As the adverb huperano, Over -up, appears so seldom in the later Greek Scriptures, we have given all of the occurrences in the Septuagint also'.

But when we consult the Septuagint, we discover that our critic omits the first occurrence and upon examination we further find that this first occurrence is antagonistic to his contention that huperano means position but never distance. The omitted reference is Genesis 7:20, 'fifteen cubits upward did the waters prevail, and the mountains were covered'.

If the subject before us was the comparative value of the various manuscripts which we have to consult in seeking the original text of the Scriptures, it would be right and proper to assess the respective merits of the Vatican, the Sinaiticus, the Alexandrian, and other MSS., and at the close of the investigation we should be within our rights if we were to express a preference for one manuscript above another. But if we are investigating the usage of a particular word, and we profess to have given 'all of the occurrences', then the omission of one reference, especially one that militates against our own conclusions, is serious. This first reference to huperano in the Septuagint most emphatically uses the word to express distance in cubits, whereas our self-appointed mentor grows almost hysterical in his denunciation of our retention of the A.V. rendering, 'far above', calling it, among other things, a blot on the A.V. translation, and adding that 'so long as it remains it is impossible for the English reader to get the truth'. These words would have sounded rather empty if Genesis 7:20 had been cited, and our critic's dictum that huperano denotes 'position, never distance' looks absurd in the presence of these 15 cubits! We have more to bring forward from Genesis 7:20 in a moment, but it will be better appreciated after we have allowed our critic a little more space.

The third and last occurrence of huperano in the New Testament is found in Hebrews 9:5, which reads: 'and over it the cherubim of glory shadowing the mercy seat'. The critic's comment is:

'In the ark of the covenant we have the best possible illustration of the force of this word. Surely the Cherubim were not 'far above' the ark'.

He further suggests that probably the lower parts of the Cherubim were 'below' the crown of the ark, and gets so enamoured of this idea that he even goes so far as to say 'huperano, in this case, may denote near rather than far', but we recall that he has already prefaced his investigation by saying:

'As few of us are sufficiently adept in either Greek or English to pass judgment upon such grammatical and idiomatic problems, we will base nothing on expert evidence',

so that we need not be greatly concerned. The Scriptures themselves are the only and final appeal.

The apostle is not concerned in Hebrews 9:5 with the fact that the Cherubim and the mercy seat were made out of one piece of metal. His statement is confined to one feature, and one feature only, namely, that the Cherubim 'overshadowed' (kataskiazō) the mercy seat and in so doing he is referring to Exodus 25:18-20 where we read:

'And the Cherubims shall stretch forth their wings on high, covering the mercy seat with their wings'.

Here we have inspired usage of words and need not be adepts either in Hebrew, Greek, or English, to understand the meaning of the Hebrew word here translated 'on high'. Maal is translated in the LXX by huperano, and so provides an infallible authority for the usage and meaning of the word. Maal occurs in such passages as 'in heaven above' (Exod. 20:4); 'from his shoulders and upward' (1 Sam. 9:2); 'the clouds above' (Prov. 8:28). Whoever used the word huperano in Genesis 7:20 and elsewhere, had no hesitation in using it for a measurable distance, whether for the height of the water above

the mountains, or the height of the wings of the overshadowing Cherubim. Doubtless he would have been surprised to have learned that *huperano* contained no idea of 'distance', and that in the reference to the Cherubim, it might mean near rather than far. However good our intention may be, we are all liable to go to such lengths when seeking support for any particular line of teaching. Although we have written on the subject again and again, our critic has never understood that when we speak of a position 'far above all heavens', we have no idea that when Christ ascended up far above all heavens He was 'outside the heavens'. What we have maintained is that 'the heavens' that are in view since the six days' creation are the only heavens associated with the redeemed until the revelation of the Mystery, and that no redeemed child of God has any prospect of association with the heaven of Genesis 1:1 except the church of the Mystery chosen in Christ before the period referred to in Genesis 1:2. (See the article entitled *Heaven2*). As many of our readers may not have access to our early writings, and as it is essential that this matter should be clarified, we repeat what has been in print for over forty years, so that all may see, if they will but take the trouble, that so far as we are concerned, we have nothing in common with any teaching that puts the church of the One Body outside the realm of Genesis 1:1. In 1917 (*The Berean Expositor*, vol. 7, p. 8) we wrote:

'In the original of the New Testament, two words are employed, both translated "heavenly" (*ouranios* and *epouranios*). The added word *epi* signifies upon or over, and refers to the heavens that are above the firmament, and beyond the limitations of the present creation (compare Gen. 1 with Psa. 148.4; 1 Kings 8:27; Heb. 7:26).'

As two words are used, both translated 'heavenly', we are justified in attempting to discriminate, and as *epi* is added to *ouranios*, and *huperano* supplies the idea, we adopted the Latin equivalent of *huper* and added *super* - coining the word 'super -heavens' for the special usage found in Ephesians 1:3,20 and 2:6.

On page 45 of the same volume we have the following:

'On many occasions the Scriptures speak of God "stretching out the heavens" (Psa. 104:2); "Who stretchest out the heavens like a curtain"; also Isaiah 40:22; 42:5; 45:12; 51:13; Jeremiah 10:12; 51:15; Zechariah 12:1 ... When we grasp the significance of the firmament, and the purpose that is carried out within its expanse, we may then see the perfect fitness of the statements of Ephesians, where in the words "the heavenly places" (*epouranios* a word which literally means "upon the heavens"), we are taken beyond the firmament ... Ephesians always speaks of the blessings of the One Body as being in the *epouranios*, the sphere above the heavens. Peter, however, does not pierce the firmament, the inheritance he speaks of is reserved "in the heavens", not in the sphere above the heavens'.

In such translations as 'super -heavens', 'far above all heavens', 'made higher than the heavens', it is evident that a sphere beyond the limitations of the heavens of Genesis 1:8 is intended. That this was and is our meaning, let the following quotation from vol. 11 (1921), page 76, bear witness:

'The New Heavens and the New Earth. To this period belong the blessings of the Mystery. The only calling or revelation that has pierced the present temporary heaven and touched that which can be

spoken of as eternal is that dispensation of the grace of God which has blessed us with all spiritual blessings in the super -heavenlies far above all. This shows the unique character of the church of the One Body. It is connected both by time and place with that which begins before the present heavens were made and goes on when the present heavens are no more.

'The church of the Mystery is the only link during this age between the time before sin entered and the time when sin shall be no more. All other purposes are "under the heavens", this one alone places those who are blessed under its terms "above the heavens". If these things are so, it would be very surprising if the doctrine and practice of this peculiar people were not different from all others'.

In our booklet entitled Far Above All occurs the following:

'Of no other company of believers is it said that their sphere of blessing is "In the super -heavenlies". The special sphere of blessing which belongs alone to the Church of the One Body is mentioned five times in this epistle, and a study of these occurrences will supply us with valuable information. First of all, we translate the word "super -heavenlies" in recognition of the presence of the little particle epi with which the word begins. It is not simply ouranios, which is the usual word, but ep -ouranios. Secondly, because the word is found in Ephesians 4:10, where "far above all heavens" is huperano panton ouranon, and thirdly because the information supplied by the five references demands some such translation. Passing, therefore, to the second reference, we find, in 1:20,21, that this sphere of blessing is:

- (a) At the Father's right hand.
- (b) Far above all principality and power.

That this tremendous height is the destined sphere of the Church of the Mystery, Ephesians 2:6 declares. There, the believer is associated with the risen Christ, "made to sit together in the super -heavenlies in Christ Jesus". Christ the Head and the Church His Body are blessed together There.

The next two references (Eph. 3:10 and 6:12), show the super -heavenlies as the abode of principalities, powers and rulers. Be it noted that angels are not mentioned. Angels are heaven's messengers. The Church of the One Body is blessed even above heaven's nobility. Dominions and thrones are beneath it in its super -heavenly sphere ... While epouranios is used outside Ephesians, no other company of believers is blessed in these exalted regions as their sphere. The blessings of the Church of the One Body are not only "heavenly", but "up in heaven"`.

Having established from the Scriptures, quite independently of the occurrences or the meaning of either epouranios or huperano, the fact that there are three distinct companies of believers who are destined to inherit blessings in three distinct spheres, we can dismiss the question as to how 'far' this exalted sphere is above all others, the answer to the question makes no difference to the fact that the Scriptures speak of three different spheres. For the sake of clarity we summarize our findings.

There are blessings that are to be enjoyed on earth. Those who will occupy the central position in this sphere are Israel, and this calling is expressed in the terms of a Kingdom. Gentile nations, while blessed in this

same sphere, will be subservient, for to Israel, and Israel alone, is the Kingdom, and to Israel on the earth pertains the 'adoption'. Israel is the firstborn among the nations.

There are other blessings that are to be enjoyed in the heavenly country and the heavenly city. These are the blessings of Abraham, and the calling is that of 'The Bride' (a calling that must be kept distinct from that of the restoration of Israel, 'The Wife'). Gentiles, as well as Israel, go to form this company called 'The Bride', where there is neither Jew nor Greek, but where both alike are reckoned as Abraham's seed and heirs according to the promise. Instead of nations being subservient to this company of the redeemed, it is angels who are associated with them in a subordinate position. To this company, in this sphere, pertains this particular 'adoption'; they are the church of the Firstborn whose names are written in heaven.

There are, however, blessings that are neither those of Israel as a kingdom, nor of the heavenly calling of the Bride, and these are enjoyed in heavenly places where Christ sits, far above all principality and power and far above all heavens. They who enjoy them constitute neither a Kingdom nor the Bride, but are the Body of Christ and a perfect Man. While individuals of Israel who believe are not precluded, this calling is mainly Gentile, for it operates during the period of Israel's blindness. This company also has a citizenship, but it is one which has nothing to do with the New Jerusalem; neither nations nor angels are subservient to it, but principalities and powers. To this company pertains the 'adoption' associated with this sphere, and Christ, as the Firstborn from the dead, is its Head, each believer of the company forming a member of the Church which is His Body.

As this highest of all callings is the subject of a Secret that goes back before the overthrow of the world (Gen. 1:2), so it goes up beyond the 'firmament that was called heaven' which spans the ages, and finds its sphere in the super-heavens; those heavens of Genesis 1:1 which remain unmoved by the ebb and flow of time, sin, death, or dispensational change. (See the chart used with the article Pleroma3).

TIME

Time must necessarily be a constituent both of the Ages and of Dispensations, and the present article must be considered as a supplement to the two that deal with these great themes. Philosophers divide the subject of time into the Absolute and the Relative. The Scriptures deal only with the Relative. Some teach that with God there is no time, all is an eternal present, but those who thus teach never appear to have any problems or attempt to explain them. Events happen in time and in due succession. God in His wondrous foreknowledge may know what things soever shall come to pass, but that is entirely different from teaching that there is no past, present or future with God. If Christ became incarnate four thousand years after the creation of Adam, then He could not have been incarnate for all eternity. The Scripture knows no such teaching. We read that it was 'in the fulness of time' that He was born of a woman, and the dating of Luke 2:1 -3 is not from eternity, but when Caesar Augustus sent out a decree that all the world should be taxed. This was true both for God and man.

The first words of the Bible strike the note of time: 'In the beginning'* (Gen. 1:1). If creation is not eternal and had a beginning there

must have been time before creation, and, when heaven and earth pass away, there will still be time, otherwise we could not say the words 'before' and 'after'. The present world was called into being during a period of six days, and for the present purpose it makes no difference whether these be conceived as days of twenty -four hours or long geological periods; creation and time march together. We anticipate the possible interposition of some reader who will quote from the book of Revelation that 'time' shall be 'no longer' (Rev. 10:6). Seeing that there must come after this proclamation the thousand years reign of Christ, it is evident that the mighty angel of Revelation 10 is not speaking of the cessation of time as such. We accordingly consult the original and note the occurrences of the word in question.

* The use of these words as a title of Christ in Revelation 3:14 warns us that there may be much more than 'time' intended by the phrase 'In the beginning'.

Chronos		
A	2:21. 'Space to repent'	See sins detailed in verses 20 and 21, and the threat in 22 and 23.
B	6:11. 'A little season'	Souls slain for Word of God and testimony; told to wait.
A	10:6. 'No longer time'	See statement concerning non-repentance at end of chapter 9, and the judgment that follows.
B	20:3. 'A little season'	Souls of beheaded for testimony and Word; now reign.

It will be seen that the passage in 10:6 corresponds with 2:21 and leads us to see that the angel declares that 'space for repentance shall be no longer'. Awful announcement! Yet who can say that the Lord has not been longsuffering? The very complicated series of slowly increasing judgments are evidences that judgment is His strange act. Now, however, the wrath is come to the uttermost and will be poured out without admixture. Coupled with this, we must read 6:11. There delay is indicated until the martyred host is complete; here the delay is finished, heaven's King is at hand, and the martyred souls are soon to be liberated to share the reign of the thousand years. John the Baptist, the first forerunner of the King, preached repentance. This angelic forerunner declares that space to repent shall be no longer granted.

It has been inferred from the great name of God 'I Am' that time has no relation with Him. This may be so, but it is significant that immediately after this great revelation is made to Moses, it is restated in terms more related to the condition of the hearer.

'I Am hath sent me unto you' (Exod. 3:14).

But God said moreover 'thus shalt thou say unto the children of Israel. The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: This is my name for ever (unto the age),

and This is My memorial unto all generations' (Exod. 3:15). The title Lord is in the original the name Jehovah, a title expanded by John in the Revelation as 'Him, which is, and which was, and which is to come' (Rev. 1:4,8), and by the apostle when writing to the Hebrews 'Jesus Christ the same yesterday, and today, and for ever' (Heb. 13:8). It is the title of the Lord of the Ages, a title connected with time, the Lord of purpose and of redemption. It is a title that is so intimately linked with time and fulfilment that the R.V. of Revelation 11:17 omits the last clause of the title, reading only 'Which art and which wast' because the Lord will have then 'come' and so fulfilled the meaning of His great name.

Another passage of Scripture brought forward by some teachers, when they seek to prove that time does not exist for God, is 2 Peter 3:8.

'But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day'.

It must be remembered that the apostle continues 'The Lord is not slack concerning His promise'. He is not dealing with the philosophy of time but rebutting the charge of 'slackness', and so urges his readers to remember how differently a space of time must appear in the eyes of a mortal man whose days are few and passing, and in the eyes of the Eternal and Living God. Ecclesiastes 3 is the great passage that shows the relationship of time with purpose.

'To every thing there is a season, and a time to every purpose under the heaven',

and while twenty -eight events fill in the period between the time to be 'born' and the time to 'die', the same truth applies to the outworking of the purpose of the ages. At one time 'law' will be predominant and at another 'grace' will reign. At one time 'Israel' will be in the ascendant, in another, it will be the times of 'Gentile' blessing. Dispensational truth takes note of these changes and acts accordingly. Let us consider the terms used in Scripture under the following headings:

- (1) The words employed in the Hebrew and Greek Scriptures for 'time'.
- (2) An examination of the cryptic expression 'time, times and the dividing of time', and
- (3) An examination of the expression 'seven times' in Leviticus 26.

Eth. This is the Hebrew word 'time' found in Ecclesiastes 3:1. It means, essentially, a 'fitting time', comparable to the meaning of the word 'season'.

Yom. This word which means 'day' is translated 'time' sixty -five times, and is probably derived from a word meaning 'heat', the day in Bible lands being associated not only with the light of the sun, but with its heat. There are many occurrences in the Prophets, who speak of a great culminating period as 'that day' (Isa. 2:11,17,20; 3:18; 4:2 etc.). The expression 'the process of time' (Gen. 4:3) is literally, 'the end of the days'.

Moed -- means an appointed time, and is translated, among other ways, by 'appointed feast', 'appointed sign', 'due season' etc. It is also rendered 'congregation' from the fact that the people assembled at appointed times. It is this word that is used by Daniel in the cryptic term 'time, times and the dividing of time', to which we must return presently.

Zeman is a Chaldee word meaning time or season, and is confined to the books of the captivity (Ezra, Nehemiah, Daniel).

Paam, which means a step or a beat (as on an anvil, Isa. 41:7) is employed when the phrase 'so -many -times' is required; 'he bowed himself to the ground seven times'. 'Three times a year' (Exod. 23:17) is literally 'three beats' or 'three feet'.

Genea	is the Greek word meaning a generation and is translated 'time' on some occasions (Acts 14:16;15:21).
Hemera	is the Greek word 'day' (Luke 9:51; 21:37; 23:7; Acts 8:1).
Kairos	means a season (Eph. 1:10; 1 Tim. 2:6; Rev. 12:14).
Chronos	means time as duration (Acts 1:6,7,21; 3:21).
Hora	an hour (1 John 2:18; Rev. 14:15).

Then there are such terms as prothesmia 'appoint before' (Gal. 4:2); popote 'ever yet' (John 1:18); eupalai 'anciently' (2 Pet. 2:3); eukairos 'timely' (Heb. 4:16); pote 'time past', once (Eph. 2:2); to mellon 'what is about to be' (1 Tim. 6:19) and palai 'of old' (Heb. 1:1). It will be observed that Galatians 4:4 speaks of the fulness of 'time' whereas Ephesians 1:10 speaks of the fulness of the 'seasons'.

Let us now examine the expression 'a time, times and the dividing of time' (Dan. 7:25). Daniel refers more than once in this way to a peculiar period at the time of the end:

'A time and times and the dividing of time' (7:25).
'A time, times, and an half' (12:7).
'Let seven times pass over him' (4:16).

A consultation of the margin of Daniel 11:13 will show that 'times' may be synonymous with 'years'. If that is so, then a time, times and a half may be a prophetic and cryptic way of describing three -and -a -half years, this being just half of the seven year period indicated in Daniel 9:27. We have, however, clearer evidence of its meaning in the book of the Revelation:

'A time, and times, and half a time' (Rev. 12:14).

This is the period during which the woman is nourished in the wilderness. In Revelation 12:6 we read:

'They should feed her there 1,260 days'.

It is difficult to avoid the conclusion that 1,260 days, and a time, times, and a half, are periods of the same duration. There is evidence in Scripture of the recognition of a year of 360 days. For example, it is computed that between the seventeenth day of the second month, and the seventeenth day of the seventh month is 150 days (Gen. 7 and 8), a computation which supposes a month of thirty days. Dividing 1,260 by 30 we have 42 months, or three -and -a -half years. Now Scripture speaks of a period of 42 months and places it in such proximity to that of 1,260 days as to remove all doubt as to the length of the prophetic year:

'The holy city shall they tread under foot 42 months' (Rev. 11:2).

'My two witnesses ... shall prophesy 1,260 days' (Rev. 11:3).

This period of three and a half years corresponds with the prophetic period of Daniel 9:27 'the midst of the week'. The following simple analysis may help the reader to visualize these time periods and prophetic associations of the seventh trumpet:

The time of the Seventh Trumpet -- 3 and a half years (Rev. 12:6).
A time, times and half a time (12:14).
The Beast has power 42 months (13:5).
The Seven Vials (Ch. 15 and 16).
Babylon falls (14:8).

The final 3 and a half years of Daniel's 70 weeks (Dan. 9:27). If the above suggestion is true, then it would appear that the breaking of the covenant in the midst of the week (Dan. 9) is answered by the opening of the temple containing God's covenant. The giving over of the throne and great authority of Satan to the Beast is answered by the proclamation of Heaven's King (Rev. 11:15). It is the date also of the catching up of the man child to God and His throne (12:5). The Lord too may descend from heaven to the air immediately after the pouring out of the seventh vial -- for we read 'and the seventh angel poured out his vial into the air' and the hope of 1 Thessalonians 4 will be realized. (See the article Seventy Weeks⁹ for an exposition of Daniel 9).

One passage in Leviticus has provided a pitfall for many would-be chronologists, especially those who are addicted to the 'year day theory'. A well-known British -Israel writer tells us that in Leviticus 26:28 'seven times' is an enigmatical expression which requires a key before it can be understood and that students of Prophecy have at length found the key which reveals that 'seven times' denoted a period of time some 2,520 years in length. British -Israel teaching is that in Leviticus 26:28, 'seven times' consists of 'seven' and the noun 'times', and that a 'time' is a chronological term for a period of 360 years, so that $360 \times 7 = 2,520$ years. One writer (P. W. Thompson, Israel in Prophecy and History) says:

'British -Israel truth, without the exposition of the seven times and their literal fulfilment, is Hamlet with the prince of Denmark left out'.

Unfortunately for British -Israel, but fortunately for all lovers of truth, this 'Prince of Denmark' must be left out after all. Let an English reader open Young's Analytical Concordance, and let him turn to the heading 'time' or 'times' and he will look for Leviticus 26:28 in vain. Should he turn to the word 'seven' he will find that word listed. Now either Dr. Young has made a slip and omitted this important reference, or there is no Hebrew for 'times'. All that we find in Leviticus 26:28 is the Hebrew sheba 'seven'. The same numeral is used to speak of the intensity of the furnace that was heated seven times its wonted heat. When a period of time is intended, the word iddan is added. (This subject has been set out with conviction in a small pamphlet entitled Correspondence with British -Israelites on the meaning of seven times in Leviticus 26, and was issued by E. J. Burnett, 15 King Edward Avenue, Worthing, in 1931. We do not know whether it is still available).

Times of the Gentiles. -- One fact must be kept steadily before the mind when considering the meaning or the extent of 'the times of the Gentiles' and that is, not whether Babylon or Rome covered the same territory, or whether there are four kingdoms or six in the Image of Daniel 2, but to remember that the one unalterable identification is that Gentile dominion is co-extensive and co-terminative with 'the treading down' of Jerusalem by the Gentiles (Luke 21:24). This one feature makes it imperative that Rome shall be given its place. Under the decree of Caesar Augustus, Christ was born in Bethlehem; under Pontius Pilate, He was crucified. When the Lord asked for a penny, that penny bore the image and superscription of Caesar. When Christ and His apostles came into touch with soldiers, they came into touch with Romans. Any of these features taken separately would prove that Jerusalem was still being trodden of the Gentiles. Taken together they constitute such a proof as to make denial an act of unbelief. Daniel 2 makes it certain that Gentile dominion continues unbroken until the Coming of the Lord, when the whole image, not some portion of it, will be broken to pieces (Dan. 2:35,45).

2 TIMOTHY

The Structure of the Epistle

The place of 2 Timothy in the epistles of Paul is exhibited in the articles entitled Chronology of the Acts and Epistles¹; Ephesians¹; and Dispensation¹. Let us here consider the epistle as a whole and discover its literary structure. In conformity with the writer's practice, the epistle opens and closes with salutations and personal references. The introductory note extends from verse 1 to verse 7, while the salutation follows the Amen of 4:18. The subject matter of the epistle proper is therefore contained between 1:8 and 4:18. We read through the first chapter and are struck with the two themes there sounded; a sad one because Paul and his message seem largely to be forsaken; a jubilant one because, even though all in Asia leave him (1:15) he was not ashamed for he knew Whom he had believed. The apostle also reaffirms his threefold office: 'Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles' (1:11). We note that the word 'preacher' is actually 'herald' (Greek, kerux).

With these few scattered thoughts in mind, we glance at the close of the epistle. This seems to commence somewhere about 4:9, where the apostle leaves the subject of his martyrdom and crown, for more immediate matters. We only read one verse before we find again the same sad theme as in chapter 1: Paul and his message forsaken: 'Demas hath forsaken me' (4:10). We remember also that two are named in chapter 1 as samples of those who turned away from Paul: 'Phygellus and Hermogenes' (1:15).

So, too, we discover a recurrence of the same jubilant note as is struck in chapter 1: 'not withstanding the Lord stood with me' (4:17), and that the word 'preaching' in verse 17 is kerugma 'heralding'. We also notice that just as the apostle says concerning Alexander who did him much evil 'The Lord reward him according to his works' (4:14), so in chapter 1 he says, concerning Onesiphorus, 'The Lord grant unto him that he may find mercy of the Lord in that day' (1:18). From these facts it is very evident that 1:8 - 18 balances 4:9 - 18.

Let us now turn our attention to the remainder of the epistle. Chapter 2 opens with a strong insistence upon the distinctive teaching of the apostle: 'the things that thou hast heard of me ... the same commit ...' (2:2). Our minds go instinctively to the parallel in the third chapter. 'Thou hast fully followed my doctrine ... afflictions, which came unto me at Antioch' (3:10,11). Moreover, we perceive that the outstanding teaching of chapter 2 has to do with suffering and reigning, a good soldier and a crown. In chapters 3 and 4 we have the same emphasis. In both passages we have the word kakopatheo, suffer evil (2:3,9; 4:5 in the Received Text). In both the 'crown' (2:5; 4:8) and in both either a 'good' (kalos) soldier, or a 'good' (kalos) fight (2:3; 4:7). There is enough here to make us feel sure that these correspondences are intentional. This leaves the second half of chapter 2, and the opening half of chapter 3, to complete the epistle. We note in 2:15 the word 'approved' (dokimos), which is found in negative form in 3:8, 'reprobate' (adokimos). This is encouraging as it forms the first link between these remaining passages. We further note that Hymenaeus and Philetus err concerning the truth, while Jannes and Jambres are given as examples of those who resisted the truth (2:17,18; 3:8). The rather alarming statement: 'they will increase unto more ungodliness' (2:16) is tempered by the words 'they shall proceed no further' (3:9).

Again, there is an evident contrast between those captives of the devil who obtain deliverance by 'repentance to the acknowledging of the truth' (2:25), and those who are 'ever learning and never able to come to an acknowledgment of the truth' (3:7). Moreover, we see a parallel thought in the injunction of 2:16, to 'shun', with the injunction of 3:5 'from such turn away'. With the material now before us, it is difficult to go far wrong in arriving at the structure of the epistle:

The Structure of 2 Timothy as a whole

A	1:1 -7.	Salutations and Remembrance. Lois, Eunice.
Forsaken		
B	1:8 -18.	Paul and his message forsaken. The Lord his Keeper. Phygellus and Hermogenes 'turned away'. Onesiphorus 'The Lord give mercy'. Paul the herald to the Gentiles (kerux, verse
11).		
Crown		
C	2:1 -13.	Teach things heard of me (exclusive). Suffering and reigning. The good soldier (kalos, verse 3). The crown. Suffer evil (kakopattheo, verses 3 and 9).
Approved		
D	2:14 -26.	Hymenaeus and Philetus err concerning truth. 'Shun'.
They will increase unto more ungodliness. 'Approved' (dokimos, verse 15). Repentance to acknowledging of truth.		
Disapproved		
D	3:1 -9.	Jannes and Jambres resist the truth. 'Turn away'. They shall proceed no further. Never come to acknowledgment of truth. 'Disapproved' (adokimos, verse 8).
Crown		
C	3:10 to 4:8.	Followed my teaching (exclusive). Suffering and reigning. The good fight (kalos, verse 7). The crown. Suffer evil (kakopattheo, verse 5).
Forsaken		
B	4:9 -18.	Paul and his message forsaken. The Lord his Keeper. Demas 'hath forsaken me'. Alexander 'The Lord recompense him'. Paul heralding to the Gentiles (kerugma, verse
17).		
A	4:19 -22.	Salutations Eubulus, Pudens, Linus, Claudia.

Benediction.

As indicated in the sub-heading of this article, the reader has now been shown something of the manner of arriving at the structure of Scripture. This has been done in response to the request of readers who have asked 'how do you arrive at the structure of any given passage?' In order to follow the lead given, it is of course necessary to become well acquainted with the book or epistle concerned, so that the memory is stored with its contents and thus able to seize upon corresponding features. On no account must humanly devised headings be used to obtain the structure. Such a course may sidetrack the seeker and result merely in the production of a pretty outline, not the ascertainment of the Truth. We must build upon the Words of inspiration as instanced in the foregoing structure: kerux, dokimos, kalos, kakopatheo. Here we are on solid rock, and though he fight against our theories the most antagonistic must acknowledge the facts we have marshalled. In a sense, the seeking of a structure is the practical putting into effect of the command to 'rightly divide the Word of Truth'. In result it places Truth in compartments and facilitates discernment of the development of the argument.

We are now ready to commence the study of details with the assurance that such preparatory study always brings. While no assurance can alter our utter dependence upon the Lord, the Author of the book, we have learned that the most complete dependence goes hand in hand with the utmost diligence, a statement with which every reader of this study will most heartily agree.

The Historic Background. -- A short survey of the period seems called for in order that this last of Paul's epistles may be seen in its true environment.

It is evident from the statements made at the end of the Acts that the 'two whole years' during which the apostle stayed in his own hired house brought his imprisonment to an end. When these two years had expired, Paul must either have been put to death or set at liberty. In two of the epistles written during these two years at Rome, the apostle appears to be confident that he will obtain his release, although quite prepared to magnify the Lord whether 'by life or by death' (Phil. 1:20,26; 2:24). Moreover, if we compare the record of his imprisonment during these two years with the circumstances indicated in 2 Timothy, we shall find evidence to justify the belief that he was eventually liberated, and then, after an interval in which he sought to confirm the churches in the truth, was again apprehended and executed. In Philippians and Philemon the apostle anticipates release, but in 2 Timothy this is by no means the case, and in chapter 4 he declares: 'the time of my departure is at hand' (4:6 -8).

In the former imprisonment Timothy was with Paul (Col. 1:1; Phil. 1:1). In the second imprisonment, however, Timothy is obviously absent, and the apostle writes to urge him to use all diligence to come before winter. In the first imprisonment Demas is with Paul (Col. 4:14; Philem. 24), but in 2 Timothy we read that 'Demas hath forsaken me' (4:10). During his first imprisonment we find Mark in attendance upon the apostle (Col. 4:10; Philem. 24); in the second imprisonment, however, Timothy is asked to bring Mark with him (2 Tim. 4:11). Before Paul's apprehension Trophimus had accompanied him to Jerusalem (Acts 20:4; 21:29); in 2 Timothy, on the other hand, the apostle says that he has left Trophimus at Miletus sick (4:20). During his first imprisonment, his friends visited him, brought him gifts, and were themselves encouraged to preach the gospel (Acts 28:30,31; Phil. 1:13 -15; 4:18), but during the second imprisonment he was forsaken, and we read that at his

defence 'no man stood with him' (2 Tim. 4:16). In 2 Timothy, Paul speaks very feelingly of the persistence shown by Onesiphorus in seeking him out very diligently and finding him (1:17), which is in strong contrast with the conditions of Acts 28:30 where a very free intercourse is suggested. The earlier imprisonment was comparatively mild, Rome was still the impartial ruler; but in the second imprisonment there is severity and Paul suffers 'as an evil doer' (2 Tim. 2:9).

Agrippa's statement in Acts 26: 'this man doeth nothing worthy of death or of bonds ... this man might have been set at liberty, if he had not appealed to Caesar' (Acts 26:31,32) would have been weighty evidence in the conditions obtaining during the earlier period, and it was only Nero himself that kept the apostle waiting so long for a decision. No such evidence, however, was of any avail when 2 Timothy was written. The burning of Rome and the persecution of the Christians had already changed the whole aspect of things and Paul now belonged to a hated sect.

When Paul writes to Titus he says in chapter 1: 'for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee' (Titus 1:5). There is only one recorded visit to Crete in the Acts, namely in 27:7-13. While it is not altogether impossible for Paul, even as a prisoner, to have founded a church there, yet if one reads the passage in Acts 27 with its anxieties about navigation, it seems difficult to believe that those in charge of Paul and the other prisoners would have allowed him enough liberty to have engaged in evangelizing any part of the island. If this be so, and our knowledge of Roman discipline makes it very probable, then the epistle to Titus clearly demands that there should be an interval between the end of the Acts and the second imprisonment.

Further evidence on this point is provided by a passage in 1 Timothy 1:3, 'As I besought thee to abide still at Ephesus, when I went into Macedonia'. There is no possibility of fitting this into the record of the Acts. Paul was in Ephesus twice (Acts 18:19; 19:1), but he did not leave Timothy at Ephesus on either of these occasions, and in the latter case he sent him to Macedonia (Acts 19:22).

Again, in 2 Timothy 4:20, Erastus is said to have remained at Corinth, and the tenor of the passage suggests that Paul left Erastus behind, just as he had left Trophimus at Miletum. Now there was no possibility of touching Corinth on the apostle's first journey to Rome, but on the second journey, going by the land route (which we gather from the testimony of Ignatius was the route the apostle actually traversed), it would be natural to speak of leaving Erastus behind at Corinth and Trophimus at Miletum (see a map of Paul's journeys).

In verse 13 of the same chapter, the apostle's reference to the cloak left at Troas (4:13) does not seem a very natural one if we are to imagine an interval of five years; it would seem rather to refer to a visit subsequent to the history of the Acts and so after the two years' imprisonment.

Whether or not Paul accomplished his desired visit to Spain, we do not know. Clemens Romanus, a contemporary of Paul, on his first epistle to the Corinthians, writes:

'Paul also obtained the prize of endurance, having seven times borne chains, having been exiled, and having been stoned. After he had preached the gospel both in the East and in the West, he won the noble renown of his faith, having taught righteousness to the whole world, and having come to the limit of the West and borne witness before rulers'.

Some have interpreted the phrase 'the limit of the West' (to terma tes duseos) as referring to Spain, and there is also an inscription found in Spain which reads as follows:

Neroni Cl. Kais. Ayg. Pont. Max. Ob. Provinc Latronibus Et His Qyi Novam Hvm Syperstition Incylcab. Pvratum.

Here it is implied that in the year a.d. 65 or 66, i.e. a little after Paul's release at the end of the Acts, the Christian community was of some size, and suffered in the general persecution under Nero. As Lewin asks: 'If Paul did not preach in Spain, who did?' and the more one ponders the question in the light of the times and the dangers to be faced, the more difficult the question becomes. There is also a passage in a fragment of the Canon Muratorianus, generally reckoned to date from a.d. 170, which reads as follow:

'Luke to the most excellent Theophilus, all those things which were enacted under his presence; so that manifestly declares the martyrdom of Peter and departure of Paul when setting out from the city for Spain, to be matters removed from him'.

Eusebius (a.d. 296 -340) affirms that Paul was released after two years' imprisonment at Rome, that he subsequently preached the Gospel, and that he was later taken as a prisoner to Rome the second time and there suffered martyrdom.

On the evidence available, it seems that we may safely say that Paul was set free in a.d. 63 after two years at Rome. On the 19th July a.d. 64 the great fire broke out at Rome, and widespread Christian persecution commenced within a few weeks. Between the apostle's release in a.d. 63 and the outbreak of persecution under Nero in a.d. 64 he would have had time to visit the churches before he was called upon to lay down his life for the Lord he loved.

We see from Titus 3:12 that Paul intended spending the winter at Nicopolis. When the winter was over, he evidently traversed the district of Dalmatia, for we learn from 2 Timothy 4:10 that Titus had gone there. The apostle landed once more at Troas where he stayed for a while with Carpus, but by this time the persecution had spread from Rome into the provinces, and at Troas, where the apostle had seen the vision of the man of Macedonia, the great messenger to the Gentiles was again apprehended. That Paul was apprehended somewhere in this vicinity is clear from the testimony of Ignatius, a martyr of the first century. Ignatius was taken prisoner in Antioch of Syria, and travelled to Rome via Ephesus. Writing to Ephesus, he says:

'Ye are the thoroughfare (parados) of those that are slain for God's sake, the co-religionists of Paul the holy, the martyr, the blessed, in whose footsteps may it be my lot to be found'.

Though Paul was probably arrested at Troas and had been obliged to abandon his cloak and books there, the Proconsul's residence was at Ephesus, and he would naturally appear there for the preliminary trial. It looks as though Alexander the coppersmith who had antagonized Paul some years earlier (Acts 19:33) and who seems to have been among those who bore witness against him at Rome (2 Tim. 4:14), seized the opportunity at Ephesus to wipe out old scores by accusing the apostle. By an edict issued by Nero, Christianity had now become a crime. The Proconsul at the time was a man of exemplary character, named Soranus, who himself was put to death for his virtues by Nero in a.d. 66 (see Tac. Ann. 6:23). Some even think that he was a convert to the faith. Paul was a Roman citizen, and as such could appeal from the tribunal to a Proconsul. Soranus may himself have felt rather like Pliny on a similar occasion in Bithynia, and have remitted the case to the Emperor.

However this may be, Paul eventually stood once more for trial before the Emperor, and from the expression, 'I was delivered out of the mouth of the lion' (2 Tim. 4:17) it would appear that, upon one of the counts against him at least, he was absolved. The jurors in the trial would have been provided with tablets, one marked A for absolvo, another C for condemno, and a third N.L. (non liquet) for adjournment. It was during this period of remand, while awaiting the issue of the remainder of his trial, that the apostle wrote this second epistle to Timothy, an epistle written in view of martyrdom and yet triumphant in view of a finished course. It was often the case that a prisoner would be acquitted on some minor count, only to be condemned upon some other indictment. It was during this time that the apostle, the prisoner of Jesus Christ and 'such an one as Paul the aged', suffered from the cold and wanted his cloak. He longed with an intense longing for one more look at his son Timothy's face; he wrote his last instructions for the church on earth, and bequeathed to every member of the One Body his blessed example.

As we read through this sacred epistle and remember the solemn atmosphere in which it was conceived and written, may each of us catch something of its spirit and be numbered among those of whom it can be said that they 'love His appearing' (2 Tim. 4:8).

As every reader will not have easy access to the writings of the ancients, we append one or two extracts from contemporary Latin writers which throw light upon the conditions obtaining during Paul's last days.

Tacitus was a celebrated Roman historian, born about a.d. 56. Maunier says of him that 'no name stands higher for historical reputation'. The following extract will give some idea of the outbreak of persecution under Nero, consequent upon the great fire at Rome.

'To put an end therefore to this report (that he had fired the city) he (Nero) laid the guilt and inflicted the most cruel punishments upon a set of people who were held in abhorrence for their crimes, and vulgarly called Christians. The founder of that name was Christ, who suffered death in the reign of Tiberius, under his Procurator Pontius Pilate. This pernicious superstition, thus checked for a while, broke out again and spread, not only over Judaea where the evil originated, but through Rome also, whither everything bad upon earth finds its way and is practised. Some who confessed adherence were first seized, and afterwards, by their information, a vast multitude were apprehended, who were convicted, not so much of the crime of burning Rome, as of hatred to mankind. Their sufferings at their execution were aggravated

by insult and mockery, for some were disguised in the skins of wild beasts and worried to death by dogs; some were crucified and others were wrapped in pitched shirts and set on fire when the day closed that they might serve as lights to illuminate the night. Nero lent his own garden for these exhibitions, and exhibited at the same time a mock Circensian (pertaining to the circus) entertainment, being a spectator of the whole in the dress of a charioteer, sometimes mingling with the crowd on foot, and sometimes viewing the spectacle from his car. This conduct made the sufferers pitied, and though they were criminals and deserving the severest punishments, yet they were considered as sacrificed, not so much out of regard to the public good, as to gratify the cruelty of one man' (Tac. Ann. xv:44).

The court favourite at this time was Tigellinus, who was also Prefect of the Praetorium. Juvenal writes of him:

'Paint Tigellinus, and your fate will be,
To burn with brimstone at the martyr's tree,
While, as the flames consume the living brand,
A crimson rill runs trickling o'er the sand' (Juv. Sat. 1, v. 155).

Juvenal was born about the beginning of the reign of Claudius and died a.d. 128. Maugher says of him that 'as the bold and unflinching castigatour of vice he stands without rival'. Martial, the epigrammatist, who died a.d. 104, was at Rome at the time of the persecution of the Christians, and wrote the following:

'When Mutins dared upon command,
To thrust into the fire his hand,
With shouts the people rent the skies,
To laud the noble sacrifice.
The silly herd! Far braver he,
Who, standing at the martyr's tree,
Can yet defy the rabble's cries,
And say "I make no sacrifice"' (Martial Lib. x Ep. 25).

We give below a few notes on the date and place of Paul's death.

Clemens Romanus, the contemporary of Paul, speaks first of Peter's death and then of Paul's, and also alludes to the martyrdom of a multitude of others who died for their faith after the greatest torments. The date indicated here is A.D. 66.

Dionysius, Bishop of Corinth (a.d. 170), speaking of Peter and Paul, says: 'the one as well as the other, having taught as far as Italy, suffered martyrdom at about the same time'. Caius the Presbyter (a.d. 210) records that Peter and Paul were martyrs at Rome and that their tombs still existed. Tertullian (a.d. 190 -214) mentions that Paul suffered at Rome, but gives no date. Origen (a.d. 210 -253) says that Paul died at Rome in the time of Nero. Eusebius (a.d. 308 -340) places the martyrdom of Paul as a.d. 67, in the thirteenth year of Nero. Clinton, however, has shown that the years of Nero's reign are postponed by one year, which brings the apostle's martyrdom to a.d. 66. The Auctor Martyric Pauli, written about a.d. 396, gives the date of Paul's death as the 29th June a.d. 66. The writer is very circumstantial on this point, and his testimony is important. Sulpitius Severus, who wrote in a.d. 400, associates Paul's martyrdom with the year in

which the Jewish war broke out (April 19th, a.d. 66). Lewin gives the following summary:

'When Paul was set at liberty in the spring of a.d. 63, he would fulfil his long -cherished intention of visiting Spain (Rom. 15:24,28). But as the Eastern churches from his long absence would call loudly for his return, he would spend not more than six months in Spain, and then on the return of Timothy, who had been sent to Philippi, would sail with him to Judaea (Heb. 13:23). Paul and Timothy, therefore, would start from Judaea in the autumn of a.d. 63 and would reach Jerusalem just before winter. Then he would naturally go down to Antioch and there pass the winter of a.d. 63 -64. In the spring of a.d. 64 he visited Ephesus, and leaving Timothy there, passed over himself with Titus to Crete (Titus. 1:5). He did not stay there, but stationing Titus in Crete, and passing to Ephesus where Timothy was still to remain, sailed to Macedonia (1 Tim. 1:3) and fulfilled his promise of visiting Philippi (Phil. 2:24), and thence, no doubt, went down to Corinth and then to Nicopolis, where Titus was to join him during the winter of a.d. 64 -65 (Titus. 3:12). In the spring of a.d. 65 he must have passed through Troas (2 Tim. 4:13), and having proceeded thence, probably as a prisoner, to Ephesus, where he was imprisoned (2 Tim. 1:18), and was thence forwarded by way of Miletum (2 Tim. 4:20), and Corinth (2 Tim. 4:20) to Rome, and was consequently late in the year at Rome. The winter was the long vacation of the law; and he was therefore brought to trial and was acquitted on the first count (2 Tim. 4:17) in the spring of a.d. 66 when the further hearing was adjourned. The first trial would not in the ordinary course come off immediately on his arrival at Rome. The second trial might very well, therefore, take place in May or June a.d. 66, and if so, the martyrdom itself may, as stated by tradition, have occurred on the 29th of June, a.d. 66'.

While we agree substantially with this summary, the following points should be noted by way of emendation:

- (1) Paul did not write the epistle until after his first defence and acquittal on the first count (2 Tim. 4:16,17).
- (2) After this deliverance before winter he wrote urging Timothy to endeavour to arrive (2 Tim. 4:21) and to bring the cloak left at Troas (2 Tim. 4:13).
- (3) With the Romans, winter began on 9th November. As a letter would take about six weeks to reach Timothy, and another six weeks would be occupied by Timothy's journey, the apostle probably arrived in Rome in August A.D. 65 instead of 'late in the year'.

With this small adjustment, the rest is straightforward, and will, we trust, help the reader to follow more clearly the chronology and geography of these critical years. The account should be read in conjunction with a good map of the apostle's journeys.

The Exposition of the Epistle

Passing the opening salutation of the epistle, we come to the first great section 2 Timothy 1:8 -18. The section is divided up by the recurrence of the word 'ashamed':

- (1) 'Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner' (2 Tim. 1:8).

(2) 'I am appointed a preacher ... for the which cause I also suffer these things: nevertheless I am not ashamed' (1:11,12).

(3) 'The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain'(1:16).

The subject of the section is 'Paul and his message forsaken', and it is interesting to notice that in the structure (page 148), 1:8 -18 balances 4:9 -18. Did Phygellus and Hermogenes turn away because they were 'ashamed'? Did Demas forsake the apostle out of 'shame'? If so, and it looks very much like it, what a word for us all.

Closely linked with this subject of Paul's peculiar ministry is the principle of 'right division':

'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth' (2:15).

Vitally associated with this principle and in the same chapter is the great theme of the epistle, 'suffering and reigning'. While the actual word 'ashamed' is not used in 2 Timothy 2:1 -13, we find there its synonym, 'deny'. 'If we suffer, we shall also reign with Him; if we deny Him, He will also deny us' (2:12). That 'denying' Him is equivalent to 'being ashamed of' Him, the following parallel passages will make clear.

'For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels' (Luke 9:26).

'He that denieth Me before men shall be denied before the angels of God' (Luke 12:9).

The preceding verse in Luke 12 places 'confessing' over against 'denying'. In 1 Timothy we find the exhortation to 'confess' while in 2 Timothy we have the warning not to 'deny' or 'be ashamed'.

'I give thee charge in the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot ... O Timothy, keep that which is committed to thy trust' (1 Tim. 6:13,14,20).

Closely linked with the thought of not being ashamed in 2 Timothy chapter 1 is the 'testimony of our Lord, and of Paul His prisoner' (2 Tim. 1:8). This is called 'my deposit' (A.V. 'that which I have committed') in 2 Timothy 1:12, and 'that good thing which was committed unto thee' in 1:14. This same trust is also in view in 2:2 where the apostle writes:

'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also'.

We must remember that 2 Timothy contains a message for ourselves at the present time, and, as in Philippians, sets before us 'examples' both of those to whom the prize will be awarded, and of those who will be 'denied' (2:12). No one can rightly entertain the remotest hope of 'reigning with the Lord' or of receiving a 'crown', who is ashamed of the special 'deposit of truth' associated with the Lord's prisoner.

Before going further we must attempt to discover the structure of the passage. We have already seen that the three references to 'being ashamed' seem to divide the section up into three parts. We therefore note this fact as follows:

Not ashamed of the testimony -- Paul the Prisoner (1:8).
Not ashamed through suffering -- Paul the Prisoner (1:12).
Not ashamed of his chain -- Paul the Prisoner (1:16).

We next observe that in the first division the apostle speaks particularly of the gospel:

'Be thou partaker of the afflictions of the gospel ... brought life and immortality to light through the gospel' (1:8 -10).

In the second section, the subject is 'that good deposit' (1:12,14). In the third section, service is prominent: 'he oft refreshed me'; 'he ministered unto me' (1:16 -18). We therefore note these facts as follows:

The subject of verses 8 -12 is the Gospel.
The subject of verses 12 -14 is the 'good deposit'.
The subject of verses 15 -18 is service.

These three subjects, each associated with being unashamed, are connected by the apostle with two time periods. The Gospel is connected with a period 'before the world began' (1:9), while the 'good deposit' (1:12) and the recognition of the service of Onesiphorus (1:16 -18) are both connected with 'that day'.

We now have sufficient material to enable us to arrive at the structure.

2 Timothy 1:8 -18

Paul and his message forsaken

B1 Timothy.-- Not ashamed of testimony of prisoner.
 1:8-12. Subject.-- The Gospel.
 Time Period.-- Before age -times.
 f1 8. The Prisoner. Jointly suffer evil.
 g1 8. The Gospel.
 h1 9. Before age -times. Grace given.
 h1 10. Now manifested. Life illuminated.
 g1 10. The Gospel.
 f1 11,12. The Preacher. I suffer these things.

B2 Paul.-- Not ashamed of suffering as prisoner.
 1:12 -14. Subject.-- The good deposit.
 Time period.-- That day.
 f2 12. He is able to guard.
 g2 12. The deposit.
 h2 13. Have a form of sound words heard of me.
 f2 14. Do thou guard.
 g2 14. The good deposit.

B3 Onesiphorus.-- Not ashamed of chain of prisoner.
 1:15 -18. Subject.-- Service.
 Time Period.-- That day.
 f3 15. Thou knowest.
 g3 15. In Asia. All turned away from me.
 h3 16. The Lord give mercy.
 g3 17. In Rome. He sought and found me.
 h3 18. The Lord grant mercy.
 g3 18. In Ephesus. He ministered unto me.
 f3 18. Thou knowest very well.

(See article entitled the Good Deposit² for fuller examination of the essential feature of this section).

A new and important theme is introduced in chapter 2. We have seen that, although forsaken by most of those who should have stood by him, the apostle is nevertheless not ashamed because the Lord was his Keeper. Moreover, we have seen that though the outlook was indeed black, there were mitigating elements, not the least being the 'refreshing' ministry of Onesiphorus. On the whole, however, this great opening section is painted in sombre colours. Timothy is told that, if he is to endure the pressure of those persecuting days, he will need all the grace that is at his disposal. Consequently the second great section of the epistle, while using figures that emphasize labour, suffering and endurance, introduces the encouragement of reward and crown.

Most of our readers are acquainted with the relationship of the four basic Prison Epistles, but it may be useful to set out the relationship of Philippians with 2 Timothy, so that we may the better appreciate the place that Prize and Crown occupy in the doctrine of the mystery.

Philippians	Try the things that differ (1:10 margin). Strive (1:27). Press toward mark (3:14).
The Prize	Not already perfect (teleioo) (3:12).

2 Timothy	Prize (3 -14). Depart (1:23). Offered (2:17). Rightly divide the Word (2:15). Strive (2:5).
The Crown	Course finished (4:7). Finished (teleo) (4:7). Crown (4:8). Depart (4:6). Offered (4:6).

There can be no reasonable doubt but that these epistles form a pair, just as surely as do Ephesians and Colossians. Apart from other distinguishing features, the words 'depart' and 'offered' are enough evidence of the fact, for these words do not occur in any other of Paul's epistles.

The structure of 2 Timothy 2:1 -13, shorn of all detail is as follows:

2 Timothy 2:1 -13

A	2:1 -7.	The Crown.
B	2:8 -10.	I suffer, I endure.
A	2:11 -13.	The Reign,

the keynotes being suffering and reigning. But the following fuller analysis is necessary to our understanding of the epistle, before we can effectively proceed to its exposition.

2 Timothy 2:1 -13

Suffering and Reigning			
C1	Suffer evil	i1	1,2. Things heard of me.
2:1 -7.	(kakopattheo)	j1	k1 3. The Soldier.
			11 4. No entanglement.
	Crown	k2	5. The Athlete.
			12 5. Contend lawfully.
		k3	6. The Husbandman.
			13 6. Labour; before fruit.
C2	I suffer evil	i2	8. My gospel.
2:8,9.	(kakopattheo)	j2	9. Suffering unto bonds.
C3	I endure	i3	9. The Word of God.
2:9,10.	(hupomeno)	j3	10. Endurance for the elect.
C4	If we endure	i4	11. The faithful Word.
2:11 -13.	(hupomeno)	j4	13. The faithful Lord.
		k4	11. If we died ... live.
	Reign		14 12. If we endure ... reign.
			14 12. If we deny ... deny us.
		k4	13. If we faithless ... He
			faithful.

It will be observed that the fourfold reference to suffering or enduring is related to a fourfold reference to the ministry of the apostle:

- 'Things heard of me' (2:2).
- 'My gospel' (2:8).

'The Word of God' (2:9).
'The faithful word' (2:11).

Suffering for its own sake is to be avoided; it may be merely an exhibition of morbid and debased feelings. Suffering that comes upon us because of our own folly and misdeeds must be borne patiently and with penitence, but suffering that comes upon us because of the truth we hold and teach, should be a matter of rejoicing, not only for the honour put upon us to be counted worthy to suffer shame for the Name of the Lord, but because there is associated with this present suffering the crown and the prize.

In introducing this aspect of his teaching to Timothy the apostle uses three figures, (1) the soldier, (2) the athlete, (3) the husbandman. These are, as it were, the premises of his argument, and if we have unscriptural views as to these, we shall also have them in our conclusions.

Take the first figure, the soldier. What we immediately associate with the profession of the soldier is fighting, but we look in vain in 2 Timothy 2:3,4 for reference to fighting qualities or fighting prowess, the apostle's use of the word being restricted to the qualities of endurance and non-entanglement with the things of this life. We must therefore call a halt in our advance through this third section to make sure that the figures intended by Paul are understood by ourselves.

The Good Soldier.-- The word used by Paul in 2 Timothy 2:3 for 'good' soldier is kalos. Cremer says of the two words agathos and kalos, that: 'kalos is related to its synonym, agathos, as the appearance to the essence'.

Confining our attention to this second epistle, we find that the apostle uses agathos twice, 'good works' (2:21; 3:17), and kalos thrice, viz.:

'That good thing which was committed' (1:14).
'Endure ... as a good soldier of Jesus Christ' (2:3).
'I have fought a good fight' (4:7).

The true basis of the apostle's teaching lies in what he says of the 'good soldier', and to this we now turn. The apostle was at liberty to select any one or more of the characteristics of the soldier. As he has done elsewhere, he could speak of his arms and of his armour; he could speak of his bravery, his discipline, his prowess, his obedience, his chivalry or his cruelty. But none of these things were in Paul's mind in the writing of 2 Timothy 2:3,4. What he selects and brings forward are:

- (1) The quality of endurance which was so fully exhibited in the Roman soldier.
- (2) The complete freedom from all business entanglements and property which was demanded of the Roman soldier upon his enrolment.

'Enduring hardness' is a passive quality and one not immediately associated with soldiering. Yet who is there that passed through the horrors of war, whether personally or in imagination, that does not know that the long -drawn -out horror of mud, filth and suspense of the trenches demanded more from the soldier than the short, sharp, decisive, conflict of arms? These words, 'endure hardness', translate the Greek kakopatheo, 'to suffer evil'. Kakos is just the opposite of kalos, the word translated 'good' in the same verse.

Josephus uses this word in his Wars of the Jews, saying:

'Now here it was that, upon the many hardships which the Romans underwent, Pompey could not but admire ... the Jews' fortitude' (Wars of the Jews, 1:7.4).

Again, in the Antiquities of the Jews, speaking of the father of Nebuchadnezzar, he writes:

'When his father ... heard that the governor ... had revolted ..., while he was not himself able any longer to undergo the hardships (of war), he committed to his son Nebuchadnezzar ... some parts of his army' (Ant. of Jews, 10: 11.1).

It is highly significant to learn that kakos, evil, is derived from chazo, to recede, retire, retreat in battle (so Eustath, quoted by Leigh). Homer and other Greek writers frequently use kakos in this sense, and so the word meant cowardly, dastardly, faint-hearted. If these unsoldierly qualities inhere in* the word kakos, 'evil', one can readily appreciate the apostle's choice of the word kalos for the 'good' soldier.

* inhere in = exist essentially in.

Coming to the word kakopatheo, 'to suffer evil', we find it in two forms. Let us see them together:

Kakopatheia, 'a suffering of evil'.

'Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience' (James 5:10).

Kakopatheo, 'to suffer evil'.

'Thou therefore endure hardness (kakos), as a good (kalos) soldier of Jesus Christ' (2 Tim. 2:3).

'Wherein I suffer trouble (kakos), as an evil doer (kakos)' (2 Tim. 2:9).

'Endure afflictions, do the work of an evangelist' (2 Tim. 4:5).

'Is any among you afflicted? let him pray' (Jas. 5:13).

Sugkakopatheo, 'to suffer evil together'.

'Be thou partaker of the afflictions of the gospel according to the power of God' (2 Tim. 1:8).

In addition to this willingness to suffer evil, the apostle says of the good soldier: 'No man that warreth entangleth himself with the affairs of this life' (2 Tim. 2:4). Conybeare and Howson translate the above passage:

'The soldier when on service', and draw attention to the force of strateuomenos.

The military law of Rome did not allow a soldier to engage in merchandise or mechanical employment; armis non privitas negotus occupari.

That which the apostle says will 'entangle' the good soldier if he yields, is called 'the affairs of this life'. The word translated 'life' here is not zoe but bios, and refers more to the 'livelihood' than the life - principle itself.

Here are some examples of its usage and meaning:

'She ... did cast in all that she had, even all her living' (Mark 12:44).

'A woman ... spent all her living upon physicians' (Luke 8:43).

'He divided unto them his living' (Luke 15:12).

Biosis gives us 'manner of life' (Acts 26:4) and bioo 'live', in the sense of manner of life (1 Pet. 4:2).

Very near to the meaning of the apostle in 2 Timothy 2:4 is the word biotikos: 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life' (Luke 21:34).

The Athlete. To pass so easily from the figure of the soldier to that of the athlete, as is done in 2 Timothy 2:4,5, is a transition quite in harmony with Paul's thought and teaching. The classic example of course is Ephesians 6:11,12, where Paul sees no incongruity in speaking of one clad from head to foot in armour and equipped with sword and shield, as engaged in 'wrestling'. 'Strive for mastery' (2 Tim. 25), translates the Greek word athleo. This word covered all the public games, such as running, wrestling and boxing, in which competitors met and struggled for the victor's crown. In Hebrews 10:32 we have the word athlesis, 'a great fight' associated with endurance and suffering. As with the figure of the soldier, so again here the apostle might have chosen for notice many qualities. He could have referred to the endurance displayed by these athletes; he could have repeated what he says in 1 Corinthians 9 concerning their self-discipline and temperance, but these he had already introduced in connection with the good soldier. Here he passes on to make the most important observation that 'if a man also strive for masteries, yet is he not crowned, except he strive lawfully' (2 Tim. 2:5).

It is this point that the apostle wishes to make and which is repeated in doctrinal terms in verse 12, 'if we suffer, we shall also reign with Him; if we deny Him, He also will deny us'. Those who transgressed the laws governing the Greek games were fined. Pausanias tells us that, at Olympia, there were six statues of Jupiter made from fines imposed upon those who had not 'contended lawfully'. Epictetus speaks of the severe discipline to which the contestants were subjected, using very similar terms to those which occur in 1 Corinthians 9. He says:

'You wish to conquer at the Olympic games? so also do I; for it is honourable: but bethink yourself what this attempt implies, and then begin the undertaking. You must submit yourself to a determinate course; must submit to dietetic discipline; must pursue the established exercises at fixed hours, in heat and cold; must abstain from all delicacies in meat and drink; yield yourself unreservedly to the control of the presiding physicians, and even endure flogging' (Epictetus, Enchiridion).

The rigorous examination to which the candidates had to submit before being permitted to enter the contest throws further light upon the meaning of this rule that contestants must 'strive lawfully'. They had to satisfy their examiners as to whether they were slaves or freemen, and whether they were true Greeks. This was amplified in the public stadium by the herald laying

his hand upon the head of the candidate and asking, 'can any accuse this man of any crime? Is he a robber, or a slave? or wicked or depraved in his life?' Finally if the candidate satisfactorily passed this ordeal he was taken to the altar of Jupiter where he was required to swear that he had gone through the discipline enjoined, and that he would abstain from every breach of the laws governing the contest.

Paul makes direct allusion to this in 1 Corinthians 9:24-27, where the race, the prize, the crown, the discipline, are all emphasized. In the concluding sentence he refers to the office of the herald, and the possibility, that he, after heralding to others, should himself be 'disapproved' and fail to pass the equivalent of the examination to which we have referred. When referring to his own expectations regarding the race, the crown and the prize, his language is characterized by extreme humility. Here, in 1 Corinthians 9, he expresses the thought that he may not even pass the entrance examination.

The Husbandman. The word so translated is *georgos*, the origin of our English name George, and which means 'an earth worker', *ge* meaning 'the earth' and *ergo* 'to work'. This word establishes another link between 2 Timothy and the epistle of James, for the only other occurrence of *georgos* in the epistles is in James:

'Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain' (Jas. 5:7).

Here, as in 2 Timothy 2, patient waiting is associated with harvest. The English 'husbandman' is derived from *hus* (old English) a house, and *bondi* (old Norse) to dwell, and so does not originally mean a married man, but a peasant owning his own house and land; a freeholder, or yeoman. One occurrence of the verb *georgeomai* is found in Hebrews, and there the use of the word transfers the teaching of 2 Timothy 2 from the husbandman himself to the field that he cultivates.

'For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed (*georgeitai*), receiveth blessing from God: but that which beareth thorns and briars is rejected (*adokimos*, "castaway", 1 Cor. 9:27, see note above), and is nigh unto cursing; whose end is to be burned' (Heb. 6:7,8).

The next verse shows that salvation is not in view here but 'things that accompany salvation'. In like manner, the 'reigning' or the 'denying' of 2 Timothy 2:12,13 has not to do with salvation itself, but the added glory that may go with it. Yet once more, *georgion*, 'husbandry', occurs in 1 Corinthians 3, a passage dealing, not with salvation but service; not with foundation but superstructure; not with the possibility of 'being lost' but with the possibility of 'suffering loss', while at the same time 'being saved as through fire'.

There are some who would refer the word 'first' in 2 Timothy 2:6 to the verb 'toiling' rather than to the verb 'partaking'. It is a truth, certainly, that the husbandman must toil first before he can partake of the fruits, but it seems fairly certain that the meaning of the apostle here, is that, after having toiled, he ought to be 'a first -partaker' of the fruits. (See The Companion Bible). Wordsworth's note is:

'The apostle here alludes to that system of husbandry, according to which the georgos, or tenant, who tilled the ground, was allowed to participate with the landlord in the fruits of the soil, such as wine, oil, corn -- and paid a portion to the landlord as rent (Matt. 21:34) ... according to his kopos (labour) so will his karpos (fruit) be'.

The structure of 2 Timothy as a whole has as its central members:

D	2:14 -26.	Approved
D	3:1 -9.	Disapproved

The fuller structure of 2:14-26 is as follows:

2 Timothy 2:14 -26

The approved concerning the truth

A	a	14.	Strive not about words.	The Workman
		b	15. Study to show thyself approved.	and
		c	15. That he may be unashamed.	The Truth
B	16.		Exhortation. Shun. Increase ungodliness.	
	C	d	17,18. Teachers and doctrine.	
			A canker.	
		e	19. God's foundation	Sure. Error
		e	19. God's foundation	Seal. And
		d	20,21. Teachers and doctrine.	Truth
			Great house and vessels.	
B	22,23.		Exhortation. Flee. Avoid. Gender strifes.	
A	a	24.	Servant of the Lord must not strive.	The Servant
		b	25. Repentance.	And
		c	26. That he may be delivered.	The Truth

No one can read this epistle without sensing the apostle's anxiety for Timothy. The days were dark; opposition was growing; evil doctrines within the church menaced the faith; love was waxing cold. How could the apostle best help Timothy and all who tread the path in after years? He calls up memories of Timothy's home life; he reminds him of his gifts; he exhorts him to possess a pattern of sound words; he uses the figures of the soldier, athlete and husbandman; he refers to his own example; he encourages by linking together enduring and reigning; he warns concerning subverting heresies, and at last he gives his whole doctrine of perseverance in one verse, 2:15. The verse divides naturally into three parts:

- (1) The Approval of God.
- (2) The Unashamed Workman.
- (3) The Essential Principle of Interpretation.

First of all, let us be clear as to the import of the command 'study'. The idea in the word is not that the person addressed is to be 'studious'. It is certain that he must have some acquaintance with language, for his material is 'the word of truth', but he is addressed rather as a 'workman' than a scholar. The word translated 'study' is the Greek word spoudazo. Spseudo, from which spoudazo is derived, means 'haste' (Luke 2:16; 19:5,6; Acts 20:16; 22:18; 2 Pet. 3:12). Words have a tendency to degenerate, and today 'haste' has lost its primary meaning and taken on another. 'More haste, less speed' is a proverb of the world, but such 'haste' is neither

implied in the references given nor inculcated in the passage before us. In translating David's statement 'the king's business required haste' (1 Sam. 21:8) the LXX uses the word spoude. In the A.V. spoudazo, and its associate words spoudaios, spoudaioo and spoude, are translated more times by 'diligence' and 'diligently' than by any other. Let us note the passages, as they give a fair idea of the apostle's meaning in 2 Timothy 2:15. The following occur in the Pastoral Epistles themselves,

'He sought me out very diligently, and found me' (2 Tim. 1:17).
'Do thy diligence to come shortly unto me ... do thy diligence to come before winter' (2 Tim 4:9,21).
'Be diligent to come unto me to Nicopolis' (Titus 3:12).
'Bring Zenas ... and Apollos on their journey diligently' (Titus 3:13).

These five references have to do with travel, and, to this day, a special type of carriage is called a Diligence, especially in France. Both speed and care are associated with speudo and the words 'assiduity' and 'sedulous', very nearly approach the intention of the original. In Ephesians 4:3 the word is translated 'endeavour'. The exhortation to 'study' also includes the idea of earnest and close application, implying some element of endurance, and as we have already seen, some driving necessity that demands haste in its primary meaning. Whatever it be that makes such demands upon the child of God must be of supreme importance. Let us see what it is.

'Be diligent to shew thyself approved unto God'.

In the original the word translated 'to show' is paristemi, from para, 'beside', and istemi, 'to stand'. Because of the perilous times that are to stand in and because of those, like Jannes and Jambres, who will withstand the truth, we are encouraged to look forward to the glorious day of standing up from the dead, rejoicing that, in spite of all opposition, the foundation of God standeth. We should, consequently, be diligent to stand beside God, knowing that He will stand beside us, and should stand around, or aloof, from profane babblings, and stand away from iniquity. Even more than all this is crowded into the exhortation of 2 Timothy 2:15. Timothy would know the exhortation of Ephesians 6 to 'stand', 'stand against' and 'withstand', and only those who have personally assimilated the many and wonderful occurrences of histemi and its combinations can hope to gather from 2 Timothy 2:15 a tithe of its encouragement, warning and strength. This may sound like hard work. It is. A workman is being addressed and he has been exhorted to use diligence.

'Approved'. -- The original word is dokimos, and, like histemi, the ramifications of this word and its combinations are too wonderful to be appreciated apart from personal acquaintance with them. We will, however, draw attention to a few obvious features. First of all, we note that the structure places dokimos, 'approved' (2 Tim. 2:15) over against 'adokimos', 'disapproved' (2 Tim. 3:8). The root of the word is dokeo, and implies the passing of an opinion after weighing the evidence, hence it is sometimes translated 'experience' and 'proof'. The form dokimos is found in the LXX in the sense of the refining and purifying of metals, and dokimion is used by Peter when comparing the 'trial' of faith to the testing of gold (1 Pet. 1:7). Already in 1 Corinthians 3, the apostle had written at length regarding the 'sure foundation' and the approval or disapproval of the 'work' and a comparison of this passage with 2 Timothy 2 will therefore be useful.

The foundation (3:10,11)
Gold, silver, wood, etc. (3:12)
The trial, dokimazo (3:13)
Reward, or suffer loss (3:14,15)

Work abides (3:13,14)

He himself shall be saved (3:15)

Resurrection doubted (15:12)

The foundation (2:19)
Gold, silver, wood, etc. (2:20)
The approval, dokimos (2:15)
Show (paristemi) the judgment seat
(2:15)
Workman that need not be ashamed
(2:15,21)
The Lord knoweth them that are His
(2:19)
Resurrection doubted (2:18).

Most evidently the apostle intended to bring all the encouragement that he could to bear upon Timothy to enable him to 'stand' and for this purpose found nothing so powerful as that which had ever been before his own eyes:

'I have fought a good fight, I have finished my course, I have kept the faith: henceforth ... a crown' (2 Tim. 4:7,8).

As a redeemed and justified sinner, Timothy could look forward without a tremor to that future presentation which will result from the death of Christ, when he would be 'holy, unblameable and unproveable'. In 2 Timothy 2:15, however, he is seen here not so much as a saved sinner, but as a responsible servant, and while nothing he did or omitted to do could make any difference regarding his blessed hope, the question of the prize or crown, of reigning or being denied, of being ashamed here or unashamed there, is raised with Timothy in his capacity of workman. Ergates, 'workman', means primarily a labourer or artificer, the meaning being retained unchanged today. We find service in the gospel among believers is often denominated 'work'. Timothy is exhorted to do the 'work' of an evangelist (4:5) and the equipment, by the Word of the man of God, is a thorough outfitting 'unto all good works' (3:17). So also, under the figure of a 'vessel', the separated servant is meet for the Master's use and prepared 'unto every good work' (2:21). As an example of the difference between the approval of God and the approval of men, compare the joyous consciousness of the Lord's approval in 2 Timothy 4:7,8 with the estimate of man in 2 Timothy 2:9, 'I suffer as an evil worker kakourgos', and, in contrast to the suggestion of denial and shame of 2 Timothy 2:12 and 15, see the confidence of 2 Timothy 4:18, 'The Lord shall deliver me from every evil work'.

While Timothy might be expected to perceive the necessity of right division, Paul is anxious that he should not be left to his own inferences. How then shall the apostle best put the principle that is vaguely seen at work right through chapter 1? Shall he once more go back in mind to the child Timothy at his mother's knee? Shall he visualize the teaching of those holy Scriptures that had made Timothy wise unto salvation? Does he remember that a Jewish mother would most certainly teach her boy some of the Proverbs? and that Timothy's father, being a Greek, and living in Galatia, would most certainly have read the Greek version of the Old Testament, known as the Septuagint? We cannot tell, but this we do know, that Timothy needed no explanation of the term 'right division'. We can dismiss all attempts made by commentators to discredit this fact and feel perfectly safe in doing so, because we shall be 'comparing spiritual things with spiritual'. In the Bible used by Timothy occurs the following verse:

Pasais hodois sou gnorize auten, hina orthotome tas hodous sou
(Paroimiai 3:6).

'In all thy ways acquaint thyself with it (fem. ref. to sophia, wisdom, in verse 5) in order that it may rightly divide thy paths' (Prov. 3:6).

We find the same word in Proverbs 11:5, where it is again used of a 'way'. These are the only occurrences in the LXX. (See Right Division⁴).

The remaining chapters of 2 Timothy focus attention particularly upon the character of the last days. The reader is referred to the article Last Days and Latter Times² for a fuller analysis. Chapter 3 contains the most explicit testimony that the Scriptures contain to their inspiration, a point to be kept in mind when some object to the application of 'Right Division' because they think it in some way invalidates the Word.

The epistle ends on a glorious note of triumph,

'I have fought a good fight, I have finished my course, I have kept the faith: henceforth ... a crown ...' (4:7,8).

For the doctrine of race and crown, see the articles on Prize³ and in the epistle to the Hebrews², see the comparison of Hebrews with Philippians. Also consult Out-Resurrection³ and the Overcomer³.

Two phrases link Philippians and 2 Timothy together by bonds forged by the spirit of God so that no man can separate them, and no exposition which either denies or ignores these links can be of service to the workman who would be unashamed. These two phrases use the word 'depart' and 'offered'. In Philippians this 'departing' is desired but is postponed (Phil. 1:23), and this 'offering' is cheerfully contemplated but not imminent (Phil. 2:17). In 2 Timothy the time for this 'departure' has come, and the time for being 'offered' has arrived (2 Tim. 4:6). In Philippians, Paul said that he had not yet attained. In 2 Timothy he says 'I have finished my course'. May we 'so run', that we too may 'obtain'.

TITUS

The Purpose of the Epistle Exhibited

The movements of the apostle from his conversion as recorded in Acts 9 until his two years' imprisonment recorded in Acts 28, can be traced with comparative ease, but from the close of the Acts his movements can only be conjectured (see 2 Timothy for proofs of an interval between the two imprisonments, pp. 149 -158). We know that he was hopeful of release and that he had asked Philemon, a member of the church at Colosse (Col. 4:9; Philem. 22), to prepare him a lodging; Timothy had been left at Ephesus (1 Tim. 1:3) and Titus at Crete (Titus 1:5). While some commentators make the imprisonment of 2 Timothy fall within the period covered by the Acts of the Apostles, we have not found it possible to accept this and believe that after a period of freedom Paul was again apprehended, this time to suffer martyrdom for the faith. During this interval of freedom we believe he visited many of the assemblies, and wrote the first epistle to Timothy and the epistle to Titus. It is this epistle to Titus that awaits our attention. The structure of the epistle is simple, and while doctrine finds a place as we might well expect, it is introduced to strengthen the apostle's appeal for godliness of living, or 'good works' rather than for its own sake, and a fair amount of space is devoted to the exposure of an incipient Gnosticism, which is also exposed in the first epistle to Timothy and which forms the dark background against which these pastoral epistles are set. The structure in its simplest form is as follows:

Titus

A	1:1 -4.	Hope of eternal life. God our Saviour. Lord Jesus Christ our Saviour.
B	1:5 -16.	Unto every Good Work reprobate.
C	2:1.	Speak ... things ... become sound doctrine.
B	2:2 -8.	A pattern of Good Works.
A	2:9 -14.	Hope, that blessed hope. God our Saviour. Jesus Christ our great God and Saviour.
B	2:14.	Zealous of Good Works.
C	2:15 to 3:1.	Speak ... be subject ... obey.
B	3:1,2.	Ready to every Good Work.
A	3:3 -7.	Hope of eternal life. God our Saviour. Jesus Christ our Saviour.
B	3:8 -15.	Maintain Good Works.

Today we are faced on the one hand with scepticism and indifference, and on the other hand with much that savours of the old Gnostic heresy that both Paul in his pastoral epistles and John in his first epistle had in mind, and while it would be unwise of us to fill our pages with a detailed account of the errors of Gnosticism it may be useful, even if somewhat laborious, to lift out from the two epistles, 1 Timothy and Titus, the apostle's references to the prevailing evil of the time.

'As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,
Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.
Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:
From which some having swerved have turned aside unto vain jangling;
Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.
But we know that the law is good, if a man use it lawfully;
Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine' (1 Tim. 1:3 -10).
'Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:
Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme' (1 Tim. 1:19,20).
'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;
Speaking lies in hypocrisy; having their conscience seared with a hot iron;

Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

For it is sanctified by the Word of God and prayer.

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come' (1 Tim. 4:1 -8).

'If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

But godliness with contentment is great gain' (1 Tim. 6:3 -6).

'O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called' (1 Tim. 6:20).

'For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate' (Titus 1:10-16).

'But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

A man that is an heretick after the first and second admonition reject;

Knowing that he that is such is subverted, and sinneth, being condemned of himself' (Titus 3:9 -11).

In these passages we have a reference to that transition from Jewish fables to the full blown Gnosticism which was to reach its height in the second century. In Colossians, Paul sought to counter a similar 'vain deceitful philosophy'; at Athens he repudiated 'Art and man's device' as a means of expressing the Godhead, and here he speaks of 'the oppositions of science falsely so called'. Philosophy, Art and Science can all be true and help forward the Truth, but alas, they can prove to be weapons of destruction in the hand of the great Adversary. 'Science' in its modern meaning was unknown to the Ancients, the word so translated being gnosis 'knowledge'.

'The Gnostics, or men of knowledge (gnosis), were so called from their claiming to be the sole depositories of the knowledge of the true God The system of Gnosticism was compounded of heterogeneous ingredients. From the Platonic school it drew the doctrine of Ideas, namely, that all created things had archetypes in the Divine mind, and had received their impression. The cabalistic fables of the Jews, with their legions of angels and ceremonial observances, furnished another and large contribution; and from oriental Philosophy was borrowed the notion of two independent co-eternal principles, God and Matter, the one the author of Good, and the other of Evil. Lastly, to this strange mixture was added no inconsiderable portion of Christianity, into which Gnosticism had been imported by the father of heresy, Simon Magus' (Lewin).

The Introduction, and an inquiry into the bearing of the preposition kata

The introduction to the epistle of Titus occupies the first four verses, the benediction of verse 4 rounding off the opening of the epistle with the words 'Grace, mercy and peace'. Among the literary links that tie the three pastoral epistles together must be placed the introduction to these epistles.

'Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord' (1 Tim. 1:1,2).

'Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, to Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord' (2 Tim. 1:1,2).

'Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour; to Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour' (Titus 1:1 -4).

'Hope', 'promise', 'life', characterize these introductions, and would come naturally to the mind of anyone whose span of life is nearly completed. In the same way 'mercy' is added to the words 'grace and peace' which are the usual terms of benediction found in the earlier epistles. At the close of a life of self-sacrificing service such as few can hope to emulate, the apostle still remembered that he had 'obtained mercy' (1 Tim. 1:13,16), and evidently still needed that same tender grace after years of devoted service. 'He counted me faithful ... I obtained mercy' (1 Tim. 1:12,13). Such a term as 'mercy' introduced in such a context robs the best of us of any boasting in ourselves, in our attainments, or in our service. Let us examine this introduction to Titus, and commence it with the structure of the first four verses.

Titus 1:1 -4

The Introduction

A Paul Name.

	B	Servant and apostle.	Relationship.	
	C	According to the faith of God's elect.		Elect.
	D	According to godliness.		
	E	Promise, by God Who cannot lie.		
	F	Before age times.		
	F	In due times.		
	E	Preaching, His word manifest.		
	D	Commandment according to.		
A	Titus	Name.		
	B	Mine own Son.	Relationship.	
	C	According to the common faith.		Common.

The facility with which the writer of English can use synonyms and so avoid repetition or tautology is one of the charms of this flexible language of ours, but like most advantages it has disadvantages too, and one of them is that in a translation of the original Greek Scriptures like the A.V., the very diversity of the English tongue may veil to the eyes of the uninitiated the fact and the impression that such fact leaves, of the repetition of the same Greek word in the original. The Greek preposition kata is translated in two different ways in this brief introduction, thus:

'According to the faith of God's elect'.
 'The truth which is after godliness'.
 'According to the commandment'.
 'After the common faith'.

This word kata is introduced, in the first three occasions, to intensify the twofold office of Paul, namely that of 'servant' and 'apostle', the fourth being reserved for application to Titus himself. Seven Greek words are employed in the New Testament for 'servant', each with its own distinct shade of meaning, and combining to give an all-round picture of the true Scriptural servant.

- (1) Diakoneo. 'In its narrowest sense, to wait at table' (Dr. E. W. Bullinger). Christ Himself was such a 'minister' (Matt. 20:28); The 'deacons' were originally appointed 'to serve tables' (Acts 6:2). Timothy himself is called 'a minister of God'.
- (2) Doulos. This word is derived from douleuo 'to enslave or to be in bondage'. It means 'a bondsman' hence it is used in Romans 6:6, Galatians 4:8,9,25. In Titus itself the verb is used in chapter 3 'serving divers lusts' (Titus 3:3), i.e. in bondage to them.
- (3) Therapon. This word is derived from therapuo, translated 'healing' and is only found in the New Testament once, namely of Moses, in Hebrews 3:5. From this word come the English medical terms 'therapeutics' and 'therapy'.
- (4) Oiketes. This word refers especially to a servant in the 'house' oikos, as can be seen in Acts 10:7.
- (5) Pais. This word means a child, often a boy, and so like the French word garçon is put for a servant or a waiter.
- (6) Huperetes. This word signifies service on the lowest rung of the ladder, it means an under-rower, one who was often chained to a bench and brutally treated. It is used by Paul of himself in 1 Corinthians 4:1. The word took on a sense of public duty and is often translated by the word officer.

(7) Misthios. This word from misthos 'reward', indicates an hired servant.

The actual word used by Paul in Titus 1:1 is doulos. In this epistle Paul calls himself 'a servant of God' but his usual mode is to speak of himself or others as 'servants of Jesus Christ'. While we read of 'servants of Jesus Christ' and 'servants of God' we never read of any that they were 'the apostles of God', such a term is unknown. There is of course a reason for this restriction. An apostle was one who had been 'sent from' (apostello) another, to represent him, and equipped with delegated authority. Over and over again, the Saviour declared that He had been 'sent' (John 5:36; 17:3 etc.). Consequently we are not surprised to discover that Jesus Christ Himself is the True Apostle (Heb. 3:1) all other apostles being sent by, or representing Him. We accordingly find in the chapter wherein the word translated elsewhere 'apostle' first appears, the following solemn statement:

'He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me' (Matt. 10:40).

Paul therefore could sign himself either 'the servant of God' as in Titus, or 'the servant of Jesus Christ' as in Romans, but never the apostle of God, that title belongs to the Saviour, all apostleship deriving from Him and representing Him among men.

Two references to 'faith' appear in this introduction, but the terms used to define this faith at first reading appear contradictory. What can be more opposite than 'elect' and 'common'? Yet Paul says that his apostleship was 'according to the faith of God's elect' whereas Titus is related to the 'common faith' (Titus 1:1,4). Instead of any disparagement however there is a very gracious parallel intended. The faith of God's elect was not the exclusive possession of Paul, or any servant of God, it was the common possession of the redeemed. Exclusive, yes, when the church is considered in contrast with the world, all-embracing, yes, when the church is considered as composed of members on an equality.

How are we to understand the apostle's statement that his apostleship was 'according' to the faith of God's elect? That his salvation could thus be described is obvious. While kata may look back and say 'your salvation is according to the purpose of God which was planned before the world began' we must remember also that this horizontal movement, which is the character of kata with the accusative, can also 'accompany' or even indicate the reason or purpose 'for which' anything is done. Consequently we find a great many translators and commentators favour the idea that Paul is telling Titus here that his apostleship was 'for' the faith of God's elect, that is to further it, preach it and make it known. Translators belonging to widely different schools of thought as are Alford, Moffatt and Weymouth read 'for' the faith, or 'for the building up of the faith'. Conybeare and Howson's translation reads 'an apostle of Jesus Christ -- sent forth to bring God's chosen to faith' and has as a footnote,

'The original here is perplexing, but seems to admit of no other sense than this, an apostle sent forth on an errand of faith'.*

*C.H. Welch adds by explanation: as apostolas kata timorion would mean an apostle sent forth on an errand of punishment; so apostolos kata pistin means: an apostle sent forth on an errand of faith.

When writing to the Romans, Paul had said:

'By Whom we have received grace and apostleship, for obedience to the faith among all nations, for His name' (Rom. 1:5),

but here he used the preposition eis 'unto', 'with a view to', which is quite straightforward. For some reason unknown to us at the moment he used the preposition kata in the introduction to the three pastoral epistles. Associated with the faith of God's elect is the acknowledging of the truth which is according to godliness, so introducing the intensely practical side of saving faith which we have already seen in the structural insistence upon 'good works'. To the consideration of these essential features of the Gospel as entrusted to the apostle, we must now turn our attention.

The Acknowledgment of the Truth

Paul's apostleship was 'according to' or 'for' the faith of God's elect; the sonship of Titus was 'according to the common faith'. These two references to faith are related together as we have seen, although at first reading the faith of God's 'elect' seems far removed from the faith that can be called 'common'. One of the reasons for this twofold title of the faith may be found in the fact that in the Old Testament Israel are the 'elect' (Isa. 45:4), they are the 'chosen' people, and this choice of Israel made them a 'special people above all people that are upon the face of the earth' (Deut. 7:6); the words 'elect' and 'chosen' being translations of the same Hebrew word. This title 'the elect' is not only given to Israel in the Old Testament but in a great number of passages in the New Testament also. 'The elect's sake', 'the very elect', 'they shall gather together His elect' of Matthew 24 and Mark 13 refer primarily to Israel. The 'election' in Romans 9 to 11 refers exclusively to Israel. So also is the title in 1 Peter 1:2.

The fact that Titus was associated with the 'common' faith is an indication that faith was now open to the Gentile as well as to the elect of Israel, even as it was the glory of Paul's ministry to be the steward of the mystery of God 'for you Gentiles'. 'The elect of God' is a title given to the saints at Colosse, who were mainly Gentiles (Col. 3:12). In this sense the ministry of Paul and the ministry of Titus were the same. It would have been just as true to have said that Paul was an apostle for the common faith, and that Titus was a minister for the faith of God's elect. Let us consider the Scriptural meaning of the word 'common'. In English usage the word 'common' is something opposed to the rare and refined; to that which pertains or relates to all; and sometimes that which is mean and low. In the Scriptures the word koinos 'common' indicates:

(1) Something common to all, of which several are partakers. So we read 'and all that believed were together, and had all things common' (Acts 2:44). It is in this sense that the Scriptures speak of a common salvation, and a common faith.

(2) Arising out of the Levitical law and the need to distinguish between the clean and the unclean, the word 'common' came to mean anything that caused ceremonial defilement. In Mark 7 the word is translated 'defile' (Mark 7:2,15,18,20,23), the first occurrence being explained 'defiled, that is to say, with unwashed hands' which does not refer to the ordinary act of cleanliness, but the ceremonial and traditional washings that were superimposed upon the law by the

teaching of the Pharisees (Mark 7:1 -9). There are six references in the Acts where this ceremonial defilement is intended (Acts 10:14,15,28; 11:8,9 and 21:28), Peter expressing his horror at being commanded to eat the flesh of animals considered by every Jew under the law as unclean, and by the Jews of Asia, who charged the apostle with bringing Greeks into the temple and polluting the holy place.

Writing in the epistle to the Romans, the apostle could take a wider view of this term saying 'there is nothing unclean (common) of itself' (Rom. 14:14). While it is not to be thought that the common faith and the common salvation had anything about them that could be classified as defiling or unclean, we must not forget that Peter long after Pentecost told a Gentile like Cornelius to his face that apart from the vision given to him, even a Gentile who could be called 'devout' who 'feared God' who 'gave alms' and 'prayed to God alway' (Acts 10:2) would have been called by him (Peter) 'common or unclean' (Acts 10:28). From all this painful discrimination the gospel entrusted to Paul and shared by Titus was blessedly free. The faith of God's elect was no longer the preserve of one people; it was now the possible possession of all men and particularly the Gentile. It is good to glory in this most wonderful acceptance, this liberty from all the scruples of the ceremonial law, but it is well to remember the tendency for the flesh to take an advantage and to equate liberty with licence. The apostle Peter, writing to the 'elect' namely to the 'scattered' of Israel (1 Pet. 1:1,2) a 'second epistle' (2 Pet. 3:1) urges them to add to their faith virtue, and to virtue knowledge (2 Pet. 1:5,6). The addition of these virtues made their calling and election sure (2 Pet. 1:10). So Paul makes 'acknowledgment' follow 'faith' (Titus 1:1). Epignosis and epiginosko refer to acknowledgment rather than added knowledge. In the New Testament the words epiginosko and epignosis are translated both by the words 'knowledge' and 'acknowledge'. The distinction between them was not so sharply drawn in early days as we are inclined to draw now. For example, the majestic words:

'We knowledge Thee to be the Father of an infinite majesty'

were the recognized form in the year a.d. 1535. 'Knowledge' today stands in the first instance for the 'stuff' of knowledge, the information gathered, or the intelligence possessed; this however is the secondary meaning of the word and even today a first class dictionary places as the primary meaning of 'knowledge' 'acknowledgment, confession; recognition of the position or claims of any one' (Oxford English Dictionary).

Epignosis is the combination of epi 'on' and gnosis 'knowledge', but it must not be assumed that the addition of epi 'on' simply indicates the piling up of knowledge upon knowledge; few if any occurrences of the word would justify this use of the word. When Hosea says:

'The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land' (Hos. 4:1).

Mere formal knowledge, historical knowledge, grammatical knowledge is not intended. There is implicit in the word the idea of acknowledgment or recognition. If we could divest the word 'recognition' of its secondary meaning, that of 'recognizing' a person by his features, manners, etc. and retain only the primary meaning, that of recognizing or acknowledging a liability or an obligation, this word would suit admirably. This matter is

something more than a mere technicality; it lies near the very heart of all true teaching and we therefore 'recognize' the claims which this word has upon us to make its meaning clearly understood by all who read the Word. Epignosko occurs 42 times in the New Testament and epignosis occurs 20 times. Space will not permit the setting out of all these references; we must make a selection, but we trust that all who teach others and those who desire the fullest proof of all that is set forth as truth, will personally acquaint themselves with the usage of these words in the whole 62 occurrences.

'Ye shall know them by their fruits' (Matt. 7:16).

'Elias is come already, and they knew him not' (Matt. 17:12).

'When Jesus perceived in His spirit' (Mark 2:8).

'The people saw them ... and many knew Him' (Mark 6:33).

'Their eyes were holden that they should not know Him' (Luke 24:16).

In these few references taken from the Gospels, the word 'recognize' could be substituted for 'know' with advantage. We do not 'know' a fig -tree by the mere fact of looking at the fruit it bears, for a 'knowledge' of a fig -tree involves acquaintance with several sciences and thus is but partial; but the most untutored and illiterate observer would 'recognize' a fig -tree by its fruits, as distinct from say, a thistle or a thorn. It is a most natural transition for the word 'recognize' to take on a moral colouring, so that while the recognition of a fig -tree by its fruits may not involve any self -denial or expose the observer to persecution, it becomes another matter to 'recognize' the rejected Christ or the doctrine which is after godliness. Let us therefore, with this explanation in mind, consistently use the word 'recognize' or 'acknowledge' in place of 'knowledge' in the passages which we are about to consider.

'Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness' (Titus 1:1).

Here the apostle associates his ministry with two phases of Christian experience.

- (1) According to the faith of God's elect. This is basic.
- (2) According to a recognition of the Truth. This is experimental.

This second phase is expanded thus:

'According to a recognition of the truth, which (in its turn) is according to godliness'.

Paul is inspired to hold an even balance. He over -stresses neither the sovereignty of God nor the responsibility of man, but gives each its place. The faith of God's elect comes first and this is according to truth. We love Him because He first loved us. There could be no recognition of truth on our part if we had not been preceded by grace. It is however entirely untrue to represent the apostle's doctrine as the faith of God's elect and that only; that is one side of it.

'The Lord knoweth them that are His'.

This elective side lies beyond our control, responsibility or power.

'Let every one that nameth the name of Christ depart from iniquity' (2 Tim. 2:19).

This is the other side, the experimental side, the side that lies within the ambit of our control and responsibility as those who have received mercy to be faithful. To possess the 'knowledge' of the truth which is according to godliness is no guarantee that a 'life' of godliness will necessarily issue. The 'acknowledgment' or 'recognition' of such truth however, carries with it the idea of taking one's stand and abiding by any consequences that may follow.

'Be not ... ashamed of the testimony of our Lord, nor of me His prisoner' (2 Tim. 1:8),

was a call to Timothy who 'knew' the truth, to 'acknowledge' it also and, in the sense adopted for the moment, to 'recognize' its claims. The call comes with equal force to us today when 'knowledge' has increased, but when the godly man ceaseth and the acknowledgment of the truth at times costs dear. An element of responsibility attaches to the word acknowledge, as may be seen in such passages as 2 Peter 2:20,21, where the Greek words translated knowledge and know are epiginosko or epignosis. (See Acknowledgel).

An Inquiry into the true import of the word 'Godliness'

We have observed that the words 'according to the faith' indicated Paul's association and service in the furtherance of the faith. We now read in the same verse of the 'acknowledging of the truth which is after or according to godliness' (Titus 1:1). The 'truth', Greek aletheia occurs fourteen times in the three pastoral epistles, 1 and 2 Timothy, and Titus. In 1 Timothy 6:5 men whose minds are 'destitute of the truth' entertain a false conception of godliness 'supposing that gain is godliness'. Those who erred 'concerning the truth', 'overthrew the faith of some' (2 Tim. 2:18), and again, the false teaching under consideration is said to increase unto more 'ungodliness' (2 Tim. 2:16). Those who have a 'form of godliness' never come to 'the knowledge of the truth' (2 Tim. 3:5 -7). Truth, its acknowledgment and godliness are seen to be inseparable. The Greek words eusebeia (godliness) and the cognate words eusebeo, eusebes and eusebos occur twenty-three times in the New Testament, thirteen of them being found in these three Pastoral Epistles. Eusebeia occurs only nine times in the whole of the Septuagint version of the Old Testament, but it occurs sixteen times in the shorter compass of the Apocrypha. Ecclesiasticus says:

'Good is set against evil, and life against death: so is the godly against the sinner, and the sinner against the godly' (33:14).

'The sinner' is the antithesis of the 'godly'. While the Old Testament equally with the New Testament teaches us that 'there is not a just man upon earth, that doeth good, and sinneth not' (Ecclesiastes 7:20), the term 'sinner' was sometimes used with a specific meaning, referring to a certain class. For example the command of God to Saul to destroy 'the sinners the Amalekites' (1 Sam. 15:18). So Psalm 1 equates 'sinners' with the ungodly and the scornful (Psa. 1:1), and again 'the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous' (Psa. 1:5). So in the New Testament 'publicans and sinners' were associated together, and the same distinction is seen in Paul's words to Peter,

'We who are Jews by nature, and not sinners of the Gentiles';

'We ourselves also are found sinners' (Gal. 2:15,17).

The most godly person that ever breathed was a sinner saved by grace, but in the Scriptural concept 'godliness' is set over against the whole Satanic system which has false worship at its core. So in 1 Timothy 3:16 'the mystery of godliness' is most evidently set over against 'the mystery of iniquity', which while not being actually so called, is outlined in 4:1-5. We may gather something of what is implied by 'godliness' by reading the epistle of Jude where 'ungodliness' is seen in all its nakedness and shame. Referring to the prophecy of Enoch, he uses the word 'ungodly' and 'ungodliness' again and again thus:

'To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him' (Jude 15).

He tells us of 'certain men crept in unawares ... ungodly men, turning the grace of our God into lasciviousness' (Jude 4). He passes in view the angels that sinned, the cities of Sodom and Gomorrah, and filthy dreamers, telling us that what they know naturally, as brute beasts, they corrupt. They are said to have emulated Cain, Balaam and Korah.

'These are spots in your feasts of charity ... clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever' (Jude 12,13).

These terrible words indicated that the terms 'ungodly' and 'ungodliness' pertain particularly to the evil seed, even as we have seen that the mystery of godliness is set over against the apostasy associated with the mystery of iniquity. When Paul wrote to Titus concerning the acknowledgment of the truth that was after or according to godliness, he meant something more than piety; he referred to the whole scheme of redeeming love, with its insistence upon the True God and His worship, accompanied by consistency in daily living, in contrast with the awful immorality and absence of reverential fear that marks the Satanic counterpart.

Why is the wondrous revelation, 'God was manifest in the flesh', called 'The mystery of godliness'? (1 Tim. 3:16). If we can arrive at a true answer to this question we shall have a fuller conception of what Paul meant when writing to Titus about the truth which is according to godliness. Alford's note to 1 Timothy 3:16 reads:

'Great is the mystery of piety, see chapter 2:2 note "of the religious life" ... this mystery of the life of God in man, is in fact the unfolding of Christ to and in him'.

Referring to the sequence of events given in 1 Timothy 3:16, he says:

'The apostle is following the historical order of events during the manifestation of our Lord on earth'. 'From His incarnation to His assumption into glory'.

S.T. Bloomfield's comment is:

'"And confessedly (i.e. unquestionably) great is the mystery of godliness" (meaning, the Gospel -scheme, as in Joseph. c. Ap. i. 12) contained in the long -concealed, but now revealed, truths of the Gospel' (Greek Testament, 6th. Ed., 1845, vol. 2, p. 419).

Bishop Pearson, on the Creed says of 1 Timothy 3:16:

'St. Paul, unfolding the mystery of godliness, has delivered six propositions together, and the subject of all and each of them is God; and this God, Who is the subject of all these propositions, must be understood of Christ, because of Him each one is true, and all are so of none but Him'.

Macknight's comment here is:

'The thing asserted in this verse according to the common reading, is precisely the same with what John hath told us in his gospel, chapter 1:14. The Word (Who is called God, verse 1) was made flesh and dwelt among us. The other reading, not very intelligibly, represents the gospel as manifested in the flesh, and taken up in glory'.

Conybeare and Howson (The Life and Epistles of St. Paul) say:

'There can be little doubt that this is a quotation from some Christian hymn or creed. Such quotations in the Pastoral Epistles (of which there are five introduced by the same expression, "faithful is the saying"*) correspond with the hypothesis that these Epistles were among the last written by St. Paul'.

* pistos ho logos, "it is a faithful saying".

We make no comment on these varied attempts to interpret this passage; their variety and their differences will speak for themselves. Is this mighty passage the citation of an early Christian hymn? Is it the synopsis of Christian doctrine? Does it focus attention upon the Person of Christ, as 'God manifest in the flesh'? Or is it but an extraordinarily elaborate expansion of the devout life? Before we can hope to attain anything like a satisfactory answer, the question of true reading of 1 Timothy 3:16 must be considered, and the passage read in the light that the structure of 1 Timothy as a whole sheds upon this critical verse.

The Mystery of Godliness

What is the significance of the term? Paul writing to Titus, speaks of the 'truth which is after godliness', placing it in correspondence with the 'faith of God's elect', and in our endeavour to understand the full significance of the word translated 'godliness' we have given a r, sum, of opinions that have been expressed by commentators and translators. We now leave this method of investigation for one that has so often put us on the right track when pursuing other inquiries. The literary structure of any book of the Bible focuses the attention of the reader upon the scope and essential teaching. This structure is often very complex, so much so, that when exhibited, the untrained observer may confess that he 'cannot see the wood for the trees'. Instead therefore of presenting a fairly full structure of 1 Timothy, we present the barest outline consistent with reality. Here it is:

1 Timothy

A	1:1,2.	Salutation.	
B	1:17.	The King	Invisible.
C	3:16.	God manifest	Seen.
B	6:16.	The King	Unseen.
A	6:21.	Salutation.	

Here our attention is arrested by the presence at the beginning and at the end of the epistle of two rather strange references to God.

'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen' (1 Tim. 1:17).

'The King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; Whom no man hath seen, nor can see: to Whom be honour and power everlasting. Amen' (1 Tim. 6:15,16).

No believer can have the slightest difficulty in giving a full assent in faith to the doxology of chapter 1. God is the eternal King, He is both immortal and invisible by every testimony of the Word, Old Testament or New. When we come to the corresponding doxology of chapter 6, we observe some features that give us pause. Here the title is not simply 'The King', but 'The King of kings, and the Lord of lords' and this title will be 'shown' by Jesus Christ at His Appearing. This title is borne by Christ when He rides forth on a white horse with the armies of heaven following Him, at His Second Coming. He is about to rule the nations with a rod of iron, and has the names on His vesture and on His thigh 'The Word (Ho logos) of God' and 'King of kings and Lord of lords' (Rev. 19:13,16), and if this is not convincing enough, Revelation 17:14 tells us that 'The Lamb' is Lord of lords, and King of kings. The doxology of 1 Timothy chapter 6 is therefore addressed to the Lord Jesus Christ.

Two words are translated 'immortal' or 'immortality' in the New Testament. The word chosen by the apostle in 1 Timothy 1:17 is the Greek word *aphthartos* and means literally 'incorruption' as in Romans 1:23 'the uncorruptible God'. This word is not repeated in 1 Timothy 6:16; there the Greek word *athanasia* is employed, using a word that indicates a state into which death cannot enter. He Who is King of kings and Lord of lords once submitted to death, but it was impossible that death could hold Him, 'He dieth no more', He is *athanasia*. In like manner, invisibility is predicated of the King Eternal and the King of kings, but two different words are used. In 1 Timothy 1:17 the word so translated is the Greek word *aeirotos* as in Romans 1:20 'the invisible things of Him from the creation of the world are clearly seen' or as in Colossians 1:15 'The Image of the Invisible God'.

With regard to the King of kings, we read that the light in which He dwells is unapproachable. Chrysostom used this word when commenting upon Isaiah 6:2 in which we learn that each of the seraphim covered his face and his feet in the august Presence that filled the Temple with His glory. Isaiah gives Him the title Lord of hosts, and John declares that 'these things spake Esaias, when he saw His glory and Spake of Him'. Of Whom could John be speaking but the Saviour, the Son of God! Not only is the light in which the Son of God dwells unapproachable, but, continues the apostle 'Whom no man hath seen, nor can see'. This is the attribute of Deity 'no man hath

seen God at any time' (John 1:18). In the forefront of this epistle to Timothy, God as the King eternal is before us, but in the last chapter, the glory of the Lord Jesus Christ is the glory that He had before the world was, the essential glory that will still be His. Even though He again limits Himself and condescends to become 'King of kings and Lord of lords', not a gleam of His uncreated and essential glory will be at that time manifested or ever has been in the eyes of any creature whatever. In the centre of this epistle is revealed the very Mystery of Godliness:

'God was manifest in the flesh ... seen of angels'.

He Who is unseeable, Who dwells in light unapproachable, veiled His glory, stooped to the limitations of time and place, became man and manifested in the flesh God, Who is invisible. The mystery of Godliness is expressed in Colossians 1:15 by the title 'The Image of the invisible God', in Philippians 2:6 as 'the form of God', in John 1:1 as 'the Word of God' and in Hebrews 1:3 as 'The express image of His person'. God, Who had previously spoken to the fathers by the prophets hath in these last days done something so wonderful that it is of itself the very mystery of godliness, He hath in these last days spoken to us In Son, en huio (Heb. 1:2), just as in the Old Testament times He spoke or revealed Himself 'In God Almighty' El shaddai (Exod. 6:3).

Having surveyed this most wondrous teaching of Holy Scripture we return to our question, why is all this called the mystery of Godliness? Can the idea of the consistent piety in daily life of any of the redeemed exhaust such a passage as 1 Timothy 3:16, especially when we have seen its most evident relationship with the nature of the invisible, immortal, unapproachable God? We are convinced that something deeper and of greater significance is intended by the word 'godliness'. The word translated 'godliness' has no word meaning 'God' or a word meaning 'likeness' in its composition, it is the Greek word eusebeia, eu meaning 'well' and sebomai 'to worship'. This word gives us the title 'Augustus', Sebastos, found in Acts 27:1, so named by reason of the 'pious awe and homage' that a 'divine' Emperor demanded of his subjects; hence in 1 Timothy the 'King' eternal, and 'The King of kings' on either side of the mystery of eusebeia.

The Satanic counterfeit of the mystery of godliness is the mystery of iniquity, which forms the central theme of 2 Thessalonians. In that epistle, the apostle warns the church to be on their guard against deception by spirit, by word, or by letter as from himself. He tells them that before the Second Coming of the Saviour, the man of sin shall be revealed, 'the son of perdition'. These Thessalonians had been turned to God from idols and were waiting for 'His Son from heaven' (1 Thess. 1:10), the only other occurrence of huiois 'son' in these two epistles being 1 Thessalonians 5:5 where it is translated 'children'. In direct antithesis is placed 'The Son of God' and 'the son of perdition'. The one outstanding and only characteristic given by Paul in this epistle of this antichristian son of perdition is concerned with Worship.

'Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God' (2 Thess. 2:4).

This is 'the mystery of iniquity' (verse 7), the Satanic counterfeit of 'the mystery of godliness'. 'Opposeth' is the Greek antikeimenos. In 1 Timothy 1:10 the word is 'contrary'; in 5:14 it is the word 'adversary'.

Satan's activities are characterized by the word 'anti'. He it is that raises up the Antichrist and the Antichrists; he himself is called the antidikos 'the adversary' (1 Pet. 5:8); from him come the 'oppositions' antithesis of science falsely so called (1 Tim. 6:20) and the 'gainsaying' antilogia of Core (Korah) (Jude 11). It suits the deceptive purposes of the Devil that he should be thought of as the instigator of wickedness, but his true object is not to rule in a dominion of sin and death, these are consequences which he would gladly avoid; his supreme desire from the beginning has been Worship, the usurpation of the prerogative of Deity. This was the goal of the temptation in the wilderness.

'All these things will I give Thee, if Thou wilt fall down and worship me' (Matt. 4:9).

This is what he will attain, however briefly, and at whatever cost, before the end comes; for when the son of perdition sits in the temple of God, Satan himself will be worshipped.

'And they worshipped the dragon which gave power unto the beast: and they worshipped the beast ... and he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven ... and all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world' (Rev. 13:4 -8).

The ten commandments were the most concise and wonderful moral code ever given to men, but they do not open with a reference to morals, but to worship:

'Thou shalt have no other gods before Me.
Thou shalt not make unto thee any graven image ...
Thou shalt not bow down thyself to them, nor serve them'
(Exod. 20:3 -5).

The mystery of godliness is the mystery of acceptable worship. This worship is impossible apart from the One Mediator 'Himself man' (1 Tim. 2:5 R.V.). Only through Him Who was 'God manifest in the flesh' can the sinner find access to the Father. All other worship savours of the way of Cain and leads to the awful alternative, the antichristian travesty of truth which immediately follows in 1 Timothy 4 as characteristic of the last days.

We have by no means covered the ground that the magnitude of this investigation demands, but we remind ourselves that this examination of 1 Timothy 3:16 was by way of elucidating the intention of the apostle when he spoke of the truth that was according to 'godliness'.

We must now return to the epistle to Titus and continue our study of this very wonderful epistle. (See Mystery3; Last Days2; Worship7,10 and p. 464).

Aionios Life

(Titus 1:2)

'In hope of eternal life'. The faith of God's elect and the acknowledging of the truth that is according to godliness leads on to hope and that hope embraces eternal life. The R.V. here reads in the margin 'for'

in place of 'in'. The word translated 'in' is the Greek preposition *epi*. This preposition when it governs the dative as it does here, is translated in the A.V. 'in' 52 times, 'on' 10 times and 'upon' 16; so that while its primary meaning is 'resting upon' (Green), 'on, above, or over' (Winer), 'superposition' (The Companion Bible), the fact that the A.V. translates the word 'in' 52 times as against 'on' and 'upon' 26 times, must not be ignored. Upon examination we shall discover that 'on' might just as well have been used, for example 'on a charger' would be truer to fact than 'in a charger' (Matt. 14:11); and consequently the effect of mere number of examples does not weigh very much as evidence.

It may be exceedingly difficult to explain why, in Mark 9:37 and 39 'In My name' employs the preposition *epi* 'on', and in verse 41 'In my Name' uses the preposition *en* 'in'. The reader should therefore be very chary of attempting to draw distinctions which may not actually exist. When however we limit our investigation to the phrase 'in hope' we discover that the preposition *en* 'in' is used but twice, namely in Romans 15:13 and Ephesians 4:4, but that in eight places the phrase 'in hope' is in the Greek *ep' elpidi*. The passages are as follows, and for the sake of clarity we will alter each passage to read 'on' instead of 'in'.

- 'Also My flesh shall rest on hope' (Acts 2:26).
- 'Who against hope believed on hope' (Rom. 4:18).
- 'Rejoice on hope of the glory of God' (Rom. 5:2).
- 'Him Who hath subjected the same on hope' (Rom. 8:20).
- 'Should plough on hope ... thresheth on hope' (1 Cor. 9:10).
- 'On hope of eternal life' (Titus 1:2).
- 'Every man that hath this hope on Him' (1 John 3:3).

This last reference will illustrate the importance of care in the translation of this phrase. 'Every man that hath this hope In Him' might lead the reader to think of the hope which he entertains in his own heart; the R.V. to counteract such a thought reads: 'And every one that hath this hope set on Him', thereby turning the believer's gaze away from anything within himself to Christ, Who sits at the right hand on high. Green, in his Handbook, reads Romans 8:20 as:

'Resting on the basis of a hope that, etc'.

The reader would be helped if he returned to the list given above and read, in each case, 'resting on the basis of hope'. This hope in Titus 1:2 is the hope of eternal life. Dispensations change and the books of the New Testament belong to more than one dispensation, but whether it be the gospel of the kingdom as taught in Matthew, the world wide gospel as revealed in John, the preaching of the apostle Paul at Antioch, his early epistles, the Pastoral epistles, or the epistle of Jude, 'eternal life' is held before the wondering faith of the believer, even though it be associated with different conditions according to the dispensation obtaining when the subject was made known. The five 'Prison Epistles' (Eph.; Phil.; Col.; 2 Tim.; Philem.) make no reference to eternal life, neither do Hebrews, 1 and 2 Peter, nor the book of the Revelation, but Peter's omission is covered by Jude, whose epistle is very similar to the second chapter of 2 Peter, and Hebrews implies it by reason of the references to eternal salvation, eternal inheritance and the everlasting covenant. The omission from the Prison epistles is made up by the inclusion of the term in the epistles to 1 Timothy and to Titus.

'Sinners; of whom I am chief ("first" not "worst" protos) ... a pattern to them which should hereafter believe on Him to life everlasting' (1 Tim. 1:15,16).

'Fight the good fight of faith, lay hold on eternal life' (1 Tim. 6:12)

'Rich in good works ... that they may lay hold on eternal life' (1 Tim. 6:18,19).

'In hope of eternal life' (Titus 1:2).

'That being justified by His grace, we should be made heirs according to the hope of eternal life' (Titus 3:7).

The critical texts read, in 1 Timothy 6:19, as shown in the R.V. 'the life which is life indeed' tes ontos zoes instead of tes aioniou zoes. There are three references to 'hope' in Titus. The two already listed 1:2 and 3:7 and the reference to the Second Coming under the title of 'that blessed hope' (2:13).

It is generally known by our readers that the words 'eternal' or 'everlasting' translate the Greek adjective aionois. Rotherham has two lengthy notes in the appendix to his Emphasized New Testament under the heading of Age and Age-Abiding which are worth reading. (See article entitled Age1). The connection between 'eternal' life and a period 'before the world began' is not obvious on the surface, but if we transliterate the words in question the association will be evident, and the need for care in translation will be emphasized.

'In hope of aionion life, which God, that cannot lie, promised before aionion times' (Titus 1:2).

In like manner, the two references containing the Greek word in 2 Timothy should be read together:

'His own purpose and grace, which was given us in Christ Jesus before aionion times'.

'The salvation which is in Christ Jesus with aionion glory' (2 Tim. 1:9; 2:10)

It would be impossible to contend that the fires that destroyed Sodom and Gomorrah are still raging, so complete was the destruction of those cities that their site is still a matter of conjecture, yet Jude says that these cities are set forth for an example 'suffering the vengeance of aionion fire' (Jude 7). The fact that in 1 Timothy 1:17 we read in the A.V. of the 'King Eternal' and of those who are 'rich in this World' (1 Tim. 6:17), or in 2 Timothy 4:10 of 'this present World' and in verse 18 of 'glory, For Ever and Ever', or in Titus 2:12 'this present World' and discover that the one Greek word aion is translated 'eternal', 'ever' and 'world' reveals that something is amiss with this rendering. Again, if aion means 'eternity' what sense can there be in duplicating the word or of putting it into the plural aionas ton aionon? Can there be 'eternities'? What can we make of a word which can mean a limited period and also unlimited eternity? The Septuagint Version uses the word aion to translate the Hebrew word olam. This is how the A.V. translates me olam of God and of man:

	Used of God	Used of Man
	Ever of old (Psa. 25:6).	Of old (Gen. 6:4).
	From everlasting (Psa. 90:2),	In old time (Josh. 24:2),
	and many other occasions.	and many other occasions.

When applied to God olam is always translated 'for ever' or 'everlasting' but when applied to man it is never so rendered. In the case of man it is manifestly untrue; man's history does not stretch back to eternity. A comparative study of the passages where olam occurs will reveal that the very context provides, oftentimes, a limiting phrase. For example:

'If the servant shall plainly say ... I will not go out free ... he shall serve him for Ever' (Exod. 21:5,6), yet the remote context Leviticus 25:40 tells us that 'He shall serve thee unto the year of Jubilee'. When Hannah dedicated her son Samuel to the Lord she said 'there abide for Ever' but in an earlier verse she said of the selfsame dedication 'I will give him unto the Lord all the days of his life' (1 Sam. 1:11,22).

The phrase 'for ever and ever' translates the Hebrew *le olam va ed*, which rendered literally reads 'unto the age and yet further' and the LXX in Exodus 15:18 recognizes this by giving the translation *ton aiona kai ep' aiona kai eti*, *eti* being the word often translated 'yet' fifty-one times in the A.V. The root idea of the Hebrew word *olam* is something secret or hidden (Psa. 90:8; Eccles. 12:14). Because the period is hidden or secret, undefined and unrevealed, must we jump to the conclusion that because we cannot see the end that there is no end? Both Hebrew and Greek words signify a period of time whose end is undefined, but which is however not eternal. The reader may feel that this explanation robs the believer of security; if 'eternal life' should be after all 'age-abiding life' as Rotherham has suggested, what guarantee is there for what we call eternity? The answer is twofold:

Age-abiding life and age-abiding glory cover the ages that are to come, which include the millennium, the period after the millennium up to the Great White throne, and on to the new heaven and the new earth. When the 'end' or goal of the ages is reached, when the last enemy death, is destroyed, when the Son delivers up the kingdom to God, even the Father, 'age-abiding life' and 'age-abiding glory' will have accomplished its purpose and will come to an end, but 'immortality' is untouched, the promise 'because I live ye shall live also' remains gloriously true; of those who attain unto the resurrection of the dead it is written 'neither can they die any more' (Luke 20:35,36). Christ is our life (Col. 3:4) and it is written of Him, that 'He dieth no more'. He, by His sacrificial death has 'brought life and immortality to light through the gospel' (2 Tim. 1:10).

Those who obtain 'eternal' or 'age-abiding' life will be necessarily immortal, for they will all be numbered among the redeemed, but until the purpose of the ages has been attained 'eternal' life in the strict meaning of the term cannot be enjoyed or entered. Age-abiding life will be enjoyed while the ages last, and will merge into true eternal life when the ages are no more. There are some whose names will be found in the Book of Life, who will stand before the great white throne. For such, 'age-abiding life' will be impossible, for the ages will have reached their goal when the last enemy shall have been destroyed. These however will have immortality, just as all the previous companies of the redeemed, but age-abiding life and age-abiding glory will not be theirs.

Times and Seasons

When the apostle speaks of the promise of 'eternal life' made by God 'before the world began', he interjects the qualifying claim 'that cannot lie'. Why should this have been necessary here? When the apostle approached the 'dispensational' chapters of his epistle to the Romans, namely chapters 9 to 11 (and only so called to distinguish them from the more doctrinal parts of the epistle), his chief concern was to show that the setting aside of Israel which was imminent, in no way invalidated the promises of God or cast any reflection upon the faithfulness of God to His Word. In Romans 3 this same care for the good name of the Lord in spite of superficial evidence to the contrary is apparent.

'For what if some did not believe ... God forbid: yea, let God be true, but every man a liar' (Rom. 3:3,4).

Israel's faithlessness cannot impugn the faithfulness of God. He keeps His word both in grace and judgment. So in Romans 9 to 11 'Hath God cast away His people?' 'God forbid ... God hath not cast away His people which He foreknew ... Israel hath not obtained ... the election hath obtained it, and the rest were blinded' (Rom. 11:1,2,7). So Paul opens this great section with the asseveration 'I say the truth in Christ, I lie not' and proceeds to show that it is 'the children of the promise (that) are counted for the seed' (Rom. 9:1-8), an elective purpose is at work, and That is what matters. When he came to speak of his own peculiar apostleship to the Gentiles, a commission that could only fully come into operation upon the blindness and the scattering of Israel, Paul again uses this strong expression:

'Whereunto I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity' (1 Tim. 2:7).

Here again the Gentile being prominent might arouse the suspicion that God had gone back on His word to Abraham and to Israel, hence the apostle's concern regarding the truthfulness of his claim. Back and behind all this is the promise made to Abraham after the offering of Isaac, this promise being confirmed by an oath:

'That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation' (Heb. 6:18).

This aspect of truth is stated positively in 2 Corinthians:

'For how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us' (2 Cor. 1:20 R.V.).

Yet again, Ephesians assures us that those who believe are 'sealed with that holy spirit of promise' (Eph. 1:13). The promise of life (2 Tim. 1:1; Titus 1:2) was made by God that cannot lie, and this promise was made 'before the world began', pro chronon aionion. It will be observed that there is no word for 'world' here or for the word 'began', the literal rendering being 'before times of ages'. The R.V. renders the phrase 'before times eternal', but if the word 'eternal' be taken at its face value, there can have been no times 'before'. Chronos 'time' is familiar to the English speaker, coming as it does in such words as chronology, chronicle, chronometer. The phrase 'before the world began' occurs but twice in the New Testament, the second occurrence being in 2 Timothy where Paul speaks of the purpose and grace which was given us before the world began, but is now made manifest (2 Tim.

1:9,10). 2 Timothy is a 'prison epistle', one of the Scriptures that deals with the present dispensation of the Mystery first announced in the epistle to the Ephesians. The calling of the Ephesian church goes back to the purpose and grace that was given us 'before the foundation of the world' (Eph. 1:4), consequently these two references to these early times if they refer to the same calling must go back to the same period. In other studies we have exhibited the proofs that satisfy us that Ephesians 1:4 refers to Genesis 1:2, consequently if Genesis 1:2 is also 'before age times', then age times must have commenced after the overthrow of the world ('without form and void'), and so synchronizes with the six days creation which immediately follows in the record of Genesis. The elect of Titus 1:1 were chosen before the foundation of the world. The truth according to godliness relates to the great theme of 'acceptable worship' (eusebeia, 'godliness'), and that too goes back to the usurpation of Divine prerogatives by Satan which brought about the overthrow. The ages which commenced with the creation of Adam stretch onward to the end of time, and in the closing periods 'age -abiding' life will be enjoyed by those thus chosen and saved. Those thus chosen form a special company known as 'the church which is His body' in Ephesians, the time for its call being placed in the interval that occupies the time from the setting aside of Israel in Acts 28 to the time when they shall again be gathered, saved and blessed. To this parenthetical period both 2 Timothy 1:10 and Titus 1:3 refer:

'Before the world began, but is Now made Manifest' (2 Tim. 1:9,10).

'Before the world began; but hath In Due Times Manifested' (Titus 1:2,3).

This manifestation is twofold:

(1) 'By the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles' (2 Tim. 1:10,11).

(2) 'But hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour' (Titus 1:3).

Where 2 Timothy 1:10 says 'now', Titus 1:3 says 'in due times'. Let us see what we may learn by comparing these statements. The words 'in due times' translate the Greek *kairois* *idiois*. Both *chronos* and *kairos* indicate 'time', but whereas *chronos* speaks of time as duration, 'the time in which anything is done', *kairos* refers rather to a suitable time, a season.

'The opportune point of time at which a thing should be done' (Dr. E. W. Bullinger, *Lexicon*).

The age -times cover the whole of time, but these ages are subdivided into dispensations, peculiar seasons, times in which certain things can be done. Hence the dispensation of Law, the dispensation of Gospel and the dispensation of the Mystery. While these all find a place in time (*chronos*) they have their own fitting season (*kairos*). *Eukaireo/ia/os* therefore are translated 'leisure', 'opportunity', 'convenient', 'in season'. Sometimes the simple word *en kairos* 'in season' is translated 'in due season' (Matt. 24:45; Luke 12:42). In Romans 5:6 the original reads *kata kairon* 'according to season' while Galatians 6:9 is *kairo idio* 'a season, its own'. In Titus 1:3 and 1 Timothy 2:6 the original reads *kairois idiois*. *Idios* gives us the English word 'idiot' because he is peculiar, he is 'on his own', he is

different from others. Jeremy Taylor uses the word thus 'idiots or private persons' that is in its first Greek sense, a man in private life. An idiom is a mode of expression peculiar to a language. Idiosyncrasy is a peculiar temperament, constitution or characteristic. In the New Testament idios is mostly translated 'own' and it is so translated by the R.V. of 1 Timothy 2:6 and Titus 1:3. It is of the very essence of dispensational truth that the message given or received should pertain to its peculiar season, otherwise, that which may have been God's truth at one period, may not be the truth for another. This can easily be seen in the apostle's argument in Galatians 5:2-4, for under the law circumcision was compulsory. So, to preach the gospel of the kingdom (Matt. 10) in the dispensation of the Mystery is to preach a message out of season, and to that extent, false. In 1 Timothy 2:6 Paul could preach 'A ransom for All' whereas in the days of Christ's early ministry He spoke of 'a ransom for Many'; in the latter case He had purposely limited His ministry to Israel, whereas Paul had a message for all, whether Jew or Gentile. Not only is there a 'due time' for the preaching of the gospel and teaching of the Mystery, there are also named distinct stewards of that message and Secret. Galatians 2:7-9 most clearly distinguishes between the sphere of ministry given to Peter, James and John on the one hand, and to Paul and Barnabas on the other. This close association of the message and the messenger, is implied in the word 'committed':

- 'The gospel of the uncircumcision was committed unto me' (Gal. 2:7).
- 'This charge I commit unto thee, son Timothy' (1 Tim. 1:18).
- 'The same commit thou to faithful men' (2 Tim. 2:2).
- 'That good thing which was committed unto thee keep' (2 Tim. 1:14).

The R.V. places in the margin of 2 Timothy 1:12 'Or, that which He hath committed unto me Gr. my deposit', instead of 'that which I have committed unto Him'. The apostle refers to the fact that unto himself, less than the least though he may be, had been entrusted the glorious revelation of the Mystery, a theme he expands in Ephesians 3:1-13 and in Colossians 1:24-27. This precious truth was committed to Paul 'according to the commandment of God our Saviour' (Titus 1:3).

God our Saviour

A series of most suggestive statements link the opening of this epistle together:

The faith in view is the faith of God's Elect.
The truth is that which is after Godliness.
The hope is of Eternal Life.
The God Who made this promise Cannot Lie.
This hope was promised before Age Times.
It is manifested in its own Season.
The preaching of this hope was Committed.
According to a Commandment.
Of God in His capacity as Saviour.

It is usual to associate a commandment with law, here it is associated with Gospel and Salvation. Let us consider these features. Several Greek words are translated 'commandment'; two in particular are employed by the apostle in connection with the Gospel. The word used in Titus 1:3 is epitage, and it is this word that recurs in Titus 2:15 where it is translated authority. We find the same word in 1 Timothy 1:1,

'Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope'.

In these passages there is something of the authority that delegated service carries with it, an authority resident also in the title 'apostle', namely one that is sent from another, an envoy or ambassador. Epitage is derived from tasso which is found in Titus 1:5 in the word diatasso and translated 'ordain'. The other Greek word translated 'commandment' is entole, which most lexicographers derive from the root tel 'to end, finish and perfect'. How this basic idea underlies the word entole or appears in the concept of 'commandment' is beyond our ability to explain. The A.V. translates the word 'commandment' 69 times, and the remaining two occurrences 'precepts'. In the form entellomai, the word is occasionally rendered 'to charge' or 'to give charge' (Matt. 4:6). This word entole 'keep this commandment' (1 Tim. 6:14) refers back to the 'charge' of verse 13, which is in the Greek paraggello. What the 'commandment' of Titus 1:3 therefore amounts to is the charge and the authority that accompanies a commission, possessed in the highest degree by an apostle or in a somewhat lesser degree by such men as Timothy and Titus. Preachers and teachers today do not appear to have either the same commission or the same authority, but perform their humbler tasks nevertheless at the behest of the same God and Saviour.

God our Saviour. If we except, as of questionable application the reference in Ephesians 5:23 'He is the saviour of the body', then the title 'Saviour' is found but once in Paul's epistles, apart from the many occurrences in the epistles to Timothy and Titus, namely in Philippians 3 :20 'We look for the Saviour'. The title 'Saviour' occurs ten times in these pastoral epistles, as follows: 1 Timothy 1:1; 2:3; 4:10; 2 Timothy 1:10; and six references in Titus. The six references in Titus we must set out before the reader:

A	1:3.	The commandment of God our Saviour.
B	1:4.	Grace from Lord Jesus Christ our Saviour.
A	2:10.	Adorn the doctrine of God our Saviour.
B	2:13.	The appearing of the great God and

		our Saviour Jesus Christ.
A	3:4.	The love of God our Saviour.
B	3:6.	Holy Ghost shed through Jesus Christ our Saviour.

Here, three passages speak of God as our Saviour, two speak of Jesus Christ as our Saviour and one has the two titles combined 'The great God, and our Saviour Jesus Christ'. Does the apostle, by this double title refer (1) To the Father as 'The great God', and (2) To the Son, as 'our Saviour'? or (3) is the whole a title of the Lord Jesus Christ? Readers know that The Deity of our Lord Jesus Christ is one of the basic tenets of the Berean Forward Movement, and so it would be natural to expect that we should be already biased in favour of translation (3). It may be useful before conducting an examination of the apostle's wording here, to observe the following translations:

- (1) The R.V. 'Our great God and Saviour Jesus Christ' with the A.V. rendering placed in the margin.
- (2) J.N.D. 'New Translation'. 'Our great God and Saviour Jesus Christ'.
- (3) Bloomfield. 'That Great Being Who is our God and Saviour'.
- (4) The Diaglott. 'Our Great God and Saviour Jesus Christ'.

Theodoret (Antioch a.d. 386-457) wrote 'He' (the apostle) 'hath called the same person the Saviour and the Great God and Jesus Christ'. Middleton says 'if in Titus 2:13 they did not mean to identify the Great God and the Saviour, they express themselves in a manner which they well knew would mislead their readers, and to mislead must have been their object'.

Bishop Wordsworth says 'I have observed more ... than a thousand instances of the form ho Christos kai Theos 'The kingdom of Christ and of God' (Eph. 5:5), some hundreds of instances of ho megas Theos kai soter 'The great God and Saviour' (Titus 2:13), and not fewer than several thousand of the form, ho Theos kai soter 'God and Saviour' (2 Pet. 1:1); while in no single case have I seen, where the sense could be determined, any one of them used, but only of one Person'.

Green, in his Greek Grammar asks:

'What intimation is there given in Scripture of a glorious appearing of God the Father, and of our Lord Jesus Christ in concert?' The answer must be 'none whatever'.

Should the reader desire to pursue the arguments that revolve around the use of the Greek article 'the', the presence or absence of which plays a considerable part in the translation of the original of Titus 1:3, he would find great help in Middleton's treatise on the Greek article. To attempt such an inquiry here would be to cater for the few and to confuse the many. The translations quoted above are fully justified, and on this basis we proceed with our examination. In five of the occurrences where the title 'Saviour' is used in Titus, 'God' is used in three and 'Jesus Christ' in two passages, but in chapter 2:13, the apostle combines them both as of one person 'The glorious appearing of our great God and Saviour Jesus Christ'. (See Deity of Christ6).

There is a challenge in the passage of Isaiah chapter 45 that records the raising up of Cyrus, which forms the basis of the present section. Addressing Cyrus, the Lord said:

'I am the Lord, and there is none else, there is no God beside Me: I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things' (Isa. 45:5-7).

The Lord, however, is not only Sovereign in His mighty dealing with such as Cyrus, He is not only Sovereign in the disposal of peace and calamity. He is Sovereign also in the realm of Salvation, and consequently we find the echo of the words 'none else', 'I create', 'I form' in the section before us, and not only so, but here the great theme is the glorious plan of salvation, intimately linked, as it is in the whole Bible, with the doctrine of purposeful creation. The subject matter of this passage falls into two main groups 'Creation' (Isa. 45:18) and 'Salvation' (Isa. 45:20 - 22); in both of these it is stated of the Lord, that He is God and none else.

The passage opens and closes with the 'shame' that must overtake all who make idols or are incensed against the Lord, and with the contrast between Israel and these idolaters. Israel find 'in the Lord' everlasting salvation, righteousness and strength, justification and glory (Isa. 45:16,17,24,25). The whole is rounded off by two declarations spoken 'in righteousness', 'not in vain', and which 'shall not return'. The structure therefore is as follows:

Isaiah 45:16-25

A	16,17.	a	Makers of idols -- ashamed and confounded.
		b	Israel saved 'in the Lord'.
B	18.	Creation	c The Lord created the heavens.
			d God Himself formed the earth.
	None Else		e He established it.
			e He created it not in vain.
			d He formed it to be inhabited.
		c	The Lord None else.
C	19.	Speaking righteousness	'not in vain'.
B	20 -22.	Salvation	e g Escaped of the nations.
			h A god that cannot save.
	None Else	f	i Ancient declaration.
			j No God beside Me.
			i Just God and Saviour.
			j None beside Me.
		e g	Ends of the earth.
		h	God None else Saves.
C	23.	The Word in righteousness	'shall not return'.
A	24,25.	a	All that are incensed Ashamed.
		b	Israel justified 'In the Lord'.

Were the human mind entirely logical it would be impossible to believe that an 'evolutionist' could at the same time be a 'believer' in our Lord Jesus Christ, but it is perhaps a blessing, the nature of things being

considered, that a man can deny the truth uttered by Moses, and accept the truth uttered by Christ, even though that same Christ asked the question 'If ye believe not his ("Moses") writings, how shall ye believe My words?' (John 5:47).

Creation not only meets the reader in the opening chapters of the Bible, its terms are reiterated throughout the inspired Volume, and it will be found that practically every doctrine or prophetic utterance includes, either stated or implied the great fact of creation. Here in Isaiah 45 the fact of creation is brought forward to show that 'purpose' underlies all the acts of God. Bara the Hebrew word 'to create' occurs about twenty times in Isaiah, and it would make a profitable study to observe how the progress of the prophecy is threaded upon this one great act. Every occurrence except the first (Isa. 4:5), is found in the second half of Isaiah (Isa. 40 to 66), which deals with restoration and concludes with the creation of the new heavens and earth and of the new Jerusalem. Consequently it is directly to the point that the reference to creation in Isaiah 45:18 should focus our attention on the beneficent purpose of the Creator.

'He created it not in vain, He formed it to be inhabited'.

The reader is doubtless familiar with the words 'create', 'form', and 'make', which are used here in Isaiah 45:18, or elsewhere in the record of creation. Let us devote our attention to the balancing words 'establish', 'not in vain', 'inhabited', for these words supply the reason why creation is introduced into the argument.

The Hebrew language contains a fairly full range of words for expressing the idea of 'establishing'. Each word, as it were, illuminates one facet of the whole meaning of the expression.

There is a word that means 'faithful and true' (1 Sam. 3:20); there is another that means 'to lay a foundation' (Psa. 78:69); another means 'to stand' (2 Chron. 9:8); and yet another which means 'to arise, to stand firm' (Gen. 6:18) which word is more often translated 'establish' than any other. None of these however are used by Isaiah in chapter 45:18. The word there translated 'established' being kun. This word means primarily 'to set up', and then secondly 'to prepare, fashion, form and adjust'. There is an underlying thought of perfect adaptation running through all its occurrences, and the thought in Isaiah 45 is that the earth was purposely prepared, fitted and made ready as the dwelling place of man. Had the gravitational pull of the earth been much greater than it is, man as now constituted would drag his heavy footsteps with labour and weariness. Had it been as slight as it is on the surface of the moon, every step would have been a leap, a bounce and a jostle. Had the sun been much nearer than it is, all life as we know it would have been destroyed by the heat; had it been much farther away, all life would have perished with the cold. The twenty-four-hour day, divided as it is into darkness and light, is exactly adapted to the requirement of man, its destined inhabitant. Consequently, we find, as Hebrew poetry so fully sets out, the meaning of 'established' is expressed in the negative clause that follows: 'He created it not in vain'.

Before going on to the further explanatory clause 'He formed it to be inhabited' it will be necessary to examine the word translated 'in vain', the Hebrew word tohu. This word meets us in Genesis 1:2, in the phrase 'without form and void' and is used in Deuteronomy 32:10 to describe the wilderness of Israel's long wandering 'in the waste howling wilderness'. Job uses this

word when he speaks of 'the empty place' (Job 26:7), of 'going to nothing' (Job 6:18) and wandering in a 'wilderness' (Job 12:24). The prophet Isaiah however, uses the word more frequently than any other writer of the Old Testament, for it occurs in his prophecy eleven times. The significance of the number eleven is given in Number in Scripture by Dr. Bullinger, as 'Disorder, disorganization, imperfection and disintegration'. It is significant that when the disintegration of Israel was at hand, Jehoiakim reigned eleven years (2 Kings 23:36); Zedekiah reigned eleven years (2 Chron. 36:11); note also Jeremiah 39:2 and Ezekiel 26:1 and 30:20). The earth was not created *tohu* 'without form'; it became so, and this is an important revelation, shedding light upon the meaning of the passage in Ephesians 1:4 'before the foundation (overthrow) of the world'. This however is too vast a theme to be pursued here, the subject will be found in the series on Ephesians in Volume 36 of The Berean Expositor. The eleven occurrences of *tohu* in Isaiah are as follows:

'confusion'	Isaiah 24:10; 34:11; 41:29;
'nought'	Isaiah 29:21; 49:4;
'vanity'	Isaiah 40:17,23; 44:9; 59:4; and
'in vain'	Isaiah 45:18,19.

It will be seen that Isaiah uses the word twice in the passage we are studying. The earth was not created 'in vain' neither was the seed of Jacob bidden to seek the Lord 'in vain'. In both cases there was a beneficent purpose, a home for man in the habitable earth, and a home for his spirit in the presence of his God. Isaiah not only tells us negatively that the Lord did not create the earth 'in vain', he continues with a positive declaration, 'He formed it to be inhabited'. It is written of Babylon 'It shall never be inhabited' and of this city 'confusion' is predicted (Isa. 34:11). In glorious contrast is the blessed restoration of Jerusalem with which the prophecy of Isaiah is so related. In this forty-fifth chapter Isaiah is not so much concerned with a geological argument about the construction of the earth as recorded in Genesis 1:1,2, as about the restoration of Israel to their land and city, of which the record of creation in Genesis 1 and 2 is in some measure a type. It had been the burden of Isaiah that he had to tell his people of the desolation of their land and cities:

'Until the cities be wasted without inhabitant' (Isa. 6:11);

but he rejoiced in the prospect of final restoration. The word translated 'inhabit' is often translated 'dwell' and Isaiah says:

'My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places' (Isa. 32:18).

This dwelling of the people is the sequel to the fact that:

'The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever' (Isa. 32:17).

Verse 17 provides the basis, verse 18 the experience. Peace and quietness are the result of a work of righteousness. To us today that work is nothing less than the finished work of Christ. It is a pertinent question, therefore, as we face Isaiah 32:17 and 18 and think of many unsettled and disquieted believers around us to ask such, have you moved into your 'peaceable habitation', do you occupy 'sure dwellings', are you enjoying 'quiet resting places'? In other words, quoting the Revised Version:

'Being therefore justified by faith, Let Us Have Peace with God' (Rom. 5:1 R.V.)

and enter experimentally (patience worketh 'experience' Rom. 5:4) into the finished work of Christ.

Having concentrated attention on the first of the two central members, namely Creation, we now pass to the second -- Salvation. First we observe that a great contrast is instituted. The prophet addresses the escaped of the nations saying:

'They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save' (Isa. 45:20).

'A god that cannot save'. Prayer, praise, thanksgiving, hope, service, worship, yea life itself become hollow mockery in the presence of a god that cannot save. Men and nations need more than anything else salvation, for sin and death are in their ways, and the realization of the purpose of their being is frustrated and rendered impossible. Isaiah has much to say about salvation. The verb *yasha* occurs twenty-nine times, the noun *yeshuah* five times, and *teshuah* 'salvation' three times in his prophecy, making thirty-seven references in all. The word implies:

'in the largest sense, deliverance, help and victory; it comprehends either the removal of evil and misery, or the restoration of good and former happiness. It is most commonly used of God, sometimes of men, and also of the Messiah; hence it has reference to that deliverance, spiritually, which He was to effect, having paid the price of our redemption: Isaiah 35:4 ... It is applied to His victory over death and the grave as our surety: Psalms 98:1 comp. Isaiah 63:1,5' (Wilson, note in his Lexicon and Concordance).

The word which is translated salvation enters into the composition of Joshua, the name of the Captain of the Lord's Host, and also of the High Priest at the time of the return from the Babylonian Captivity. In the Greek form 'Jesus' it becomes the name of Him, Who in the fulness of time, was born the Saviour, Christ the Lord.

We shall lose more than we gain if we limit the Old Testament reference to salvation to the Evangelical sense which the word bears in Paul's epistles. When the Psalmist said:

'Oh that the salvation of Israel were come out of Zion!' (14:7),

he meant national restoration more than individual and spiritual salvation, and this is easy to see if the remainder of the verse be read:

'When the Lord bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad' (Psa. 14:7).

Although we cannot hope to deal with all the ways in which 'salvation' is used in the Old Testament, we draw attention to some of its usages in Isaiah. As we have seen when surveying the prophecy as a whole, the threat of Sennacherib and the deliverance of Jerusalem is the historic centre around which is grouped the glorious prophecy of a future and more wonderful deliverance and restoration.

The deliverance of Jerusalem is spoken of as its salvation. Hezekiah prayed concerning the threat of the Assyrian King:

'Now therefore, O Lord our God, save us from his hand' (Isa. 37:20),

and in answer, the Lord uses the same word 'to save' in speaking of the deliverance of Jerusalem:

'Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for Mine own sake, and for My servant David's sake' (Isa. 37:33-35).

The reader should note the reference to 'the remnant that is escaped' (Isa. 37:31,32) in connection with this 'salvation' when reading Isaiah 45 and its call to 'the escaped of the nations' and 'the ends of the earth' (Isa. 45:20,22). Hezekiah's deliverance from imminent death is spoken of in terms of salvation:

'In those days was Hezekiah sick unto death ... Hezekiah wept sore ... I will add unto thy days fifteen years ... I will deliver thee and this city out of the hand of the king of Assyria' (Isa. 38:1 -6).

When Hezekiah rehearsed the deliverance of the Lord, he said:

'The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord' (Isa. 38:20).

How many have found comfort and renewal in taking to themselves the words of Isaiah 30:15? Yet it must be admitted that the primary meaning as dictated by the context refers to Israel and the nation's need for repentant turning away from their fatal 'trust in the shadow of Egypt' (Isa. 30:2). Does the phrase 'the escaped of the nations' refer to Israel, the people who have escaped from the captivity imposed by the nations? or does it indicate Gentiles, those of the nations that escape in the day of wrath? The answer is provided by usage, and needs no intricate grammatical explanation.

'The fugitives of Ephraim' are those Ephraimites which were escaped (Judges 12:4,5).

'Them that are escaped of Israel' refer to Israelites (Isa. 4 2).

The expression therefore 'the escaped of the nations' refers to Gentiles.

It is fairly common knowledge among students of prophecy that there is to be a 'Remnant' of Israel that shall 'escape', 'be left' and which shall 'return' and that through this remnant the gracious purposes of God shall be accomplished. It is not so clearly understood that there is also a remnant of the nations, those that escape and are left after the world-wide destruction of the time of the end, and that these too have a place in the day of the Lord. The prophet Zechariah speaks of both of these remnants in the closing chapters of his prophecy.

The Remnant of Israel. 'And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God' (Zech. 13:8,9).

'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue you be swift' (Isa. 30:15,16).

Again, what an evangel is contained in the three words 'Mighty to save' (Isa. 63:1). The context however speaks of One coming from Edom, with dyed

garments from Bozrah, Who has trodden the winepress and trampled the people in fury, because said He:

'The day of vengeance is in Mine heart, and the year of My redeemed is come' (Isa. 63:4).

So, in Isaiah 59, we read:

'Behold, the Lord's hand is not shortened, that it cannot save' (Isa. 59:1).

'Therefore His arm brought salvation' (59:16).

These words are preparatory to the prophetic utterance of 59:20,

'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord ... Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth ... the nation and kingdom that will not serve thee shall perish ... thou shalt call thy walls Salvation ... the days of thy mourning shall be ended' (Isa. 59:20; 60:1,2,12,18,20).

Returning to Isaiah 45, we perceive that the salvation there spoken of partakes of the same character as it does in the passages just considered. Those addressed in verses 20 and 22 are 'the escaped of the nations' and 'all the ends of the earth':

The Remnant of the Nations. 'And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem ... And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles' (Zech. 14:12 -16).

So in Isaiah we read of the daughter of Zion being 'left' as a cottage in a vineyard (Isa. 1:8), and that if the Lord had not 'left' a very small remnant, Israel would have been like Sodom and Gomorrah (Isa. 1:9). The 'escaped' of Israel are called they that are 'left' in Zion, or who 'remain' in Jerusalem (Isa. 4:2,3). The blessed restoration which is the central theme of Isaiah stresses this feature. In that day the Lord will set His hand a second time to recover the remnant of His people 'which shall be left', from Assyria and from other places of their dispersion, and He shall 'assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth', and there is to be a highway for this remnant from Assyria, like as it was to Israel, 'in the day that he came up out of the land of Egypt' (Isa. 11:10 -16). Those ready to perish in the land of Assyria and the outcasts in the land of Egypt are to be restored and worship the Lord in the holy mount (Isa. 27:13). Assyria and Egypt, two outstanding oppressors of Israel, are denounced by Isaiah, and he prophesies dreadful judgments upon them in his prophecy (Isa. 30:31 -33; and Isa. 19:1 -17), yet we read:

'In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance' (Isa. 19:24,25).

If we find a difficulty in the expression 'Blessed be Egypt My people' or 'Assyria the work of My hands', let us pause to think of the terrible sins of Israel who are here called 'Mine inheritance'. The same redeeming Love that can restore and cleanse and forgive such a gainsaying people as Israel after all the light and truth vouchsafed to them from the days of Abraham onwards, can restore, cleanse and forgive such terrible people as were the Assyrians and the Egyptians who did not have the light and truth contained in the covenants of Abraham or of Moses. And so, we return to Isaiah 45, and read the call to the escaped of the nations afresh.

'Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else' (Isa. 45:22)

The insistence upon the fact that 'there is none else' coupled with the statement of Isaiah 45:23, provides an overwhelming proof of the Deity of Christ, when we read in Philippians that this glorious prophecy is to be fulfilled when every tongue confesses that Jesus Christ is Lord to the glory of God the Father (Phil. 2:11). To appreciate the relationship of the two terms 'A just God' and 'A Saviour' (Isa. 45:21), or the two statements concerning Israel,

'Israel shall be saved in the Lord with an everlasting salvation'.

'In the Lord shall all the seed of Israel be justified, and shall glory' (Isa. 45:17,25),

demands a treatise in itself.* The reader possesses the finest and fullest exposition of this mighty theme however, in the epistles of Paul to the Romans and to the Galatians, where it is explained how God can be 'just and the Justifier of him which believeth in Jesus' (Rom. 3:26).

* The Just and the Justifier, an exposition of the epistle to the Romans, attempts this fuller exposition.

What hope, what comfort, what solid peace the contemplation of these purposes of grace brings to the heart of all who believe God. The fact that salvation, as used by Isaiah, is a wider term than we should have at first gathered from the New Testament usage, does not detract from its blessedness, but adds to its glory, and if we who had been enemies find reconciliation, according to the evangel of the epistle to the Romans, let us rejoice that other enemies like Israel, Assyria and Egypt, find a place at last in God's great salvation.

The title 'Saviour' according to Isaiah cannot be shared, 'There is no God else beside Me, a just God and a Saviour; there is none beside Me'. These words cannot contradict the plain testimony of the New Testament that the 'Saviour' is, pre-eminently the distinctive title of 'The Man Christ Jesus'.

Again, the God Who is Saviour, in Isaiah 45, is at the same time the Creator 'God Himself that formed the earth and made it ... I am the Lord, and there is none else', yet it is most surely the testimony of the New Testament that the One Who created heaven and earth, visible and invisible, is none other than He Who in the fulness of time became man, but Who 'In the beginning' was the Word, the Form, the Image of the Invisible God. In other words the Lord God of Israel, and the Saviour of the New Testament are titles of One and the same glorious Person.

The fact that Paul, who knew the context of Isaiah 45:23, could unreservedly and wittingly use this prophecy of One Who bore the name 'Jesus' (Phil. 2:10)* makes further proof unnecessary. Our great God and Saviour is Jesus Christ, and His appearing and His glory we await with expectant joy.

* For an exhaustive examination of Philippians 2:4-11, see the book The Prize of the High Calling.

The Common Faith

We have reviewed the opening salutation of Paul to Titus, a portion of the epistle that might have been conventional, courteous, but little more. We have discovered that it is a treasury of truth and felt rebuked at the corresponding poverty of our own incursions into correspondence.

'To Titus, mine own son after the common faith'.

The word usually translated 'own' in the New Testament is the Greek word *idios* 'peculiar', 'belonging in a special sense to one, only'. This, however is not used by Paul when speaking of his 'own' son Titus, he would be the last to lay so exclusive a claim upon any fellow servant of the Lord. The word he used is *gnesios*, which primarily means legitimate, born in wedlock, and then genuine and sincere. The word occurs but four times in the Scriptures, each reference being found in an epistle of Paul.

'To prove the sincerity of your love' (2 Cor. 8:8).

'I intreat thee also, true yoke-fellow' (Phil. 4:3).

Unto Timothy and to Titus 'mine own son' (1 Tim. 1:2; Titus 1:4).

The context of 2 Corinthians 8:8 is one of testing and proving as over against mere protesting and promising. We feel sure that no one would ever be addressed as a 'true yoke -fellow' by such a man as Paul, who was not the very soul of sincerity. On six occasions Paul speaks of Timothy as his 'son', once of Titus, and once of Onesimus. Of the latter, Paul says:

'I beseech thee for my son Onesimus, whom I have begotten in my bonds' (Philem. 10).

To the Corinthians he wrote saying:

'In Christ Jesus I have begotten you through the Gospel' (1 Cor. 4:15),

and in the next verse but one, he speaks of Timothy, as a beloved son, and faithful in the Lord (1 Cor. 4:17). While every 'son' must be also a child, every 'child' need not necessarily be a son, so it is important to observe that Paul uses the word *teknon* a child, a bairn, rather than *huios*, the son in its full sense. *Teknon* is derived from *tikto* 'to bring forth' as in Matthew 1:21. The choice of this term suggests that the relationship between Paul and Titus was one of affection rather than one of official relationship, and, apparently, the highest form of service that the apostle could conceive, was to serve 'as a son with a father', a simile which he employed when speaking of Timothy (Phil. 2:22). What a joy it must have been for the two young servants of the Lord to be called by such a one as Paul, genuine sincere children in the faith!

Titus was a son 'after the common faith'. Care must be exercised in the use of this term 'common' lest we import into it a modern idea and so lose the essential meaning. The English concept equates 'common' with 'commune' indicating something pertaining or relating to all. While this is included in Titus 1:4 it is not by any means the most important meaning. The English translation 'common' has been employed for such terms as *demosios* 'belonging to the public' (Acts 5:18); *polus* 'many' (Mark 12:37); *anthropinos* 'pertaining to man, human' (1 Cor. 10:13); *politeia* 'citizenship' (Eph. 2:12), but none of these contain the word *koinos* which is used in Titus 1:4. *Koinos* occurs in the New Testament twelve times and *koinoo* the verb fifteen times. It is used of the fellowship described in Acts 2:44 and 4:32 'all things common', but the other occurrences in Acts show that something more than common possession is implied, for Peter used the word when he said that he had not eaten anything that is 'common or unclean', and when he admitted to Cornelius that, apart from the vision given him, he would have classed this seeking Gentile with the 'common or unclean' (Acts 10:14,28). This conception namely that a 'common' thing or person was 'unclean' is foreign to our use of the word, but is implicit in every reference in the Scriptures.

'Defiled', that is unwashed hands (Mark 7:2), shows the meaning of *koinos* and the verb is translated 'defile' eleven times, 'pollute' once, 'unclean' once and 'common' twice. The extension of this word, to *koinonia* 'fellowship' and 'communion' never loses sight of this initial relation of the word with ceremonial uncleanness, as for example, 'what communion hath light with darkness?' 'Truly our fellowship is with the Father', 'partakers of the Divine nature'. The Old Testament equivalent to *koinos* and *koinoo* is the Hebrew word *chahal* 'profane'. An illuminating usage of the word is that of Deuteronomy 20:6:

'And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house'.

Before dealing with this reference, we quote another from Leviticus:

'And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. And in the fifth year shall ye eat of the fruit thereof' (Lev. 19:23 -25).

To our ears, to speak of the fruit of a tree as being 'uncircumcised' sounds strange, but it has a bearing on the subject before us. In the verse cited from Deuteronomy 20, the words 'eaten of it' are literally 'made common', as distinct from being the uncircumcised growth of the first three years, or the dedicated crop of the fourth year which was reckoned 'holy', the fruit had become 'common'. It is impossible for a Gentile, having had no connection with the teaching of the Old Testament on questions of ceremonial defilement and cleansing, the dedicated and the profane, to see in the word 'common' as employed in the New Testament what the believer would see who had knowledge and acquaintance with this use of the term. When Paul went up to Jerusalem to contend for the faith, he took Titus, a Greek, with him and reminded the Galatians, that Titus was not compelled to be circumcised. In the same chapter he said to Peter 'why compellest thou the Gentiles to Judaize?' (Gal. 2:14). Titus was a splendid example of one who had entered into a 'common' salvation and who exercised a 'common' faith. Titus was

instructed to deal with vain talkers and deceivers, specially they of the circumcision, Jewish fables and the like, being assured that 'unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure' (Titus 1:10,14,15). Titus was not Paul's son by the process of Jewish proselytism; unlike Timothy, another son in the faith, he remained uncircumcised; he was nevertheless a 'genuine' son, for the types and shadows of ceremonial purity and defilement had given place to a sanctification in truth, as the apostle had written to the Hebrews:

'For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How Much More shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?' (Heb. 9:13,14).

To his son Timothy, who had been circumcised (Acts 16:1 -3) the son of a Greek father and a Jewish mother, Paul sent the salutation:

'Grace, mercy, and peace, from God our Father and Jesus Christ our Lord' (1 Tim. 1:2).

To his son Titus, a Greek, and not compelled to be circumcised (Gal. 2:3 and Acts 15) Paul sent the salutation 'Grace, mercy and peace, from God the Father and the Lord Jesus Christ our Saviour' (Titus 1:4), for both Timothy and Titus belonged by grace to that company,

'Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all' (Col. 3:11 R.V.).

When we realize how 'common', unclean, profane and polluted an ordinary Gentile must have been in the eyes of the Pharisees who believed, and of the church at Jerusalem, and of even the apostle Peter, we can sympathize with their extreme reluctance to believe that a Gentile so defiled could pass straight into salvation and find such complete acceptance and access as was preached by the apostle of the Gentiles. We can all the more glory in this high calling of God which is ours in Christ, through a 'common' faith, a faith that is a passport into grace and glory that, even while we believe, seems at times almost 'too good to be true'.

The Elder and The Bishop

We pass now from the exceedingly rich salutation of this epistle to the burden of its message. Titus had earlier been entrusted with a mission by the apostle (2 Cor. 8:6; 12:18) and again, in this epistle, we find him 'left' in Crete that he might 'set in order the things that are wanting, and ordain elders in every city' (Titus 1:5). We learn from Josephus and others that there were many influential and wealthy Jews in Crete, and from Acts 2:11 we learn that Cretans were represented at Jerusalem on the day of Pentecost. We do not know who was responsible for the evangelizing of Crete, and in all probability the first seeds of the gospel were sown by those Cretians who returned home after the feast of Pentecost.

'For this cause left I thee in Crete'. The Companion Bible draws attention to the fact that while the Received Text reads *kataleipo* the critical texts read *apoleipo*. Alford's comment is:

'For this reason I left thee behind. Apoleipo gives the mere fact of leaving behind when Paul left the island; kataleipo would convey the idea of more permanence (cf. Acts 18:19; 24:27). This difference may have occasioned the alteration of the reading from ecclesiastical motives, to represent Titus as permanent bishop of Crete' (The Greek Testament, 5th. Ed., 1871, vol. 3, p. 410).

The reason why Titus was left at Crete was in order that he might set in order the things that are wanting.

S.T. Bloomfield translates this sentence:

'That thou mightest further put in order (literally, set right) the things which remained (to be ordered)' or 'what had been wrong, and only partly set right (by me)'.

Alford translates 'That thou mightest carry forward the correction (already begun by me: epi implying furtherance)'.

Epidiorthoo 'to set in order' does not occur elsewhere either in the New Testament or the LXX. The word is not very common, being found mainly in ecclesiastical writings. Two other compounds of orthoo are found in these Pastoral Epistles, namely orthotomeo 'to divide rightly' (2 Tim. 2:15) and epanorthosis 'correction' (2 Tim. 3:16). The three passages therefore give:

- (1) An essential principle of interpretation 'Right Division'.
- (2) An essential function of all Scripture 'Correction'.
- (3) An essential duty in relation to ministry 'To set in order'.

'The things that are wanting'. The word translated 'wanting' is leipo, consequently there is a play on the word 'left' in this injunction to Titus 'I left thee ... things that are left'. The word occurs again in chapter 3:13 'that nothing be wanting unto them'. Paul was concerned about the cloak which he had left at Troas (2 Tim. 4:13), as he was that Timothy should know, that 'without leaving off' he remembered his son in the faith night and day (2 Tim. 1:3). The deficiency Titus was left to make up appears to have had particular reference to the character of those who had the office of 'elder' and 'bishop', for to this question he is immediately directed with a fairly full description both of the character that should be sought, as also of the character that should be avoided. 'And ordain elders in every city'-- or kata polin 'city by city' 'as I had appointed thee' or 'prescribed'.

'Elder'. This word is the translation of the Greek presbuteros which gives us our 'Presbyter' and 'Presbyterian'. The word originally meant 'aged' or 'far advanced in years' as may be seen in Genesis 18:11 and many other places in the LXX. From this came the sense of 'ambassador' (2 Cor. 5:20; Eph. 6:20), one who by reason of his years might be considered fit to conduct such an undertaking (Num. 21:21). The word then came to mean an assembly or counsel of elders, Presbuterion and so 'an Alder (or Elder) man' and so is used of the 'estate of the elders' (Acts 22:5) and of the 'Presbytery' (1 Tim. 4:14). In Titus 2:2 presbutes simply means an aged man, even as presbutis means an aged woman (verse 3). Elihu's attitude illustrates the general expectation that age should be synonymous with wisdom:

'I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom',

but Elihu was very disappointed. He continued:

'Great men are not always wise: neither do the aged understand judgment' (Job 32:6,7,9),

and so, while Timothy was warned not to appoint a 'novice', both Timothy and Titus realized that spiritual ability to rule did not necessarily keep pace with length of years. It was because of this veneration for age, that the apostle referred to Timothy's youth (1 Tim. 4:12). According to the testimony of Acts 20, an 'elder' was a 'bishop' and therefore strange as it may now sound, a true Presbyterian would have been at the same time a true Episcopalian! for the word translated 'bishop' is episkopos 'an overseer' (Acts 20:28). These overseers, by reason of the fact that they were given a charge over 'the flock' were practically 'shepherds' and indeed, this is actually stated by Peter when he said of Christ that He was 'The Shepherd and Bishop of your souls' (1 Pet. 2:25). The qualifications demanded of any who sought the office of a bishop were mainly moral and dealt with integrity of character rather than with high spiritual gifts. The items enumerated in 1 Timothy 3 run parallel with those here found in the epistle to Titus. A bishop must be blameless, the husband of one wife, having faithful children, not accused of riot or unruly, as the servant of God, not self-willed, nor soon angry, not given to wine, no striker, not given to filthy lucre. He must be 'a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught' (Titus 1:6-9). To these qualifications, Paul added when writing to Timothy:

'one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)' (1 Tim. 3:4,5,).

He must not be a novice, lest he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil (1 Tim. 3:6,7). In both these quotations, the elder and bishop or overseer, must be the husband of one wife. These words have been interpreted in several ways.

(1) Polygamy. -- From the writings of Justin Martyr we learn polygamy was prevalent among the Jews at this time, and Titus was warned about 'unruly and vain talkers and deceivers, specially they of the circumcision'. We must remember that Paul is not speaking of a Christian as such, but of a bishop. Many a Pagan or Jew had become a Christian, who was already involved in a polygamous marriage. It would have been wrong and unjust to have permitted a man to get rid of his pre-conversion obligations; the only thing that the apostle ruled was that, while a man having more than one wife could not be excluded from the church, he must not be allowed to hold office. This is a reasonable restriction and is in no way harsh or unjust, and this interpretation was that mostly favoured by early authorities.

(2) Second marriage. --

'In the corrupt facility of divorce allowed by the Greek and Roman law, it was very common for man and wife to separate, and marry other parties, during the life of one another. Thus a man might have three

or four living wives, women who had all successively been wives'
(Conybeare and Howson).

It will be remembered that the apostle actually encouraged second marriage where widows were still young (1 Tim. 5:11 -14) but a widow of three score years 'having been the wife of one man' was eligible for being enrolled in 'the number', a special company set apart apparently for some special service (1 Tim. 5:9,10). The spirit that actuates this restriction to one wife, is seen in the word 'blameless'. In 1 Timothy 3:2, the word so translated is *anepileptos* a term borrowed from the Greek games, signifying 'one who gives his adversary no hold upon him', the word translated 'blameless' in the parallel passage, Titus 1:6, is *anegkletos* 'not called in question' a term borrowed from the law courts. Among terms and figures that are somewhat unexpected is the double reference to 'The Devil' (1 Tim. 3:6,7) and 'Satan' (1 Tim. 5:15). Paul speaks of the novice who might fall into the condemnation of the Devil. 'The condemnation here spoken of is passive' (Bengel). It is a similar condemnation into which the Devil himself fell in the beginning. The apostle then says that a bishop must have a good report from them which are without, 'lest he fall into reproach and snare of the devil'. The apostle had no reservation in speaking of the activities of the Devil, and neither should we. He saw a snare laid for the feet of anyone who undertook the high office of an overseer, whose manner of life laid him open to the slightest reproach of 'them which are without'. Again he saw that 'they that will be rich fall into temptation and a snare' (1 Tim. 6:9), and against this he utters his warning concerning 'filthy lucre' into which some who antagonize the truth are so likely to fall. A bishop was enjoined to have these 'gainsayers' in view (Titus 1:9); he was not only to 'hold fast the faithful word', he was to 'exhort and rebuke' as well, and the second half of Titus chapter 1 is largely occupied with the gainsayer and the way he had to be silenced.

The appointment of bishops, for which Titus had been left in Crete by the apostle, necessarily included the teaching of positive doctrine, but the emphasis in Titus 1:9 -16 is upon the rebuke and the stopping of a special type of gainsayer, whose activities were causing considerable havoc among the believers in Crete.

'Gainsayer', 'unruly and vain talkers and deceivers', 'who subvert whole houses', 'that turn from the truth' are some of the terms used by the apostle of these false teachers (Titus 1:9,10,11,14) as is indicated by such comments as 'specially they of the circumcision', 'Jewish fables' (Titus 1:10,14).

We do not expect many 'Bishops' are readers of The Berean Expositor, but in this day of small things, when Rule has given place to Ruin in organized Christianity, it behoves every one of us that loves the truth to be able to distinguish between the gropings of muddled minds, and the antagonism of those we know, for one reason or another, are subversive in their attitude to the Truth. Let us, therefore, review the terms used of such, so that we may be better equipped in the good fight of faith; for to recognize who is the enemy and in what his enmity stands, is half way to victory.

'Gainsayer' *antilego*. The Greek word speaks for itself. *Anti* meaning in composition contrariety, opposition and *lego* meaning to speak. Paul uses the word again in chapter 2, where speaking of servants he says 'not answering again' where some element of insubordination is intended even as it

is implied in Titus 1:10. The record of gospel witness, is also a record of Jewish 'gainsaying'.

'But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming' (Acts 13:45).

'But when the Jews spake against it, I was constrained to appeal unto Caesar' (Acts 28:19).

'As concerning this sect, we know that everywhere it is spoken against' (Acts 28:22).

The outstanding characteristic of Israel during the period covered by the Acts of the Apostles is summed up in Romans 10:21:

'But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people'.

That much more is implied in this term than mere verbal opposition is discovered in Jude, who speaks of those who 'perished in the gainsaying of Korah' (Jude 11), as a reading of Numbers 16 will show. For this 'contrariness', for their 'forbidding' of the apostles to speak to the Gentiles, Israel filled up their sins away, and brought down wrath upon themselves to the uttermost (1 Thess. 2:15,16). Something of this antagonism lingered in the breast of those Jews who had believed, very few seem to have learned the lesson of the breaking down of the middle wall of partition.

'Unruly and vain talkers'. Unruly is in the Greek anupotaktos 'insubordinate'. Hupotasso and hupotage mean to set or place in order, to subject. These words are found in Titus 2:5,9; 3:1; and 1 Timothy 2:11 and 3:4, translated 'obedient', 'be subject' and 'subjection', and while in many cases the subjection is associated with rebellion and its suppression, this is not necessarily so, for it is written of the Saviour that He was subject unto His parents (Luke 2:51), and at the climax of the ages He will Himself be subject unto Him Who put all things under Him (1 Cor. 15:28), so that the insubordination of these vain talkers and deceivers of the circumcision in Crete was a rebellion against a Divinely appointed authority.

'Vain talkers', mataiologos, must be read with 'vain jangling' of 1 Timothy 1:6 where the Greek word is mataiologia. 'Neither give heed to fables and endless genealogies which minister questions rather than godly edifying' (or 'a dispensation of God' Revised Version, 1 Tim. 1:4). The true reading of this passage is oikonomia 'dispensation' not oikodomen 'edifying'. Any believer that had grasped in any degree of fulness the glorious position of a member of the Body of Christ, potentially raised and seated together in heavenly places, would find all such speculations and boastings vain jangling indeed. Perhaps the reader would appreciate the attitude enjoined upon Timothy and Titus if this is retranslated in more modern terms.

To some, the question of whether baptism is by sprinkling or by immersion, is of supreme importance, but to the present writer, it has ceased to have any claim, for the One baptism of Ephesians 4 makes the question of sprinkling or immersing of no value; such questions belong to a dispensation which is foreign to my calling.

To many the question of the Lord's supper, its administration, its ingredients, its purpose are of supreme importance; indeed, many of the martyrs that went to the stake in this country, did so in connection with

this very great subject. To some it is a matter of concern that leaven bread is used, to others, it is a matter of duty to take communion fasting. Others interpret the words 'this is My body' as meaning literal transubstantiation; to some it is of consequence that the word table should be used, to others it is of supreme importance that an altar be in view. We may have very strong reasons for believing what the Scriptures actually teach on all these matters, but they do not belong to our calling or dispensation, and we will not permit anyone to introduce them into our meetings, for they are unprofitable, and are often introduced by those who desire to be teachers of truth that has become obsolete by the introduction of the Mystery.

The early antagonists of the Gospel of grace sought to impose the law upon the Gentile believer, but later developments mingled an incipient gnosticism with fanciful speculations concerning the law, some of which appear in the epistle to the Colossians, and are seen in these epistles to Timothy and Titus, with their endless genealogies and vain jangling. The injunction to Titus was definite. The mouths of such perverters of truth must be stopped or 'muzzled' as the word can be rendered. These teachers must be rebuked sharply. While the church today has departed far from the primitive pattern set in these epistles, and second Timothy indicates that even in the apostle's life time the rot had set in, yet it is not reasonable to suppose that, because no one today appears to conform to the 'bishop' of Titus chapter 1, and no assembly appears to be on the lines laid down in these epistles, these injunctions must fall unheeded on our ears. There are principles involved that continue, even though the specific likeness be lost. The writer of these lines is not a 'bishop'; the gatherings at which he ministers are not 'churches' in the Apostolic sense; all is too far gone in confusion for that, yet it is not possible to write on Scriptural themes for over fifty years without some measure of responsibility. During that time we have read articles in other publications that have appeared extremely unscriptural, but it has not been our habit to use the pages of The Berean Expositor to combat such teaching. Only once now and again throughout the years have we felt obliged to speak of the teaching of others, and that was when our own testimony was controverted or misrepresented to the possible misleading of our readers. We have no authority to 'muzzle' any speaker, except where such a speaker would attempt to occupy our platform to disseminate what to us would be contrary to sound doctrine. No amount of Christian charity would justify us in allowing either the pulpit of the Chapel of the Opened Book, or the pages of the magazine to be occupied by anyone who believed in the orthodox hell, with its eternal conscious sufferings, its inherent and natural immortality and its approximation to spiritism, and its vagueness concerning resurrection. No amount of Christian charity would justify the extension of such opportunities to any who denied the principle of Right Division, who contradicted the testimony of Ephesians and Colossians, concerning the unique character of the Dispensation of the Mystery, and none could be tolerated who would entertain any reserves in emulating Thomas when he said to the Saviour 'My Lord and my God'. These principles underlie the teaching of Titus, and are as binding upon us as Paul's injunctions were upon the Bishops of the early church. It is natural that such a narrow outlook should be met by the accusation that we are setting ourselves up as a little 'Pope' but the example and experience of Nehemiah (Neh. 6:2 -7) show us that such attitude is no new thing and put us into good company. This giving heed to Jewish fables and commandments of men 'turns away from the truth' (Titus 1:14). What the apostle feared when he wrote to Titus, took place before he had finished his course. He wrote in his last epistle:

'And they shall turn away their ears from the truth, and shall be turned unto fables' (2 Tim. 4:4).

There is an element of poetic justice here. 'Jewish fables' were at the beginning of the apostasy (1 Tim. 1:4; 4:7; Titus 1:14), and unto 'fables' at the last they shall turn. The Greek word here for 'fable' is *muthos* 'myth' and it is surely something to note with deep concern, that many modern commentators on the Bible are very free in their use of 'myth' especially when dealing with the foundation of the faith, the book of Genesis. The alternative, as indicated in Titus, is to hold fast the faithful Word (Titus 1:9); to employ sound doctrine when dealing with gainsayers, and to be careful, not only to speak sound doctrine, but to 'adorn the doctrine of God our Saviour in all things' (Titus 2:10), for, alas, it is only too easy to 'profess' that we know God, but in works to 'deny' Him (Titus 1:16).

The Question of Quotation

Three quotations from the Greek classics are attributed to the apostle Paul.

'Evil communications corrupt good manners' is supposed to be a citation by Menander (a writer of Comedy born at Athens, 342 b.c.), from the lost tragedy of Euripides, born in the island of Salamis 480 b.c. (1 Cor. 15:33).

'Certain also of your poets have said, For we are also His offspring' (Acts 17:28). These words are found in two separate ancient writings, a hymn to Zeus by Callimachus, a Greek poet and historian, and the *Phaenomena* of Aratus, a Cilician poet and astronomer born about 300 b.c.

With these quotations we have no immediate concern. The third quotation is found in the epistle to Titus.

'One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies' (Titus 1:12).

It is usual for commentators to refer this quotation to the writings of a Cretian poet who lived in the sixth century before Christ, named Epimenides. The Companion Bible has the guarded note 'it is supposed that the reference is to Epimenides'. He was thought to have been called in by Solon to aid in the formation of his famous laws. If we are content to accept without verification the testimony of the commentators, we shall probably feel satisfied that Paul is actually quoting from Epimenides, and that any scholar can easily turn to this ancient Greek writing and put his finger on the actual passage quoted by the apostle. As a matter of fact this is not the case. The Universal Encyclopaedia says 'Epimenides, Greek legendary priest and miracle worker Some regard him as an entirely mythical character', which could scarcely be said in any soberness if a line of Epimenides was in existence.

Eubulides, a disciple of Euclid, propounded the syllogistic puzzle:

Epimenides said that the Cretians were liars;
But Epimenides was a Cretian;
Therefore Epimenides was a liar;
Therefore the Cretians were not liars;
Therefore Epimenides was not a liar, etc. etc.'

Whether Epimenides or Callimachus (as Jerome seems to have suggested) was the writer of the passage quoted by Paul, we cannot be sure, but that the charge against the Cretians had become proverbial is certain. 'The writer known as the pseudo -Ambrose who often shows himself well informed, ignores both Epimenides and Callimachus, and suggests that "Some Cretian, improved by the discipline of the Lord, had thus expressed a true judgment on the uninstructed Cretians"' (G. G. Findlay).

Jerome when he refers to this quotation seems to be relying upon hearsay, 'this verse is said to be found in the Oracles of Epimenides, a Cretian poet'. Chrysostom ascribes these lines to Callimachus and embarrasses himself not a little in the process.

We return for a moment to the epistle to Titus. The passage as it stands seems out of place as coming from a writer so courteous, so tolerant, so ready to thank God for the smallest appearance of grace. The Church at Corinth was split into harmful factions and as a consequence of their early pagan upbringing, were guilty of condoning very base immorality, yet in the opening sentences of his epistle to them, the apostle could call them 'saints' and could thank God for the grace that had been given to them.

We observe that the passage we are considering is found in a context dealing with heretical teachers, whose doctrine is subversive of the truth. Had we today never heard of Epimenides, we should naturally refer the words 'a prophet of their own' not to the Cretians at large, but to those false teachers whose mouths must be stopped, who taught what they did 'for filthy lucre's sake'. It is hard to believe that Paul either as an apostle, or as a Pharisee, would call a pagan poet 'a prophet'. 'What is more likely', says G. G. Findlay, 'than that a professedly Christian sect, containing a strong Jewish element, and revolting against orthodox doctrine and apostolic authority, would have a prophet of its own?' When the apostle endorses this proverbial utterance, saying 'this witness is true; wherefore rebuke them sharply, that they may be sound in the faith' he has this heretical party in view, not the whole of the population of Crete, nor the whole Cretian assembly.

'The violent indictment of his Cretian fellow countrymen brought by this "prophet" is a self accusation, a just description of his own party, and a true testimony to what the apostle has affirmed respecting them. So the would -be prophet is "judged out of his own mouth", the engineer is "hoist with his own petard"' (G. G. Findlay).

Whether the suggestion here ventilated is valid, or whether further research will condemn or commend it we do not know; we felt that there was so great a weight put by commentators as to the one side of the scale, that a word or two calling the reader to 'search and see' if these things are 'so' would not be amiss.

The Place of Good Works

It will be remembered that the structure of this epistle brings into prominence the place of 'good works' in the scheme of salvation by grace (see the structure, p. 177). The apostle had placed great stress on 'preaching', 'the faithful word' and on 'sound doctrine'. He had spoken moreover of those who were 'gainsayers', 'vain talkers', whose 'mouths' must be stopped. It would be, however, a misrepresentation of the apostle's attitude to leave the matter there with an undue emphasis on speaking and preaching. The qualifications of a bishop contain no word about eloquence, talking, saying or speaking, but stress blamelessness of character. So at the close of chapter 1, we read:

'They profess that they know God; but in works they deny Him ... unto every good work reprobate' (Titus 1:16).

Chapter 2 opens with the words 'but speak'; however, that mere speaking is unprofitable and vain, the succeeding verses reveal. Titus was not only to speak, but to speak 'the things that become sound doctrine', and then follow such words as sober, grave, temperate behaviour, ending with an exhortation to Titus himself:

'In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you' (Titus 2:7,8).

Writing to Timothy about the same time and using the same word that is translated 'pattern', Paul had said:

'Let no man despise thy youth; but be thou an example of the believers ... take heed unto thyself, and unto the doctrine' (1 Tim. 4:12,16)

The apostle himself had earlier said:

'Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample ... those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you' (Phil. 3:17; 4:9),

and in the first epistle to Timothy, where he exhorts him as we have seen to be 'an example', he uses the word 'pattern' of himself (1 Tim. 1:16). So also in his second epistle he says to Timothy:

'Thou hast fully known my doctrine, manner of life, purpose ...' (2 Tim. 3:10).

Taken out of their dreadful context the words of Shakespeare are worth remembering:

'Words, to the heat of deeds, to cold breath gives'.

The second half of Titus chapter 2 commences with an exhortation to servants and then runs on to a wonderful exposition of grace both in the initial salvation and the subsequent manner of life, and to this section of the epistle we now turn our attention. The structural outline, if simplified, throws into prominence this necessity to manifest by life and

conduct the grace already received in salvation, and without pretending that the following outline is either complete or faultless, we believe it will serve the purpose of all structures, namely to indicate the trend and scope of the passage under consideration.

Titus 2:9 to 3:8

God our Saviour	A	Obedient to masters. Showing all good fidelity.
Jesus our Saviour	B	Appearing. Grace.
	C	Zealous of good works.
God our Saviour	A	Obey magistrates. Showing all meekness.
	B	Appearing. Kindness and love.
Jesus Christ, Our Saviour	C	Maintain good works.

It will be observed at once that the title 'Saviour' is not to be limited to the initial act of Gospel salvation, but bears upon the whole of life and service with future hope and glory, and that while salvation is not of works, those who are justified by grace should nevertheless be zealous of, and maintain good works, for thus only can the doctrine of God our Saviour be 'adorned'.

Grace that Teaches as well as Saves

The principal sentence of Titus 2:11 -14 shorn temporarily of its extensions and expansions, reads 'the grace of God that bringeth salvation ... teaches us ... that we should live ... looking'.

The essence of the apostle's teaching here is that while it is fundamentally true that the grace of God is the only 'cause' of our salvation and that we must earnestly maintain that 'not by works of righteousness which we have done' have we been saved, it is also most certain that he would have us realize that the same grace that was active at our initial salvation does not leave us, but continues to teach us, not only giving us life at the beginning, but leading us 'to live soberly, in this present world'. Not only so, it encourages us to 'live looking' for the appearing of the Saviour, the Blessed Hope which will act as an anchor in life's turmoil and exercise a benign encouragement throughout our pilgrim journey. Let us focus our attention at the close of the passage upon these two operations of grace, namely, the redemption From all iniquity, and the purification Unto Himself of a peculiar people, the good works that had been so rigorously excluded at the root, being most sought after as the fruit of this great salvation. This is Paul's expansion of the idea 'adorn the doctrine of God our Saviour in all things'.

It will be seen that the A.V. reads 'for the grace of God that bringeth salvation hath appeared to all men' (Titus 2:11), and puts as an alternative in the margin 'that bringeth salvation to all men, hath appeared'. The R.V. reads 'for the grace of God hath appeared, bringing salvation to all men', placing in the margin 'hath appeared to all men, bringing salvation' as an alternative. Webster and Wilkinson render the passage 'for clearly shines the grace of God, the means of salvation to all men', and Moffatt reads: 'for the grace of God has appeared to save all men'. Perhaps Cunnington's rendering is as near to the apostle's intention as any:

'For there hath appeared the grace of God bringing salvation to all men'.

To justify this translation would involve a somewhat tedious grammatical disquisition which would not be profitable to many. What seems fairly certain is that salvation must be construed with all men. Some manuscripts have the article 'the' before the word 'salvation' as though the writer wished to make it clear that salvation was to be looked on as a predicate of 'appeared', but linked with 'teaching' that follows. However, whichever way the words are construed, the teaching of the apostle is that salvation is by grace, and that grace not only saves, but teaches. The usual word translated 'to teach' is didasko, which is allied with didaskalia 'doctrine', and no one can read Paul's epistles, and especially these three Pastoral Epistles, and not be aware of the grave importance the apostle has placed on 'teaching sound doctrine'. However, he recognized very clearly that all teaching could not be ranged under the word didasko, and so we have catechising (katecheo) in 1 Corinthians 14:19 and Galatians 6:6, and making disciples of (matheteuo), as in Acts 14:21. Neither of these words is employed in Titus 2:12, but paideuo is the verb selected. The noun forms are paidion 'a young child'; paidarion 'lad'; pais 'child or servant'; paidiske 'a maiden'. From this connection with children comes the idea of teaching, training and discipline. The paidagogos or pedagogue is translated either 'instructor' or 'schoolmaster', paideia, paideutes and paideuo being translated 'nurture', 'instruction', 'chastening', 'correct', 'being learned' and 'teaching'. That this 'learning' was associated with severity can be gathered in 1 Timothy 1:20, as it may be demonstrated by the twelve places where chastisement is in view, and the five occurrences of the verb paio four times rendered 'smite' and once 'strike'.

Grace, while tender and full of pity for the erring and ignorant, is no encourager of a weak and spineless faith, and chastises where necessary, that the fruits of grace may grow from the root of love. Let us, therefore, revise the translation of Titus 2:11 thus 'for the grace of God that bringeth salvation ... disciplines and trains us', for we cannot limit the word paideuo to 'teaching' in the didactic sense. The somewhat severe aspect of this training is immediately apparent, for 'denying ungodliness and worldly lusts' will call for the exercise of Spartan qualities that grace in its disciplinary aspect alone provides. This is the last of seven occurrences of arneomai 'deny' in Paul's epistles. The apostle seems to have had this subject of denial very much in mind when writing these Pastoral epistles for he does not use it elsewhere. He who does not provide for his own and specially for those of his own house has 'denied the faith, and is worse than an infidel' (1 Tim. 5:8).

If the believer has died with Christ, he will also live with Him. About this, there can be no doubt or fear. But while life is assured, the question of the added crown is not so disposed of, 'if we suffer, we shall also reign with Him; if we deny Him, He also will deny us' (2 Tim. 2:11,12). This uncertainty both regarding the perseverance of the saints and the attaining of the crown, does not and cannot alter the basic fact of salvation:

'If we believe not, yet He abideth faithful: He cannot deny Himself' (2 Tim. 2:13).

Writing to Titus, Paul speaks of those who 'profess that they know God, but in works they deny Him' (Titus 1:16), and so leads on to the last

reference 'denying ungodliness' (Titus 2:12). It will be seen that this word 'deny' has to do with practice, with works, as something contrary to 'profession' and in the passage under consideration, the apostle turns from ungodliness to godly living, with the great objective before the eye of faith 'The glorious Appearing'. Many rules for godly living have been devised and found wanting, 'the love of His appearing' has powers beyond the reach of any rules or vows devised by man. (See also 2 Tim. 4:8 -10).

The Adorning of the Doctrine

The idea of adorning the truth is found both in the first epistle to Timothy and in this epistle to Titus.

'In like manner also, that women adorn themselves in modest apparel ... (which becometh women professing godliness) with good works' (1 Tim. 2:9,10).

'Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things' (Titus 2:10).

The Greek word translated 'adorn' is kosmeo, but we must take account also of the word 'modest' for that in the original is kosmios. In Titus 2:12, those who were exhorted to adorn the doctrine were also exhorted to deny 'worldly' lusts, where the original word for worldly is kosmikos. Peter gives a similar exhortation saying to the believing women whose husbands were not at the time believers:

'Whose adorning (kosmos) let it not be that outward adorning of plaiting the hair ... the holy women ... adorned themselves' (1 Pet. 3:3,5).

Every reader will recognize the word usually translated 'world' in the Greek word kosmos, and will see that the words 'adorn', 'adorning' and 'worldly' are likewise derived from the same Greek root. Pythagoras, a philosopher, who was born 582 b.c., like other philosophers attempted a scientific explanation of the universe, and found the arche or first principle in number. He taught that number determined the harmonies of music, the proportions of architecture, and the movements of the planets. He was the discoverer of the musical octave, and the proof of the 47th proposition of Euclid is attributed to him.

We have said this much of Pythagoras because he 'was the first who called the system of the universe kosmos, from the order observable in it' (Plutarch). The Latins imitated the Greeks in this, saying, 'what the Greeks called kosmos by a name denoting ornament, we, from its perfect or complete elegance, denominate mundus' (Pliny). The term kosmos was in current use therefore long before the LXX adopted it, and applied it, not only to the world of man, but to the universe.

However far man has fallen from original innocency, the image of God is still discernible (Jas. 3:9), and however far the world may have become estranged from its Maker by sin and death, it is still called the kosmos 'the ornament' carrying as it were a pledge of its future restoration in its name. Closely allied with the word kosmos and kosmeo in the passages quoted above from Timothy and Titus, is the word tasso and its derivatives, a word which means 'to set in order'. So after the advice given in 1 Timothy 2:9,10 the apostle extends the thought of this adorning by the word 'subjection' (1 Tim.

2:11; 3:4) even as Peter does in 1 Peter 3:1,5. Again, this word hupotasso is translated 'be obedient' or 'be subject' in Titus 2:5,9 and 3:1. The underlying idea is not subservience, but the acceptance of the Divine order, each one readily and gladly taking the place assigned.

The fact that both Paul (1 Cor. 16:16; Eph. 5:21), and Peter (1 Pet. 5:5) urge all to be subject or to submit one to another, makes it evident that subservience cannot be intended. Tagma 'every man in his own order' (1 Cor. 15:23), taxis 'after the order of Melchisedec' (Heb. 5:6), have no element of subservience in them, but orderly arrangement. When, therefore, the apostle urged the believer to adorn the doctrine of God our Saviour in all things, he spoke of something that was 'fitting', that 'harmonized', that was 'becoming'. He then proceeds to direct the believer to the source and inspiration of all such adornment. This he reveals, is the grace of God, and not to be divorced from that same grace that brought salvation at the beginning. This grace not only saves, it teaches; it not only gives life, it teaches to live. Let us therefore address ourselves to the passage that contains this wonderful expansion of the exhortation to 'adorn' the doctrine of God our Saviour in all things. In this section we have the fullest of the 'Saviour' titles of our Lord, set forth:

'The great God and our Saviour Jesus Christ' (Titus 2:13).

The R.V. alters to:

'Our great God and Saviour Jesus Christ',

which translation we have discussed on page 209.

Before we investigate the process that starts with the grace that brings salvation and closes with the appearing of the Saviour in glory, the word that occurs twice here, namely 'appear' and in its different forms many times in other epistles, seems to demand some special consideration. Let us turn our attention therefore to the Greek word epiphaneia, recognizable in its English form 'epiphany' and to the varied grammatical forms that are used. The root from which these words spring is phao 'to shine' which does not occur in the New Testament. The verb phaino occurs thirty-one times in the New Testament and is translated 'shine', 'appear', 'be seen', 'seem' and 'think', the usage ranging from the visible appearance of a star 'what time the star appeared' (Matt. 2:7), to ostentation or deceptive appearance 'that they may appear unto men to fast' (Matt. 6:16; 23:27), and to the appearing of the sign of the Son of Man in heaven (Matt. 24:30).

Phaneros, this form of the word, is translated 'manifest' nine times, as for example Luke 8:17, where in the same verse the same word when repeated is translated 'abroad'. Elsewhere it is rendered 'openly' (Matt. 6:4) as opposed to being in secret, 'to make known', 'outward' and 'outwardly' (Rom. 2:28). Phaneros (the long 'o' here) is translated 'openly' (Mark 1:45; John 7:10), and 'evidently' (Acts 10:3). Phanerosis occurs but twice as 'manifestation' (1 Cor. 12:7; 2 Cor. 4:2), the latter passage placing the idea of manifestation over against 'hidden things of dishonesty ... craftiness ... deceitfully'. Phaneroo occurs forty-nine times. This verb is used for visibly appearing 'He appeared unto the eleven' (Mark 16:14); 'The third time that Jesus showed Himself to His disciples, after that He was risen from the dead' (John 21:14). The implicit character of light is declared to be

'whatsoever doth make manifest' (Eph. 5:13). The great mystery of godliness employs this word 'God was manifest in the flesh' (1 Tim. 3:16), as does the 'appearing' of the believer before the judgment seat of Christ (2 Cor. 5:10).

Epiphaneia, this word is used five times of the Appearing of Christ, in the three Pastoral Epistles, 1 and 2 Timothy and Titus, and once of the 'brightness' of His Coming (2 Thess. 2:8). Epiphaino is used four times, two of them being found in the epistle to Titus. Altogether there are twenty-eight variations of this root phaino employed in the New Testament which to pursue here would but satisfy curiosity and not be unto edification. What does seem to call for more detailed examination is the way in which this word and its derivations are found in the Prison epistles of the apostle, and instead of taking each word by itself, we will take them as they come in the epistles as they occur in the A.V.

Ephesians. 'But all things that are reprov'd are made manifest (phaneroo) by the light; for whatsoever doth make manifest (phaneroo) is light. Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light (epiphauo)' (5:13,14).

Philippians. 'My bonds in Christ are manifest (phaneros) in all the palace'; 'whether in pretence or in truth' (prophasis). 'Among whom ye shine (phaino) as lights in the world' (1:13,18; 2:15).

Colossians. 'But now is made manifest to His saints'. 'When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory'. 'That I may make it manifest' (phaneroo) (1:26; 3:4; 4:4).

1 Timothy. 'God was manifest (phaneroo) in the flesh'. 'That thy profiting may appear (phaneros) to all'. 'Until the appearing (epiphaneia) of our Lord Jesus Christ' (3:16; 4:15; 6:14).

2 Timothy. 'But is now made manifest (phaneroo) by the appearing (epiphaneia) of our Saviour Jesus Christ'. 'At His appearing and His Kingdom'. 'Them also that love His appearing' (epiphaneia) (1:10; 4:1,8).

Titus. 'Hath in due times manifested His word' (phaneroo). 'The grace of God that bringeth salvation hath appeared' (epiphaino). 'The glorious appearing of the great God and our Saviour Jesus Christ' (epiphaneia). 'The love of God our Saviour toward man appeared' (epiphaino) (1:3; 2:11,13; 3:4).

The use of these particular words can be exhibited if placed under one of three headings:

(1) Making a doctrine clear as over against obscurity or deception, or exhibiting in life a walk that harmonizes with our glorious calling. Under this heading we include the one occasion of prophasis, and whether phasis be translated 'to speak' as some Lexicons affirm, or 'to make manifest' as others, the results are the same, 'pretence' must be avoided at all costs.

Under this heading comes the special aspect of manifestation that pertains to the truth revealed in the Prison Epistles, namely the dispensation of the Mystery, a truth previously hidden from the ages and generations, and revealed to and made manifest by Paul in his second great ministry.

(2) The manifestation of the Saviour Himself.

(a) As God manifest in the flesh.

(b) As Saviour manifested at His first Coming when He abolished death and shed light and life and immortality.

(c) By His glorious appearing in the future, as our great God and Saviour, as our blessed Hope, as our Life.

(3) Other manifestations such as:

'The love of God'; 'His word' in its own seasons; the encouragement that His appearing gives to the tired and tested witnesses; and the way in which Paul associates all who love the appearing of the Lord, with the crown of righteousness which will be bestowed 'at that day'.

It will be admitted, we believe by all, that this word 'manifestation' which has occupied our attention, is indeed a key word of the apostle's ministry. From other points of view, it is seen as a key word of the first epistle of John and of 2 Corinthians, but these Scriptures lie outside our present survey. We must now return to Titus chapter 2, and resume our study of its teaching.

live ... looking

'The grace of God ... teaches us ... that we should Live Looking'. Such is the main theme of Titus 2:11 -13. The word 'look' in English refers primarily to the exercise of sight and then in a secondary sense, to expect or to seek. In the New Testament the word represents the act of seeing or perception eidos, to observe blepo, vision horao and to expect prosdokao. The phrase 'to look for' does not use the term as a reference to sight, so much as an expectation, prosdechomai, which is the word used in Titus 2:13. This word is a compound of pros 'toward' and dechomai 'to receive', as though the future and the unseen are already enjoyed by an act of faith, of which grace Hebrews 11 is an exposition that should be pondered prayerfully.

'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth' (Heb. 11:13).

Here is the paradox of faith. While those who had this faith actually died without receiving a fulfilment of the promises made to them and indeed had a terrible experience of the world's hatred of the spiritual pilgrim, they not only were 'persuaded' concerning them, but actually 'embraced' them, an act which influenced their whole course of life, leading them to confess that they were strangers and pilgrims on the earth with all its consequences. In like manner, those who 'live ... looking' find strength to 'live ... godly' in this present world (Titus 2:12). In the estimate of some, the study of prophecy and the occupation of the believer with the teaching and the hope of the Second Coming of the Lord, have no practical value; that to 'live ... looking' is likely to produce a company of visionaries, who, because they are so 'heavenly' minded are no 'earthly' use. This, however, is contrary to the whole tenor of Scripture and experience. When the apostle would urge the believer to 'mortify' his members which are on the earth, he could find no greater incentive or point to no other source of power than to urge him to 'seek those things which are above' looking to the moment 'when Christ, Who is our life shall appear' (Col. 3:1 -4). When Paul bemoaned the lapse of Demas, he put it down to the fact that Demas had 'loved this present world' in contrast with his reference to those who overcome because they have 'loved His appearing' (2 Tim. 4:8 -10). 'To them that look for Him' the Lord will appear the second time without sin unto salvation (Heb. 9:28). The idle servant was the servant who said 'My Lord delayeth His coming'. The servant who 'occupied' did so in the light of that expected return. The aspects and phases of this Second Advent may differ according as they are related to one sphere of blessing or another, but the principle remains constant, unaltered by dispensational changes.

To return to the word used in Titus 2:13 *prosdechomai*, here are some of the ways it is used and translated:

'To wait' for the kingdom, or consolation of Israel or for the Lord (Mark 15:43; Luke 2:25; 12:36).

'To look for' redemption, promise, hope and mercy (Luke 2:38; Acts 23:21; Titus 2:13; Jude 21).

The word is also translated 'receive', 'take', 'accept' and 'allow'. Literally *prosdechomai* means 'to receive toward', the 'looking for' that blessed hope being a most glorious 'anticipation' of that future day. We can use the thought expressed by Shakespeare in the words uttered by Lady Macbeth in an altogether different setting:

'Thy letters have transported me beyond
this ignorant present, and I feel now
the future in the instant'.

The believer who 'lives ... looking' feels now the future glory in the midst of present trial. It is not enough to believe in the Second Coming, or to attend meetings which concern themselves with the Second Advent. It is not enough to take an interest in Old Testament prophecy, or of New Testament subdivisions of the coming of the Lord, this 'looking for' of Titus 2:13, indicates a vital personal interest, that affects not only the future when

this hope is realized, but the immediate present 'in this present world' (Titus 2:12). It will be remembered that Demas 'loved this present world' and at the same time and as a consequence, his defection is put in contrast with those who 'love His appearing'. In both 2 Timothy 4:10 and in Titus 2:12 the Greek reads 'the now age' (ton nun aiona and to nun aioni respectively) and Galatians 1:4 tells us that when the Saviour 'gave Himself for our sins' it was that 'He might deliver us from this present evil world or age'. Thus are interlinked the work of the cross, the glory that shall follow and the manner of life that is called our 'reasonable service' that should intervene.

We have already given our reasons for adopting this translation 'our great God and Saviour Jesus Christ' and so we pass on to consider 'the glorious appearing' of this Saviour. The R.V. reads 'and appearing of the glory', a translation endorsed by such widely different translators as Dean Alford and J. N. Darby. The Greek reads epiphaneian tes doxes, and if we translate these words as in the A.V. 'the glorious appearing' we assume a figure of speech, call it a Hebraism, making the noun 'glory' have the qualifying power of an adjective. Every student knows that such a figure is common and that the translation of the A.V. is possible. But there are other considerations. James 1:17 reads 'the Father of lights', but as Webster and Wilkinson say in their commentary, 'no one has ever proposed to render tou patros ton photon 'the enlightened Father'! In like manner we translate 'the Lord of glory' in James 2:1 and so we may translate Titus 2:13 'the appearing of the glory'. We are certainly looking for and loving 'His appearing', but we are at the same time most intimately concerned with the glory that will be manifested when our 'blessed Hope' is realized.

'When Christ, Who is our life, shall appear (or be manifested), then shall ye also appear (or be manifested) with Him In Glory' (Col. 3:4).

In the opening salutation of 1 Timothy, the Lord Jesus Christ is called 'our hope'. In the opening salutation of 2 Timothy the apostle stresses the promise of 'life', thereby expressing what he has likewise expressed in Colossians 3:3,4, and Titus 2:13 associates 'hope', 'life' and 'glory' at His 'appearing'. Christ in or among you, is 'the hope of glory' now, you with Christ 'in glory' is the realization of this hope (Col. 1:27; 3:4). The Great God, whose glory irradiates the future, and is central to our hope, is also our Saviour, and as our Saviour our Redeemer, for salvation would be unnecessary were there no sin or death.

'Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works' (Titus 2:14).

Two related, yet distinct consequences are here linked with the one great fact 'He gave Himself'. They move in two different directions, one leads away from, the other leads unto, 'from iniquity' and 'unto Himself'. They are the consequences of two phases of His great offering, that He might 'redeem' and that He might 'purify'. Let us in true reverence ponder these pregnant words.

First, the basis of it all 'He gave Himself'. While it is most blessedly true that God so loved the world that He gave His only begotten Son, it is the very essence of truth that the Son gave Himself. This He makes clear in John 10.

'Therefore doth My Father love Me, because I Lay Down My life, that I might take it again. No man taketh it from Me, but I Lay It Down of Myself' (John 10:17,18).

So in 1 Timothy the apostle says of Christ 'Who gave Himself a ransom for all' (2:6). The interweaving of the Father's gift, the Son's acquiescence, and the overruling of the very betrayal of Judas is set forth by the use of one word in the original paradidomi 'to give aside', translated 'deliver' and 'betray'.

The Father. He 'delivered' paradidomi 'Him up for us all'
(Rom. 8:32)

The Son. The Son of God, Who loved me and 'gave' paradidomi Himself
for me (Gal. 2:20).

Judas. Judas Iscariot, which also 'betrayed' paradidomi Him (Mark
3:19).

He gave Himself for us, said Paul to Titus (2:14); He gave Himself for our sins said Paul to the Galatians (1:4). When we read He gave Himself 'for us' the word translated 'for' is:

'huper, over and separate from; here only with genitive on behalf of, as though bending over to protect ... then, as the service rendered on behalf of another may often be in his stead, it comes to have this meaning' (E.W. Bullinger Crit. Lexicon & Concordance).

In Galatians, where we read that He gave Himself 'for our sins' the word translated 'for' is peri, according to the Revised Text. Peri means literally 'around' as may be seen in such words as perimeter, peripatetic, etc. When not applied to concrete things it is better translated 'concerning' as in Acts 8:12 'the things concerning the kingdom of God'. This distinction, while suggestive of much, is not maintained throughout the New Testament, Hebrews 10:12 uses huper 'for sins' and each occurrence must be considered in the light of the context. The first consequence of the Saviour's gift of Himself on our behalf, was to redeem us from all iniquity. 'Away from' is the significance of apo which is used here. The second consequence was to purify unto Himself a people. There is no actual word in the original for 'unto' it is an attempt to express in English the presence of the dative case. Two aspects of the offering of Christ on our behalf are brought together here 'to redeem' and 'to purify'. The one looks back to the deliverance of Israel from the bondage of Egypt, as its type, with the Passover as the outstanding symbol of 'redemption' From, and 'to purify' looks to the ceremonial use of the blood and ashes of a red heifer of Numbers 19:1-10 which 'sanctifieth to the purifying of the flesh' as Hebrews 9:13 observes, and which continues:

'How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?' (Heb. 9:14).

This, as the whole of Hebrews 9 testifies, has the Tabernacle, not the Passover as its typical background. The Passover is the 'exodus' 'the way out', Luke 9:31 'decease'; the purifying accomplishes the 'eisodos' 'the way in', as Hebrews 10:19 indicates; the exodus being the symbol of that aspect of the Redeemer's work that delivered us 'away from' our iniquities, the eisodos being the symbol of access, and nearness set forth in the ordinances of the Tabernacle.

A Peculiar People

The purifying work of Christ makes the redeemed 'a peculiar people' in more senses than one. In the eyes of the world, a Christian who does not conform to the 'elements of the world' is deemed 'peculiar' in the secondary sense of the term, 'odd', 'strange', 'queer'. So Peter reminds his readers of their past life, and the opinion of those who observe the change that grace has made:

'Wherein they think it strange that ye run not with them to the same excess of riot';

'Beloved think it not strange concerning the fiery trial which is to try you ... but rejoice' (1 Pet. 4:4,12,13).

Such, however 'sanctify the Lord in their hearts', a reflex and an echo of the purifying work of Christ. This aspect however is not the true meaning of the word 'peculiar' in Titus 2:14, for there is little sense in saying that the redemptive work of Christ purifies an odd, queer, set of people 'unto Himself'. Their 'peculiarity' is largely connected with their relationship 'unto Himself'. Periousios, 'peculiar', is not used by the ancient profane Greek writers; it seems to have been framed by the translators of the Septuagint to express the meaning of Hebrew segullah 'peculiar' treasure, or people (Exod. 19:5; Deut. 14:2; 26:18; Psa. 135:4; Eccles. 2:8), a word translated also 'jewel', 'proper good' and 'special'. In 1 Peter 2:9 we meet the words 'a peculiar people' but here the word translated 'peculiar' is peripoiesis, where the emphasis is upon the idea of 'purchase' but a link is established between the two Greek words, for both are employed in the Septuagint to translate the one Hebrew word segullah, which is found in Malachi 3:17.

Not only is this word used of Israel, the chosen generation, the royal priesthood, the holy nation (1 Pet. 2:9), it is used in Ephesians 1:14 of 'the purchased possession' and in Acts 20:28, of the church which He has 'purchased' with His own blood. The believer spoken of in Titus 2:14 is peculiar in two senses. He is looked upon as a 'treasure' and 'jewel', the peculiar possession of kings, and he becomes so by 'purchase'. In a double sense the Lord can say of His redeemed 'thou art Mine'. In the nature of things there cannot be two times of trouble, greater than any other that came before, or that will come after; in the same way there cannot exist side by side and at the same time two distinct companies of the redeemed, both of which are a 'peculiar' people unto the same Lord. While Israel retain their title, the Gentile believer must take a lower place; only during the dispensation of the Mystery, while Israel are lo -ammi 'not My people', can those who were aliens and strangers become such a distinctive and indeed 'peculiar' treasure and people unto the Lord. Of all the marks that would lead to a recognition of this peculiar people, the apostle picks on one, namely 'good works', a theme already noted, and which punctuates the structure of the epistle. Not only so, they are said to be 'zealous' of good works:

'This is a faithful saying (thereby placing this exhortation on the same level with 1 Timothy 1:15), and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works' (Titus 3:8).

Here is no half-hearted acquiescence; this people are peculiar indeed, they are even 'zealous' of good works. 'Zeal' in English comes from the Greek root *zeo* 'to boil' even as the word 'yeast', and can be good or bad according to the motives that prompt it. The 'zeal' of God's house prompted the Saviour to cleanse the temple (John 2:17); the 'zeal' of Pharisaic pride prompted Saul of Tarsus to persecute the church (Phil. 3:6); *zelos* is also translated 'envy' and 'jealousy', 'emulation' and 'indignation', so, whether it be prompted by good or bad motives, it is never Laodicean in character, it is always 'boiling'. *Zelotes*, the actual word used in Titus 2:14, occurs five times in the New Testament and in three of these occurrences zeal for 'the law' (Acts 21:20); zeal as a Pharisee 'toward God' (Acts 22:3) and zeal for the 'tradition' of the fathers (Gal. 1:14) is its manifestation. In 1 Corinthians 14:12 zeal for the spiritual gifts is to be modified by the desire to edify, leaving the last reference for zeal for good works in Titus 2:14.

'Simon Zelotes' (Luke 6:15), is elsewhere called 'Simon the Canaanite', one who was fiercely patriotic, whose battle cry would be 'Palestine for the Jews, and down with the Roman oppressors'. Some think that the title is derived from the Hebrew word *Kannah* 'jealous' (Exod. 20:5) rather than the name of the land of Canaan, but Dr. Young puts the title under the Old Testament name Canaanite in his concordance. Whatever the truth of this may be, the fact remains that the apostle expected the believer redeemed and purified, to have a burning zeal for good works, not to be merely 'good' or negatively 'not bad' or just 'neither hot nor cold'. How many of us feel very happy about ourselves in the face of such a standard?

Reverting to Titus 3:8, Weymouth translates 'I would have you insist strenuously'. The word translated 'maintain' in this same verse, is translated 'rule' in 1 Timothy 3:4,5,12; 5:17 and Macknight translates the passage 'take care to promote good works', that is to practise them ourselves, and by our example and exhortation to encourage others to practise them and to defend them (for so the word is used in the classics) against any who from a zeal without knowledge would so emphasize that salvation was 'Not of works' that they would deny or belittle the other side of the doctrine, namely that it was 'unto good works'. Two extreme schools of thought derive their doctrines from unbalanced emphasis upon one or other of the teachings of Paul regarding the place of Grace and Law in salvation. As Professor Drummond put it, 'The entrance fee is nothing; the annual subscription -- everything'.

Antinomianism. This term appears to have been first employed by Luther, himself an ardent advocate of Justification by Faith, against Johannes Agricola, to express the doctrine that Christians being saved by faith alone are bound by no obligation to keep the law of God, an exaggerated and one-sided view of Paul's teaching in Romans and Galatians, and a reaction from Judaism. The argument that since a man is saved by his acceptance of the Atonement of Christ, it is irrelevant what is done by the body is vicious in its effects. When the fight was on in the early stages of Paul's ministry, it was necessary that the glorious doctrine of Justification by faith without the deeds of the law should be maintained, and no stronger words can have been used to enforce this than are found in Galatians 5, but even so, in that very chapter the apostle warns his readers against confusing liberty with licence (Gal. 5:13) and shows that even while the believer is not 'under the law' he will never be led of the Spirit to break the law, which law is fulfilled in love to God and neighbour.

In 1 Timothy 1:7 he warns against some who, desiring to be teachers of the law, understand neither what they say, nor whereof they affirm. The apostle asserts that the law is good if used lawfully. For this reason, if for no other, the word 'godliness' appears so frequently in these later epistles. When the apostle writes the epistle to the Ephesians, the relationship of 'good works' to salvation by grace is clearly and categorically stated:

'By grace are ye saved through faith ... Not Of works ... (but) Unto good works' (Eph. 2:8 -10).

So, in Titus 3, he places in apposition but not in opposition verses 5 and 8.

In connection with the phrase 'peculiar people', see article People3.

'Principalities and Powers' and a Solemn Note on 'Blasphemy'

'Put them in mind to be subject to principalities and powers, to obey magistrates' (Titus 3:1).

These words introduce a controversial point. Some maintain that the apostle is exhorting obedience to civil authorities, others argue that the principalities and powers are names and titles of spiritual rulers in the church, and as the subject is of very practical interest, let us give something more than a passing attention to it. We will leave this epistle to Titus and consider the testimony of other Scriptures. It is easy to take one side of a controversy or to take the other, but in many cases the truth lies midway between, and both extremes are seen to be partisan in nature. When the Pharisees and the Herodians put the question 'Is it lawful to give tribute unto Caesar, or not?' they expected that the Lord would be impaled on the horns of a dilemma, for if He said 'the people of God, who worship Him alone, and abominate idolatry, must never give tribute to Caesar, otherwise they have complicity with his evil rule', the Pharisees would have immediately denounced Him to Pilate, as a rebel and sedition-monger. If on the other hand He said 'Yes, the people of Israel must render tribute to the Roman Power, for it has been ordained of God, and we must obey', then the Pharisees would have turned to the people and to His disciples and said 'Can He be the Messiah, the true King and deliverer of Israel, of whom it was predicted that He would save them from their enemies?' (Luke 1:71). What they did not expect, was to be shown the middle course:

'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's' (Matt. 22:15 -21).

If believers in such circumstances could be enjoined to be subject to the powers that be, to pray for kings and all that are in authority, how much more should we, who live in days when the powers that be are at least superficially on the side not only of civic righteousness, but are supporters of Christian principles.

'If the passage (Rom. 13:1 -7) is read through as a whole, it will be seen that the apostle does not by any means suggest an abject submission to civil rule, whatever its demands. There is to be no prostration of the conscience before any successor to Nebuchadnezzar's image, even though that image be now called "The State" or even "The Church by law established". What the apostle maintains is that no Christian is justified in opposing government, or

in having the remotest connection with sedition or rebellion. He cannot be an agitator, or march under the banner of any company, whatever may be its grievance; neither must he fail to comply with the just demands for tribute, custom, fear, or honour, that necessarily accompany organized government' (Just and the Justifier chapter 17).

Following the reminder to obey magistrates, the exhortation continues 'to speak evil of no man' and the reader may be surprised to discover that the Greek word translated 'speak evil' is blasphemeo. Today the word blasphemy is reserved mainly to the legal meaning of the word as given in Blackstone's Commentary:

'To deny the being and providence of God; to utter contumelious reproaches against Christ, to scoff at the Holy Scriptures, or attempt to turn them into contempt and ridicule'.

It will be illuminating and a corrective, to observe the following occurrences of the verb blasphemeo, where it is applied not to God, but to man.

'We be slanderously reported' (Rom. 3:8).
'Let not then your good be evil spoken of' (Rom. 14:16).
'Being defamed, we intreat' (1 Cor. 4:13).
'Why am I evil spoken of?' (1 Cor. 10:30).
'Speak evil of no man' (Titus 3:2).

Discriminating obedience to civil authorities consequently was according to the Divine will, during the Lord's earthly ministry. After Pentecost we discover the authorities taking to themselves Divine prerogatives, and so we read Peter's rejoinder 'we ought to obey God rather than men' (Acts 5:29). When Caesar claims, not his own things, but those that belong to God, then obedience to such claims would be sinful and must be refused. Peter, writing to the elect of the Dispersion, who were also called 'a peculiar people' (1 Pet. 2:9) said:

'Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evil doers, and for the praise of them that do well' (1 Pet. 2:13,14).

Here there can be no question but that the civil authorities are in view, neither can we evade the fact that pagan kings and governors are sent for the punishment of evildoers, and for the praise of them that do well, even though such kings and governors are in themselves sinful and stand in need of a Saviour themselves. It has been maintained by some expositors, that Romans 13:1 -7 does not refer to civil rulers, but to those who have been ordained by God to rule the affairs of the church. These 'higher powers' who have been 'ordained of God' who are not a terror to good works, but to evil, who are ministers of God 'for good', these, say some, cannot be pagan civil rulers, but the bishops and deacons set over the church by Divine authority. Before we can pronounce with any authority as to the meaning or intention of any one term in Scripture, due regard must be paid to the context and the structure. Now the structure of Romans 13:1 -7 cannot be set out apart from the closing verses of Romans 12.

Romans 12:17 to 13:7

a	12:17.	Recompense no man evil.
	b	12:17. Provide things honest.
	c	12:18-21. Vengeance. Coals of fire.
	d	13:1. Be subject.
	c	13:2 -4. Revenger. The sword.
	d	13:5. Be subject.
	b	13:6. Pay tribute.
a	13:7.	Render to all their dues.

'Vengeance is Mine' saith the Lord; vengeance is foreign to the redeemed. He is enjoined 'if it be possible' and as much as lies in him 'to live peaceably with All Men', not merely with fellow believers. Paul, as an apostle, speaks of using the 'rod' but never does he, as an apostle, nor does any bishop or deacon ever use 'the sword' as a symbol of his authority. When, therefore, Paul says of the higher power 'he beareth not the sword in vain', he refers to the civil authorities.

'Each generation brings with it its own peculiar problems. These are not solved for us in a ready -made fashion in Romans 13. The principles, however, are given, and these must be applied in the light of the truth as occasion demands' (Just and the Justifier).

The exhortations by both the apostles Peter and Paul must also be read in the light of the days in which they were given.

'The enemies of the Christians, to enrage not only the magistrates against them but all who had any regard to the interests of society, represented them as atheists, and enemies of mankind, because they would not comply with common idolatry, nor obey the heathen magistrates in things contrary to their religion. They calumniated them also, as movers of sedition, and as addicted to every species of wickedness' (Macknight).

'Speaking evil ... evil spoken of' (1 Pet. 4:4,14).

'Speaking evil of dignities ... of things' (2 Pet. 2:10,12; Jude 8,10).

Ephesians 4:31 enjoins upon the believer to put away 'clamour and evil speaking', and 'railing' is included in a series of evils that are contrary to godliness (1 Tim. 6:4). When we read some of the 'evil' that is spoken of by Christian teachers against Dr. Bullinger, we also know that if those who thus 'blaspheme' were put on oath in a court of law, they would have to admit that prejudice and not solid sober fact was the basis of their utterances. Man may have defaced the image of God, but even after the flood, that image in man made human life sacred (Gen. 9:6), and James who has much to say against the wickedness that causes 'all' to 'offend' nevertheless reminds us that man

is made 'after the similitude of God' (Jas. 3:9). When mankind fell into idolatry, they exchanged the truth of God for a lie and by degrading God, they necessarily degraded themselves (Rom. 1:21 -28). Those who opposed the apostle's teaching concerning justification by faith 'blasphemed' him (Rom. 3:8). While we must use 'great plainness of speech' when exposing or refuting error, we should be ever on our guard lest the flesh take an advantage of our zeal and cause us thus to 'blaspheme'. When the apostle discussed the scruples that some entertained concerning days and meats, clean and unclean, he reminded those who were strong in faith, who 'esteemed every

day alike', who exercised their liberty to the stumbling of the weaker brother:

'Let not your good be blasphemed' (Rom. 14:16).

This is a solemn subject and its contemplation should cause us all to seek the Lord's face, so that while we remain zealous for the truth or, like the apostle, give place 'no, not for an hour' (Gal. 2:5), neither our zeal nor our liberty will save us from this pitfall of blasphemy apart from the grace of our Lord Jesus Christ. The attitude of Michael the archangel in Jude 9, is placed in between the two occurrences of 'blaspheme' in Jude 8 and 10, and provides a lesson that we do well to ponder. We must now pass on to other, related matters.

'Not by works of righteousness which we have done, but according to His mercy He saved us ... that being justified by His grace ... they which have believed in God might be careful to maintain good works' (Titus 3:5 -8).

'These things speak, and exhort, and rebuke with all authority. Let no man despise thee' (Titus 2:15).

Paul was very sensitive for his young fellow labourers, saying to Timothy 'let no man despise thy youth' (1 Tim. 4:12) and to Titus 'let no man despise thee' (Titus 2:15). In the former passage the Greek word kataphroneo means to 'think down' upon any one, and so, from an imaginary superiority, to 'despise' such. In the latter passage the word is periphroneo, 'to think around', to speculate, and so ultimately to neglect or overlook. The apostle is probably casting back to the exhortation given to Titus himself that he should show himself 'a pattern of good works' 'sound speech that cannot be condemned' (Titus 2:7,8). So, immediately following the words 'let no man despise thy youth' the apostle continued 'but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity ... that thy profiting may appear to all' (1 Tim. 4:12 -15).

'They who, upon any pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty' (Westminster confession of faith).

So, the apostle of free and sovereign grace, the apostle of eternal salvation, the apostle who repudiated the slightest approach to self - righteousness or a justification arising out of law -keeping, good works, or ceremonial, is here seen, as always, striking a balance, and while resolutely disallowing the presence of 'good works' as the root of the tree of salvation, expects 'good works' as fruit upon its branches. Paul uses the word diabeibaioimai 'affirm' twice, once of those who wrongly emphasized the law, and once to emphasize the true place of good works (1 Tim. 1:7; Titus 3:8). Because some false teachers are loud in the affirmation of error, it does not follow that those who know the truth should be reticent and silent.

What manner of Persons ought we to be?

The believer who would earnestly contend for the faith (Jude 3), should ever remember his own fallibility. He is to be no 'brawler', even as a bishop must not be a brawler (1 Tim. 3:3). In Titus the contrasted attitude is expressed by gentleness and meekness, because we ourselves were sometimes foolish, etc., and in 1 Timothy this attitude is expressed by not being covetous, exercising patience, not being greedy of filthy lucre, etc.

Amachos the word translated 'no brawler' is a compound of a the negative and mache 'to fight' which in its turn derives from machaira 'a sword'. It will be remembered that earlier we observed that the civil power is depicted as bearing 'a sword' and the exhortation to the believer to be amachos 'swordless' indicates the extreme contrast instituted by God between the civil authorities and the officers in the church, a difference ignored at our peril.

Now a 'sword' is provided in the panoply of God (Eph. 6:17), but it is not employed in a fight with 'flesh and blood'. While the apostle said that he had 'fought a good fight' and urged Timothy to 'fight the good fight of faith' he used the word agonizomai, there is no instance in the New Testament where mache or machomai are used of the fight of faith, rather we have 'fightings' or 'strivings' (2 Cor. 7:5; Jas. 4:1,2; 2 Tim. 2:23,24; Titus 3:9; John 6:52 and Acts 7:26), all of which are the strivings and contentions of the flesh. We must ever discriminate between contending earnestly for the faith, and striving, for 'The servant of the Lord Must Not Strive'. Upon examination it will be seen that the first half of Titus 3 is bounded by this word 'strive'.

Titus 3:1 -9

A	Ready to every good work.
B	Not brawl amachos.
C	The kindness and love of God.
A	Maintain good works.
B	Avoid strivings mache.

We not only do not 'fight' with our fellows because it is forbidden, we do not fight because it is unseemly, for we too were once found 'living in malice and envy, hateful and hating one another'. Such a condition should move us to pity; who are we that we should fight with such as these, who have ourselves received such mercy.

'But after that the kindness and love of God our Saviour toward man appeared' (Titus 3:4).

This 'kindness' is expounded by the apostle in Ephesians 2:7 -10, where the phrase 'not of works' is echoed by Titus 3:5 'Not by works ... we have done'. Kindness, which translates the Greek chrestotes, implies in all its occurrences and variants an attitude that has the well being of the recipient in mind: 'Charging them before the Lord that they strive not about words to no profit (chresimos) (2 Tim. 2:14)'. Again, when Ephesians 4:32 says 'be ye kind one to another' the same word chrestos is used that we find in Matthew 11:30, 'My yoke is easy'. The zealous advocate of dispensational truth, the earnest preacher of salvation by grace, the stalwart defender of the faith needs much grace, for this word chrestos suggests that he will never 'rub up the wrong way' the one he seeks to lead into the truth and to forsake erroneous ways.

How wonderful to remember that when we were 'hateful and hating one another', God against Whom we had so violently offended, did not 'rub us up the wrong way'; He giveth liberally, and 'upbraideth not' (James 1:5), a reticence seldom exhibited by any of us who have a beggar under our control for a fleeting moment. The 'love' that is conjoined to this 'kindness' the margin reads as 'pity' for it is the Greek philanthropia, in English

'philanthropy'; a term used to indicate a charitable attitude towards mankind in general, and to those who are 'unfortunates' in particular. By choosing this word, the apostle again reminds us that we were 'by nature' unfortunates like the rest of mankind, and that we should never forget this 'kindness' that was shown to us by the great God, not only in the vast act of our redemption, but in the kindly approach which He, Who could have blasted us with His wrath, made towards us in our unregenerate state.

It is not without suggestiveness that the words philanthropia/os are found nowhere else than in Acts 27:3 and 28:2, where Julius, the centurion, and 'the barbarous people' of Melita, treated the prisoner in their midst 'courteously' and with 'no little kindness'. How wonderful to think of God treating the repentant sinner 'courteously'. What a rebuke the thought contains and how completely it rounds off the other equally wonderful thought that it is possible to 'blaspheme' our fellow men. This kindness and philanthropy, the apostle said 'appeared', picking up the teaching already given in Titus 2:11,12 and expanding the idea there brought forward that 'the grace of God ... appeared ... teaching us'. This grace of God brought 'salvation' (Titus 2:11), so this kindness and love of God 'saves' us, and now he is at pains to tell us not 'by' works of righteousness which we have done, but 'by' the washing of regeneration. Three Greek prepositions are used here to indicate the instruments of salvation.

Negatively 'Not Out Of ek (denoting the source of origin) works of righteousness which we have done, but According To kata (in harmony with) His mercy He saved us, Through dia (the mediating cause) the washing of regeneration, and renewing of the Holy Spirit; which He shed on us abundantly through Jesus Christ our Saviour' (Titus 3:5,6).

'The washing of regeneration'. The majority of the great commentaries refer this 'washing' to baptism, and inasmuch as the word translated 'washing' is loutron 'a bath' or 'laver' many refer this passage to the baptismal font, and find a basis for the doctrine known as 'Baptismal Regeneration'. Thus Wordsworth in his commentary speaks of 'the saving waters of Holy Baptism'. Now most of our readers will be personally acquainted with believers who appear to be undoubtedly saved persons, who have never been baptized, either at a font as infants or in a pool by immersion as adult believers, but if Titus 3:5 really does refer to baptism by water, then the doctrine of baptismal regeneration is established, and all unbaptized persons, whatever their profession of faith, or evidence of change of life, are self-deluded and still under condemnation. The matter therefore is of the first importance and demands the most careful study. When writers of the New Testament mean literal baptism in water they do not manifest any reticence in saying so.

There is no ambiguity in the language of Mark 16:16:

'He that believeth And is Baptized shall be saved'.

There is equally no ambiguity in the clause that follows:

'And these signs shall follow them that believe',

and if this be 'truth' for the present dispensation, the writer of these articles is still an unsaved man. Peter did not mince matters when he said:

'Repent, and be baptized every one of you ... for the remission of sins' (Acts 2:38),

and if this be 'truth' for the present dispensation, many who read these lines are still in the state of unforgiven sin. We cannot believe that Paul would have had any hesitation in saying 'the baptism of regeneration' if that was what he wished to teach. Instead, he used the word *loutron* 'laver'. This word he had already employed in Ephesians 5:26:

'The *loutron* (washing) of water by the Word'.

'The washing of water' is readily understandable, but the washing of water by the word involves the use of a figure of speech. So also does the employment of the word *loutron*, for this in the form *louter* is found in the Septuagint as the translation of the Hebrew word *kivvor* mostly translated 'laver', both of the one used in the Tabernacle (Exod. 30:18) and in the Temple (1 Kings 7:38). When speaking of the Tabernacle in the epistle to the Hebrews the apostle speaks of it as a 'figure for the time then present', the gifts and sacrifices of which never made the offerer perfect 'which stood only in meats and drinks, and divers Washings (baptisms) and carnal ordinances, Imposed on them until the time of reformation' (Heb. 9:9,10). The apostle having said this, and having affirmed that in the Mystery there is but 'one baptism', could not possibly intend baptism in water when he wrote Titus 3:5; he used the 'laver' in its symbolic intention, setting forth the cleansing that accompanies regeneration without recourse to any ordinances whatever. While the word 'shed' can refer to the outpouring of the Spirit at Pentecost (Acts 2:33), it is also used of the shedding of blood (Rom. 3:15), and most of all the vials of wrath 'poured out' in the day of the Lord (Rev. 16). In Titus it is the 'renewing' not the gifts of the Holy Spirit that are in view.

'Being justified by His grace' (Titus 3:7).

We remember Sir Robert Anderson once saying that he was in conversation with a Roman Catholic Priest, and although they may mean something different from each other, they, Protestant and Catholic alike, could use the term 'Justification by Faith' because of the meaning put upon the word 'faith', but, said Sir Robert, no Roman Catholic can really take to himself the term 'Justification by Grace' for that not only includes faith, but it excludes merit and works of all description. The 'hope of eternal life' appears in Titus 1:2; 'that blessed hope' appears again in chapter 2, and now we read that as a result of this justification by grace, all such are 'made heirs according to the hope of eternal life' (Titus 3:7). Having so definitely set aside 'works of righteousness' as a procuring cause of salvation, the apostle now sets the balance by insisting that believers thus justified Without works, should be careful to Maintain good works as the fruit and evidence of their regeneration. He prefaces this with the words 'This is a faithful saying' an expression that links the Pastoral epistles together. Once the A.V. translates the same Greek original by 'This is a true saying' which, unobjectionable as it may be as a translation, is unpardonable in that it robs the English reader of the full count of passages. Let us see what Paul considered 'faithful sayings':

'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief' (1 Tim. 1:15).

'This is a true (faithful) saying, If a man desire the office of a bishop, he desireth a good work' (1 Tim. 3:1).
'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation' (1 Tim. 4:8,9).
'It is a faithful saying: For if we be dead with Him, we shall also live with Him' (2 Tim. 2:11).
'This is a faithful saying, and these things I will that thou affirm constantly' (Titus 3:8).

Here we have a blend of doctrine and practice, salvation and service, gift and reward, that should characterize all our teaching. It is equally a faithful saying, and worthy of all acceptation, that godliness is profitable, as it is that Christ Jesus came into the world to save sinners.

Closing Words

The apostle of free and sovereign grace, of a salvation 'not of works', is at the same time the apostle of the fruitful life, the worthy walk, the peculiar people who should be zealous of good works. No one so stresses liberty as this selfsame apostle, yet no one is so concerned about the dangers of misinterpreting liberty in terms of licence. So, before he brings the epistle to a close, he gives Titus a warning and guidance concerning those who are 'heretics'.

'A man that is an heretic after the first and second admonition reject' (Titus 3:10).

The word translated 'heretic' is derived from the Greek *airo* 'to lift' and then *aireo* 'to choose'. Now this act of choosing may be legitimate and worthy, even as Moses who chose to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season (Heb. 11:25); or, as in Matthew 12:18, 'Behold My Servant Whom I have chosen'. Consequently every believer who faces the teaching of Scripture, and searches the Scriptures to see whether the things taught are in harmony with the general trend of revelation, is in the true and best sense a 'heretic'. This is blessedly true of the apostle Paul. For the first part of his life he had lived according to the straitest sect (heresy) of his religion a Pharisee (Acts 26:5), but when he acted upon the conviction borne in upon him on the road to Damascus, he was then accused of being ringleader of 'the sect of the Nazarenes' (Acts 24:5). This charge the apostle takes up in his defence. He rebutted the charge made by Tertullus that he was a pestilent fellow and a mover of sedition saying:

'But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets' (Acts 24:14).

We have spent the better part of our life maintaining the full inspiration of the Scriptures, and have devoted nearly forty volumes of The Berean Expositor (namely Vol. 6 -- 1916 onward) to a systematic exposition of the books of the Old Testament from Genesis to Isaiah, and to most of the books of the New Testament, yet because we have seen that the dispensation of the Mystery is a peculiar revelation of truth, fitting the period during which Israel are *lo-ammi* 'not My people', we have been honoured by opponents with the selfsame treatment as was given to the apostle Paul, and so rejoice to be found in such good company. It will be seen therefore, that the word

'heretic' can mean simply that one has exercised the right to 'search and see', and is only dubbed a heretic by those whose conception of what is true is that which passes for orthodoxy in the society to which they belong. All dissenters and non-conformists are consequently heretics, even as were the Reformers. It is most certain that Paul, who suffered at the hands of bigotry himself, and who in his unconverted days knew the persecuting spirit that actuated the heresy hunt (Acts 9:1,2), also knew with blinding conviction that this sectarian zeal not only persecuted simple harmless believers, but actually persecuted the Saviour Himself (Acts 9:4). Titus would find that however faithfully and ably he ministered the Word, there would be some who would be 'heretics', self-choosers, and concerning such he was given instruction. The man thus indicated was to be given a 'first and second admonition'.

Nouthesia 'admonish', is from nous 'the mind'. This mind can be defiled (Titus 1:15) and in this case 'Jewish fables and commandments of men' were the causes of defection. In like manner, foolish questions and genealogies and strivings about the law, produce the heretic in Titus 3:9,10. Thus Paul has written to Timothy of those who doted 'about questions and strifes of words ... perverse disputings of men of corrupt minds' (1 Tim. 6:5). Titus was not told to put the heretic on the rack, to burn him at the stake, or even to excommunicate him. Alford translates the passage 'decline intercourse with (there is no precept concerning excommunication)'. The word translated 'reject' here is rendered 'avoid' in a similar context in 2 Timothy 2:23 and so far removed is this word 'reject' from any persecuting or censorious spirit, we find in other contexts it can be rendered to 'make excuse' and 'intreat' (Luke 14:18; Heb. 12:19). Where condemnation of an heretic is mentioned it is a condemnation which he makes on himself.

'Knowing that he that is such is subverted, and sinneth, being condemned of himself' (Titus 3:11).

The word translated subvert is the Greek ekstrepho 'to turn out'. The original sense seems to have been 'to turn inside out' and then 'to turn out' as of a pathway. This is one of a number of compounds of strepho 'to turn' which the apostle uses in similar contexts. For example, in Titus 1:14 we have:

Apostrephomai 'to turn oneself away' in this instance 'from the truth'.
Epistrepho 'to turn about' so 'convert' (Acts 3:19).
Anastrepho 'to turn up' hence 'to behave' (1 Tim. 3:15).
Katastrophe 'to turn down', 'to overthrow' hence 'subvert' (2 Tim. 2:14).

Crabb says:

'To overturn is said of small matters; to subvert only of national or large concerns: domestic economy may be overturned; religious and political establishments may be subverted'.

The A.V. makes Paul use the word 'subvert' where the original uses anatrepo (Titus 1:11); ekstrepho (Titus 3:11) and katastrophe 2 Timothy 2:14.

The heretic spoken of in Titus 3:11 has been turned out of the path of truth, not only by external pressure and inducement for which there may be extenuating circumstances, but he is said to have 'sinned' in so doing, which always implies responsibility, and further the apostle adds 'being condemned

of himself'. Self-condemnation may be the salutary consequences of the revelation which the Spirit gives of a man's sin and need of a Saviour, but it can also be the consequence of professing to be able to judge the conduct of another (Rom. 2:1; Matt. 7:1,2), and it may proceed from continuing in a course of conduct against the testimony of the person's own conscience (Rom. 14:23). Such a person was not to be pursued, he was to be 'rejected' or 'avoided' and left to his own conscience and to the God of all grace. As we are all too prone to take upon ourselves that which seems to be the prerogative of the Lord to undertake, it may be well to assemble here the many similar exhortations which are found in these three pastoral epistles.

'From such withdraw (aphistemi) thyself' (1 Tim. 6:5).
'Flee these things' (pheugo) (1 Tim. 6:11).
'Shun (periistemi) profane and vain babblings' (2 Tim. 2:16).
'If a man therefore purge himself from (ekkathairo) these' (2 Tim. 2:21).
'Flee (pheugo) also youthful lusts' (2 Tim. 2:22).
'Foolish and unlearned questions avoid' (paraiteomai) (2 Tim. 2:23).
'From such turn away (apostrepho)' (2 Tim. 3:5).
'Avoid (periistemi) foolish questions' Titus 3:9).

Truth however is ever balanced. These same epistles tell those responsible to reprove and rebuke, to do nothing by partiality, to be no partaker of other men's sins. If the last chapter of Titus bids him to 'avoid' foolish questions, chapter 1 has said of those who were vain talkers and deceivers that their 'mouths must be stopped' (Titus 1:11) but the overall character to be aimed at is given in 2 Timothy 2:24-26 where in place of striving is gentleness, patience and meekness 'if God peradventure will give them repentance to the acknowledging of the truth', for such are indeed in the snare of the devil, taken captive at his will.

The epistle closes with one or two personal touches. He speaks of Artemas, Tychicus, Zenas and Apollos, and it has been remarked that all of these names are derived from the heathen gods, whose evil sway the gospel preached by Paul was destined to destroy. Artemas is derived from Artemis (Diana); Tychicus from Tuche (Fortune); Zenas from Zeus (Jupiter) and Apollos from Apollon. The city Nicopolis in which the apostle intended to winter means 'the city of victory', fitting name for the last days of the great champion of the faith. Nicopolis had been built by Augustus to commemorate his naval victory over Mark Antony and Cleopatra in 31 b.c. The city today is an interminable labyrinth of broken columns, 'not even a village now occupies the site of a city which Augustus fondly hoped would be a lasting memorial of his exploits, and for whose aggrandisement he despoiled so many of the neighbouring towns' (Lewin). Its immortality is owing to the lonely prisoner, so soon to yield his life as an offering for the truth, Paul's city of 'victory' indeed. It is surely suggestive that in his last hours Paul should have with him his 'own son' in the faith, Titus, Luke the physician and Zenas the lawyer, each of which could minister to their revered leader in the closing hours of his strenuous but glorious life. The extreme necessity to urge the believer to 'maintain good works' and to not be 'unmindful' is made most evident by the presence of this exhortation at the very close of his epistle. Salutations from all that are with him are sent, together with greetings to them that love him in the faith, and to these closing words, he appends the benediction that he had assured the Thessalonians was his sign manual in every epistle (2 Thess. 3:17,18).

'Grace be with you all. Amen'.

TOOLS FOR THE UNASHAMED WORKMAN

Biblical Dictionaries and Cyclopaedias

Dispensational Truth is 'Right Division' in application, and he who rightly divides the Word of Truth must be reminded continually of 2 Timothy 2:15.

We believe the following notes will be of service to the 'unashamed workman' although Dispensational Truth may not appear as the immediate theme.

We have spoken elsewhere (in Vol. 33 and 34 of The Berean Expositor) about some of the most important 'tools' such as Concordances, Lexicons, Translations and the like, but there are a number of works that do not fall so easily under such distinct headings that are nevertheless valuable. In the absence of any particular order, and wondering just what would be the best way to interest the reader still further in this phase of witness, we will imagine that our library is accessible to all our readers, and that these notes are something of what we should say if asked by a student as to some of the books on our shelves. We do not pretend to have a 'choice' set of books, and most of those we have obtained have been gathered during the years past from bookstalls up and down the country. Some of them are endeared to us by the memories of friends who have passed them on, others are equally endeared because they have meant in days gone by going without something else in order to buy them. In no case do we advocate loading oneself with books; let the selection be made with care and they will be all the more useful.

To begin with, a good Biblical Dictionary is never an ill store, and while there are Bible Dictionaries that run into many large volumes, these are not generally worth the space to the average student. Something concise is all that is needed. Here again, in the process of our own collection, we have had no option but to purchase what came before us, and we speak of what we possess and have used, not intending thereby to leave the impression that others are not better.

Calmet's Dictionary of the Holy Bible, edited by Charles Taylor, eleventh edition, published in 1847 is a work that cannot fail to serve. It is a large volume of over 950 pages and gives a vast amount of information on Biblical subjects, geographical notes, biographical notes, references to manners and customs ...

For the last five minutes we have ceased writing, having accidentally opened at a page dealing with Paul, and having caught sight of a number of citations from Greek Poets, that illustrate the words of the Damascus experience 'Why kickest thou against the pricks'. Quotations are given from Pindar's Pythian Ode, Agamemnon and from the writings of Euripides. We give one as a sample:

'Thou shalt be taught, old man, what at thy age
Is a hard lesson, prudence --
Against the spurs (kentra as Acts 9:5) kick not, lest thou be hurt'.

Calmet's Dictionary has long been out of print, but it can be seen occasionally.

Another work along similar lines is A Cyclopaedia of Biblical Literature, edited by John Kitto, D.D.F.S.A. Our copy was published in 1847 and is in two large volumes of over 900 pages each. Unlike Calmet's work, this cyclopaedia is the combined work of some forty scholars. The preface opens with the words:

'The present work was undertaken with the design of providing the public with a more complete view of the existing state of Biblical literature, both at home and abroad, than it previously possessed. It was felt that former works of the kind, numerous as they are, and useful as some of them are considered, were built too exclusively upon the "old learning" of Calmet and others'.

It will be seen, therefore, that Kitto's Cyclopaedia was a step forward. Again we have found our pen suspended in mid-air because our eye has fallen upon an interesting note. Speaking of the word 'man', the Cyclopaedia mentions the four important Hebrew words, and then under the first, namely Adam, sets aside the derivation which is given by Josephus namely, that man was so named because he was taken out of 'red earth', and says that:

'The truest origin of the word in Genesis 1:26; 5:1, has already been pointed out, viz. Dam "likeness", because man was made B'Damoth "in the likeness of God".'

We jump now a period of 60 years, and come to the study of sacred Scripture by Joseph Angus, M.A., D.D. -- revised by Samuel S. Green, D.D., and published 1907.

This Handbook was first published in 1853, but was brought up to date by Samuel Green.

'It is believed that the Handbook still holds unchallenged the place it has made for itself among aids to the interpretation of the Scriptures, by the bold comprehensiveness of its plan, carried out with rare combination of scholarship and profound reverence for the Bible as the inspired and authoritative Word of God'.

The Handbook is divided into two parts.

Part 1. The Bible as a Book. Part 2. The Books of the Bible. Under Part 1 are grouped such subjects as Language, Canon, Transmission, Versions, Credentials, Inspirations and Interpretations. Under Part 2 is discussed among other items The Genuineness and Authenticity of the Pentateuch, and a useful chapter is devoted to the history of the Jews from Malachi to John the Baptist. In the New Testament studies, the epistles are analysed and key words are given. The Handbook refers to a smaller but very helpful little work, published years ago entitled:

Help to the Reading of the Bible, by B. E. Nicholls, M.A. The copy we possess is the twenty-fourth edition.

The plan of the work is as follows:

(1) To remind the reader of the Divine authority of the Bible, by noticing some of the evidences, by which it is proved to be the Word of God.

- (2) To explain the purpose for which the Bible was given to mankind.
- (3) To show the manner in which that purpose has been fulfilled.
- (4) To give some general remarks on the interpretation of the Bible.
- (5) To offer a slight sketch of the government, form of worship and different sects of the Jews.
- (6) To give a short account of the Books of the Old and New Testament, with such a notice of their contents as may in some measure illustrate the previous remarks.

As we remarked earlier, we have not provided ourselves with the modern Biblical Dictionaries and Cyclopaedias, their bulk and their price alike preventing us from so doing, but whenever some particular point needs verification or expansion, most readers will know of a library where such volumes can be consulted. What we are endeavouring to do, is to point out the value of many works that are thrown aside as valueless and priced little above waste -paper. These neglected works may nevertheless become valuable tools, and as such we recommend them.

Since writing this article we have come into possession of The Imperial Bible -Dictionary which is edited by the Rev. Patrick Fairbairn, D.D. The 'new issue' 1886 has useful introductions by Bishop Ryle, D.D. and the Rev. C. H. Waller, M.A. The article by C. H. Waller is entitled 'The Authoritative Inspiration of Holy Scripture (as distinct from the inspiration of its human authors) acknowledged by our Lord and Saviour Jesus Christ'.

One paragraph of the Preface reads:

'In an age like the present, in which knowledge generally is so much increased, in which also speculation in divine things is rife, and weapons are so busily plied within as well as without the pale of the Visible Church to undermine the foundations and pervert the teaching of the Word of God, it is of the greatest moment that helps of the kind now indicated should be amply provided -- such helps especially as combine with the fruits of enlightened and careful inquiry sound principles of Scriptural interpretation, and are not too voluminous or expensive to be accessible to an extensive circle of readers'.

Books on Synonyms by Trench and Girdlestone

Here are two books, the one entitled:

Synonyms of the New Testament by Richard Chenevix Trench, D.D., published in 1858, and the other:

Synonyms of the Old Testament and their bearing Upon Christian Doctrine, by the Rev. Robert Baker Girdlestone, M.A., published 1897.

Let us first of all be clear as to the meaning of a synonym. The word is composed of the Greek sun 'with' and onoma 'name'. A synonym is a word having the same sense as another in the same language; but more usually, the word means either of any two or more words which have the same general sense, but which possess shades of meaning peculiar to themselves and appropriate to their contexts.

Strictly speaking there are no two words in any language that have identical meanings and usage, and the discrimination of these essential and fine differences is not only a help to the student in general, but most

important in his handling of the Sacred Text. Let us give an illustration from our own language before referring to the works quoted above.

For this we have been obliged to borrow back again a book that had been passed on to the younger members of the family to encourage them in their study of English. It is entitled *English Words Explained*, by William L. Davidson, M.A., LL.D. We take his first illustration.

Admit. Allow, grant, concede; acknowledge, confess.

To 'allow' is to admit partially, or with certain explanations or reservations, and as a matter of fairness. To 'grant' is to admit unreservedly, and is expressive of the grantor's own opinion. We 'concede' when we admit out of courtesy, having in our power to withhold admission. To 'acknowledge' is openly to admit, because of the strength of the evidence adduced. When the admission beside being open, is (as it were) extracted from us, and when it tells against ourselves, we are said to 'confess'.

Examples

I allow that the expenditure was high, but then the circumstances were exceptional.

You cannot grant the premisses and deny the conclusion.
This must not be conceded without due qualification.
When the full circumstances of the case were explained to him, he at once acknowledged that he was mistaken.
I frankly confess that I was wrong.

So much for an explanatory word before dealing with these books on Biblical Synonyms.

Trench offers comment upon some forty -nine groups of Greek Synonyms, together with eleven pairs taken from ancient authors such as Jerome and Augustine, and more modern ones as Bengel and Olshausen -- but these are all in Latin.

In the course of his explanation, the following among others are discussed.

Theiotes, and theotes, both translated 'Godhead' (Rom. 1:20 and Col. 2:9). Theiotes is explained as Divinity and Theotes as Deity, the former being less personal than the latter.

Epitimaō and elengcho are both translated 'rebuke'. The first word means simply to 'rebuke', as 'Peter began to "rebuke" the Lord' (Matt. 16:22), but elengcho means to 'convince' as John 8:46. Many 'rebuked' Him, many laid sin to His charge (Matt 9:3; John 9:16); but none brought sin home to His conscience.

Timoria and kolasis 'punishment'. The former word occurs in Hebrews 10:29; the latter in Matthew 25:46 and 1 John 4:18. Timoria is associated with time 'honour' and suggests the guardianship of honour, and so a punishment as satisfying the inflicter's sense of outraged justice. Kolasis on the other hand is more the notion of punishment as it has reference to the correction and bettering of him that endures it. Plato uses it with noutheleo 'to admonish'. The reader will not be surprised to read such words as 'correction and bettering' in connection with Matthew 25:46 ('eternal punishment'), for he has already seen it in its dispensational character, but we must in fairness say that Trench who held the orthodox view does not follow his own argument to its conclusion here. We cannot stay to give further extracts, but perhaps enough has been brought forward to show the extreme suggestiveness of this work.

Delitzsch wrote to Canon Girdlestone concerning his 'Synonyms':

'Your work pleases me especially because thorough philological knowledge and hearty belief in the Word of God permeate the whole'.

The first chapter of this book is headed:

'On the translation and interpretation of Biblical Terms' and is subdivided into the following five heads.

- (1) Need of accuracy in the translation and interpretation of Scripture.
- (2) Text and linguistic peculiarities of the Hebrew Old Testament.
- (3) The LXX a connecting link between the Hebrew Old Testament and the Greek New Testament.
- (4) Our Lord's method of interpreting the Old Testament.
- (5) Illustrations of the use of the LXX in translating the New Testament.

In (2), above, we find the following:

'Who would have supposed that three Hebrew words are rendered "window" in the account of the Deluge, three rendered "sack" in the story of Joseph's brethren in Egypt, three rendered "leaven" in the account of the Passover, three rendered "ship" in the first chapter of Jonah, and five rendered "lion" in two consecutive verses of Job 4:10,11?'

It is evident that a discrimination of synonyms is necessary here. Following this introductory chapter, are twenty -seven chapters, occupying over 300 pages, wherein the synonymous words for God, man, soul and spirit, sin, perfection, atonement, forgiveness, acceptance and a series of important doctrinal terms are discussed.

The book is well indexed, and the second edition, published in 1897 (twenty -five years after the first edition) has the added advantage of the notes supplied by Professor Sayce which give the corresponding Assyrian words to the Hebrew words dealt with.

Although not strictly a book dealing with 'synonyms' Canon Girdlestone wrote another work entitled: Deuterographs, Duplicate passages in the Old Testament. The passages quoted in parallel columns, are such as 1 and 2 Samuel, with 1 Chronicles 1, and 2 Kings with 2 Chronicles and shorter passages as 'The Ten Commandments' etc.

The first pair of passages that are brought together are 1 Samuel 31 with 1 Chronicles 10, which record the death of Saul. We discover that the record in Chronicles adds the reason why Saul died, it was for his trespass, because he kept not the word of the Lord, and because he resorted to one that had a familiar spirit 'and inquired not of the Lord; therefore He slew him and turned the Kingdom unto David the son of Jesse'.

There is here no 'vain repetition'. We find that whereas the books of Samuel give the historic fact, Chronicles adds the 'reason why'.

One other example must suffice.

1 Kings 22 and 2 Chronicles 18 both record the disguising of the King of Israel, and how Jehoshaphat put on the robe of the King and went into battle. When we read the two accounts we observe that in 1 Kings 22 Jehoshaphat who was at first thought to be the King of Israel by his enemies, cried out, and that the captains of the chariots turned back from pursuing him. The second record in 2 Chronicles 18:31 however contains the additional comment:

'And the Lord helped him; and God moved them from him'.

These words are not only valuable in themselves, but they are stimulating. They open up possibilities and suggest fresh fields, they enable the student to realize in some measure the treasure he possesses in

the Hebrew and Greek Scriptures. The three books here reviewed are readable by all who can read ordinary English, no knowledge of either Hebrew or Greek being necessary. These are tools for the unashamed workman, and a look out for any or all of them should be kept.

Since writing the above, a copy of a book by George Crabb, M.A. has come before us. It is entitled English Synonyms Explained. This work was published in 1846 and is comprised of 799 pages. Lloyd's Encyclopaedic Dictionary makes copious reference to this work. We give a portion only of the opening synonyms, abandon, desert, forsake, relinquish.

'Abandoning is a violation of the most sacred ties ... desertion is a breach of honour and fidelity ... by forsaking the kindly feelings are hurt and the social ties are broken. A bad mother abandons her offspring; a soldier deserts his comrades; a man forsakes his companions. Things as well as persons may be abandoned, deserted, or forsaken; things only are relinquished'.

This is a most valuable and useful 'tool'.

The Works of the Two 'Lightfoots'

There is a row of books on our shelves, thirteen in one set and four in the other, that provoke inquiry by reason of the fact that the authors are of the same name, although one lived over two hundred years earlier than the other.

The first set of books are the works of Dr. John Lightfoot, who was born 1602, and were the gift of a brother in Christ, the second comprises some of the commentaries of Bishop Lightfoot who was born 1828.

The earlier writer is remembered chiefly for his researches into the Talmud and the light that the writings of the Rabbins throw upon the teaching of the New Testament.

Concerning the study of the Talmudical writings, he says, in his dedication of Vol. xi:

'When all the books of the New Testament were written by Jews, and among Jews, and unto them: and when all the discourses made there, were made in like manner by Jews, and to Jews, and among them: I was always fully persuaded, as of a thing past all doubting, that that Testament could not but everywhere taste of, and retain, the Jew's style, idiom, form, and rule of speaking. And hence in this second place, I concluded, as assuredly, that in the obscurer places of that Testament (which are very many) the best and most natural method of searching out the sense, is, to inquire how, and in what sense, those phrases and manners of speech were understood, according to the vulgar and common dialect and opinion of that nation; and how they took them, by whom they were spoken, and by whom they were heard'.

Speaking of the difficulty encountered by any one who attempts the study of the Talmud, Lightfoot says:

'In no writers is greater or equal trifling. The doctrines of the gospel hath no more bitter enemies than they, and yet the text of the gospel hath no more plain interpreters'.

We must ever be thankful to God for those gifts of His servants who 'wrestled with infinite difficulties', faced 'the almost unconquerable difficulty of the style, the frightful roughness of the language, and the amazing emptiness and sophistry of the matter handled', which 'do torture, vex, and tire him that reads them'.

It is very difficult to give quotations from Lightfoot, as the pages are full of Hebrew references, but here is a note on the parable of the unjust judge who feared not God.

'Although in the triumviral court, all things are not expected there which are requisite in the Sanhedrin, yet it is necessary, that, in every one of that court, there should be this sevenfold qualification; prudence, gentleness, piety, hatred of mammon, love of truth, that they be beloved themselves, and of good report' (Maimonides).

Again in the same chapter of Luke where the Pharisee says 'I fast twice in the week' the writer again cites Maimonides who says:

'The fasts, appointed by the congregation by reason of general calamities, are not from day to day, because there are few that could hold such a fast -- but on the second and fifth days of the week'.

Further, in the same chapter, the rich young man approaches the Saviour with the words 'Good Master' (Luke 18:18) and the Lord immediately remarks upon the epithet 'good'. Lightfoot says:

'It was very unusual to salute the Rabbins of that nation with this title. For however they were wont to adorn (not to say load) either the dead, or absent, with very splendid epithets -- yet if they spoke to them while present, they gave them no other title than either "Rabbi" or "Mar" or "Mari". If you turn over both Talmuds, I am deceived if you once find either "good Rabbi" or "good Mar"'. .

Now these comments may not appear to be very striking in themselves, but by the time you have all that Lightfoot has gleaned from the Talmud upon the four gospels, the result is great indeed. Even to speak with such authority concerning the use of the title 'good' implies a very thorough acquaintance with these writings.

Bishop Lightfoot's most important works are his commentaries upon Paul's epistles.

Commenting upon the word 'mystery' in Colossians, he says:

'The idea of secrecy or reserve disappears when musterion is adopted into the Christian vocabulary of St. Paul: and the word signifies simply "a truth which was once hidden but now revealed, a truth which without special revelation would have been unknown". Of the nature of the truth itself the word says nothing. It may be transcendental, mystical, mysterious, in the modern sense of the term (1 Cor. 15:51; Eph. 5:32), gathered from the special circumstances of the case, for it cannot be inferred from the word itself. Hence musterion is almost universally found in connection with words denoting revelation or publication, e.g. apokaluptein, apokalupsis (Rom. 16:25; Eph. 3:3,5; 2 Thess. 2:7); gnoizein (Rom. 16:26; Eph. 1:9; 3:3,10; 6:19); phaneroun

(Col. 4:4; Rom. 16:26; 1 Tim. 3:16); lalein (1 Cor. 2:7;14:2); legein (1 Cor. 15:51)'.

The reader will realize that comments like this cannot fail to be of service. Of course we do not mean to say that all Lightfoot's comments are of the same value. In the very context of the above, he regards the Mystery as the free admission of the Gentiles on equal terms to the privileges of the covenant, a doctrine which we totally reject. If we made Dispensational Truth our standard, we should approach the position of the man who said to his wife 'They're all queer except me and thee, and I have my doubts of thee too', and we should reduce our list of recommended books down to about a dozen, and even then might have some qualms!

At the close of the Volume on Colossians is a very valuable dissertation on the Essenes, whose principles seem to be in view in the great warning of Colossians 2.

Neither of the Lightfoots was a writer of 'light' literature, but they often threw light upon the meaning of Scripture for which every student should be grateful. It may be that every workman would not find the earlier Lightfoot's works a tool that came readily to his hand, and we would not advise any one paying the usual bookseller's price for them. If, however, they should come across one's path at a reasonable figure, the above notes may enable the reader to seize the opportunity of possessing them. Bishop Lightfoot's works are too well known to be found in such ways, and fairly full prices would have to be paid for second hand copies.

The Life and Epistles of Paul

To those who value the Epistles of Paul, as every reader of this Analysis must, any work that sheds light upon his character and his times, will always command attention and interest.

The work of Conybeare and Howson naturally comes to mind in this connection, and their book entitled The Life and Epistles of St. Paul needs no commendation. Howson is responsible for the Historic and Geographical section, and Conybeare for the translation of the Epistles and speeches of Paul. The following extract is a suggestive character sketch of the apostle, based upon his own statements.

'Here we see that fearless independence with which he "withstood Peter to the face"; -- that impetuosity which breaks out in his apostrophe to the "foolish Galatians"; -- that earnest indignation which bids his converts "beware of dogs, beware of the concision", and pours itself forth in the emphatic "God forbid" which meets every Antinomian suggestion; -- that fervid patriotism which makes him "wish that he was himself accused from Christ for his brethren, his kinsmen according to the flesh, who are Israelites"; -- that generosity which looked for no other reward than "to preach the glad tidings of Christ without charge" and made him feel that he would rather die, than that any should make his glorying void; that dread of officious interference which led him to shrink from "building on another man's foundation"; -- that delicacy which shows itself in his appeal to Philemon, whom he might have commanded, "yet for love's sake rather beseeching him, being such an one as Paul the aged, and now also a prisoner of Jesus Christ", and which is even more striking in some of his farewell greetings, as (for instance) when he bids the Romans "salute Rufus, and his mother, who is

also mine" that scrupulous fear of evil appearance ... that refined courtesy ... that self denying love ... that impatience of exclusive formalism'.

Space will not permit a full quotation of this extraordinary sentence, we have given about half as a specimen.

The historical and geographical notes are valuable and very full and anyone who has read with intent all that Howson has brought together would have a splendid background against which to place the epistles of Paul.

Conybeare's translation of the epistles is free, rather than literal, and he says concerning the translation:

'In order to give the true meaning of the original, something more than a mere verbal rendering is often absolutely required. St. Paul's style is extremely elliptical, and the gaps must be filled up. And moreover the great difficulty in understanding his argument, is to trace clearly the transitions by which he passes from one step to another. In the translation of the epistles given in this present work it has been the especial aim of the translator to represent these transitions correctly. They very often depend upon a word which suggests a new thought, and are quite lost for want of attention to the verbal coincidence. Thus, for instance, in Romans 10:16,17 "Who hath given faith to our hearing? So then faith cometh by hearing"'. .

As an example of the endeavour to fill the gaps in the apostle's style, we cite the translation of Galatians 3:19,20.

'It was enacted by the ministration of angels through the hands of (Moses, who was) a mediator (between God and the people). Now where a mediator is, there must be two parties. But God is One (and there is no second party to His promise)'. .

We have before us another work, in two large volumes, entitled: The Life and Epistles of St. Paul, by Thomas Lewin.

There is a very human note sounded in the preface:

'At length the end was attained, and I submitted the manuscript to an eminent firm for publication, when to my great surprise, I was informed that they were already pledged to bring out a precisely similar work, and under precisely the same title ... I need hardly say that reference is here made to the Life and Epistles of Paul by Messrs. Conybeare and Howson'.

Lewin traverses much the same ground as Conybeare and Howson, his Historical, Geographical and Chronological work, however, being much more valuable than his translation of the epistles. The third edition is beautifully printed, and is worth securing. The writer, when visiting a second-hand book shop in Edinburgh discovered the two volumes, stacked away over a staircase, and was surprised to find the price was only 2/ - a volume! There must be many more about just for the seeking.

One other work must be mentioned, and that is:

The Life and Work of St. Paul, by Dean Farrar.

Some of our readers may feel a little shy of consulting Dean Farrar's works, owing to his leaning to Higher Criticism, but any reader who is sure of his ground, will find Farrar's work a delight as well as a mine of teaching. He says in his preface:

'My chief object has been to give a definite, accurate, and intelligible impression of St. Paul's teaching; of the controversies in which he was engaged; of the circumstances which educed his statements of doctrine and practice; of the inmost heart of his theology in each of its phases; of his Epistles as a whole, and of each Epistle in particular as complete and perfect in itself'.

His mastery of the English language makes quotation -- for on almost every page are passages worthy of repetition. Take for example his words in explanation of the apostle's words that he 'lived a Pharisee'.

'We know well the kind of life which lies behind that expression. We know the minute and intense scrupulosity of Sabbath observance wasting itself in all those aboth and toldoth -- those primary and derivative rules and prohibitions, and inferences from rules and prohibitions, and combinations of inferences from rules and prohibitions, and cases of casuistry and conscience arising out of the infinite possible variety of circumstances to which those combinations of inference might apply -- which degraded the Sabbath, a delight, holy of the Lord and honourable, partly into an anxious and pitiless burden, and partly into a network of contrivances hypocritically designed, as it were, in the lowest spirit of heathenism, to cheat the Deity with the mere semblance of accurate observance'.

This is about one third of the paragraph. By the time it has been read and pondered, one realizes more than ever, the reason why the redeemed Saul of Tarsus became the champion of liberty.

As a sample of Farrar's translation take these few verses from 2 Corinthians:

'All that he could preach of himself was that Christ was Lord, and that he was their slave for Christ's sake. For God had shone in the hearts of His ministers only in order that the bright knowledge which they had caught from gazing, with no intervening veil, on the glory of Christ, might glow for the illumination of the world. A glorious ministry; but what weak ministers! Like the torches hid in Gideon's pitchers, their treasure of light was in earthen vessels, that the glory of their victory over the world and the world's idolatries might be God's, and not theirs' (2 Cor. 4:5 -7).

Fault could be found with every line of this rendering if we are looking for literality, but no one acquainted with the original will deny that it is helpful to let Farrar go on in this free and easy way, for while the letter is not followed with great exactness, he does enable us to perceive the spirit of the passage. And that was his confessed intention.

In the Preface he had already written:

'I wish above all to make the Epistles comprehensive and real. On this account I have constantly deviated from the English version ... I have

simply tried to adopt the best reading, to give its due force to each expression tense and particle, and to represent as exactly as it is at all compatible with English idiom what St. Paul meant in the very way in which he said it'.

To all workmen who labour in the epistles of Paul, we commend all or each of these three works as tools that they will find of constant use.

Some Helpful Works on the Psalms

The well nigh universal appeal of the book of the Psalms makes any work that opens up the teaching of these experimental and prophetic songs a useful tool.

Among the smaller handbooks which we would suggest is:

The Psalms, translated from the Hebrew with notes chiefly critical and exegetical, by W. Kay, D.D.

This book was published in Calcutta in 1863 and can only be obtained second-hand. His translation is suggestive and his footnotes are generally helpful and illuminating.

For a commentary that deals fairly fully with the Hebrew and devotes a fair amount of space to analysis and textual matters, the student will find a very useful tool in the:

Commentary on the Psalms, by E. W. Hengstenberg, translated by Rev. John Thomson and Rev. Patrick Fairbairn, D.D.

A work more devotional in character is:

A Commentary on the Book of the Psalms, by the Right Rev. George Horne published in 1852.

The point of view of this volume is given in the opening sentences of the Preface.

'The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel, etc, etc'.

Quoting from Hooker, the Preface says:

'Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come; all good necessarily to be either known, or done, or had, this one celestial fountain yieldeth'.

The writer gives a useful table of Psalms classified under their several subjects.

Another very useful companion to the Psalms is:

The Book of the Psalms, A new translation with explanatory notes, by J. J. Stewart Perowne, D.D. The translation recognizes that the Psalms are poetry and sets out the lines as such. The comments are to the point and each Psalm is prefaced by an introduction that supplies helpful and suggestive particulars. The following is the note on Psalm 1:1 and will serve as a sample.

'The structure of the verse is very exact, the parallelism in each member being carefully preserved: a kind of climax has also been noticed in the choice of expressions. Thus we have, first, three degrees of habit in the verbs, "walked", "stood", "sat", next, three degrees of evil character: "the wicked" described as passionate or restless (Isa. 57:20; Job 3:17); or perhaps simply as unrighteous, the false; "the sinners", as the active habitual doers of iniquity; "the mockers" (Prov. 21:24), who make an open scoff, and blaspheme: lastly, those degrees of openness in the evil doing, the "counsel" referring apparently to hidden design (Job 21:16; 22:18; Jer. 7:24); "the way" to public life; "the seat" (so the LXX, as in 1 Sam. 20:18,25), or perhaps "assembly" (as 107:32, Jer. 15:17) "concessors", to a deliberate confederacy in wickedness'.

The second Edition runs into some 680 pages.

Another suggestive work is:

The Psalms Chronologically arranged, an amended version with historical introductions and explanatory notes by Four Friends, published 1876. The Preface says:

'The Editors believe that much force will be added to the moral and religious lessons of the Psalter by an examination of the time and circumstance in which the several Psalms were written; that much light will be gained from an endeavour to attain the point of view of the writers, and that each Psalm so looked at will in most cases tell its own tale'.

From all time, and among all classes, the Psalms have been pre-eminently used for their devotional and experimental character, and we must not omit one or two works that are of service in this respect.

Among many of great value, we think of Bridge's Exposition of Psalm 119, as illustrative of the character and exercises of Christian experience. Eighteenth edition 1846. The intention of the writer is expressed in the preface thus:

'The writer is free to confess, that his main design in the study of this Psalm was to furnish a correct standard of Evangelical sincerity for the habitual scrutiny of his own heart; and if, in course of this Exposition, any suggestion should be thrown out, to call attention of his fellow -Christians to this most important, but alas! too much neglected duty, he will have reason to "rejoice in the day of Christ that he has not run in vain, neither laboured in vain"'.

Two other books of a devotional nature are before us, Christ on the Cross, an exposition of the Twenty -second Psalm and The Lord our Shepherd, an exposition of the Twenty -third Psalm, both by the Rev. John Stevenson.

Stevenson says in his introduction:

'The Twenty-third Psalm commends itself to the heart of the believer by its own internal excellence.

Natural in its structure, simple and perspicuous in its language, and elegant and attractive in its imagery, it breathes forth sentiments of confidence towards God, of gratitude, and of joy. There is a depth of meaning in every sentence -- a rich variety of experience in every verse -- and a fulness of joy from its commencement to its conclusion, which comprehends all that is needed in life and in death, in time and throughout eternity'.

We commend these works, each written from its own special angle as useful tools for the unashamed workman.

Works on the Principles of Biblical Interpretation

A useful little work that gives a great deal of help in the matter of Biblical interpretation is the translation of Ernesti's *Institutio Interpretis*, entitled:

Principles of Biblical Interpretation, by Charles H. Terrot, D.D. The translator says in his preface:

'Every man who attaches a meaning to a text of Scripture, so far acts as an interpreter of Scripture. And in an age when almost all can read, and when, it may be hoped, many more than at any former period are seriously occupied with the study of the Word of God, it cannot be considered a useless undertaking, to endeavour to fix some Principles of Biblical Interpretation'.

The following extracts from the Table of Contents will indicate the type of teaching that is found in this book.

On the signification of words.

On the different kinds of words and their various uses.

On the proper investigation of the sense, or on the rules of interpretation.

On the method of discovering the usage in ancient languages, and in particular authors.

The Third Part of the book is devoted to the hermeneutical apparatus and its proper use (*Hermeneutics is the Science of Interpretation*).

The apparatus necessarily includes the books of the New Testament, and a part of this section is devoted to the question of the authenticity of the New Testament, the Manuscripts and their use, the cause and origin of various readings, the Septuagint, the Talmud, etc. In the development of this section, the writer speaks of the different methods of interpretation, viz. the allegorical, the mystical, the grammatical and the dogmatical.

The book concludes with a very fine chapter on the use of general information.

Another work on Biblical interpretation is entitled:

Sacred Hermeneutics developed and applied, including a History of Biblical Interpretation from the earliest of the fathers to the reformation, by Samuel Davidson, LL.D., published 1843.

The following chapter headings will give a good idea of the scope of this book.

- (1) Hermeneutical qualification. 1, Moral. 2, Intellectual, 3, Literary.
- (2) Use of Reason in the exposition of Scripture.
- (3) Limitations of the sentiment, that the language of the Bible should be interpreted like that of other books. Some peculiarities in Biblical interpretation.
- (4) Allegorical Interpretation.
- (5) History of Biblical Interpretation -- Patristic Period (1st -- 7th century).
- (6) History of Biblical Interpretation -- Hierarchical Period (7th -- 16th century).
- (7) System of Interpretation.
- (8) The Principles of Interpretation stated and applied.
- (9) The Principles of Interpretation applied to Figurative Language.
- (10) Use of Historical Circumstances in Interpretation.
- (11) Quotation of the Old Testament in the New.
- (12) Alleged contradictions of Scripture.
- (13) Ancient Versions, Commentaries and Lexicons as sources of Interpretation.
- (14) Cognate languages as sources of Interpretation.
- (15) Use of General Information in the Interpretation of Scripture.
- (16) Bibliographical Account of Hermeneutical Writers from the Reformation to the present time.

Dr. Davidson speaks of Ernesti's work, cited above as follows:

'It has always obtained an extensive reputation, and continues to be highly esteemed. The advance, however, which it exhibits, as compared with those of Baumgarten and Wyttenbach, is neither great nor remarkable. Yet the classical form in which it appeared, the omission of many useless topics, and the perspicuity observable throughout, contributed to procure for it a reception almost unexampled in the history of theological literature. But though its merit was great at the time it appeared, and is still unquestionable, it cannot be denied that it has many repetitions; or that it is meagre, dry and tame. It is characterized by good sense and discriminating judgment, but the precepts, no less than the rules, partake of the coldness of a classical commentator'.

We give this opinion of Ernesti, by Davidson, because in so doing the reader will not only get a competent criticism of Ernesti, but that Dr. Davidson, will, by inference, suggest where his own work improves upon the features of Ernesti to which he takes exception. The book is well indexed, and occupies 748 pages. Our own copy was obtained for a few pence at a second-hand furniture stores, which exposed a miscellaneous row of books for sale. Either or both of these works would be an acquisition. As tools for the unashamed workman, we commend them both.

Greek Grammars that Grip

Having suggested that works dealing with the principles of Biblical interpretation must be included among our tools, we are impelled to take the matter a step further, and refer to the Greek of the New Testament as the great subject upon which our highest powers should be exercised. And first of all a word as to the epoch-making work of Winer.

A Grammar of the New Testament Diction, intended as an introduction to the Critical study of the Greek New Testament. By Dr. George Benedict Winer. Translated by Edward Masson, M.A.

Winer makes his aim clear in the Preface.

'When this Grammar first made its appearance, in 1882, the object proposed was, to put some check on the unbridled licence with which the diction of the New Testament was still handled in commentaries and exegetical dissertations. It was high time that some voice should be raised against the deep-rooted empiricism* of expositors, and that some effort should be made to emancipate the New Testament writers from the bondage of a perverted philology, which, while it styled itself, showed but scanty respect towards sacred authors and their maturely meditated phraseology ... "Is not, then Scripture", said an eminent scholar long ago, "like a waxen nose, which every one may twist any way he pleases, in proportion to his ignorance of the principles of language?"'

* The theory that regards experience as the only source of knowledge. Empiricism is the term used to define quackery for example, in medicine.

Dr. A. T. Robertson writes of Winer, as follows:

'It was Winer who in 1822 made a new epoch in New Testament grammatical study by his Neutestamentliches Sprachidiom. It is hardly possible for the student of the present day to enter into sympathy with the inanities and sinuosities that characterized the previous treatises on the New Testament idiom ... as a University tutor Winer combated this absurd system of interpretation.

'It must be said, however, that great as was the service of Winer to this science, he did not at all points carry out consistently his own principles, for he often explained one tense as used for another ... in a true sense he was a path -finder. But none the less his work has been an epoch -making one for New Testament study'.

The reader may be asking, who is this commentator upon Winer? Surely he will have something interesting to say himself, on the matter of Greek grammar? He has. The words we have just quoted are taken from the introduction to:

A Grammar of the Greek New Testament in the light of historical research, by A. T. Robertson, M.A., D.D., LL.D.

Robertson has made abundant use of the papyri discovered by Flinders - Petrie, Grenfell and Hunt, and others. Moulton, quoting Bishop Lightfoot, said in his Prologomena:

'I will go further and say that if we could only recover letters that ordinary people wrote to each other without being literary, we should have the greatest possible help for the understanding of the language of the New Testament generally', and Robertson adds 'If Lightfoot only lived now!'

The reader must know that in the providence of God, Lightfoot's desire is an accomplished fact, and in our next section we will speak more particularly of books that throw light upon the Papyri and their usefulness. For the moment we are dealing with Robertson's Grammar. In case the reader should visualize this grammar as a thin wisp of a book, we mention that it is almost exactly the same size as Young's Analytical Concordance, having, to be exact, 1,454 pages.

Ingenuity is taxed to the limit to attempt a digest of such a volume on such a subject within the bounds of a paragraph. The table of contents occupies thirty -one pages alone! The work is liberally indexed, and can only be appreciated upon actual handling and use.

The Testimony of the Papyri

The references made to the discovery of ancient papyri and its bearing upon New Testament Greek, make an acquaintance with some of the outstanding features of this discovery very essential to the earnest student. Foremost among the books that will open the door into this new field of research is:

Light from the Ancient East, by Adolf Deissman, D.D., translated by Lionel R. M. Strachan, M.A.

This work of over 500 pages is illustrated with sixty -eight photographs and drawings, and is not likely to be obtained second-hand for

less than several pounds and unless the student is very keen and likely to use it well it would be more of a luxury than a tool.

The bulk of the book is taken up with the illustration of the language of the New Testament by the Papyri. These consist of private letters, reports of judicial proceedings, charms, receipts, etc. On page 164 is given a letter from a woman named Irene to a family mourning the death of a son. She endeavours to comfort them, but being in the dark and without hope herself, her efforts are somewhat tragic. She says, at the close:

'But, nevertheless, against such things one can do nothing. Therefore comfort ye one another'.

The reader cannot fail to connect this with the message of hope found in 1 Thessalonians 4:18.

Perhaps the most human document of all that is reviewed by Deissmann, is the letter of a veritable 'prodigal son' to his mother. In this letter the writer says:

'I was ashamed to come to Caranis because I walk about in rags. I write to thee that I am naked. I beseech thee, mother, be reconciled to me ... I know that I have sinned'.

The edict of the Praefect of Egypt, G. Vibius Maximus, a.d. 104 contains the following parallel with the edict that caused Joseph to take Mary his wife to Bethlehem.

'It is necessary to notify all who for any cause soever are outside their homes to return to their domestic hearths, that they may also accomplish the customary dispensation of enrolment and continue steadfastly in the husbandry that belongeth to them'.

The student will not only see how this illuminates the edict of Luke 2:1 -5, but will also realize that Acts 2:42 'continue stedfastly' appears more suggestive by its occurrence here.

The presence of such words as 'bought with a price', in a document that sets forth the liberation of a slave, cannot be noted without intense interest.

A much smaller work by Adolf Deissmann that is useful as an introduction to the value of the Papyri, is his New Light on the New Testament, from records of the Graeco -Roman period, translated by Strachan. The philological, literary and religious interpretation of the New Testament is discussed. The philological chapter opens with the following:

'The first great fact that impresses the investigator is that the New Testament speaks practically the same language as was spoken by simple and unlearned men of the imperial age'.

A less ambitious, but most useful book on the Papyri is that entitled Selections from the Greek Papyri by George Milligan, D.D.

Fifty -five different papyri are exhibited, translated and commented upon in this book ranging from letters on such subjects as 'a letter of

commendation', 'a letter to a man in money difficulties', and 'a letter describing a journey up the Nile', and such items as 'a marriage contract' and a 'contract of apprenticeship'.

Three most useful indexes are given. (1) Over 700 Greek words, (2) Biblical References and (3) Subjects in English. This little book can be seen at times for a few shillings second-hand and should not be passed over by the student of the Greek New Testament.

Another useful little work is From Egyptian Rubbish -Heaps by James Hope Moulton.

This book is made up of five popular lectures, together with a sermon:

- (1) Egyptian rubbish -heaps and the study of the New Testament.
- (2) A sheaf of old letters from Egypt.
- (3) Some sidelights upon Paul.
- (4) How we got our gospels.
- (5) The Fulness of the Time.
- (6) The New Song.

Light from Ancient Letters, by Henry C. Meecham, B.A. is another very useful contribution to the value of the Papyri. Chapter 3 of this book is devoted to the Vocabulary, and is divided into four sections.

- (1) Explanatory parallels to New Testament words and phrases.
- (2) Words used in an extended or distinctive sense.
- (3) Current phrases or formulae.
- (4) Miscellaneous.

Chapter 4 examines the grammar of the Papyri in order to a fuller understanding of the New Testament, and gives examples of pronouns, adverbs, prepositions, cases, tenses, moods and verbal formations.

In the conclusion, Meecham warns the reader that scholars of repute think that Deissmann and Moulton went too far in eliminating the influence of the Hebrew upon the Greek of the New Testament which warning it is well to remember. We have also stressed the extreme value of the Septuagint in our own writings. The Papyri must be allowed their full place, but enthusiasm over a new discovery must not blind the eyes to the place and value of other evidences.

A study of any of the books will impress the reader with the fact that no attempt to arrive at the meaning of New Testament Greek can ever commend itself to the well instructed believer, unless it takes into account, and that very seriously, the testimony that is given by these letters and other documents written at the same time and in the same language as that employed by the writers of the New Testament; this, together with a working acquaintance with the Septuagint, would preserve the student from fanciful interpretations either of his own or offered to him by present -day writers.

Some Aids to the Knowledge of the Hebrew Old Testament for English Readers

Among the helps that are available for the understanding of the Hebrew of the Old Testament must be mentioned two, the first being The Bible Student's Concordance, by Aaron Pick, published in 1845. The book is arranged alphabetically, the English word being given, and then the various

Hebrew words that are translated by it follow. These different words are numbered so that by referring to the concordance of occurrences that follow, each reference can be distinguished.

As an example, let us take the word 'Purpose'.

Purpose. Verb.

- | | |
|---------------------------------|--------------------|
| (1) Omar, to say. | |
| (2) Poneem, face. | |
| (3) Zomam, to purpose, devise. | |
| (4) Khoshav, to think, imagine. | |
| (5) Yoats, to advise, counsel. | |
| (6) Yotsar, to form. | |
| (7) Soom, to set, place, act. | |
| (1) 1 Kings 5:5. | (4) Jeremiah 26:3. |
| (1) Chronicles 28:10. | (4) Jeremiah 36:3. |

Purposed

- | | |
|------------------------|-----------------------|
| (2) 2 Chronicles 32:2. | (6) Isaiah 46:11. |
| (3) Psalm 17:3. | (3) Jeremiah 4:28. |
| (4) Psalm 140:4. | (4) Jeremiah 49:20. |
| (3) Isaiah 14:24. | (4) Jeremiah 50:45. |
| (5) Isaiah 14:26,27. | (4) Lamentations 2:8. |
| (5) Isaiah 19:12. | (7) Daniel 1:8. |
| (5) Isaiah 23:9. | |

It will be seen that in 1 Kings 5:5, No. 1 namely omar 'to say' is used: in 2 Chronicles 32:2, No. 2, namely poneem 'face' is used, and so on.

At the end of the book is a list of proper names with their meanings. Readers who are using more up-to-date works will recognize that the transliteration of the Hebrew into English is somewhat curious -- but this is no fault, and is soon overcome. There are altogether 590 pages in the book. It can occasionally be seen second-hand and very often is offered for sale at a very small figure.

Another work, of a more complete and exhaustive nature, is:

An English, Hebrew and Chaldee Lexicon and Concordance, by William Wilson, D.D. Second Edition, 1866.

The book contains:

- (1) A sketch of the construction of Hebrew, in which the chief heads of Hebrew grammar are explained.
- (2) The Lexicon and Concordance.
- (3) A Hebrew and English Index.
- (4) Examples of the figure Paronomasia.

There is one feature of this valuable work however that is wanting. It assumes that the reader can read the Hebrew without assistance. This however should not deter the student -- anyone of average intelligence can learn an alphabet of 22 letters in a day. Very much fuller notes are given than are found in Aaron Pick's Concordance. The Hebrew and English Index serves the same purpose as do the Index-lexicons at the back of Young's Analytical

Concordance. If for example, we have been looking up the words translated 'purpose' and found that the Hebrew for the passage we are considering is zomam, our investigation is not finished until we have considered the other occurrences of the word, where the English uses some other word than 'purpose' in its translation. Using Wilson, we look up the index and find: zomam Kal, to consider 1, to devise 3, to image 1, to plot 1, to purpose 2, to think 4, to think evil 1.

The figures following the English indicate the number of times this Hebrew word is so translated.

This of course sounds a rather long process, but there is no alternative than to learn to read Hebrew and use a Hebrew Concordance straight away.

We remember in our earlier days, testing our knowledge of the alphabet by slowly spelling out a notice in Hebrew characters which hung in a window in East London, only to produce at the finish, the prosaic inscription 'Mangling done here'. Anyhow we learned the letters and had made a start in one of the most fascinating as well as profitable studies a believer can undertake.

The examples of Paronomasia* are suggestive. For example 'God shall enlarge Japheth' (Gen. 9:27) is in the original a play on the name Japheth, 'God yapht le yepheth'. About 140 references are given under this heading.

* In the series entitled 'In all thy getting get understanding' in The Berean Expositor, we deal with 'Figures of Speech', and take the opportunity here of recommending to the earnest student Dr. Bullinger's great work Figures of Speech used in the Bible.

Another work of somewhat different character, is the Triglot Dictionary of Scriptural Representative Words, in Hebrew, Greek and English, by Henry Browne, M.D. Lond. 1901.

The reader should be warned at the commencement that the writer of this book has attempted an impossible task. He endeavoured to find one English word to represent one Hebrew and one Greek word in every case. This difficulty became evident to the author when he was faced with the fact that Greek words are often compounded with prepositions, and quoting from a friendly critic he says:

'The use of prepositions in composition, which enriches the Greek language to so large an extent, is absolutely wanting in Hebrew'.

Not only so, but all who have attempted to fix one English word for one Greek word have found it to be impossible. How much more difficult then to fix one English word to represent both the Hebrew and the Greek! With this note of warning, we nevertheless commend the work for its suggestive treatment, and we are sure its use will be beneficial. It is a work of over 500 pages, and should not be passed if it is offered at a reasonable price.

The Testimony of Sir W. M. Ramsay

The student of the Scriptures would be well advised to acquaint himself with the life and work of Sir W. M. Ramsay. Among those works of first importance we place A Historical Commentary on St. Paul's Epistle to the Galatians.

The reader who uses books merely for dipping into, for odds and ends, for notes and outlines, will find Ramsay's books of little value, but he who so loves the Word that he is willing to plough through pages of hard reading and archaeological research, will emerge with a conception of the epistle to the Galatians that will more than compensate his pains.

Ramsay divides his book into two parts.

- (1) Historical introduction. Society and Religion in Central Asia Minor in the time of St. Paul.
- (2) Historical Commentary.

The book contains a splendid map, which sets out the boundaries of the Roman Province of Galatia as distinct from the smaller kingdom of Galatia, and shows that Antioch, Lystra, Iconium and Derbe are all 'cities of Galatia'. The importance of this discovery on the 'placing' of the epistle to the Galatians is not realized until one has attempted the work upon the

older assumption that the Galatia of the New Testament is the smaller and more Northern Kingdom.

Perhaps the most useful section in the whole book is that one that throws light upon Galatians 3:15 -18, revealing the association of 'adoption' with the appointing of the 'heir', and its bearing upon the fact that the coming in of the law 430 years after the unconditional covenant with Abraham could not disannul it.

In his book *The cities of St. Paul: Their influence on his life and thought*, Ramsay devotes his attention to Tarsus, Antioch, Iconium, Derbe and Lystra, and to read 150 pages of archaeological, geographical and historical researches in and around Tarsus, will enable one the better to understand the apostle's boast, that he was a citizen of 'no mean city'.

The Church in the Roman Empire before a.d. 170, follows first of all the missionary journeys of Paul and then pursues the history of Christian witness from a.d. 64-170.

Extracts from these works, to be at all intelligible, would have to be too copious to be possible in such an article as this; we can but commend them to the discriminating student, with the warning that they are hard reading and usually high priced.

If the student is limited in means and book room, perhaps *The Bearing of Recent Discovery on the Trustworthiness of the New Testament* would be the best of all to start with. The book covers once more the movements of the apostle Paul in Galatia, deals with the earlier chapters of the Acts and throws the light of history and research upon many important items in the epistles.

When we learn from Sir W. M. Ramsay himself that, at the commencement of his career, he was attached to what is called 'The Tubingen School' of Criticism, and that his own investigation on the spot slowly but surely convinced him of the authenticity and accuracy of Luke the writer of Acts, we mingle thanksgiving with our reading and rejoice that the testimony of such an author is a valuable contribution in the fight of faith.

The Companion Bible

We should not be worthy of the trust committed to us, nor to the continued fellowship of the Lord's people, if we did not hope and reasonably expect that *The Berean Expositor* and our other publications might also be included among those tools for the unashamed workman of which we have spoken. The fact that we felt impelled to produce an Index for the first twenty volumes is an evidence that we knew that many readers found the magazine worthy of reference. It would not be seemly however to speak further of our own publication in these pages. There is a work very closely linked with the witness of *The Berean Expositor* however that we must include in this series, namely *The Companion Bible*. When the Lord laid upon us the burden of the Mystery and its clear cut testimony, an interview with Dr. E. W. Bullinger led to the beginning of a series of articles in *Things to Come* entitled *Dispensational Expositions*. *The Berean Expositor* commenced its witness in February 1909, the articles for *Things to Come* commenced in March 1909, and in that same year Dr. Bullinger commenced work upon *The Companion Bible*. We have in another place put into print what that interview with Dr. Bullinger meant to us, a young unknown believer, and he a scholar of world-wide

repute. We came away impressed not so much with his learning as with his graciousness and humility, his readiness to unlearn and his willingness to learn from the lips of 'babes and sucklings'. Our work for Things to Come released the Doctor a little so that he could give all the time possible to The Companion Bible. Even though our own actual contribution to that work may be incidental and difficult to segregate, we have the joy of knowing that our fellowship with the Doctor in this great work was a very real one. If at times our name is coupled with the Doctor's when adverse critics attack what they are pleased to call 'Bullingerism' we can but count it an honour. We knew the man and his teachings; many of his traducers manifest an ignorance of both. But enough of these personalities. The unashamed workman seeks to be 'approved unto God' and this attitude of heart sets one free from either the fear or the favour of man.

In the Preface to The Companion Bible, Dr. Bullinger says:

'The human element is excluded, as far as possible, so that the reader may realize that the pervading object of the book is not merely to enable him to interpret the Bible, but to make the Bible the interpreter of God's Word and Will to him.

To the same end this Bible is not associated with the name of any man; so that its usefulness may neither be influenced nor limited by any such consideration; but that it may commend itself, on its own merits, to the whole English speaking race.

It is not a New Translation.

It is not an Amended Translation.

It is not a Commentary.

The plan of the work is briefly as follows:

Each page is divided into two columns. In the first stands the A.V. Wherever a word demands explanation a small circle draws attention to the corresponding note in the margin. Much that is of importance in the matter of explanation is too bulky for the margin, and so the reader is often referred to the valuable appendices that are a feature of this work. Speaking of the marginal notes, the preface says:

'There will be found no "views" expressed, but only facts which are incontrovertible, and information which is indispensable'.

Structural outlines run throughout the whole of the Work, and constitute a unique contribution to this important aid to interpretation. All the Divine names and titles are distinguished in the text, and pronouns that are emphatic in the original are in special type. In the New Testament, quotations from the Old Testament are indicated by heavy type.

All figures of speech are noted, as also the spiritual significance of numbers. The most recent archaeological discoveries in Assyria, Egypt, etc., are included, together with Eastern manners and customs, money, weights and measures. Very special attention is given to Biblical Chronology. Chronology is dealt with on Biblical lines, which proceed on duration rather than dates. These are adhered to as given in the Bible itself, and are not adapted or made to conform to any system. There are 1,914 pages in The

Companion Bible itself, and 227 pages of Appendices. For the English student whose acquaintance with the original Greek or Hebrew is limited or non-existent, we cannot think of a more useful and reliable tool, and as such we commend it to all who would be 'unashamed workmen'.

In fairness to the reader we feel that we ought to say that the dispensational view which The Berean Expositor stands for in connection with the two sets of Paul's epistles, will not be found in The Companion Bible, although the Dispensational significance of Acts 28 is recognized. Dr. Bullinger died before the work on the New Testament had gone further than the Gospels. His last book The Foundations of Dispensational Truth gives us some idea of how the Epistles would have been divided had he lived to carry the work through. As it is, we have a monumental work, which prepares the way for the believer right up to the very door of the Mystery, and then leaves him, so that without leaning on the teaching of any man he may go forward with the Lord Himself. What at first seemed a tragedy now appears as a gracious overruling. The believer is spared the temptation of just accepting without further study what has been written, but he thankfully uses the foundation so well and truly given in The Companion Bible that unfettered, he may explore afresh the riches of grace yet awaiting him. No man living was more teachable than Dr. Bullinger, no man more ready to acknowledge a mistake, no man who abhorred the shackles of tradition more than he, so that we believe we may be following in the spirit of his writings when most we differ from his conclusions. As one who had intimate knowledge and fellowship with Dr. Bullinger during his ripest years, we have felt it impossible to comment upon his work without speaking also of his person. The Lord's message and the Lord's messenger go together (Hag. 1:13).

In conclusion we ask the reader, as he turns the pages of this great work and notes the evidence of loving toil in the Word that meets him at every turn, to pray that the selfsame spirit that is manifest in this work may be shared by all its readers, and that the purpose of the author of the work may be growingly achieved as student after student uses the notes in order to become more personally acquainted with the Scriptures themselves.

'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth' (2 Tim. 2:15).

In the Jubilee number of The Berean Expositor will be found a reproduction in colour of an original oil painting of Dr. Bullinger, painted by the present writer in the year 1958.

ULTRA DISPENSATIONALISM

A criticism examined. The place of Acts 28

The intelligent reader will not need informing that a movement which stands for such a provoking course of teaching as does this Analysis must always be under the fire of criticism. How can the charge 'ultra dispensationalism' be dealt with? Is any useful purpose served by dealing with the false charge that we have 'no use' for the epistle to the Romans? (See book Just and the Justifier). Yet if any criticism sends us back to 'The Book' we are thankful. What we are still awaiting is a Scriptural exposure of our attitude to Acts 28, which will take full account of all that is implied in Hosea 1:9 and chapter 3 of this prophecy.

Recently some notes written in a good spirit have been passed on to us, and as some readers may be desirous of having the points raised dealt with, we will endeavour to do so here, praying that the cause of truth will be furthered thereby. We will refer to the writer who has criticized our position as 'B'. He writes:

'The chief point of difference with Mr. Welch seems to be in his discovery that in Acts 28 we have the founding of a new "dispensation", though the word is not used there, nor is there, to my mind, any clear indication of this most important fact'.

It is often said that Luther discovered the great doctrine of justification by faith, but what is nearer the truth is what Luther brought forward gave that doctrine prominence. The need of the time called forth, under God, the man, and the Reformation followed.

We have certainly made Acts 28 the keynote of our ministry, seeing in it a dispensational boundary that influences the whole course of the outworking of the revealed purpose of the ages, and bringing into the light that position which had hitherto been hid in God.

While others have seen that Acts 28 is a dispensational frontier none seem to have had the grace to cross that frontier and see what good land might be found beyond. When our eyes were opened to its significance our response was 'Let us cross over and see what the Lord has prepared for those who trust Him' and when we returned with our bunch of 'The Grapes of Eshcol' our treatment was in much the same spirit as the treatment of Caleb and Joshua was at the hands of Israel.

The following extracts from the writings of B. W. Newton and others are commended to the conscience of the reader.

B. W. Newton gives a clear and uncompromising testimony to the failure of the Preterite system of Prophecy, in which so much that is really future is interpreted of the past, and with this, we are in complete agreement, but his conviction now to be cited, that there is a threefold division of time in Israel's history, pointed so clearly to the present dispensation of the Mystery, that one is still left amazed and distressed that eyes so touched by the spirit of grace should not have seen the open door, and have entered into all the blessings that are revealed in the great Epistle of the Mystery, Ephesians. We quote from his writings:

Three periods in Israel's History

I observed also, that the history of Israel during the time of their punishment and subjection to the Gentiles is distributed into three distinct divisions: the first extending from Nebuchadnezzar to their dispersion by Romans, the second being the present Period of their dispersion, the third, the yet future period of their national re-establishment in unbelief; so, the prophetic visions of Daniel are to be divided into three parts, corresponding to these three periods. But I observed this likewise, that when the first of these periods terminated, historic detail terminated. As soon as the dispersion of Israel was effected, and they ceased to have a recognized national existence in their land, there is a pause in the historic detail of Daniel -- no person, no place, no date is mentioned during the present period of dispersion. But when the third period of their unbelieving

history commences, when they again have returned in unbelief to their own land, then the historic detail of Daniel recommences, and is given even with greater emphasis than before. So entirely is Gentile history made in the Scripture to revolve around Jerusalem as its centre. Whilst Jerusalem nationally exists, the history of the nations that are brought into connection with it is given; but when Jerusalem ceases to exist nationally, the history of the Gentiles in Scripture ceases too. We are in the interval, the period of dispersion, now. It will terminate when Jerusalem is nationally reconstituted. (Watching and Waiting, March -April 1953.)

Look at the words 'no person, no place, no date is mentioned during the present period of dispersion'. These words cry aloud that Dispensational Truth demands during the period of Israel's blindness which commenced at Acts 28:23 -31, that no Old Testament Prophecy is being fulfilled. Matthew 24 also must belong, not to the present calling of the Mystery, but to the 'third period' when the 'historic detail of Daniel recommences'; that a new revelation, with a new sphere, constitution and hope must be given by God if any Gentile is to be saved and blessed during the setting aside of the hitherto exclusive channel of blessing -- Israel. Accepting B. W. Newton's view and taking it to its logical conclusion, we have the following threefold division of Israel's history:

First Division	Second division	Third Division
From Nebuchadnezzar to Dispersion by the Romans, a.d. 70, a few years after Acts 28.	'There is a pause'. Here comes the dispensation of the Mystery, a parenthesis, unconnected with Israel, Prophecy or Covenants. From Acts 28 to the resumption of prophecy.	Unbelieving history commences, historic detail of Daniel recommences. Daniel 9 is intimately linked with Matthew 24 (Matt. 24:15) and so completely disassociated from the Second Division.

To the making known of the unique calling of this 'Second Division' wherein Israel is 'dispersed' the writer has devoted the bulk of his life and energies, yet those who advocate the teaching of B. W. Newton as set out in the above quotation, can, at the selfsame time, see nothing incongruous in seeing in Matthew 24 with its incisive reference to Daniel 9, characteristics of the hope of the church today. Is it too much to believe that a few, after pondering these things may be led, Berean like, to 'search and see'?

The May issue for 1952, Questions and Answers, edited by the late Dr. Harold P. Morgan, Riverton, New Jersey, U.S.A. opens with the following headline:

'What Were The Teachings of Early Plymouth Brethren Regarding The Church, The Body of Christ?'

Quotations are made in answer to this question from two teachers among the early Brethren, namely C. H. Macintosh, and Richard Holden.

'The thought of a church composed of Jew and Gentile "seated together in the heavenlies" Lay Far beyond (our emphasis) the range of prophetic

testimony We may range through the inspired pages of the law and the prophets, from one end to the other, and find no solution of "the great Mystery" of the Church ... Peter received the keys of the kingdom, and he used those keys, first to open the kingdom to the Jew, and then to the Gentile. But Peter never received a commission to unfold the mystery of the church'. ('Life and Times of Elijah the Tishbite').

How strange to find C.H.M. and C.H.W. saying the same things, yet how strange to note the way in which 'The Brethren' have honoured the one, and repudiated the other!

In 1870 Richard Holden wrote a work entitled:

'The Mystery, The Special Mission of the Apostle Paul, The Key to the Present Dispensation'.

Here is a brief quotation from this very precious testimony.

'To make all see what is the dispensation, or in other words, to be the divinely -appointed instructor in the character and order of the present time, as Moses was in the dispensation of "law", is that special feature in the commission of Paul in which it was distinct from that of the other apostles ... If then it shall appear, that, far from seeing "what is the dispensation of the Mystery" the mass of Christians have entirely missed it, and, as the natural consequence have almost completely misunderstood Christianity, importing into it the things proper to another dispensation, and so confounding Judaism and Christianity in an inexpressible jumble; surely it is a matter for deep humiliation before God, and for earnest, prayerful effort to retrieve with God's help, this important and neglected teaching'.

It seems almost unbelievable that a movement that could produce such a testimony, could nevertheless, perpetuate that 'inexpressible jumble' namely of confusing the New Covenant or Testament, made only 'with the house of Israel and with the house of Judah' (Jer. 31:31), and make it the very centre of that worship and assembly, thereby 'confounding Judaism' with the truth of the Church of the Mystery, the present dispensation and calling, in which no covenant new or old finds a place, but a choice and a promise made 'before the foundation of the world'.

The Lord, however, Who knows the hearts of all men, will not allow any of His servants an exclusive claim in knowledge, lest pride and boasting spoil the testimony. We gratefully acknowledge the pioneer work done by others before us, who in their turn were quickened and directed by other witnesses. In the end, we all shall appear in a twofold capacity, viz., sowers and reapers -- sowers of seed garnered from the harvest prepared before by others.

This matter, however, is scarcely a point in the criticism, although in a part, which we do not quote, there is the thought that the exposition of the Scriptures along the lines of this Analysis is somewhat of a presumption, seeing that for nineteen centuries the church as a whole has taught on other lines! There is, however, but one test for all truth -- not its antiquity, nor its popularity, but whether it is in harmony with all that God has written. And this we claim for dispensational truth. We can well imagine that 'B' will interject here: 'But surely you will give me credit for

believing all that God has written too?' Our answer must be qualified. Yes, in all sincerity you believe that you do accept without alteration all that God has written, but unless you divide rightly the Word of truth, you will discover this to be impossible. Let an example suffice.

We believe that in promising, in the Sermon on the Mount, that 'The meek shall inherit the earth', the Lord meant what He said. We also believe that Abraham -- and those blessed with faithful Abraham -- will be blessed in the heavenly Jerusalem. We believe, further, that the church of the Mystery will be blessed 'in heavenly places far above all'.

If 'B' believes that the church in the Gospel according to Matthew is not to be distinguished from the church in Ephesians (and he has practically said so, as will appear), then he cannot, even though he would, accept each of these three distinct spheres of blessing as written. We, on our part, would say, that realizing there are three spheres of blessing (1) The earth, (2) The heavenly Jerusalem, and (3) Heavenly places far above all, we leave each company where God has placed them without confusion and without alteration.

The chief item, however, in this criticism is found in the statement that the word 'dispensation' is not used in Acts 28, and that neither is there any clear indication of this most important fact.

First of all we acknowledge that the word is not found in Acts 28, but we certainly believe that there is a 'clear indication' that a dispensational change had come, and this from two sources, viz. (1) the last chapter of Acts itself, and (2) from the epistles written during the two years of imprisonment with which Acts closes.

A dispensation is marked by certain characteristics, and if these be set aside, we have negative evidence of a change. If, further, this be supplemented by positive testimony, as we find in Ephesians 3 and Colossians 1, then we have all that can be reasonably asked for.

We open the last chapter of Acts, and observe that the miraculous gifts of Mark 16 are still in force. We are certain that 'B' is no quibbler, and the fact that after Paul in Acts 28:3 -6 fulfilled the reference to 'taking up serpents', he did not supplement it by drinking something 'poisonous', will not be used by him to invalidate our claim that Mark 16:17 -20 was in force. The deadly disease of dysentery was healed by Paul, and then other diseased persons in the island were healed in the same way. Here, then, is one feature, characteristic of the Pentecostal dispensation. We believe the 'shall follow' of Mark 16:17 to be as true as the 'shall be saved' of Mark 16:16. We have never had 'these signs' following, yet we are not perturbed. On the other hand, he who claims the Gospel of Mark as true for himself, has no evidence of salvation unless he has these specified Pentecostal gifts.

The next dispensational feature is found in the fact that while Paul had expressed his longing to see the believers of the church at Rome, there is no record in the Acts that he visited them; on the contrary, the close of the Acts gives prominence to his calling together the chief of the Jews. 'The Jew first', means just what it says -- 'First in time, and first in all things'. To limit the word 'first' to time, and deny any reason or meaning to it, is to allow little credit to the apostle's perspicacity, quite apart from the question of inspiration. We can, however, best consider this feature later.

A third feature of dispensational importance is his saying in Acts 28:20:

'For the hope of Israel I am bound with this chain'.

The hope of Israel is expressed in Acts 1:6, it is repeated in Acts 26:6,7, and it is still prominent in Acts 28. Can this hope of Israel, the fulfilment of the promises made unto the fathers, the fulfilment of Isaiah 11 (see Rom. 15:12,13), can it be at the same time the hope of the church called under new terms, into a new sphere, and entirely dissociated from the 'covenants', 'the commonwealth of Israel', the promises to Abraham, Isaac and Jacob?

When the apostle met the chief of the Jews, he expounded and testified the kingdom of God, persuading them concerning 'Jesus', both out of the law of Moses, and out of the Prophets, from morning till evening, but after the setting aside of Israel, he preached the kingdom of God, but taught those things which concern 'the Lord Jesus Christ' (not 'Jesus' now), with all confidence, no man forbidding him; no longer 'expounding' and no longer drawing from Moses and the Prophets, for the simple reason that the 'secret' was never disclosed in Moses or the Prophets, but had been 'revealed' to him as the prisoner of Jesus Christ. (See Eph. 3:1 -13).

Moreover, the quotation of Isaiah 6:9,10 affected Israel of the dispersion in the same way as the quotation of the same passage in Matthew 13 affected Israel in the land. Matthew 11 and 12 reveal the rejection of Christ and the failure of Israel to repent, even though they had seen so many miracles. This first rejection is followed by 'mystery', the mysteries of the kingdom of heaven. In Acts 28 Israel again reject their Messiah, and the rejection this time being complete, miraculous gifts cease, the hope of Israel is deferred, and for the first time since the call of Abraham in Genesis 12 the salvation of God is 'sent' to the Gentiles independently of Israel, a feature unique in the testimony of Scripture, and not appreciated as it should be. We submit that there are abundant signs of a change of dispensation consequent upon Israel entering into their 'lo - ammi' state.

For positive testimony we have but to read Ephesians 3:1 -3:

'For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you -ward: how that by revelation He made known unto me the mystery'.

And again in Colossians 1:24 -27:

'... for His body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and generations, but now is made manifest to His saints ... Christ in (among) you (sent to the Gentiles) the hope of glory'.

Here we must pause. Further items of importance come before us in our next criticism. We believe that no one can ponder the teaching of the Word as written in Acts 28, Ephesians 3 and Colossians 1, without realizing that a great and drastic dispensational change took place. We believe that the

unbiased reader will be most ready to acknowledge that closer acquaintance with Acts 28 does give 'a clear indication' of a dispensational crisis, a dispensational 'secret', a dispensational hope.

After a consideration of the question of Acts 28 as a dispensational boundary, our brother continues:

'One other prima facie difficulty in accepting it is this. St. Luke was the intimate friend and companion of St. Paul: he must have known of this great Dispensational Church. Surely he might have put in a clear warning as he describes the growth of the Church in Acts, that this was not "the Church" of the epistle to the Ephesians. Surely also St. Matthew might have quoted in 16:18 that Christ is not referring to the Church according to Paul, but to the Church according to Peter, and surely he should have told us whether our Lord's words in 18:17 (words that I think have been sadly neglected in our Church life) refer to the Pentecostal or to the Dispensational Church'.

'B' has used the word 'surely' three times. This, of course, merely expresses opinion, and is entirely outside the realm of valid argument. The above criticism can be reduced to the three following statements:

- (1) Luke must have known of the dispensational change which we see in Acts 28, because he was an intimate friend of Paul.
- (2) He ought therefore to have warned the Church in the Acts period of its dispensational position.
- (3) Matthew also should have told us, when he was writing 16:18, whether this Church refers to Paul or to Peter, and whether the words of 18:17 refer to a Pentecostal Church or the Church of the Mystery.

We must not forget that Luke's confessed object in writing the Acts was to continue the treatise begun in the Gospel of all that Jesus began to do and teach, by a supplemental account of what the risen Lord did and taught through His apostles. When Paul was commissioned on the road to Damascus, Luke knew that Paul was a chosen vessel to bear the name of the Lord 'before the Gentiles and kings, and the children of Israel', and he plainly states it. What he did not know (or if he knew was not permitted to record) was that at the same time that Paul received this commission, the Lord promised that He would appear to him once more, and give him a second commission. This is made known to us for the first time in Acts 26:16 -18, when Paul's evangelizing is at an end, and the prison is his sphere. We must go into the question of Paul's twofold ministry later. But we have seen enough to realize that Luke does indicate the coming change, although he is held back until near the end of the narrative before making it known. The reason for this is obvious; and finds a parallel in the Lord's own attitude. In Acts 1:6 the disciples asked:

'Lord, wilt Thou at this time restore again the Kingdom to Israel?'

Had the Lord told them that in spite of Pentecost, Israel would still continue in their state of unrepentance until they had filled up the measure of their iniquity and had been set aside, such knowledge would have paralysed their witness, and might have been taken by Israel as an excuse for failure to repent. Had Peter known that Israel would not repent, he could not

truthfully have quoted from Joel as he did in Acts 2:17 -21; for there is an interval of 1,900 years between verses 18 and 19, but this was not known to Peter at the time. The Lord simply deals with the question of time, and follows with the injunction: 'But ye shall receive power ... ye shall be witnesses' (Acts 1:8). Had Luke made known in the early Acts that Israel were to pass into their lo -ammi condition in about forty years, then, humanly speaking, there would have been no 'Acts' to record. Paul unhesitatingly links himself with the 'hope' of the church at that time, saying: 'WE which are alive and remain' (1 Thess. 4:17). There are some who consider that Paul was deceiving the Church here, by saying, 'we'. There are others who think he deceived himself. We are in the happy position of accepting his words as perfectly true, for at the time of writing 1 Thessalonians no revelation had been given concerning the secret administration.

If what we have said above is true, there is no need to answer the second item of the criticism. We pass on therefore to the third.

Here we must confess that we are somewhat at a loss to understand the objection. We have always felt that Matthew did make plain that Peter was addressed ('Simon Bar -jona') both in connection with the Church then in view and with reference to the keys of 'the Kingdom of Heaven' (Matt. 16:16 -19). Matthew could hardly be expected to say anything about Paul who was at that time an unconverted Pharisee. That Peter and Paul had distinctive ministries is made clear in Galatians 2:6 -10.

While we might agree with our brother that the principle of Matthew 18:17 could be profitably employed today, we cannot see the slightest ground for supposing that our Lord referred to a Church other than the Pentecostal Church. The rejected brother was to be regarded as 'a heathen man', or as 'a Gentile' (see Gal. 2:14), which is added testimony to the Jewish constitution of this Church spoken of in Matthew 18. Once again we have 'searched to see' and we find nothing in the objections that is valid, or that in any sense modifies our belief that the present dispensation was a 'secret', unknown to Luke or to Peter, or even to Paul himself until he became the prisoner of Jesus Christ. The very silence of all three on the matter is but added proof of the rightness of our position which is implied in the next objection:

'What are we to make of that inspired word "Till He come", written to the Corinthians, a Church of mixed Jews and Greeks till our Lord's Second Coming: to whom do these words refer?'

We are to make no more or less of the words 'Till He come' than the hope revealed in the Acts and epistles of that period will allow. If we discover that the hope before the Church at that period is called 'the hope of Israel', and if we further discover that Israel were set aside, and still further, if the new dispensation that came in consequent upon that setting aside, speaks of the 'one hope' of this calling, and uses a new set of terms to speak of it, we shall have to conclude that 'Till He come', and any commandant connected with it, was binding until a change of dispensation came in, just as the law of Moses carries statements to the effect that certain ceremonies like Passover, etc., 'were statutes for ever'. The same reason with our brother would rightly give, namely, a change of dispensation, to exempt himself from any necessity to abide by these commands of the law, it is the selfsame reason that we give for our exemption from anything that belonged to the Pentecostal dispensation.

Two passages of Scripture suffice to indicate the hope that was before the Corinthian Church, and all the churches of that period. One is in the Acts itself, and one is in the epistle to the Romans. The Acts of the Apostles gives clear testimony that but one hope runs throughout the period covered, namely, 'the hope of Israel'. The apostles' question in Acts 1:6 arising, let it be noted, out of our Lord's opening up of the Old Testament Scriptures and their enlightened understanding, makes that clear at the beginning. Paul's reference in Acts 26:6,7 to 'the hope of the promise made of God unto our fathers' is equally clear, while his statement in Acts 28:20, that he was bound 'for the hope of Israel' needs no explanation. This is most certainly the one hope of the Acts.

What of the epistles of that period? We propose taking the testimony of Romans for two reasons:

- (1) It was the last epistle written before Paul's imprisonment, and will give the final aspect of the hope entertained by the then Church.
- (2) Romans is considered by all students to be the most basic of all the epistles written during the Acts, and therefore should be given most attentive hearing.

In Romans 15:8 we learn that the earthly ministry of the Lord Jesus was limited to 'the circumcision', and that He came to 'confirm the promises made unto the fathers', while in Romans 15:12,13 the hope is that:

'There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust (hope). Now the God of (that) hope fill you with all joy and peace in believing'.

Our brother will not need proof that 'trust' (elpizo) and 'hope' (elpis) must both be translated 'hope', as we have done, or that the article before elpis marks it out as 'that' hope which is in view. The hope, at that time, before the Church was associated with the reign of Christ over the Gentiles, the passage quoted being from Isaiah 11, where the reference to the lion and the lamb makes it clear that the Millennium is the subject. The hope before the Church during the Acts was the Second Coming of Christ in connection with the thousand year reign -- Israel's great day. This hope is entirely foreign to the Mystery which looks 'far above all' for the realization of its hope and is in no way related to Jerusalem, earthly or heavenly. The hope that is expressed in 1 Thessalonians 4 must never be read without the consciousness that 2 Thessalonians 2 with its reference to the 'Man of Sin', was written to correct false ideas about the time of the Second Coming. If 1 Thessalonians 4 is my hope, then 2 Thessalonians reveals that it will not be realized until the Day of the Lord. Moreover, the reference to the archangel links 1 Thessalonians 4 with Daniel's prophecy and with the hope of Israel (Daniel 10 and 12). The words used throughout Acts and its epistles, together with the epistles of Peter and James, are parousia, apokalupto and apokalupsis. These are not used by Paul when speaking of the blessed hope of the Mystery. The one hope of the calling of the dispensation of the Mystery has nothing to do with 'reigning' over the Gentiles, or the state of peace in God's 'holy mountain'. It belongs to heavenly places and the right hand of God, and refers to a phase of the Lord's coming unknown and unrevealed before Acts 28.

In answer to the question therefore, 'To whom do the words "Till He come" refer?' we say, that they referred to the Church of Jew and Gentile that had been called into being during the Acts while the long-suffering of

God waited on Israel's repentance: that they who thus waited were marked off from the present time by the possession of miraculous gifts, which, together with Israel and its hope, have been set aside until the Church of the One Body is complete. Continuing the criticism which we have partly examined, 'B' passes from the question of the dispensational boundary of Acts 28 to the equally important question of the written testimony concerning this new dispensation:

I find another difficulty in the assumption that of the Pauline epistles only four should have validity for us, and that this fact is nowhere mentioned, nor are these epistles in any way distinguished from the others by a special position in the New Testament: indeed, they are deceptively placed in the very middle of the other epistles that are not supposed to be applicable to us. Though I find Mr. Welch a little inconsistent, and quoting Romans and Corinthians with great cogency as undoubtedly authoritative'.

'B' makes it clear in the above criticism that he is not very well acquainted with what we actually teach. He seems to think that we have confined ourselves to but 'four' epistles, and that it is an act inconsistent with our position to refer, for example, to Romans. The opening paragraph of our studies in Romans runs like this:

'Perhaps no one book in the whole of the Scriptures may be considered to have a claim upon all who believe in the Lord Jesus Christ, more than the epistle to the Romans'.

Romans is 'undoubtedly authoritative' where doctrine is concerned, but where we see a difference between Romans and the epistles of the Mystery is in their dispensational teaching. Both Romans and Ephesians teach the same truth concerning sin, salvation, redemption and life, but they are diametrically opposed when it is a question of the constitution of the Church. This aspect of truth will come before us again, as 'B' has raised the question of the meaning of the phrase 'the Jew first'; so we pass on to the matter of the four Prison Epistles. To be exact there are five epistles marked as from 'prison', but as Philemon is so personal, we usually leave it out when speaking of the revelation of the Mystery.

The four Prison Epistles are the only source of instruction we have on the distinctive character of the Church of the Mystery. No other company was chosen before the foundation of the world. No other company is seated together at the right hand of God. So while we believe all Scripture is for us, we do not believe that all of it is about us. We recognize that in the epistle to the Romans there is that which is permanent, e.g., the doctrine of redemption, and also that which is passing, e.g., the teaching concerning the wild olive graft. We believe that unless the Church of the Mystery had had beneath it the solid rock of Romans, it would have needed a special revelation concerning these basic things. These things are accepted and assumed in Ephesians, Philippians and Colossians and the time is occupied in making all men see what is the dispensation of the Mystery (Eph. 3:9 R.V.), with its own peculiar constitution, hope and sphere:

'It is claimed that Paul's words in Acts 28:28 are the announcement of the new order. Please compare with them his words in Acts 13:46,47 and Acts 18:6 which to me seem absolutely identical. In chapter 10:3, section 5, of Things most surely believed, we read that "In this new company there is an equality of membership never known before". Why,

it is stated by Peter in Acts 11:15, etc., 15:9, And He put no difference between them, the Gentiles, and us'.

We have compared Acts 28:28 with Acts 13:46,47, and we find in Acts 28, 'The salvation of God is sent to the Gentiles', and in Acts 13, 'Lo, we turn to the Gentiles'. If our brother's intention is to suggest that both passages teach the same thing, a reference to Acts 14:1 will show that the apostles themselves had no such thought. Paul did not set aside the Jew in Acts 13; he merely set aside that one synagogue. As far on as Acts 17:1,2 we read that, 'as his manner was', he went to the synagogue of the Jews. It is strange that we may even compare Scripture with Scripture, and yet miss the meaning of the comparison.

Acts 13 and Acts 28 answer to one another as type does to antitype or prophecy to fulfilment. In Acts 13 Paul brings about the blindness of one Jew (verse 11); in Acts 28 he pronounces the same doom on the nation. In Acts 13 one Gentile and his house are saved, as a consequence of the judgment upon the Jew, and both the saved Gentile and the apostle are of the same name, Paulus. In Acts 28, consequent upon the judgment of the Jews, the salvation of God is sent to the Gentiles. In Acts 13 Paul says, 'Beware lest that come upon you' (verse 40); in Acts 28 we see the threatened judgment fall. How could the apostle say that he was bound for the hope of Israel in Acts 28, if he had set aside Israel in Acts 13?

Acts 18:6 is said to be 'absolutely identical' with Acts 28. The term 'absolutely' is not to be taken seriously. We find, however, that Paul took the earliest opportunity of 'entering a synagogue and reasoning with the Jews' (Acts 17:17; 18:19), which shows that he at least had no idea that his words in 18:6 were 'identical' with those of Acts 28:28. Still further, he was anxious to keep the feast that was due at Jerusalem (18:21), and spoke boldly in the synagogue at Ephesus (Acts 19:8). Paul had no scruples against associating himself in the temple at Jerusalem with men who had a vow, and there is no suggestion that he was wrong in so doing. So that we cannot accept the statement of 'identity' in these two passages, much less that of 'absolute identity'.

Exception is taken to our statement that at Acts 28 an equality never known before is introduced; and we are told that this same equality is stated in Acts 11:15. We must remember that Peter called himself a Jew under law, and did not hesitate to tell Cornelius that but for the vision of the sheet he would have regarded him as 'common and unclean' (Acts 10:28). His words in 11:15 refer to the fact that the Spirit came upon Cornelius as it did at Pentecost upon the Jewish believers. We have never taught that the 'equality' of Ephesians had anything to do with Pentecost or Pentecostal gifts. And we cannot see how the equality of the Gentile by Pentecostal baptism can be the same thing as equality of membership in a unity then unknown and unrevealed. That no such conception was in the mind of Peter and those with him is evident from Acts 11:19 where the Word was still preached to 'Jews only'.

Moreover, the question comes up again in Acts 15, the result being that a distinct difference is perpetuated between the Gentiles who believed and the believers of the circumcision (Acts 15:19 -21). This difference constituted a 'middle wall of partition' (Eph. 2:14), the 'ordinances' of Ephesians 2:15 being the 'decrees' of Acts 16:4.

The equality of Ephesians 2 is that 'the both are created one new man', but one looks in vain for such a creation in Acts 11 or 15. The equality of Ephesians 3:6 is unique. Never before was there a unity which, while containing Jewish and Gentile believers, could be described as *sussoma*, a 'joint -body'.

We are afraid that 'B' will have to revise his statements, both as to the absolute identity of Acts 18:6 with Acts 28:28, and as to the connection between Peter's reference to Pentecostal baptism and Paul's revelation of the newly-created new man. If these things can be called identical, it is vain to 'try the things that differ'. Positive teaching, under these conditions, would be impossible, for no weight could be given to any word of Scripture, and truth would sink under a mass of generalities.

Passing from the distinctive epistles of the Mystery, and the peculiar features of the new dispensation, we come to the question of the relative place of Jew and Gentile before Acts 28:

'Mr. Welch writes: "In Romans, Paul speaks of the Jew first". Ah, but let us turn to his words, and perhaps we shall find that he means first in order of having the gospel preached unto them, first in time, not first in superiority. So look up Romans 1:16; 2:9,10 and 3:9. "Are we better than they? No, in no wise". Surely words cannot be plainer; surely, too, such an assumption of racial distinction in the Pentecostal church is not consistent with the attitude of Christ towards the Samaritan woman at Jacob's well and His words in John 10:16 and 17:20,21'.

Even if we agree that 'first in order' is what the apostle means when, in Romans 1:16 he says 'To the Jew first', the question as to why this should be stated still requires an answer. If we were to write, 'The power of God unto salvation, to the Corinthians first, and also to the Chinese', our readers would naturally want to know why such a statement was written. It certainly would not satisfy them to say, 'Well, wasn't that the historical order?' Further, does Romans 2:9,10 mean that the Jew will be judged 'first' in time? Are we to understand that in the day when God shall judge the secrets of men by Jesus Christ (Rom. 2:16), the Jew will be judged some time before the Gentile? To take another passage, is there no special significance, beyond that of mere historic sequence, behind Peter's words when he said:

'Unto you first God, having raised up His Son Jesus, sent Him to bless you' (Acts 3:26).

If we read the previous verse, we shall see that there was a definite reason for this priority:

'Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first' (Acts 3:25,26).

The fact that the Saviour came to the Jew first (Rom. 15:8), and the fact that the gospel was preached to the Jew first, was because Israel was the appointed channel of blessing to the nations of the earth. A saved Israel is necessary for the functioning of the promise made to Abraham. A saved remnant of Israel enabled the fulfilment of the promise to commence, but with the setting aside of the channel, the blessing of the nations was also postponed and awaits the day of Israel's restoration.

The teaching of Romans 11:17 -25 shows that Israel were 'first' as to position, being the 'natural branches'. The believing Gentiles were reminded that they were but a wild graft, and grafted into the olive tree to 'provoke to jealousy' the favoured nation.

With reference to Romans 3:9,10, we remind our readers that we have many times taken this passage to demonstrate the difference between the doctrinal teaching of Romans that remains, and the dispensational teaching that has ceased to be true for the present time:

Dispensational teaching.-- 'What advantage then hath the Jew? ... Much every way' (Rom. 3:1,2).

This was true then, but is no longer true today:

Doctrinal teaching.-- 'Are we better than they? No, in no wise' (Rom. 3:9).

This was true then, and is still as true as ever.

We are next referred to our Lord's attitude to the Samaritan woman. Our Lord said several things on this occasion and our brother leaves us to guess as to which of these he has in mind. If we are to include John 4:21,23 in our consideration, we would remind him that the day had not then come when the Father should be worshipped 'neither in this mountain nor yet in Jerusalem', and that that time did not come until the book of the Acts was finished and Jerusalem destroyed. Further, the Lord told the woman that 'salvation is of the Jews', and that remained true until, with the setting aside of the Jew, the salvation of God was sent to the Gentiles. We see nothing in John 4 that contradicts our teaching, but much that supports it.

The statement concerning 'the other sheep' in John 10:16 and that concerning unity in John 17:20,21 while they were uttered by Christ during His earthly ministry, were not committed to writing until after Paul's ministry had ceased (John outlived the rest of the apostles, and the consistent testimony of antiquity is that he wrote his Gospel last of all). The Gospel of John, unlike the Synoptic Gospels, starts with the assumption that Christ has been rejected. It explains the meaning of Jewish observances and interprets Jewish words (John 1:38,41, 42). It is intended for the world, and is the message for the great outer circle today, while Paul's testimony is running its elective course. Its theme is 'life through His name'. Its address, to 'whosoever believeth'.

Wherever Israel appear in Scripture, recognized as the chosen people of God, they must be first. There can be no equality among believers until 'the twain' are created one new man, and that does not occur before Acts 28:

'All the Scriptural promises and allusions which are supposed to refer to this so-called dispensational church may equally well refer to the whole body of believers in Christ, whether pre or post Acts 28. Indeed, I find it difficult to accept this division of Christ's Body, Christ's Bride, into two. Are there two brides? Or is Stephen, the first martyr, not a fellow-member with us in the "one church" (Rom. 12:5; 1 Cor. 10:17; Eph. 4:4 and 5:30)?'

Our brother's first statement is a very wide one; but we can only assume that he means what he says. Among the 'Scriptural promises and allusions', then, to which he refers we may include Ephesians 1:3,4. We challenge him to bring forward proofs from Scripture that the phrases, 'all spiritual blessings', 'in heavenly places' and 'before the foundation of the world' apply equally to the church before and after Acts 28. We could almost venture the whole argument upon one unique fact, namely that this church and no other throughout the whole range of Scripture is said to be 'seated' in the heavenly places, far above all where Christ sitteth. Nowhere else is there a 'joint -body'; no other company is related to a position which is 'far above all principality'. What, then, becomes of our brother's sweeping statement? It is incorrect, and as criticism, it is valueless.

We also repudiate the term 'so -called dispensational church'; it is a meaningless phrase. Every church must be 'dispensational'. It may be the church of the Acts period, or the Mystery, or the churches of the Revelation. 'So -called' suggests that this is our own term. We hope no one will think that we have been careless enough to use so meaningless an expression.

Our brother, moreover, speaks of the 'Body' and the 'Bride' as synonymous titles of the one company. But this is not the case. The Bride is clearly associated with the New Jerusalem, with its gates of pearl and the names of the twelve tribes of Israel. The church of the Mystery is far above even this sphere of blessing. We read that the standard of the church of the Mystery is the 'perfect man' (Eph. 4:13), and our brother will know that aner (the word for 'man' here) is never used except of a male. It is translated in Ephesians five times by the word 'husband'. And we suppose our brother would not attempt to teach that the perfect 'Husband' can be the 'Bride'! Ephesians 5 with its instructions to husbands and wives is not the place in which to seek to establish a doctrine, for husbands and wives need instruction whatever their calling.

We are also referred to Romans 12:5 and 1 Corinthians 10:17, but these passages speak of a church where every 'member' has a 'spiritual gift' (1 Cor. 12:18,28), whereas spiritual gifts are absent from the dispensation of the Mystery.

The reference to Stephen, the first martyr, is an appeal to our sentiments. Why not John the Baptist, or David or Moses? For all were saved by the same Christ. What we teach, is that while salvation is common to all the Lord's people, the spheres of blessing differ. As the church of the One Body was a secret, hid in God, when Stephen died, we cannot believe that he was a member of that church. We believe that it can be proved from Scripture that Stephen will be amongst that company designated 'the Bride', and as these dispositions of grace are at the sovereign disposal of the Lord, we cannot discuss them. They make no difference to our teaching and are outside our province:

'This word "dispensation" is one that Mr. Welch does not give in the original. And really, it is one that hardly bears the interpretation he would put upon it. For it means really "stewardship" and in three places out of four (only four in the whole Bible) it is said to have been given to Paul (see 1 Cor. 9:17; Col. 1:25; Eph. 3:2). In the one other place, viz. Ephesians 1:10, it is used of God's ordering of the course of history'.

Yet the booklet under criticism, viz. Things most surely believed itself contains, in chapter 3, the following passage directly bearing on the point:

'The ways of God with men are differentiated into dispensations. This word, used by Paul of the present dispensation of the grace of God to Gentiles (Eph. 3:1,2) means "the administration of a household" or, as it is translated in Luke 16:2, "stewardship". The church at Jerusalem was compelled to recognize the distinctive "stewardships" or "dispensations" given to Peter and Paul (Gal. 2:6 -10), and saw that the distinction involved not only "apostleship" but "gospel".'

It would, surely, be difficult for a reader of the criticism to believe that the booklet criticized contained the passage we have just quoted. We can only add that, as the criticism contains no point wherein it is considered we have erred, we but restate, as above, what we have already taught.

'Yet another point. Chapter 10:3. 1 of Things most surely believed says of the eventful scene in Acts 28: "A new dispensation with new terms is ushered in -- the dispensation of the grace of God for the Gentiles committed to Paul". But was this new? Was it not rather God's revelation to Paul from his prior calling on the road to Damascus? Well, let us see what Paul himself says (Acts 26:17 and 18, and again 22:21)'

Here we find ourselves echoing our brother's words, 'Well let us see what Paul himself says (Acts 26:17,18 and 22:21)' only we suggest that a commencement be made, not at verse 17, but at verse 16 of Acts 26, particularly noticing the word 'both', which indicates Paul's twofold ministry, and the words 'in the which I will appear unto thee', which make clear the fact that when Paul received the commission on the road to Damascus he also received intimation of another commission which would be given when it should please the Lord to reveal it.

In Acts 20 this new commission is associated with 'bonds and afflictions'. It indicated that Paul's earlier ministry had come to an end, and that the Ephesians should see his face no more. He looks forward to 'finishing his course' (Acts 20:24), and, as recorded in 2 Timothy 4:7, he does finish that course.

No careful reader of Acts 20:17 -38 could fail to see that Paul is summing up one ministry and looking forward to another, but this new ministry is directly associated with 'bonds', in other words, it is 'a prison ministry', with its new revelation and dispensation. Acts 22:21, like Acts 20 and 26, makes known for the first time what the Lord said to Paul. The words of Acts 26:16 -18 were kept secret until Paul was a prisoner. In face of these Scriptures then, our brother's suggestion: 'Was it not rather God's revelation to Paul from his first calling on the road to Damascus?' is flatly negated. It was not revealed at his first calling. Paul himself says so, and the very passages to which our brother refers us entirely overthrow his contention.

We believe that those of our readers who have followed this criticism will feel that if that is all that can be brought forward against our position, those responsible are justified in the general pursuit of their policy of expounding positive truth, for very occasionally only would the

devotion of precious space and time to the type of criticism here dealt with be to edification. Every reader should take each of our critic's points as though they were personal to themselves, and then, as true Bereans, 'search and see'. We should then have no fears as to the result.

Understanding. In the article entitled Interpretation² we have discussed the question of 'meaning' and suggested a few rules to guide in the interpretation of Scripture. It may not come amiss if we devote one short article to the question of understanding, especially as we note in 2 Timothy 2:3 -7, that the apostle speaks of this particularly in the approach to dispensational truth.

Turning to 2 Timothy 2, we discover that after using the figures 'soldier', 'athlete', and 'husbandman', he urges Timothy to consider (2:7); remember (2:8) and study (2:15). Anything therefore that will help us to be a better 'workman' should be gladly considered. Let us note the passage:

'Consider what I say; for the Lord shall give thee understanding in all things' (2 Tim. 2:7 R.V.).

We have followed the R.V. here because the best texts read *dosei* (future), 'he shall give', instead of *doe*, as in the A.V. The word translated 'consider' is *noeo*, which is generally translated 'understand'. Again we have to record that this word occurs fourteen times in the New Testament.

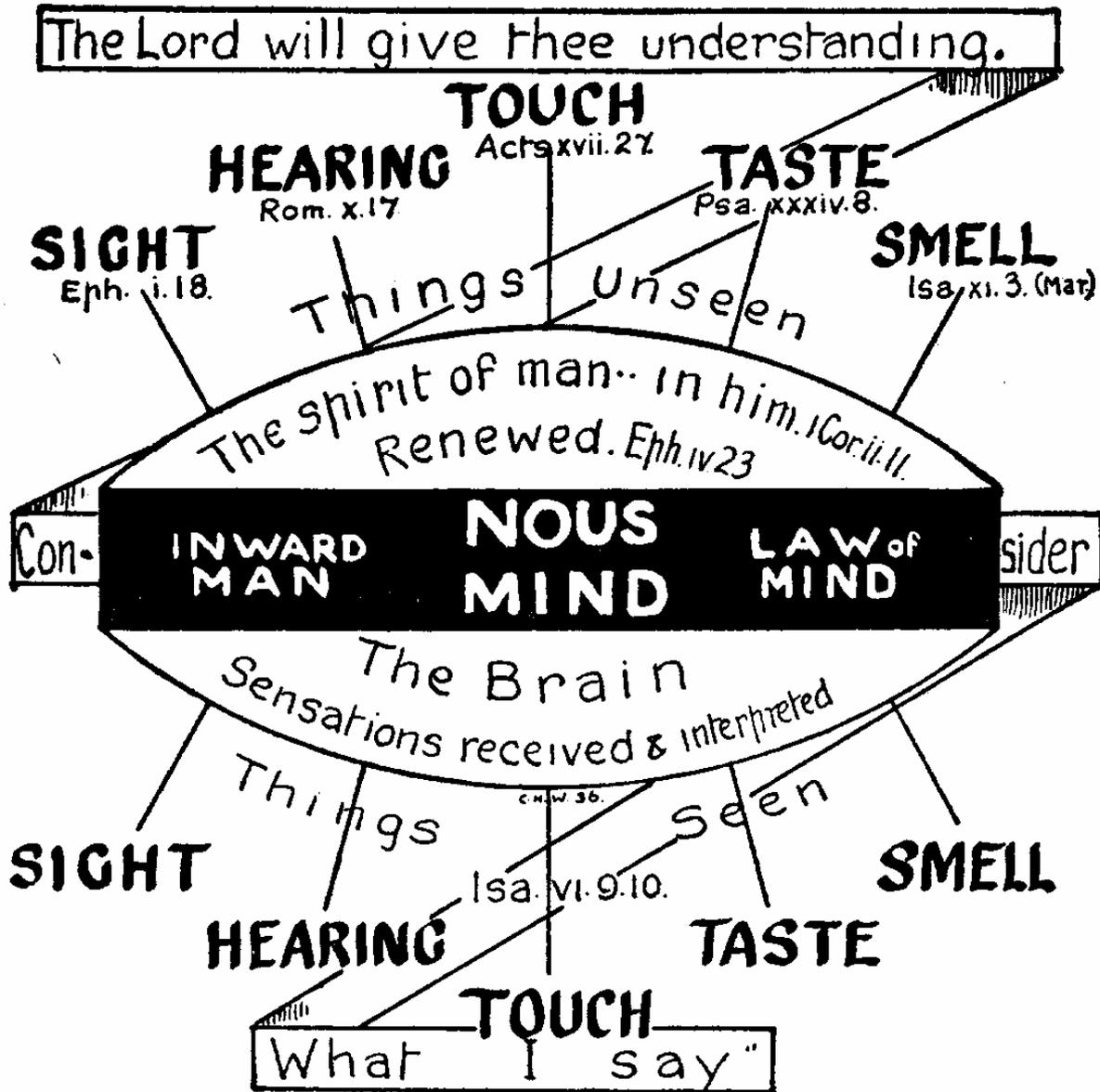
The reader should observe that Timothy was called upon to use his 'mind', *noeo* and told that the Lord would give him understanding, *sunesis*. There is an important lesson here. The 'mind', or *nous*, is the organ of mental perception.

'The *nous* takes cognizance of external objects, and denotes the reasoning faculty. Its chief material organ is the brain, but all the senses serve it actively and passively. *Nous* is the human side of God's spirit in man; as to its source, it is spirit; as to its action in man for intellectual purposes it is mind, i.e. the product of the spirit' (Dr. E. W. Bullinger's Lexicon).

The *nous* in man has been impaired by the fall (Eph. 4:17,18), but the believer in Christ has experienced a renewing of its spirit (Eph. 4:23).

Let us not hurry over this, for it is of great importance. There are so many who decry 'reason', as though 'faith' could ever be irrational or believe anything that was not 'right', but if God has renewed the spirit of the mind, it is in order that the believer should use it to His glory.

The following diagram would find little favour with a psychologist, and does not pretend to be an accurate presentation of the human mind; but at the same time it



may enable the reader to appreciate the relationship that exists between things seen and unseen; between the perceptions of sensation and the concepts of the mind.

UNITY

Some doctrines are emphasized by repetition; some stand out in magnificent isolation. The Greek word henotes, translated 'unity', occurs nowhere else either in the New Testament or in the LXX than in Ephesians 4:3 and 13. In the first place there is a unity to keep, in the second a unity to attain. The former is entirely beyond the power of the believer to make, the latter is set before the believer as a goal. It is safe to say that no one who does not keep the unity of the spirit, will ever attain unto the unity of the faith. One must be a member of 'the One Body', before it is possible to reach the standard of 'the perfect man'.

Let us examine these two unities separately. First we must note the place in the epistle where these unities occur. Both occur in the fourth chapter. The structure of the epistle balances seven doctrinal sections which are found in chapters 1 to 3, with seven practical sections which are found in chapters 4 to 6. The complete structure of Ephesians is given in the article Ephesians1 and should be consulted.

There is scarcely anything more important and in need of more emphasis and repetition, than that doctrine must ever be accompanied by practice, that walk must correspond with calling, that fruit must manifest the hidden root. The correspondence of doctrine and practice is most happily displayed in this epistle. It naturally divides into its two main sections, the first three chapters containing the great revelation, the second three chapters the resulting exhortation. Take a few instances by way of illustration. To see the whole would necessitate a most detailed structure of the epistle.

These examples will suffice for the moment. It will be seen what a stimulus we receive to unity when we see that the exhortation to be 'fitly joined together' as members of the One Body is but a temporal and corporeal expression of the higher and fuller unity of the temple so marvellously 'fitly framed together'. Or again, it is not enough that we should learn the doctrine of the new creation and the new man; it must have some result. The old man with his 'former conversation' (4:22) and 'with his deeds' (Col. 3:9) must be put off, otherwise the glorious doctrine remains without life. The exalted position of the believer in the ascended Lord, 'far above all', brings him into conflict with 'principalities and powers' that are associated with evil. The mighty power that raised Christ from the dead is the power in which alone he can hope to overcome these spiritual foes. All this, and more, is expressed in the words of Ephesians 4:1, 'walk worthy'. The word 'worthy' (axios):

'refers to a pair of scales in which, when the weights on each side are equal, they bring or draw down (axiousei) the beam to a level or horizontal position' (Parkhurst).

Doctrine (1 to 3)	Practice (4 to 6)
<p>The power of His might and the principalities and powers (1:19 -23).</p> <p>This shows our doctrinal position and sphere of spiritual blessing.</p> <p>The old walk - 'this world' (2:2).</p> <p>The new walk - 'new creation' (2:10).</p> <p>The new creation -- the new man (2:10-15).</p>	<p>The power of His might and the principalities and powers (6:10-17).</p> <p>This shows the corresponding conflict and spiritual foes.</p> <p>The old walk -- 'vanity of mind'; 'uncleanness'; 'darkness'; 'as fools' (4:17 -19; 5:15).</p> <p>The new walk -- 'lowliness of mind'; 'in love'; 'as light'; 'circumspectly' (4:2; 5:2,8,15).</p> <p>The old man -- put off. The new man -- put on (4:22 -32).</p>

<p>The temple -- 'fitly framed together' (2:19-22).</p>	<p>The new man is a new creation.</p> <p>The body -- 'fitly joined together' (4:7 -16).</p> <p>Its present manifestation.</p>
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What a wonderful thought this is. Let us just think of the figure of a pair of balances. On the one scale all the blessings, the riches, the glories of our calling as revealed in the first three chapters of Ephesians, on the other scale the walk that should balance these blessings, these riches, these glories, the walk that should bring the beam of the balance to the horizontal, the walk that is 'worthy of the calling'. There is a sense of comparison in the word. In Romans 8:18 the apostle says that:

'the sufferings of the present time are unworthy of comparison (ouk axia) with the glory about to be revealed in us' (Author's translation).

The first occurrence of the word axios in the LXX is suggestive of the idea of something 'equivalent'. Abraham, when negotiating the purchase of the cave of Machpelah said:

'for as much money as it is worth he shall give it me' (Gen. 23:9).

The Hebrew is given in the margin 'full money', the Greek version being arguriou tou axiou. This was weighed in the balances to the last shekel of the 400 as we see in verse 16. This same sense is felt in Job 11:6:

'God exacteth of thee less than thine iniquity deserveth'.

Here again the LXX uses axios. The idea of comparison is seen in Proverbs 3:15, 'not to be compared unto her'. Such is the word that the apostle uses at the opening of his exhortation, 'walk worthy'. Walk so that there may be an evident comparison between doctrine and practice.

The word axios is an adverb, and standing alone would be translated 'worthily', but the word does not stand alone in any of its occurrences in the New Testament; it is always followed by such an expression as 'of the Lord', 'of the calling', 'of the gospel'. 'Worthy of the Lord' must be taken as an adverbial phrase. 'As becometh saints' (Rom. 16:2) is literally 'worthy of saints'. 'After a godly sort' (3 John 6) is literally 'worthy of God'. The word axios comes three times in the Prison Epistles and in each case it is associated either with the calling, the gospel, or the Lord. We are not allowed to think merely of the walk, not merely of walking worthily, not simply to be studying our walk as such, but ever to think of the walk as it is related to something higher and nobler than ourselves.

In Ephesians 4:1 we have 'walk worthy of the calling'

In Philippians 1:27 we have 'manner of life worthy as it becometh the gospel'

In Colossians 1:10 we have 'walk worthy of the Lord'.

In Ephesians 4 there are three related unities even as there are three related measures, the third unity not being expressed by the word henotes but by the words 'fitly joined together'. We set out the structure thus:

Ephesians 4:1 -17						
A	1.	The prisoner of the Lord.		Beseeches.		
B	a	1.	Walk worthy.	Positive.		
		b	2.	Humility of mind.		
	C1	c	3 -6.	Unity of Spirit.	Keep.	Sevenfold.
			d	7.	Measure.	Gift of Christ.
				e	8 -12. Gifts of Ministry: for perfecting.	
	C2	c	13.	Unity of Faith.	Arrive.	Sevenfold.
			d	13,14.	Measure.	Fulness of Christ.
				e	15. Truth in love for growth.	
	C3	c	16.	Unity of Body.	Fitly joined.	Sevenfold.
			d	16.	Measure.	Every part.
				e	16. Edify self in love.	
A	17.	I testify in the Lord.				
B	a	17.	Walk not.	Negative.		
		b	17.	Vanity of mind.		

It will be seen by the structure that the unity which the apostle now approaches is threefold. There is first the unity of the Spirit. Then there is the unity of the Faith, and finally the unity of the One Body. The parallel passage to Ephesians 4:16 in Colossians is Colossians 2:19, and there the 'bond' of Ephesians 4:3 comes out again as the 'bands' or the 'ligaments' of the body.

The apostle exhorts us to 'endeavour to keep'. In Galatians 2:10, referring to the suggestion of the leaders at Jerusalem that Paul should 'remember the poor', Paul says, 'the same which I also was forward to do'. We find several allusions to the gatherings for the poor saints at Jerusalem, and when these offerings were ready, the apostle undertook the journey in person to bring this evidence of fellowship and reconciliation to Jerusalem. 'Forward' is the word endeavour. Writing his last letter to Timothy, he gives him among other things this charge:

'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth' (2 Tim. 2:15).

'Study' is the word endeavour. In the same epistle Paul urges Timothy to come to him in his captivity:

'Do thy diligence to come shortly unto me: for Demas hath forsaken me ... Trophimus have I left at Miletum sick. Do thy diligence to come before winter' (2 Tim. 4:9 -21).

'Do diligence' is the word endeavour.

'Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief' (Heb. 4:11).

'Let us labour' is the word endeavour.

It will be seen that the word used by the apostle indicates active, watchful diligence. This sacred trust is our concern. We jealously watch for any intrusion, any root of bitterness, any faction or element of strife. We cannot put the responsibility off on to another. Each one must share in the watch, each must honestly and truly endeavour to keep this treasure.

There are many words translated 'keep' in the Scripture:

Bosko	...	to keep as a shepherd.
Phulasso	...	to guard as a soldier.
Echo	...	to hold as the servant did the Pound.
Poieo	...	to keep as the Passover.

None of these words is used by the apostle in Ephesians 4:3. The word used here is tereo, which means to keep as one would a treasure; diatereo (Luke 2:51) is used of Mary who treasured up in her heart the things spoken of her infant Son. It is used once more in the prison epistles of Paul himself:

'I have kept the faith'.

Here then is a sacred trust. We are to keep the unity of the Spirit as Paul kept the faith. Through good report or evil report, through honour or dishonour, nothing must turn away our attention; we must be ever diligent in our duty, ever studying to keep our treasure intact, ever labouring to preserve this truth complete. Nevertheless, with all this personal sense of responsibility must be the equally important sense of the Lord's greater care. The same apostle who so nobly kept the faith was persuaded that the Lord was able to keep that which had been entrusted until that day. The unity of the Spirit may be viewed as part of that Good Deposit which is so wonderfully spoken of in 1 Timothy 6:20 and 2 Timothy 1:12 and 14.

What therefore are we to keep? 'The unity of the Spirit'. This however is an incomplete statement. We are to keep the unity of the Spirit with or in the bond of peace; that is the full statement. Those who are joined to the Lord are said to be one spirit with Him (1 Cor. 6:17). Some commentators speak of this unity as being the work of the Holy Spirit; others look upon it as indicating the unanimity of spirit that should actuate all the members of One Body. There is no conflict between these two views. Unanimity of spirit is only possible in that unity made by the Spirit of God. This unity of Spirit is well illustrated and expressed in such passages as Romans 15:5,6 and Philippians 1:27; 2:1,2.

This unity can only be kept by the bond of peace. What is this bond? What is this peace? It is that peace made by Christ Who made the two conflicting parties one, Who destroyed the enmity between them, Who broke down the middle wall of partition, Who by creating of the twain in Himself one new man made the bond of peace which effectually binds together the unity of the Spirit?

The things that were set aside were the things belonging to believers as Jews or Gentiles, things that troubled the early church as can be seen in Acts 15. (See Middle Wall3; Decrees1). None of these things are carried over. There is no reformation attempted. The unity of the Spirit is part of a new creation. In exercising our diligence over this, we shall see at once the attempt of this one to impart some doctrine, or of that one to bring in some practice that belongs to the time before the middle wall was broken

down. Nip all such attempts in the bud. Let them not get a foothold. Be willing to be called narrow, proud, anything, however untrue and unmerited, but endeavour to keep that sacred unity as you would defend your life.

We write thus because of the laxity of many, because of the confusion which exists in the mind of many as to the difference between humility of mind and resolution, of meekness and strength. We cannot be charitable with the goods of another. Stewardship, though exercised with all lowliness, meekness, longsuffering and forbearance, must nevertheless be above all things exercised faithfully. The Lord keep us faithful as the apostasy sets in.

The unity of the Spirit is sevenfold.
The unity of the Faith is sevenfold.
The unity of the Body is sevenfold.

The sevenfold unity of the Spirit can be likened to the candlestick used in the tabernacle. Its central shaft, without which the candlestick would fall to pieces, stands for the One Lord, and on either side are ranged the other members of the unity.

We will not retrace the ground already covered in this Analysis. The reader will find under the headings Body¹; Baptism¹; and Hope², the teaching of the Scriptures on those subjects. Here, in this exhortation, he is not being instructed what these items of truth stand for, but is being exhorted 'to keep' them.

The sevenfold unity of the faith. The seven items are:

The Unity of the Faith (1) of the faith
(2) of the knowledge
(3) of the Son
(4) of God
(5) of the stature
(6) of the fulness
(7) of the Christ.

This unity is attained in three stages, marked by the Greek preposition eis unto.

(1) Unto (eis) the unity of the faith, even the knowledge or the acknowledgment of the Son of God.
(2) Unto (eis) a perfect man.
(3) Unto (eis) the measure of the stature of the fulness of the Christ.

The perfect creed leads to the perfect man. This threefold goal is prepared for by a threefold ministry, thus:

(1) For the readjustment.
(2) For the ministry.
(3) For the building up of the Body of Christ.

We must now retrace our steps, in order to make the meaning of the apostle plain to the reader.

Before the work of ministry could be entered upon or the Body built up something had to be done to meet the dispensational crisis of Acts 28. The need brought about by the state of affairs at that time is expressed in the word 'perfecting'. Had the church of the One Body been the 'perfect' state of which the church of 1 Corinthians 13 was the immature, then this development of doctrine and status could have been expressed by the word so often translated 'to perfect' (teleioo). This, however, is not the case. The word used here for the 'perfecting' of the saints indicates a rupture, a break, a dislocation, such as we might expect when such a drastic setting aside of the channel of blessing took place, as it did, in Acts 28.

Katartismos. This word, according to Cremer, is used in classical Greek in medical works only. Katartizo occurs in Matthew 4:21, 'mending their nets', where the primary idea restore is seen. In 1 Corinthians 1:10 it comes in a context of division:

'I beseech you ... that there be no divisions among you; but that ye be perfectly joined together'.

So also in Galatians 6:1:

'Ye which are spiritual, restore such an one'.

To mend as one would a broken net, to be perfectly joined together as contrasted with division, to restore as one would a dislocated limb (the medical use of the word), this sense seems uppermost in Ephesians 4. The apostles and prophets of the earlier order were not fitted to mend the rupture that had been caused by Israel's rejection. A special set of apostles and prophets was given by the Lord, whose primary business it was to bridge the gulf, and to reset the saints into their new position. These apostles and prophets laid the foundation (Eph. 2:20). Their work was accompanied and also followed by the evangelist and the teacher, and all united together in the one great work of readjustment, for the very gospel took on new aspects, such as the 'gospel of peace' and the 'gospel of glory'. At such times some old things pass away, some old things are brought over into the new setting, and some new things are revealed. It is only through the writings of the later ministry of Paul that we can learn these differences.

Take an example well known to most students of Scripture. In 1 Corinthians 11 are two important items of church practice:

- (1) The position of women in relation to men in the ministry.
- (2) The Lord's Supper.

Apart from the teaching given by the specially equipped ministers whose work it was to readjust the saints, we should not know whether both the above were carried over into the new dispensation, whether both were left behind, whether the Lord's Supper only was retained, or whether the relationship of the man and woman only was carried over. Who could possibly decide this but the Lord Himself? In Paul's first epistle to Timothy (2:8 -15) the relation of the sexes in ministry is repeated, and readjusted. Here we stand upon positive teaching. The second item, the Lord's Supper, is not repeated, either in this chapter, this epistle, or in any epistle written by Paul for the instruction of the church and its ministry after Acts 28.

Let those who feel that they must continue this remembrance of the Lord's death do so as unto the Lord, we have no right to judge them, but let them also acknowledge that we too, who no longer partake of a typical feast which is vitally connected with the new covenant and so with Israel's restoration and kingdom, and closely linked with the parousia phase of the Lord's coming, let them acknowledge that we too when we eat not, to the Lord 'eat not' and are 'fully persuaded in our own mind' (Rom. 14:3 -6).

We have already seen, in the sevenfold unity of the Spirit, that the apostle has likewise decided for us whether we observe the baptism of John, of Peter and of Paul during the Acts, of the Spirit in His manifest gifts, or of that silent, unseen, yet vital union with the risen Christ, which after all is the meaning underlying all the varied baptisms of other dispensations, and which alone gives the typical ordinance its value and power. (See Baptism1).

This ministry moreover was directed to 'the saints' and was a work of 'edifying the Body of Christ' rather than world-wide evangelization. The gospel for the unsaved is still the gospel as revealed in Romans. The epistle to the Ephesians assumes that the reader has reached the inner teachings of Romans 5 to 8.

The readjusting of the saints had a twofold goal:

- (1) Unto a work of ministry.
- (2) Unto a building up of the Body of Christ.

Work is valueless apart from dispensational truth. Labour expended upon the Body of Christ with undispensational Scriptures does not build up but destroys. The scattered and divided state of the church today is largely the result of the attempt to combine dispensations that differ. The reader may be engaged in 'a work of ministry', but it is worth while to stop and consider its relation to the various phases of God's purpose. Some of God's children are engaged in phases of kingdom truth. They sometimes condemn us because we see something different. We do not condemn them however, but readily admit that there are other circles of ministry still open today than that of the One Body. The failure is most manifest when one, who professedly belongs to the One Body, for reasons of 'usefulness' and through the claims of others, descends to an unwholesome blend of Body, Bride, and Kingdom, which cannot but produce a hybrid following. What is true of the particular case of ministry is true in a wider sense, as the parallel of Colossians 1:10 shows:

'That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work'.

Instead of looking upon dispensational truth as a phase of things that can be taken up as a kind of hobby or left as the case may be, we should look upon it as lying at the base and root of all our actions, doctrine and ministry. See the booklet The Key of Knowledge.

The goal of this readjustment and ministry is the building up of the Body of Christ. Do we appreciate the emphatic place that Scripture gives to that ministry which 'builds up'? In Ephesians 4:16 we find it as the great goal of joint service:

'Unto the edifying (building up) of itself in love'.

And again in verse 29:

'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying (or building up)'.

Look at 1 Corinthians 8:1:

'Knowledge puffeth up, but charity (love) edifieth'.

This truth is expanded later in the chapter of love (13), and in its two forms comes seven times in chapter 14 (verses 3 -5,12,17 and 26):

'He that prophesieth speaketh unto men to edification ...'.

'He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church'.

'Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church ... Let all things be done unto edifying'.

By comparing Ephesians 4 with Ephesians 2 we may learn something of the sacred fellowship such ministry has with the Spirit of God:

'In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the (in) Spirit' (2:21,22).

In the doctrinal section the temple 'grows', and the sphere of that growth is 'in Him' and 'in Spirit'. In the practical section the Body is 'built up' by the human instruments given and equipped by the ascended Lord. All ministry is therefore but fellowship in the great work of God Himself. It was His pleasure that upon the defection of His people Israel an elect company should be called and gathered together as a holy Temple, a habitation of God. That indicates and limits the sphere and activity of the ministry appointed under those terms. We do not write these words in criticism of the ministry of others, called under other economies, but we do recognize in them our own all-sufficient authority for the work we seek to do and the ministry we seek to fulfil.

To any reader who may be conscious of any indirectness of aim, or who is easily turned aside by the criticism of others, or who is easily plunged into despair because of opposition or non-success, we would suggest a quiet prayerful weighing over of the dispensational grounds of his ministry and stewardship, feeling sure that conviction as to that will carry strength for all that follows. Paul knew Whom he had believed, he was certain of the nature of his call; the fact that all forsook him and many misjudged him then became a light matter. Let us give a r, sum, of these important features:

- (1) Perfecting or re-adjusting. The first thing to decide as before the Lord is the dispensation in which one is called to serve.
- (2) Ministry. Then, and only then, can ministry be worthy of the name; all other labour is in vain.
- (3) Edifying. Never lose sight of this great feature. While others may feel called upon to pull down, and to expose error, let us see to it that we steadily and surely, as in the troublous times of Nehemiah, 'build up the Body of Christ', thereby having

blessed fellowship with the great Worker Who is silently building up a habitation of God in Spirit.

The reader will have noticed that where the A.V. reads 'the knowledge of the Son of God' we have substituted as an alternative 'acknowledge'. If the Scriptural and grammatical reasons for this alteration are not known, the article entitled Acknowledgel should be consulted.

The perfect man. The word used here for 'man' is aner which always means a man as distinct from a woman. It is translated 'husband' in Ephesians 5, which makes it impossible for this church to be 'the Bride'. Figures and symbols are used with exactness in Scripture. (See articles on Body1; and Bride and the Body1. The goal, too, is 'The fulness of the Christ'. The wonderful age purpose which this word 'fulness' embraces is set out in some measure under the heading Pleroma3). Let our endeavours be directed to the keeping of the Unity of the Spirit. Let our ministry be directed to the perfect man. Let no man-made unity or system be allowed to intrude or to spoil; let us build upon the One Foundation, that which will stand the test of 'that day'.

The Unity of the Spirit. In the preceding article, we have considered the subject of 'Unity', in the present one we concentrate upon 'The Unity of the Spirit'. As this Alphabetical Analysis is a book of reference, some element of repetition is necessary for the sake of completeness. The seriousness of the subject however is an all-sufficient justification for such treatment.

There are two injunctions in the epistles of the present dispensation that at first sight seem to have little connection, yet upon consideration are seen to be inseparable, and indeed but two sides of one whole.

'Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth' (2 Tim. 2:15).

'I ... beseech you that ye walk worthy of the vocation wherewith ye are called ... endeavouring to keep the unity of the Spirit in the bond of peace' (Eph. 4:1 -3).

The first link that binds these two precepts together is the word translated 'study' and 'endeavour', for both represent the one word spoudazo in the Greek. This word is derived from speudo which means to urge on, to hasten. Upon examination, it will be discovered that mere 'hastiness' is by no means implied, but that some driving urge is at work impelling action and movement. What a contrast is established in Scripture between the Chief Priests and Scribes, who could glibly quote chapter and verse to show that Christ should be born in Bethlehem, and yet who never went either to see or to worship (Matt. 2:4 -6); and the shepherds who said:

'Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste' (Luke 2:15).

'They came with haste' indicates not merely speed but diligence, an urge that surmounts obstacles, a movement with a goal in view.

The same word that is translated 'study' in 2 Timothy 2:15, is translated 'Do thy diligence' in 2 Timothy 4:9 and 21. In one case it is followed by the word 'shortly' in the other by the words 'before winter', in

both there is the feeling of urgency. The apostle commended Onesiphorus in his service to himself, and as a proof that Onesiphorus had not been ashamed of his chain he added:

'But when he was in Rome, he sought me out very diligently, and found me' (2 Tim. 1:17).

Spoude is translated 'business' in Romans 12:11, and there, the words 'not slothful' are added, emphasizing the urgency that resides in the very word itself, for our English word is of course 'busy-ness' and retains the ideas of urgency, haste and earnest endeavour. In both 2 Timothy 2:15 and Ephesians 4:3 we have something that demands of us our full attention and earnest endeavour, in fact, calls upon us to 'make it our business'. The next link that binds these two passages together is that which at first appears to keep them apart. The one passage says 'make it your business to Divide' while the other says 'make it your business to Unite'. These two principles, so apparently contrary, are but two sides of one whole, as will immediately be seen.

Suppose we seek to unite all who hold a common creed, or all who were born in a certain town, or all who are of a certain stature, would not the very act of uniting them together, be the obverse of dividing them from those who held a different creed, or were born elsewhere, or who were taller or shorter? It is quite impossible to keep the Unity of the Spirit, of Ephesians 4 unless we put into practice the dividing of 2 Timothy 2:15. The very segregation of Ephesians 4 is an act that supposes that there are other companies. If 'uniting' is impossible without 'dividing' how necessary it must be that the dividing be 'right', and the uniting be of 'the Spirit', and how fitting it appears that both injunctions open with the same words 'make it your business' or as rendered in the A.V. 'study' and 'endeavouring'.

The verses under consideration in Ephesians 4 are an integral part of the epistle and it is most essential that they be kept in their place. We have elsewhere shown that there are seven items of doctrine balanced by seven corresponding items of practice in this epistle, and it would be strange indeed if the very first item of practice that is enjoined upon members of this high calling, should, in reality, have nothing particularly to do with it. Yet strange as it may appear, this attitude was actually taken by the editor of a magazine dealing with the Mystery, and it seems incumbent upon the apostle, if such had been the case, to have prefaced his exhortation by an explanatory note to the effect that these seven items did not actually belong to the Mystery at all! There is not the slightest indication of such a note in the passage, and we believe most readers will realize that when the prisoner of the Lord exhorts his readers to walk worthy of the calling wherewith they have been called, he will not, without warning, revert back to 1 Corinthians 12.

The testimony of the Lord's prisoner in Ephesians 3 is most certainly related to the dispensation of the Mystery. The corresponding testimony of the same prisoner in Ephesians 4 is as surely related to that selfsame revelation, and the first step in the walk that is worthy of this high calling is the endeavour to keep the unity of the spirit in the bond of peace. The 'peace' that binds this unity together is found in Ephesians 2:14. The 'One Spirit' is found in Ephesians 2:18. The 'One Body', the 'One God and Father' likewise are found in Ephesians 2:16 -18.

Instead of Ephesians 4:3 -6 referring back to 1 Corinthians 12 or to any other company, it is the business of every member of the Body of Christ to keep the unity already made in the creating of the one New Man.

We have had correspondence with quite a number of believers who have been distracted by a teaching that lifts Ephesians 4:3 -6 out of its context and applies it to 1 Corinthians 12 and other passages outside the Mystery. Most have expressed the truth when they have said:

'We cannot see why Paul, as the prisoner of the Lord, should exhort believers who are blessed under the terms of the Mystery, to walk in harmony with some other calling. How can we walk worthy of the calling wherewith we are called, by endeavouring to keep some other unity belonging to a period when the hope before the church was the hope of Israel? Is the "one hope of your calling" not identical or at least parallel with "the hope of His calling"?' (Eph. 1:18).

We believe that the answer to these questions is self-evident. It is mischievous and absurd to try to introduce into the practical outworking of the new revelation of the Mystery, doctrines and practices that belong to other spheres. We come back therefore to our opening thought. It is not possible to 'unite' without 'dividing', and unless we 'rightly divide the Word of truth' and keep the revelation of the Mystery clear and distinct, we shall not walk worthy of our calling, neither shall we keep the Unity of the Spirit, nor entertain without distraction 'the one hope of our calling'.

One Body

We have seen that the 'endeavour' to keep the Unity of the Spirit and the 'study' to divide the Word of Truth aright are intimately connected. The application of the principle of 'right division' leads to a recognition of dispensational truth, and leads us to see that in the epistle to the Ephesians, we have the revelation of a calling so new that it had never been mentioned even in Scripture until it was revealed to the apostle Paul as the prisoner of Jesus Christ for us Gentiles. The great doctrine of the Mystery is given in the sevenfold revelation which occupies the first three chapters of Ephesians. The corresponding practical section is given in the sevenfold revelation of practical outworking that occupies the last three chapters. Every section in the doctrinal portion has its counterpart in the practical section. No item is without its mate, and Ephesians 4:1 -6 introduced by 'the prisoner of the Lord', balances Ephesians 3:1 -13 introduced by 'the prisoner of Jesus Christ'. Ephesians 3:1 -13 is concerned with the revelation of the Mystery, Ephesians 4:1 -6 with its manifestation in practice. The harmony of the parts of the epistle is complete, the balance and structure self-evident, and we are therefore under no necessity to discuss any further the strange idea held by some that the first item of practice in Ephesians 4 belongs to another calling and a different dispensation. Nothing short of a statement inserted by Paul himself would warrant such a dislocation of the epistle.

The Unity of the Spirit is sevenfold and is most easily represented by a lampstand. This is an illustration simply, and does not mean that the Mystery in any sense is typified by the Tabernacle. The central item in this unity is the 'One Lord' and on either side are ranged the One Body, the One Spirit, the One Hope, the One Faith and the One God and Father. It is our privilege and our responsibility to 'keep' this unity inviolate, allowing neither addition nor subtraction nor alteration in any particular. The

keeping of this unity is the first specified practical outworking of the truth of the Mystery, and consequently it is most important that we should understand what is involved. The first item in this unity is 'the One Body'. This is the figure used by the Lord to set forth the new standing and constitution of the Church under the dispensation of the Mystery.

There are two references to the 'Body' in the doctrinal section and six references in the practical section. The first reference is very comprehensive and is found at the close of Ephesians 1. There, after having spoken of the ascension of Christ 'Far above all principality' in heavenly places, the apostle says:

'And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all' (Eph. 1:22,23).

There is a progression in the revelation of the mystery of Christ as Paul acknowledges in Ephesians 3:4,5, and there is certainly a fulness in the revelation of Ephesians 1:22,23 that justifies the apostle's claim to a clearer revelation than had been given to the sons of men in former days.

David is among the first to speak of this glory of the Lord saying:

'For Thou hast made Him a little lower than the angels, and hast crowned Him with glory and honour. Thou madest Him to have dominion over the works of Thy hands; Thou hast put all things under His feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas' (Psa. 8:5 -8).

In this prophetic Psalm, David looks forward to the day when the 'dominion' lost by Adam (Gen. 1:28) shall be restored by the Lord Jesus Christ. The next reference is found in Hebrews 2:5:

'For unto the angels hath He not put in subjection the world to come, whereof we speak'.

Then follows a quotation from Psalm 8, and a reference to the Lord Jesus Christ as the Captain of Salvation. Here we have an advance on the eighth Psalm. The 'habitable world to come' is a reference to the dominion ruled over by Nebuchadnezzar and shown to the Lord from the mountain of temptation, for a peculiar word is used in these passages. There is a higher fulfilment of David's words however than is given to them in Hebrews. In 1 Corinthians 15:24 -28 not merely 'sheep and oxen' or 'the habitable world to come', but the world of spiritual powers, even the last enemy death itself is put under His feet, with the goal in view 'that God may be all in all'.

In the epistle to the Ephesians this revelation reaches its zenith. The glory that David sensed as being 'above the heavens', without realizing what the fact involved, Paul declares to be the glory of the ascended Lord Who is now seated at the right hand of God, far above all principalities and far above all heavens (Eph. 1:21; 4:10), given to be Head over all things to the church and filling all in all, an anticipation of 'God all in all' that is yet to be. The apostle differentiates the 'all things' that are under the Lord's feet *panta*, and over which He has been given as Head to the Church, from 'the all things', i.e. the specific and known goal of redemptive and elective purpose which He fills, *ta panta*. The Unity of the Spirit, in

placing 'the One Body' first, commits all the precious teaching that is implied in Ephesians 1:22,23 to our trust.

The second reference to the 'Body' is found in Ephesians 2:16. For some time we have hesitated as to whether this is a reference to the Church or to the 'body of His flesh' as the parallel in Colossians 1:21,22 suggests. The context, with its emphasis upon the creation of the 'one new man', 'the both' 'the twain', the breaking down of the 'middle wall' and the abolition of the enmity that existed in the decrees imposed in Acts 15, all points to a dual reference. It was in His own body that the enmity was slain, it was in His own body that reconciliation was effected (Col. 1:21,22) but that reconciliation brought about a new relationship between the two parties in the church, and so the words 'reconciled to God in one body' must speak of the church as well as of the Lord. This intimate association of the church with the Lord is very precious, and this too we are called upon to 'keep'. These two references complete all that is said of the Body in Ephesians 1 to 3, the first passage speaks of the church as 'His body', the second speaks of it as being reconciled in 'One body' and both titles apply to one company. (See Col. 1:24 and 3:15).

The practical section of Ephesians contains six references to the church which is His Body, and one reference to a man's own body, used in illustration. This makes seven references in all.

'(He ... ascended up far above all heavens, that he might fill all things.) and He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in (unto R.V.) the unity of the faith ... the fulness of Christ' (Eph. 4:10 -13).

The reader will see that this passage is the practical complement of Ephesians 1:22,23. 'Far above all principality' is now repeated in another form 'Far above all heavens'. The filling of 'all in all' is shown to have a definite relation to the Church, by the next statement in Ephesians 4:10 'that He might fill all things' ta panta, and the further statement that the goal before the new ministry was 'the fulness of Christ' (Eph. 4:13).

The apostles mentioned in Ephesians 4:11 must be a different company from 'the twelve' as Matthew 10 will make clear.

They have a specific ministry namely 'perfecting the saints' which means 're-adjusting after a rupture' -- a fitting term to explain the new work to be done after the setting aside of Israel at Acts 28; and 'the building up of the Body of Christ', which Body was the subject of the new revelation. Later, when the unity of the faith had been attained and apostles' and prophets' foundation work accomplished (Eph. 2:20), the increase of the Body and its building up was carried on by living union with the Head and between every member, 'maketh increase of the body unto the building up of itself in love' (Eph. 4:16). An examination of Ephesians 5 will show that the endeavour to keep the Unity of the Spirit and especially the first item 'One Body' is not to be looked upon as a 'spiritual' exercise divorced from the daily round, but enters into the home life of believers and the relationship of husband and wife. There in the home, they may help to keep this unity and set forth the union of Christ and His Church. The more we understand these seven items of unity, the more we shall be able to keep the trust. To appreciate the 'Body' we must study the Scriptures that speak

also of 'the Head' and of 'the members'. We must ponder the great warning of Colossians 2 and acquaint ourselves with all that divides and spoils this unity. The reader who contemplates so doing will not be likely to call in question the translation suggested earlier, 'endeavour, or make it your business', for the keeping of this unity will colour every department of life and activity and nothing that we do or omit in the affairs of every day can be considered unimportant. The Unity of the Spirit is bound up with the Unity of the Faith, the Unity of the Body and the life of every member.

One Spirit

We read in James 2:26, that the body without the spirit is dead, and so, it is very right that immediately following the One Body in the Unity of the Spirit comes the One Spirit (Eph. 4:3,4). With one exception every reference to pneuma 'spirit' in Ephesians refers either to the Person or the work of the Holy Spirit of God. The one exception being found in Ephesians 2:2:

'Wherein in time past ye walked according ... to the prince of the power of the air, the spirit that now worketh in the children of disobedience'.

The Revised Version and all the critical texts read 'the fruit of the light' in Ephesians 5:9 instead of 'the fruit of the Spirit' as in the A.V. We must, therefore, exclude that reference from our list. This leaves us with fourteen occurrences of the word pneuma 'spirit' which is distributed through the epistle as follows:

Pneuma in Ephesians (14 occurrences)			
A	1:13.	Sealed. The Holy Spirit of promise.	Redemption.
	B a	1:17 -19.	Spirit of wisdom. Energizeth.
		b	2:2,3. Spirit that now energizeth. The Mind. Once.
	C	2:18.	One Spirit. The both. Access.
		D c	2:22. Habitation of God. Katoiketerion
			d 3:5,6. Threefold Unity.
		c	3:16,17. Dwelling place for Christ. Katoikesai
			d 4:3. Sevenfold Unity.
	C	4:4.	One Spirit. The Unity.
	B	4:22,23.	Spirit of mind renewed. Former.
A		4:30.	Sealed. The Holy Spirit of God. Redemption.
		D	e 5:18,19. Psalms, Hymns, Songs.
			f 6:17. The Word of God.
			e 6:18. Prayer and Supplications.

In addition to the above, we find in the same epistle three occurrences of pneumatikos 'spiritual' as follows:

Pneumatikos in Ephesians (3 occ.)

Ephesians	1:3.	Spiritual blessings in heavenly places.
	5:19.	Spiritual songs, melody in the heart.
	6:12.	Spiritual wickedness in heavenly places.

It will not be possible to study each one of these seventeen references very closely, although it must be recognized that we cannot 'keep' a unity

unless we are acquainted with its essential features. We can just point the way in these pages and hope that each reader will take the matter further.

We have given prominence in the structure to the two great subjects that repeat themselves, namely 'The Sealing of the Spirit' and the 'One Spirit'. Let us look at these, but let us give heed in the first place to the one mention of 'One Spirit'.

In Ephesians 2:18 we read:

'For through Him we both have access by one Spirit unto the Father'.

There is a most evident parallel here with the passage containing the one other occurrence of 'One Spirit'.

First, as in the sevenfold unity of Ephesians 4, the 'One Spirit' is closely connected with the 'One Body'.

'And that He might reconcile the both unto God in one body by the cross ... For through Him we, the both, have access in (same as "in One Body") One Spirit unto the Father' (2:16 -18).

Further, in the sevenfold Unity of the Spirit we have 'One God and Father', here in Ephesians 2:16-18, the titles are distributed.

'In One Body reconciled to God'.
'In one spirit access to the Father'.

Again, this Unity of the Spirit, is kept 'in the bond of peace'. Literally, the passage reads 'in the bond of the peace' and one naturally asks 'what peace?' The answer is supplied from Ephesians 2:14 -15.

'He is our peace, Who hath made the both one ... to create in Himself of the twain one new man, so making peace' (Eph. 2:14,15.)

When we 'endeavour to keep' the truth concerning the One Spirit in this sevenfold unity, it is assumed that Ephesians 2:11 -19 is understood and appreciated. The dispensational disability of being a Gentile has been removed by the blood of Christ, the far off have been made nigh. The middle wall, that is the enmity caused by the decrees of Acts 15 which differentiated the Gentile believer from his Jewish brethren, has been abolished and the two great items 'One Body' and 'One Spirit' are the two great expressions of the newly created 'One New Man' of Ephesians 2:15.

Instead, therefore, of allowing anyone on any pretext to explain away the 'One Body' or the 'One Spirit' as though they had no real place in the Mystery, we discover that they are near the very heart of the truth for the present dispensation.

The two references to the sealing of the Spirit speak for themselves, the first reference announces a most blessed fact, and reveals the necessity for 'keeping' the 'One Spirit' in much the same way as we would keep the 'earnest' or 'title deeds' of an earthly inheritance or possession.

The second reference to the sealing of the Spirit deals with our practical response to such high privileges. It is important to remember that while the word *lupeo* translated here 'grieve' (Eph. 4:30), occurs some

twenty-six times, and lupe 'grief' or 'sorrow' some sixteen times, in every occurrence the grief or sorrow manifested or endured is that of persons, and the same must be true here in Ephesians 4:30. The Holy Spirit of God that can be 'grieved' must be a Person. Coming to the pair of references Ephesians 1:17 and 2:2,3, we shall find food for serious thought as we perceive the contrast between that spirit of wisdom and revelation which leads on to the knowledge of that mighty power that 'worketh in' the believer, and that spirit which 'worketh in the sons of disobedience'. The recognition that there are 'two' spirits at work in the world today, compels the intelligent child of God first of all to distinguish between them, and secondly to 'endeavour to keep ... One Spirit', the Spirit that worketh in the sons of faith.

We now come to the four central references. Of these, 2:22 and 3:16,17 are most evidently linked together. In 2:22 the church is said to be a habitation, katoiketerion, of God in Spirit. For this cause Paul prays that the believer may be strengthened by the Spirit in the inner man, that Christ may dwell, katoikesai, in their hearts by faith. Ephesians 3:2 -13 is a large parenthesis, and the prayer of Ephesians 3:14 -21 is a direct outcome of the temple position revealed in Ephesians 2:22.

'For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles ... For this cause I bow my knees unto the Father' (Eph. 3:1 and 14).

The other pair of references, 3:5,6 and 4:3 are linked together by a most wonderful unity. This unity is expressed in 3:6 by a threefold use of sun 'together with'.

'That the Gentiles should be joint heirs sunkleronoma and a joint body sussoma and joint partakers summetocha of the promise in Christ Jesus'.

This precious unity, the distinctive feature of the Mystery, is balanced in the structure by the Unity of the Spirit which we are enjoined to keep. What does the reader think of that system of teaching that would deprive the member of the Body of Christ of this priceless guarantee?

We cannot pursue the examination of every reference, and with the exception of perhaps one, namely Ephesians 5:18, no difficulty will be presented to the reader. It may be that some will value a little help on the phrase 'be filled with the Spirit', and avoiding all references to Greek Grammar, which, if understood by the reader, would render our explanation unnecessary, we just explain for the sake of those who are unable to consult the original, that it is not the teaching of Ephesians 5:18 that the 'Spirit' enters into the believer, but that the Spirit is the One that fills the believer with something else. Other Scriptures suggest that He takes of the things of Christ for this filling.

The parallel passage in Colossians 3:16, which repeats the consequential 'psalms, and hymns and spiritual songs', uses the words 'Let the Word of Christ dwell in you richly' in place of 'be filled with the Spirit', and is the best comment on the passage. The Spirit evidently fills the believer 'with the word of Christ'.

The three 'spiritual' things referred to in Ephesians speak for themselves. The fact that 'wickednesses' can be 'spiritual' teaches us that the word 'spiritual' when speaking of our blessings, indicates that 'flesh and blood' and 'temporal' blessings are contrasted.

With these seventeen references to pneuma and pneumatikos to guide him, the reader is independent of human opinion and will be enabled to keep with intelligence and some measure of appreciation this second member of the Unity of the Spirit.

One Hope

We have examined the first two items of the sevenfold Unity of the Spirit and have seen that the Church of the dispensation of the Mystery is 'the Body of Christ', and that the seal and earnest of the Spirit with His enlightening and renewing powers is closely associated with the One Body, even as we read in other connections, that the body without the spirit is dead, being alone. The next item to demand attention is that of the hope of this company. It is noticeable that whereas the items 'One Body' and 'One Spirit' are stated without qualification, the next item 'One Hope' is not so left without a qualification. It is not hope before the believer generally, which might be stated in terms broad enough to include the expectation of every redeemed child of God under whatever dispensation he may have been blessed; the hope that forms a part of the Unity of the Spirit is 'One Hope' as distinct from the hope of other companies of the saved, and so is further qualified by the words:

'Even as ye are called in one hope of your calling' (Eph. 4:4).

Everything has been done in the phrasing of this passage to link it with what has gone before in this unity, 'even as', and to separate it from the phases of hope that pertain to other callings. The word *kathos* indicates that some comparison is in mind. We find it in Ephesians 1, where the 'spiritual blessings in heavenly places' of verse 3, are said to be 'according as He hath chosen us' in verse 4. So, in the passage before us, we must supply the word 'call' and read Ephesians 4:4 as though it actually said:

'Ye are called in One Body, and ye are called in One Spirit, even as ye are called in one hope of your calling'.

The calling governs the whole of the practical section, for it is opened with an exhortation to 'walk worthy of the calling wherewith ye are called' and it is surely blindness not to see in verse 4 a resumption of the same theme. In Ephesians 1:18, the first of a threefold prayer, is 'that ye may know what is the hope of His calling'. It is beyond controversy that in this prayer the apostle has no other calling or dispensation in mind than that of the Mystery. When he next uses the expression it is to exhort the believer to walk worthy of this same calling, and then in the definition of the Unity of the Spirit he places this 'one hope of your calling'.

It is most reasonable that if God has several spheres of blessing, such as earth, heavenly Jerusalem and far above all principality and power, those whose calling associates them with either the earth or the heavenly city, shall entertain a different phase of the Second Coming of Christ, than those whose sphere of blessing is in heavenly places. Paul has no intention of obliterating these distinctions by using the word 'One' in connection with the hope. He does not say 'there is but one hope for all whatever their different callings may be' -- on the contrary he says in effect 'while each calling has its blessed hope, and each hope must centre in Christ Himself, yet in exhorting the church of the Mystery to keep the Unity of the Spirit, I

insist upon the one hope of their calling, as it is disastrous to introduce the hope of other callings into the dispensation of the Mystery'. All that Paul had hitherto taught concerning the Second Coming of Christ will be surely fulfilled, even though consequent upon the failure of Israel and the introduction of the Mystery, many new things have been revealed and other phases of hope anticipated. It is sometimes helpful in the endeavour to discern things that differ, to use the process of elimination. By this process we can set aside whatever does not belong to the one hope of our calling. The hope of Matthew 24 with the sign of the Son of Man after the great tribulation and after the setting up of the abomination of desolation, is so evidently associated with Israel and the kingdom, that we have no need to enter into details. That phase of the Second Coming is not the hope of the Mystery.

Passing to the Acts of the Apostles we discover that at the beginning (Acts 1:6), at the end (Acts 28:20), and at intervals through the record (Acts 3:19 -26; 26:6,7), the 'one hope' is the hope of Israel. This cannot be the hope of the Mystery. If we read the epistles of the same period we find that 1 Thessalonians 4 associates the hope of that church with the Archangel, and as the Archangel is Michael (Jude 9) and stands for the children of Israel (Dan. 10:21; 12:1) we must not include 1 Thessalonians 4 in the Unity of the Spirit. A reference to 2 Thessalonians 2, written to the same church about the very subject of their hope, will show that it is connected with the rise of the man of sin, and so separated from the dispensation of the Mystery. Romans 15:12,13 declares that the hope before the church in the Acts was the rising of the root of Jesse to reign over the Gentiles, a phase of hope quite foreign to the dispensation of the Mystery. By the same token the teaching of Peter, James and John and the book of the Revelation must be eliminated, as the 'calling' of these epistles is most definitely not that of the dispensation of the Mystery. Throughout the course of this investigation, one word has been in constant use in the Scriptures quoted, the word parousia, translated 'coming' 22 times and 'presence' twice. This word parousia is found in Matthew 24:3,27,37,39; 1 Thessalonians 4:15; 2 Thessalonians 2:1; James 5:7; 2 Peter 1:16; and 1 John 2:28. We are struck with the fact that while this one word is used in Gospels and Epistles both of the Circumcision and of the Uncircumcision, it is never used in the epistles of Paul written after Acts 28 with reference to the hope. If our profession of faith in the verbal inspiration of Scripture be anything more than 'profession' we shall see to it that we do not use this word for the hope of the Body of Christ, and in keeping the sacred trust of the Unity of the Spirit, we shall strenuously resist any attempt to introduce that phase of hope where it has no rightful place. If parousia is never used, some word must take its place, and this we find to be the case. In Colossians 3 we have the word phaneroo 'to manifest' or 'to appear'.

'When Christ, Who is our life, shall be made manifest, then shall ye also be made manifest with Him in glory' (Col. 3:4).

The word phaneroo is not limited to the hope of the Mystery, for whenever and wherever the Lord 'comes' or 'is present' there will be an 'appearing'. The two expressions come together in 2 Thessalonians 2:8 where we have 'the brightness of His coming' the epiphaneia of His parousia. As this is an exceptional manifestation of power and glory put forth at the destruction of the Wicked one, no believer is likely to wish to intrude there. This, however, is the only occurrence of epiphaneia, or epiphaino in any epistle except those written by Paul after Acts 28. The occurrences of epiphaneia are as follows:

'The appearing of our Lord Jesus Christ' (1 Tim. 6:14).
'The appearing of our Saviour Jesus Christ' (2 Tim. 1:10).
'Who shall judge the quick and the dead at His appearing'
(2 Tim. 4:1).

'A crown ... to all them ... that love His appearing' (2 Tim. 4:8).
'Looking for that blessed hope, and the glorious appearing (appearing of the glory) of the great God and our Saviour Jesus Christ' (Titus 2:13).

It is fitting that the hope of the church whose sphere of blessing is in 'heavenly places' epouraniois 'far above all' huperano, should also use the word epi 'upon' in the word that speaks of its hope.

It is an axiom that 'faith is the substance of things hoped for', which is but another way of saying that when hope is realized it will be the entering into that which has already been anticipated and enjoyed by faith.

By faith and potentially, the church of the One Body is already seated in the heavenlies; it would not be a realization of this faith to find itself in the New Jerusalem or at the marriage supper of the Lamb, or in the Paradise of God. If hope is not to be ashamed, or make the believer ashamed, the church of the Mystery must find itself in glory at the right hand of God far above all principalities and powers, and if so, no phase of hope expressed in any other Scripture will satisfy the necessities of the case.

As we ponder the wording of this third item of the Unity of the Spirit we feel inclined to say 'O the depth of the wisdom and knowledge of God!' For He has safeguarded the blessed hope of this dispensation by placing it in between the words 'Even as' which links it to the One Body and the One Spirit already announced, and the 'calling wherewith we have been called' on the other.

This 'calling' looks back 'before age times' (2 Tim. 1:9), is associated with 'one Body' (Col. 3:15); is a 'high calling' (Phil. 3:14), and the hope of such calling must correspond. It, too, must be associated with that phase of the Lord's coming that is linked with 'heavenly places' and with that part of God's purpose that goes back 'before the overthrow of the world'. Believers of other callings will meet the Bridegroom and go in with Him to the wedding feast. Some of other callings will see Him descend upon the Mount of Olives. Others will meet Him in the air, and some, the members of the One Body, will 'be manifested with Him In Glory'. This manifestation must take place before the descent to the air or to the earth. They whose blessed hope this is, are said to be in a state of 'prior hope' proelpizo (Eph. 1:12). First in time of realization, as first in dignity because far above all, this 'One Hope' of our calling is a sacred trust which we should 'make it our business' to keep, to hold, to love and to look for.

One Lord

We now arrive at the central feature of the sevenfold Unity of the Spirit, 'One Lord'. Just as the six branches of the candlestick were held together by the central shaft, so the Unity of the Spirit is held together, not by faith or hope or baptism or membership of the One Body or of the family of faith, but because of all that is involved in the title 'One Lord'. We remember that when the apostle refers to himself as 'the prisoner' in the

doctrinal section of Ephesians, he calls himself 'the prisoner of Jesus Christ' (or Christ Jesus R.V.) (Eph. 3:1), but when he next refers to himself as 'the prisoner' it is at the opening of the practical section (Eph. 4:1) where he speaks of himself as 'The prisoner in the Lord'. That this is by no means fanciful or accidental let the distribution of the title 'Lord' in Ephesians speak for itself.

One occurrence in the doctrinal section (Eph. 2:21).

Fifteen occurrences in the practical section (Eph. 4:1,5,17; 5:8,10,17,19,22; 6:1,4,7,8,9,10,21).

The reader is warned against the blind use of a concordance in aiming at this conclusion or in checking off the references. The R.V. omits Ephesians 5:29 and reads 'Christ' instead, with the best texts; while Ephesians 6:9 is translated 'Master' and so does not appear as 'Lord' in an English concordance.

To those who give any weight to Bible numerics, the number of occurrences of Kurios 'Lord' in Ephesians is interesting. It is sixteen, and any multiple of eight suggests Lordship or dominion. The Greek word Kurios has the numerical value of 800, as may be seen thus: K = 20, U = 400, R = 100, I = 10, O = 70, S = 200. We find the same number of occurrences of Kurios, namely sixteen, in 2 Timothy. (Remember to include 2:19 and 4:22 with the R.V.). When, therefore, we are enjoined to keep the Unity of the Spirit and to remember that there is 'One Lord', the truth to be guarded is not so much His character as Saviour, but His character as Head. As it is essential that the Headship of Christ be held in mind when we confess Him Lord, let us acquaint ourselves with this title in the epistles of the Mystery:

'And hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His Body' (Eph. 1:22,23).

'May grow up into Him in all things, which is the Head, even Christ: from Whom the whole Body ... maketh increase ...' (Eph. 4:15,16).

'Christ is the Head of the church' (Eph. 5:23).

'He is the Head of the Body, the church ... that in all things He might have the pre-eminence' (Col. 1:18).

'Ye are complete in Him, which is the Head of all principality and power' (Col. 2:10).

'Let no man beguile you ... not holding the Head' (Col. 2:18,19).

A further confirmation of the intimate connection between the Headship and the Lordship of Christ, is seen by comparing Ephesians 1:10 with Philippians 2:9 -11.

'With a view to a dispensation of the fulness of seasons that He might head up (anakephalaioo) in one, all things in Christ, both which are in heaven and which are in earth' (Eph. 1:10).

'Wherefore God also hath highly exalted Him (see Eph. 1:20), and given Him a (the) name which is above every name (Eph. 1:21), that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father' (Phil. 2:9 - 11).

The fact that fifteen out of the sixteen occurrences of the title 'Lord' are found in the practical section speaks for itself. This preponderance is in no wise affected if we include the titles 'Lord Jesus', 'Our' or 'The Lord Jesus Christ', and 'Christ Jesus our Lord'. The R.V. with all the best texts omit the reference in Ephesians 3:14, and we are not surprised to discover that this group of occurrences of the title Kurios in combination with the other names of the Saviour is just exactly eight in number. For the sake of clearness, we give these eight references.

'Lord Jesus' (Eph. 1:15). 'The Lord Jesus Christ' (1:2; 6:23).
'Our Lord Jesus Christ' (1:3,17; 5:20; 6:24).
'Christ Jesus our Lord' (3:11).

If we add these references to the sixteen already mentioned we find that there are six occurrences of the title 'Lord' in the doctrinal portion of Ephesians (1 to 3) and eighteen occurrences in the practical section (4 to 6) which but shows how the title Lord is associated not so much with privilege and position, but with the practical outworking of grace.

This is further confirmed by the fact that kurios is translated in Ephesians 6:9 'Master'.

'And, ye masters (kurios) ... forbearing threatening: knowing that your Master (kurios) also is in heaven'.

When holding fast to the Unity of the Spirit, with the 'One Lord' in the centre, we must remember the exhortation of 2 Timothy 1:8,9:

'Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner ... who hath saved us, and called us with an holy calling ... according to His own purpose and grace, which was given us in Christ Jesus before the world began (age times)'.

The responsible side of the truth is further emphasized in 2 Timothy 2:19:

'The Lord knoweth them that are His. And, Let every one that nameth the name of the Lord (R.V.) depart from iniquity'.

Again, the relationship of the title Lord to service and reward, is enforced by the following references:

'The servant of the Lord must not strive' (2 Tim. 2:24).
'A (the) crown of righteousness, which the Lord, the righteous Judge, shall give me' (2 Tim. 4:8).
'The Lord reward him according to his works' (2 Tim. 4:14).
'The Lord stood with me, and strengthened me' (2 Tim. 4:17).

It is important in view of the serious consequences that may attend failure or misunderstanding, to emphasize the fact that we have One Lord. While we would render to all their dues, and revere the memories of men of God who have laboured in the Word, we call no man master, One is our Lord, and all we are brethren. This Lord around whose glorious Person the Unity of the Spirit is gathered, is the source equally with the Father, of grace and peace (Eph. 1:2). God is, to us:

'The God and Father of our Lord Jesus Christ' (Eph. 1:3),

and so throughout the epistle. The risen and ascended Lord is not only the centre of the Unity of the Spirit, but the very meeting place of all blessing. In Him distance is abolished and the far off are made nigh. In the Lord they grow as an holy Temple. To Him arises the melody of hearts, and strength is found 'in the Lord' for the evil day.

'As ye have therefore received Christ Jesus the Lord, so walk ye in Him' (Col. 2:6).

One Faith

Just as we found that there were sixteen occurrences of the title 'Lord' both in Ephesians and in 2 Timothy, so we find that there are eight occurrences of 'faith' both in Ephesians and in 2 Timothy. The references to faith in Ephesians are distributed as follows: Three in the doctrinal portion (Eph. 1:15; 2:8; 3:12), three in the practical portion (Eph. 4:5,13; 6:16); one in the central prayer (Eph. 3:17) and one in the closing benediction (Eph. 6:23).

Let us look at the three references in the doctrinal section.

'Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints' (Eph. 1:15).

'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast' (Eph. 2:8,9).

'In Whom we have boldness and access with confidence by the faith of Him' (Eph. 3:12).

In each of these passages there are peculiarities that repay attention. In Ephesians 1:15 the words 'your faith in the Lord Jesus' translate ten kath'humas pistin en to kurio Iesou 'The faith according to you in the Lord Jesus'. Verse 15 is the opening verse of a member that extends to verse 19 where power to us -ward who believe 'according to the working of God's mighty power', brings the section to a conclusion.

Paul's Prayer (Ephesians 1:15 -19)

A	15,16.	Faith according to you in the Lord Jesus.	kata.
	B	17,18.	That He may give.
	B	18,19.	That ye may know.
A	19.	Power to us -ward who believe according to.	kata.

In Acts 17:28, where our version says 'as certain also of your own poets have said', the original reads:

Hos kai tines ton kath' humas poieton eirekasin

'The according -to -you poets'; the apostle intentionally turning away from the Hebrew Scriptures in order to get the interest of his hearers. In Acts 18:15 where our version reads 'If it be a question of words and names, and of your law' the original reads kai nomou tou kath' humas, 'That law which is according to you'. One can sense the distance that is intended in these words, between 'Roman law' and this despised Jewish law of words and names. So in Acts 24:22 'your matter' is 'the thing according to you'. The faith which Paul speaks of in Ephesians 1:15 is evidently something especially

related to the revelation of the Mystery, for with that as a basis, he is free to pray for knowledge in the matter of the hope, the inheritance and the power that are peculiar to this calling. It is this faith that must be kept as a distinctive item in the Unity of the spirit.

Coming to the next reference we have a glorious statement concerning the character of salvation.

It is by grace, it is through faith, it is the gift of God, it is not of works, it is unto good works. The phrase 'and that not of yourselves' is often read as though it said 'and faith is not of yourselves, it, faith, is the gift of God'. The word pistis 'faith' is feminine. Tauto 'that' is neuter and cannot therefore refer to the word faith. What we must do is to look upon the scheme of salvation as a whole like this

'The grace-by-faith-salvation'

'that', is not of self but God. This, therefore, must be included in the 'one faith' that we must keep.

The third reference is in Ephesians 3:12 where we meet the peculiar expression 'through the faith of Him'. We must shun the temptation to explain this away, and to reduce it to merely meaning 'through our faith in Him'. There are a number of passages where 'the faith of Jesus Christ' or 'the faith of Jesus' refers to the Lord's own faithfulness unto death, rather than to our faith in Him. Pistis 'faith' occurs about thirty times in the LXX and generally translates the Hebrew word emunah 'truth'. We find by comparing Romans 3:3 with Romans 3:7 that 'the faith of God' and 'the truth of God' alike indicate His 'faithfulness'.

In the epistles of the Mystery, this 'faith of Christ' is mentioned three times.

'Boldness of access ... through His faith' (faithfulness) (Eph. 3:12).
'Righteousness ... which is through faith of Christ, the out -of -God righteousness upon faith' (Phil. 3:9).
'Buried ... also raised with Him through the faith of the inworking of God, Who hath raised Him from the dead' (Col. 2:12).

The first reference links this faith with the One Body and One Spirit of Ephesians 2:18, which gives 'access' to the Father.

The second reference makes certain doctrinal passages found in Romans and Galatians true for the church of the Mystery (Rom. 3:22; 3:26; Gal. 2:16).

The third reference by its use of the word 'inworking' brings us back to Ephesians 1:15 -19, and the 'faith that is according to you'.

The three references in the practical section are:

'One faith' (Eph. 4:5);
'the Unity of the faith' (Eph. 4:13); and
'the shield of faith' (Eph. 6:16).

The One Faith which we are to keep, is most evidently set forth in 4:13 as 'the unity of the faith'. This unity of the faith is spoken of as

something to attain unto, 'till we all come' katantao being translated 'attain' in Philippians 3:11, and in Acts 27:12. This was the goal of a newly given ministry 'apostles, prophets, evangelists, pastors and teachers'. These apostles were not those who had been appointed by the Lord while He was on earth, but were His gifts to the church 'when He ascended up far above all heavens that He might fill all things'. This specially appointed ministry had in view:

'The adjusting of the saints (implying a rupture that needed mending, and so looking back to the dispensational crisis of Acts 28), unto a work of ministry, unto the building up of the Body of Christ' (Eph. 4:12).

This 'unity of the faith' is expanded in Ephesians 4:13 as 'the knowledge of the Son of God' and its standard is 'a perfect man', its measure 'the measure of the stature of the fulness of Christ'.

In the phrase 'the perfect man' anthropos is not used, but aner 'an adult male', a word that is translated several times in Ephesians 5 by the word 'husband'. The word 'stature' does not refer so much to feet and inches as to 'full age' as in John 9:21, and this measure is nothing less than 'the fulness of Christ'. To appreciate this high standard, demands an examination of the occurrences of 'fulness' in these epistles -- a delightful study which we leave our readers to undertake for themselves.

These are some of the distinctive characteristics of the 'One Faith' which all are called upon to keep inviolate who believe the testimony of the Lord's prisoner, and share in the blessings of the dispensation of the Mystery.

One Baptism

When baptism is mentioned it is generally thought of as coming under two headings, 'baptism in water' and 'baptism in Spirit', and according to whether we have appreciated the true character of the Mystery or not, we shall think of the One Baptism of Ephesians 4:5 as being one or the other of these two. As we view the general movement of the Scriptures we discover that as dispensation succeeds dispensation, as truth is more fully revealed and understood, so ceremonies and observances grow less and less until at last we learn that they are all 'shadows', but that the 'Body' is of Christ. The Tabernacle with all its glorious typical ritual is spoken of by the Author of it Himself as standing:

'Only in meats and drinks, and divers washings (baptisms), and carnal ordinances, imposed on them until the time of reformation' (Heb. 9:10), thereby revealing His Own mind as to the value of such ceremonials.

The argument of Colossians 2:14-17 is very similar to the argument of Hebrews 9:

'Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross ... Let no man therefore judge you in meat, or in drink, or in respect of an holyday ... or of the sabbath days: which are a shadow of things to come: but the Body is of Christ'.

If the 'carnal ordinances and divers baptisms' commanded by the Lord were finished for the believing Hebrew, how much more does the selfsame argument in Colossians 2, teach that ordinances and ceremonies are finished for the member of the Body of Christ? In Colossians 2 circumcision and baptism are mentioned together. Can we teach that circumcision must be interpreted spiritually as of something accomplished on our behalf by the offering of Christ and at the same time interpret baptism literally, as of some rite, equally as carnal as those commanded by God in the dispensation of types and shadows? That is impossible. So far as circumcision is concerned, the Scripture actually says that it was 'without hands', and there may be some who would reply that the baptism of Colossians 2:12, is not so defined and therefore must still refer to baptism in water. This we must see presently.

Before we take up this matter of baptism as defined in Colossians 2, let us consider the alternative to water baptism. Some may be ready to believe that the One Baptism of Ephesians 4 is the Baptism of the Spirit. In one sense we must agree that this is so. First we observe in the structure of the sevenfold unity that 'One Baptism' is balanced by 'One Spirit' which is suggestive, and secondly the analogy of the faith demands that in the realm of 'all spiritual blessings' types and shadows will have no place. As the early church left behind all the elaborate ritual of the law and had but two ordinances to remember, so the Church of the perfect man, passes beyond even these two, to find their spiritual equivalents in Christ Himself. With all this we find ourselves in agreement and yet, if we teach that the 'One Baptism' of Ephesians 4 is 'the Baptism of the Spirit' we shall in all probability be understood to be using the phrase as Paul used it in 1 Corinthians 12:13:

'For by One Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free'.

Some one may say 'And why not understand the One Baptism of Ephesians 4 in this way?' Our answer is that to do so breaks the first and greatest commandment of the law of interpretation. We shall have failed rightly to divide the word of truth. No amount of appeal to similar expressions such as 'One Spirit' or 'One Body' can alter the fact that 1 Corinthians 12 deals with a dispensation characterized by miraculous gifts, and that Ephesians 4 deals with a dispensation where such gifts are absent. The apostle makes it clear in 1 Corinthians 12:1 that he is about to deal with 'Spiritual gifts'. In 1 Corinthians 12:8 -10 he enumerates nine different spiritual gifts, but shows that however diverse they may be, they are all worked by that one and selfsame Spirit. This diversity in unity is the great point of Paul's argument and subsequent illustration. So in verse 12 he turns from the diversity of gifts and the one and selfsame Spirit, to an illustration:

'For just as the body is one, and hath many members'.

The fact that he defines such members as 'the eye', 'the ear' and 'the nose' makes it clear that he is not contemplating the 'Church which is His Body' for of that Body 'Christ is the Head' and the apostle would not mix his metaphors and speak of the eye and the ear as members of this Body. Again, the fact that he pursues the analogy of the human body so far as to speak of 'uncomely parts' and 'less honourable members', makes it impossible that he is speaking of that Body in which all members are equal.

A closer examination of 1 Corinthians 12 reveals the evident fact that in Paul's analogy 'the members' thus described and compared, are not believers, but 'the gifts'. This is easily seen by comparing verses 18 -27 with 28 -31.

'But now hath God Set the members',

then follows a list of different members, in which three are closely associated with intelligence, the eye, the ear, the nose. 'And God hath Set some in the church', then follows a list of supernatural gifts enjoyed by the church during the period of the Acts in which three are closely associated with intelligent administration, apostles, prophets, teachers. Even the very order and number of these first gifts (1) apostles, (2) prophets, (3) teachers, differs from those of Ephesians 4: (1) apostles, (2) prophets, (3) evangelists, (4) pastors and teachers, and the succeeding 'miracles', 'healing', etc. are foreign to the dispensation of the Mystery.

To come back to our starting point again, we therefore find it unscriptural to speak of the One Baptism of Ephesians 4 as 'The baptism of the Spirit', because that phrase is so definitely associated with miraculous gifts and so definitely links that Church to Pentecost (see Matt. 3:11; Acts 1:5; 10:47) so that it is misleading and untrue if brought over into the dispensation of the Mystery. It is as impossible to think of the Baptism of the Spirit apart from all the accompanying gifts of the Spirit, as it is to think of the baptism of John without water.

The reader may feel that by this argument we have reached a deadlock. He may say, 'If the One Baptism of Ephesians 4 is neither that of water or spirit, it ceases to exist at all'. This would be the case if the Scripture limited baptism to either water or spirit -- that is the error that blinds the eye to the fuller teaching of Ephesians 4. What if there is a third baptism, of which both water and spirit were shadows? Is there such a baptism anywhere to be found except in the mind of the present writer? Yes, it is found as early as the Gospels. There we find that the Lord Jesus was baptized in water by John in Jordan, and that this was followed by the baptism of the Spirit, 'the Spirit of God descending like a dove and lighting upon Him' (Matt. 3:13 -16), yet when this was long past, the Lord said 'I have a baptism to be baptized with; and how am I straitened (held in narrow limits) till it be accomplished!' (Luke 12:50; Matt. 20:22,23).

There are, therefore, three baptisms, not two baptisms that are before us in the New Testament:

- (1) The baptism of water.
- (2) The baptism of Spirit.
- (4) The baptism of death and burial.

It is this third baptism that is in view in Ephesians 4, for Colossians 2, which belongs to the same dispensation as does Ephesians, most distinctly says:

'Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead' (Col. 2:12).

When the dispensation changed and a new sphere of blessing was made known 'in heavenly places', that did not alter the fact that beneath it all

was the finished Work of Christ, or the equally blessed fact of the believer's identification with that finished Work. We can, therefore, go back to Romans 6 to discover further light upon this third baptism, knowing that while dispensational positions and callings may change, the rock foundation of the finished Work of Christ must ever remain.

'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life' (Rom. 6:3,4).

Here is a close parallel with the passage already quoted from Colossians 2:12. The church of the One Body is reckoned to have 'died with Christ' (Col. 2:20) to have been 'buried with Christ' (Col. 2:12); to have been 'quickened with Christ' (Eph. 2:5); to have been 'raised with Christ' (Eph. 2:6), and to be 'seated with Christ' (Eph. 2:6).

Some of its members who endure suffering for Christ's sake will 'reign with Christ' (2 Tim. 2:12), while every member by virtue of the fact that they 'died with Him' is assured that they will 'live with Him' (2 Tim. 2:11), looking for that blessed hope of one day being 'manifested with Him in glory' (Col. 3:4).

Before any ordinance of baptism was imposed upon Israel by the law, they too had experienced a baptism that was entirely outside of their own volition, a baptism that united them as one company together with their leader:

'All our fathers ... were all baptized unto Moses (burial) in the cloud (spirit) and in the sea (water)' (1 Cor. 10:1,2).

Baptism in water never had the place with Paul that it occupied in the ministry of Peter, for Peter could never have said:

'Christ sent me not to baptize, but to preach the gospel' (1 Cor. 1:17).

The apostle Paul gives the fact that Christ was 'buried' a prominent place in his gospel (1 Cor. 15:4), for burial is the 'end of all things' apart from God.

The church of the One Body has come to that stage where nothing of the flesh in any shape or form counts with God. This church begins with Christ risen, and the One Baptism to which we hold is the union that grace has accomplished, a union of the believer with the whole finished work of Christ, His death, His burial and His resurrection. This baptism depends upon no external signs or internal feelings. The member of the Body of Christ today who prays for 'the baptism of the Spirit' is actually praying for that which he has already received 'buried with Him in baptism', or is praying for that which he will never receive, because what he prays for belongs to a dispensation past and gone.

It would have been strange if the sevenfold Unity of the Spirit had contained no reference to that one great Work which alone makes the believer accepted before God, namely, the finished Work of Christ. We have seen that it does give it a place. We gladly 'leave' the typical baptism in water and

'go on' unto the perfection here revealed. We gladly leave 'the baptism of the Spirit' to the dispensation to which it belongs, and we gladly subscribe once more to that unity of all unities, 'That Christ is all and in all'.

One God and Father

We now come to the last member of the Unity of the Spirit 'One God and Father'. The first thing we notice is that this is the only double title in the series of seven. Is it the intention of the apostle to introduce into this very elective and exclusive unity such a fundamental doctrine as the Unity of the Godhead? That can hardly be his purpose. His intention is to stress the fact that in this unity all are members of one family, and that God Himself is the Father of them all.

The character of the church of the Mystery is contained in Ephesians 1:3 -14. There, as in the sevenfold Unity of the Spirit, we find the Father, the Son and the Spirit.

- A 1:3 -6. The Will of the Father.
- B 1:6. To the praise of the glory of His grace.
- A 1:7 -11. The Work of the Son.
- B 1:12. To the praise of His glory.
- A 1:13,14. The Witness of the Spirit.
- B 1:14. To the praise of His glory.

All blessing originates in the Will of the Father. Consequently, Paul opens this wondrous section with a note of praise:

'Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen in Him before the foundation (overthrow) of the world' (Eph. 1:3,4).

God is 'our father' because He is the God and Father of our Lord Jesus Christ. We are men, and for our sakes the Word was made flesh, He Who was the Image of the invisible God, was found in fashion as a man; He Who created all things, Who upholds all things, and for Whom are all things, He Who is worshipped by angels, and Who is yet to be acknowledged as Jehovah (Phil. 2:9 -11, with Isa. 45:23) became the Babe of Bethlehem, the Seed of the woman, and as the Unique Man, owned no human being as Father. The Father is He Who has blessed us, chosen us, predestinated us and Who has made us accepted in the Beloved. He predestinated us to 'adoption' huiiothesia 'the placing as sons' -- something more than children by birth, and as sons we cry 'Abba, Father'. The Church of the One Body is a part of a great family, a family not limited to heaven, but extending to the earth.

'For this cause I bow my knees unto the Father ... of Whom the whole (or every) family in heaven and earth is named' (Eph. 3:14,15).

Just as the Father is the last member of the Unity of the Spirit, so the goal of the ages is that God shall be the recognized Father of His redeemed family, and 'All in all' to them. Thus this member of the unity is extended; it does not merely say 'One Father' but

'One God and Father of all, Who is above all, and through all, and in you all' (Eph. 4:6).

Some mss omit the word humin 'you', some read 'us'. J. N. Darby's note is sane here. He says 'It is as likely that humin was left out to make it uniform and as not understood as that it was added to apply it to Christians'.

Just as Ephesians 1:22 does not say that Christ was given to be Head over all things, but 'Head over all things to the Church which is His Body' so Ephesians 4:6 is not concerned with the universe, Headship of the universe is neither affirmed nor denied, it is irrelevant to the subject. The apostle says that God the Father is over all things, and through all things, and in all things 'To Us', which is a subject that matters and is in line with Ephesians 1:22,23, where 'Head over all things to the church' forms an essential item in doctrine and practice. If the One Who is over all is our Father, what need we fear? If by the time any experience becomes ours, we have grace to see that He is also 'through' all things, what can harm us? If to us He is 'in' all things, what a safeguard! And if this One Who is our Father be also our God, what a doctrine to hold fast!

Apart from the opening salutation, the references to the Father in Colossians are all accompanied by thanksgiving.

'We give thanks to God and the Father of our Lord Jesus Christ, praying always for you' (Col. 1:3).

'Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light' (1:12).

'And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him' (3:17).

The first reference goes on to speak of the 'hope which is laid up for you in heaven', the second tells of 'meetness' for the enjoyment of such a hope, and the third speaks of the corresponding practice that befits those thus blessed. The Father Who is thus thanked three times, is the One Who is over all, and through all, or in all things 'to us'. Such is the sevenfold Unity of the spirit. The opening member One Body, is a part of the great family of faith, whether their destiny be heaven or earth, and it is balanced by One God and Father. The One Spirit Who seals every member of this Body for the inheritance yet to come, identifies them by One Baptism with the death, burial and resurrection of Christ. The One Hope is most intimately connected with this special calling, and is balanced by the One Faith, the Unity of the Faith, which is so fully expanded in Ephesians 4:13. The One Lord, the One in Whom all these blessings are found, is the member that is left supreme in the midst. The Ascended Lord is the focus of all our faith and hope and apart from Him the Unity of the Spirit is impossible.

The Ministry for the Readjustment

(Eph. 4:7 -12)

We have now reviewed each member of the Unity of the Spirit, and in the course of that consideration we associated the One Faith of Ephesians 4:5, with the unity of the faith of Ephesians 4:13. The attaining of this unity of the faith appears to be the second great step in the walk that is worthy and before we close this subject it seems only right that we should give heed to this expansion of our subject.

We find in this great section of the epistle, namely Ephesians 4:1 -17, that there are three unities, three measures and three ministries, and while

we are concerned primarily with one of these only, we never lose anything by getting our subject well placed as regards its context. This is what we find:

A	Eph. 4:3 -6.	The Sevenfold Unity of the Spirit.
	B	4:7. The Measure of the gift of Christ.
	C	4:8 -12. The Ministry for adjustment and building.
A	4:13.	The Sevenfold Unity of the Faith.
	B	4:13. The Measure of the ... fulness of Christ.
	C	4:14,15. The Ministry of growth.
A	4:16.	The Sevenfold Unity of the Body.
	B	4:16. The Measure of every part.
	C	4:16. The Ministry for increase and building.

The attainment of this unity of the faith is the second great step in this walk that is worthy. The first unity was followed by a measure (Eph. 4:7), the second unity, that of the faith, is followed by a measure (Eph. 4:13) and the third unity, that of the Body fitly joined together, is followed by a measure (Eph. 4:16). These features are too obviously designed to be ignored by any lover of the Word.

It is impossible to commence our study at Ephesians 4:13, starting as it does with the word 'till', for this looks back to the ministry of verse 12, and this verse flows out of verse 11 as the word 'for' indicates and so on and on back to the opening verse of the practical section. We shall have to go back as far as verse 7 which opens with the disjunctive 'but'. 'But' suggests that some contrastive teaching is in hand, and if we look at the passage we shall see that the apostle after speaking of a Unity, now turns from the Unity to the Unit, saying, in effect:

'But, although I have stressed "all" and "Unity" let us not forget that a Unity is composed of units, and a unity can contain no more than the sum total of its parts, so therefore remember that unto every one of us is given grace according to the measure of the gift of Christ'.

This statement is followed by a quotation from Psalm 68:18 and is concerned with two things. (1) The Ascension. (2) The gifts received from the Ascended Christ by men. Before specifying these gifts the apostle pauses to make sure that we shall appreciate in some measure the high glory of the Giver, so that His gifts shall be the better received. In the course of his explanation, he tells us that when Christ ascended, He ascended up far above all heavens. The gifts therefore that are here mentioned are peculiar to the Mystery, for 'far above all' whether 'principality' or 'all heavens' is true of that calling only. These gifts are now enumerated:

'And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers' (Eph. 4:11).

The words 'some ... some' translate the Greek *men ... de ... de* and call attention to the distinctive character of each gift. Alford translates 'He gave some as apostles, some as prophets, etc'.. A reference to the gifts of an earlier dispensation will reveal the value of keeping strictly to the Divine enumeration. In 1 Corinthians 12:28 we read:

'And God hath set some in the church, first apostles, secondarily, prophets, thirdly, teachers, after that miracles' etc.

This is evidently a different ministry, for the evangelist is omitted in 1 Corinthians 12, but is included in Ephesians 4, while the enumeration of the first three gifts in 1 Corinthians 12 precludes any idea of casualty in the order. The gifts of Ephesians 4, were from the Ascended Christ. Now, even if we should set Paul aside, which is impossible, yet even then the plural word 'apostles' would demand another order beside that of the twelve, for the twelve were called not by the ascended Lord, but in the days of His earthly ministry (Matt. 10:2). This new order of apostles and prophets is spoken of as a 'foundation' in Ephesians 2:20, in no sense competing with 'Jesus Christ Who is the Chief Corner Stone', but indicating that before the new company could be called under the terms of the new dispensation, some pioneer work had to be done to bridge the gulf and prepare the ground for the new building. This was done once and for all by the apostles and prophets. No provision is made in the Scriptures for any further apostles or prophets in the church of the Mystery. This foundation is followed by 'evangelists, pastors and teachers'. When Paul knew that the time for his departure had come, he called upon Timothy to make full proof of his ministry as an evangelist, (2 Tim. 4:5), and to arrange for the appointing of teachers (2 Tim. 2:2). The office of pastor is united to that of teacher, and is literally 'shepherd'. This looks to the great world-wide work that is to be done today among the 'other sheep' and comes under John's Gospel -- a subject too wide for the present article, but which has been dealt with in The Berean Expositor, Volume 20 under the heading The Dispensational Place of John's Gospel.

This new ministry, the gift of the Head of the Church in the capacity of Him that 'fills all things', was for a definite object:

'For (pros toward) the perfecting of the saints unto (eis) a work of ministry, unto (eis) the building up of the Body of Christ' (Eph. 4:12).

The 'perfecting' here refers to the 'mending' of a rent, the 'resetting' of a limb, see the use of katartizo in Matthew 4:21 and Galatians 6:1. There is in the word the idea of 'adapting' anything to new conditions, as 'prepared' in Hebrews 10:5, and as the framing of the ages, Hebrews 11:3. The reason for this ministry of re-adjustment is found in the dispensational crisis of Acts 28. With the setting aside of the chosen channel of blessing, the people of Israel, a new order was necessitated and was introduced in the prison ministry of the apostle Paul. He and his immediate helpers 're-adjusted' the saints to the new conditions. This is called 'a work of ministry' and its great object was 'the building up of the Body of Christ'. We must not read this 'edifying of the Body of Christ' as though it meant its spiritual growth in grace, but rather the initial work of setting the new calling upon a true basis. When this work was done 'gifts' as such ceased, and each member makes for the increase of the Body as it takes its place as a joint in the Body (Eph. 4:16). Before this could take place however, something more was necessary. This Body and this Building, this perfecting and this ministry, dealt with revealed truth that must be believed to be effective, hence, we read as the goal of this new ministry:

'Till we all come to the unity of the faith'.

Volume. In English the word 'volume' is used:

- (a) of space occupied by a body, hence the volumeter, voluminous, etc. and
- (b) a book of some fair proportion,

but only occasionally is it used in its original sense of the Latin volumen, a roll, a scroll or a coil, fold, as of the coil of a serpent and the like. The word comes twice in the Scriptures:

'In the volume of the book it is written of Me' (Psa. 40:7 and Heb. 10:7).

The Hebrew word is megillah, the Greek kephalis.

Megillah is once translated 'volume', the remaining twenty-one occurrences being rendered 'roll'. When one remembers that all 'books' originally were in the form of a scroll, this will be understood.

Kephalis occurs but once in the New Testament. It is, obviously, a derivative of kephale 'head', and as the knobs on the end of the rods around which the scroll was rolled were called by this word, the word kephalis was transferred by a figure of speech to the scroll itself. If that is the meaning of Hebrews 10:7, then it is expressing the important truth that throughout the Sacred Volume, the Person and Work of Christ is the burden of its message, and in this we gratefully concur. There is, however, the possibility that the word kephalis here should be translated as kephalaion as in Hebrews 8:1. Kephalaion means a 'sum' and it must be remembered that the ancients did actually 'add up'; placing the sum of the addition at the top. Consequently the word came to mean 'a summary'. Hebrews 8:1 has been translated 'this is the sum' (A.V.), 'the chief point is this' (R.V.), 'now to sum up' (R.V. margin); 'a crowning point' (Rotherham), and Coverdale 'the pith'.

Most modern books of any size are provided with an index, which is usually placed at the end of the book, a table of contents in a simpler form often standing at the opening of the book. Now a scroll cannot be so readily consulted as a book and so it was written not only 'within' but 'without', that which was written without being a summary of its contents. This 'summary' could be called 'The Volume of the Book', and to this Hebrews 10:7 seems to refer.

The book of Job*, older than the writings of Moses, stands at the beginning of revelation and sets out in dramatic form the conflict of the ages; it is a summary in advance of the rest of the Scriptures. So, the 'summary' of the Book, the abbreviated index and contents page of the Scriptures takes the person and offering of Christ as its 'pith', 'chief point' or 'crowning point'. Let us remember that Dispensational Truth unfolds its gracious message as it unfolds the glories of Christ, for vain indeed would be the revelation that told us sinners of the Gentiles that our sphere of blessing was at the right hand of God, if it did not also reveal that this exalted sphere was already occupied by Him Who is our Saviour and Head.

* See the book Job for further evidence on this point.

What Happened Then?

By permission of the Author: the late A. J. Harrop

- (1) At Bethlehem.
- (2) At Matthew 13.
- (3) At Calvary.
- (4) At Pentecost.
- (5) At Acts 10.
- (6) At Acts 28:28.
- (7) Then!

In order to sustain the interest of the reader in this article, it has been divided into seven parts as above.

(1) Bethlehem

The children of Israel had been for some hundreds of years under a foreign yoke, always under the domineering control of Babylon, Rome or someone else. Such was the unhappy condition of God's ancient people. Some of them no doubt -- possibly many -- were wistfully looking forward to the fulfilment of the prophecies which they had read so often. When would it be true: 'Unto us a Child is born, a Son is given, and the government shall be upon His shoulder'? When would they be able to throw open wide the gate and sing 'Who is this King of Glory? The Lord of Hosts He is the King of Glory'. Eventually something did happen. Two babies were born in the Land of Palestine. Nothing extraordinary in that. But one was the Forerunner, the other The King. At His birth the Angels praised Him, the shepherds adored Him and many marvelled at what had happened at Bethlehem.

(2) Matthew 13

Of course the Child grew. He 'waxed strong in spirit and filled with wisdom'. As a King among His subjects He proclaimed from His Mountain Throne the Regulations of the Kingdom. Matthew chapters 5, 6 and 7. 'Moses saith unto you ... but I say unto you'. 'It was said by them of old time ... but I say unto you'. 'Ye have heard that it hath been said ... but I say unto you ... '. The people declared 'He speaks as one having authority'. Of course He did! He spake as the King. He showed them the signs of the Kingdom as had been prophesied. 'The blind received their sight, the lame walked, the lepers were cleansed, and the poor had the Gospel preached to them'. He set aside their traditions. He broke their Sabbath regulations. He showed up the Pharisees in their hypocrisy. He drove the money-dealers from the temple courts. (His Father's house needed cleansing). He thus stirred up their opposition and they rejected Him. They rejected Him as Prophet (Matt. 12:41). They rejected Him as Priest (Matt. 12:6). They rejected Him as King (Matt. 12:42).

So He began to speak in parables because 'This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them' (Matt. 13:15).

Thus the Kingdom went underground. That happened at Matthew 13.

(3) Coronation Day

They brought Him to judgment. 'What accusation bring ye against this man?' They answered, 'If He were not a malefactor we would not have delivered Him up unto thee'. H'm so that was the case for the prosecution. What a terrible crime! What a malevolent criminal!

'Crucify Him! Crucify Him!' Anyhow, they declared Him innocent. Of course they did. They could not do anything else. Pilate said, 'I am innocent of the blood of this just man'. His wife declared Him innocent, she sent a message: 'Have thou nothing to do with this just man'. The centurion declared Him innocent, he said 'Truly this was the Son of God'. The malefactor who was crucified with Him declared Him innocent. He said, 'This man hath done nothing amiss'. So as He was innocent they spat upon Him! They bound Him! Beat Him! Cursed Him! Mocked Him! Crowned and crucified Him!

'Is there diadem as monarch that His brow adorns?
Yea a Crown in very surety, but of thorns'.

Pilate wrote His accusation and he wouldn't alter it. 'What I have written I have written!'

'This is the King of the Jews'.

And thus 'He bore our sins in His own body on the tree'. Don't blame the Jews. The Gentiles lent a hand. We were all in it.

That happened at Calvary. For you -- for me.

(4) Pentecost

Did you say that Pentecost was the beginning of the Church as we know it today? Nonsense! Oh! but all the denominations say it was. Sorry, but they were all Jews at Pentecost. No Gentiles converted there. 'Ye men of Israel', said Peter. Yes, but what about all those Parthians, Medes, Elamites, dwellers in Mesopotamia, Egypt, part of Libya, about Cyrene, strangers of Rome, etc.? Yes, but don't stop there, it says 'Jews and proselytes'. Jews or naturalized Jews. Besides, Peter did not say it was the beginning of the Church, he said, 'This is that'. He couldn't speak much plainer. Oh! but Peter could not be speaking to Israel, not after the Crucifixion surely! Ah! but he was though! It was just God's boundless mercy, God's forgiving grace. Give them another chance perhaps this time. 'Repent', said Peter, 'and Jesus Christ will come again' (Acts 3:20). Again there are signs of the Kingdom at hand. The lame walk, prison doors are opened, the sick are healed. The Kingdom of Heaven was at hand. Things which were to happen in the last days -- according to Joel's prophecy -- were taking place around them. 'Repent' said Peter. Many did repent -- maybe

10,000 ... but the Sanhedrin, No! The Pharisees, No! The Elders, No! The Nation, No! Not at Pentecost.

(5) Cornelius

Still God is loath to give them up. He loved them and His purpose was to use them. He would have used the Jew as a means of bringing the Godless Gentiles to a knowledge of the One True God. The Children of Israel had a knowledge of God already. They should evangelize the world. They should be a nation of 'Kings and Priests' unto Him. But how can they be persuaded to repent without compulsion? Perhaps if they see the Gentiles seeking and finding Him without their aid. Perhaps that will move them. Maybe they will see their folly. Perhaps they will be moved to emulation.

'Rise, Peter, kill and eat'. 'Not so, Lord'. Ah, yes, but Peter has the 'Keys of the Kingdom'. He must open the door to Cornelius. He does, and thus Cornelius becomes Gentile No. 1.

That happened at Acts 10.

(6) Acts 28:28

The door opens wider. Now Paul is being used, The apostle to the Gentiles. But he must go to the Jew first. Wherever he goes on his missionary travels he goes first to the Synagogue. He reasons with the Children of Israel from the Scriptures, and then goes to the Gentiles. Even so these Gentiles must be grafted into the parent tree (Rom. 11:17). More and more they come in. Will the Children of Israel be penitent? No! They are not penitent, they are angered. Now Paul goes to Rome. The last place and the last chance. Paul reasoned and argued. So the Jews appointed him a day. From morning till evening Paul expounded, testified, persuaded, but all to no avail. 'They agreed not'. So the door was shut! Once again the Children of Israel are 'Lo -ammi -- Not My people'.

That happened at Acts 28:28.

(7) Then

What now? The tree is cut down and the grafting is finished. What can happen now? Is there no hope for the world? 'Oh how great is the God we adore'. What boundless love! What marvellous wisdom! Paul can now reveal his secret (Eph. 3:3). A secret never before made known (Eph. 3:9). The Jew as God's chosen people is finished, for the time being, anyway. The prophetic clock has stopped. The door is shut, but like the revolving doors, as one shuts another opens and now it is 'whosoever will', Jew or Gentile -- all One body in Christ. What then is the special secret that Paul revealed? Well here it is. Ephesians 2:12, That we being in times past Gentiles in the flesh ... That at that time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world! But now in Christ Jesus we who sometimes were afar off are made nigh by the blood of Christ.

What a glorious dispensation of Grace (for by grace are ye saved, through faith). Do we not partake then in the promises covenanted to Israel? Abraham was promised a 'seed as the stars of the heaven, and as the sand which is upon the sea shore' (Gen. 22:17). Do we not take our place with

them? Oh, no! He 'hath raised us up together, and made us sit together in heavenly places in Christ Jesus' (Eph. 2:6). And where is He? Why He is: 'Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come' (Eph. 1:21). God be praised! Our place is with Him There.

Hallelujah!

One day -- it may be soon -- the times of the Gentiles will be over. The prophetic clock will start again, but 'that's another story'.

(1) Bethlehem.	Kingdom proclaimed.
(2) Matthew 13.	Kingdom underground (Parables).
(3) Calvary.	
(4) Pentecost.	Kingdom preached a second time.
(5) Cornelius.	Gentiles grafted in.
(6) Prophecies ceased.	Door shut.
(7) Now.	No prophecies -- but 'Whosoever will'.
(?) When? No time given.	Prophecies concerning Israel recommence.

WHAT IS OUR TRUST?

In the early days at the Chapel of the Opened Book, a 'Brains Trust' was held monthly, and the first question put to this meeting was:

'What is our Trust?' Will you please define the trust committed, first to the apostle Paul, and then by the apostle to Timothy, and now to us?' (2 Tim. 1:12 -14; 2:2).

Briefly the answer was as follows:

Firstly. Paul had a twofold ministry which we may conveniently divide into (1) Gospel, (2) Mystery. The gospel, as preached by Paul and found in the epistle to the Romans, is our trust. Its good news is a justification by faith without works of law; its ground is the atoning Sacrifice of the Saviour and its availability to the Gentile by reason of the reconciliation of which Paul was an ambassador.

Secondly. As the prisoner of Jesus Christ for the Gentiles, Paul received, by revelation, 'the mystery', a calling of the Gentiles of a peculiar nature, operating now, during the 'Lo -ammi' condition of Israel (Hos. 1:9; 3:1 -5).

Thirdly. Our trust consists in a faithful presentation both of the Gospel and the Mystery and, as a means to that end, the apostle enjoined upon Timothy the need to 'hold fast the form of sound words which', said he, 'thou hast heard of me' (2 Tim. 1:13).

By the time the apostle Paul had finished his course, 'all truth' had been given. Instead therefore, of speaking of the Comforter, Timothy, his companions and all his successors, were referred to the 'sound words' which

they had heard of Paul among many witnesses and the necessity to 'hold fast' a form of such sound words was enjoined upon them, particularly in view of the prophetic statement that the day would come when men would not endure 'sound doctrine'.

While the special truth entrusted to the apostle has well-nigh perished from the earth, it is still the will of God that those who do treasure the testimony of the Lord's prisoner should willingly and eagerly obey this injunction. As a means to that end we ask every reader to give this command and its implications the most serious attention, for in the agreement or disagreement of our teaching with these 'sound words' uttered by the inspired apostle will be found the dividing line between acceptable service and shame, between the exultant cry 'Henceforth ... a crown' and salvation that is 'so as by fire', between being able to say 'I have kept the faith' and becoming involved in the departure of the last days.

'Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus' (2 Tim. 1:13).

'Hold fast'.-- The Greek word *echo*, here translated 'hold fast', is mostly rendered 'to have'. Like the English word, the Greek means, primarily, 'to possess', but never with the thought of a mere possession, lying idle and unregarded, but rather to possess with some sense of value; hence the synonymous phrase, 'to have and to hold', more truly expresses the nature of the 'having' or 'possessing' here implied. A person may 'possess' a book containing the most blessed teaching, but unless he 'holds' that teaching to be true, unless he 'counts' that book to be of value, its mere possession may but condemn him.

As we have said, *echo* is usually rendered 'to have'; in fact Dr. Young has listed 607 such occurrences. These we will not examine but, what will be more useful, note some of the other ways in which *echo* is translated, because each new rendering will give further insight into its meaning.

- 'To count' (Matt. 14:5; Mark 11:32; Acts 20:24; Philemon 17), to count as a prophet; to count one's life dear; to count as a partner.
- 'To hold' (Matt. 21:26; 1 Tim. 1:19; 3:9; Rev. 6:9) to hold as a prophet; to hold the faith; to hold the Mystery; to hold a testimony, even unto death.
- 'To keep' (Luke 19:20); to keep, as did the servant, the pound laid up in a napkin.
- 'To retain' (Rom. 1:28); to retain God in one's knowledge.

We can now see that it would not have been a satisfactory translation had the A.V. read simply, 'Have a form of sound words' for much more than mere possession is implied. Timothy was instructed both to possess, and then retain, as of supreme value, this 'form of sound words'.

It is not without interest to observe that in 2 Timothy 3:5 we read of some 'having a form of godliness, but denying the power thereof', a salutary warning that mere possession of a Pauline vocabulary may mean less than nothing, even as Paul himself has written:

'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal' (1 Cor. 13:1).

When we remember that, as a Pharisee, Paul had been a real 'formalist', but that at his conversion and in his subsequent ministry he had died to legalism and ceremonial, we may at first be somewhat surprised to find him in his last epistle advocating the retention of a 'form' of words, however sound it might be. We find, however, that he uses the word 'form' in more than one way. He rebuked the self-satisfied Jew, who rested in the law and had a 'form of knowledge and of the truth in the law' (Rom. 2:20). In 2 Timothy itself he tells us that in the last and perilous days, men will have a 'form of godliness' but without its power, 'men of corrupt minds, reprobate concerning the faith'. In both these passages the word for 'form' is *morphosis*, which in usage somewhat stresses the idea of 'appearance'.

A very different idea is resident in the word *tupos*, used in a good sense in Romans 6:17, 'Ye have obeyed from the heart that form of doctrine which was delivered you', or, better still, as the margin indicates, 'that mould of doctrine into which you were delivered'. The word is derived from the verb *tupto* 'to strike' and so means an impression made by striking a blow. It then becomes the 'fashion' or 'pattern', e.g. according to which Moses made the Tabernacle (Acts 7:44; Heb. 8:5); or it indicates an 'example' (1 Cor. 10:6,11; Phil. 3:17; 1 Thess 1:7; 2 Thess. 3:9 and 1 Peter 5:3). It is this word, in combination with *hupo*, 'under', that the apostle uses in the injunction to hold a 'form' of sound words. *Hupotuposis* is from the verb *hupotupoo*, 'to draw a sketch or first draft', as a painter does before beginning on the actual canvas. It is used by Aristotle in this sense and is translated by the Latin *adumbrare*, 'to shadow forth', 'to adumbrate'. The title *Hai Hupotuposeis* was the name given to his outlines of Pyrrhonic Philosophy by Sext. Empiricus, which word Paul here uses in much the same way. The word is twice used by the apostle in his epistles, both occurrences being in an epistle to Timothy. In the first epistle he wrote: 'Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting' (1 Tim. 1:16).

Paul does not entertain the construction or holding of a creed, the sense of the very word translated 'a preliminary sketch' being entirely removed from such an idea. The rights of each person's individuality are respected and the changing phraseology of each succeeding generation allowed for, but all who would serve in this great ministry are exhorted to keep well before them the outline of truth received by revelation and delivered in such faithfulness by the apostle of the Gentiles. It was in this sense that Chrysostom understood Paul for he comments: 'Take thine examples on every subject from my teaching'.

That the apostle does not refer to a creed or catechism is further manifested by the fact that the relative *hon*, 'which', belongs not to *hupotuposin*, but to *logon*, 'words'.

Let us examine this expression 'sound words' (2 Tim. 1:13). The fact that words are produced by the aid of 'sound', or that by their means we may 'sound' great depths has no connection with the 'sound' words of Paul's exhortation. Each word has entered into our language from different sources, and while 'sound' as sensation of hearing is from *sonus*, and the final *d* is an addition, 'sound' as translating the apostle's meaning is derived from *gesund*, indicating a state free from disease. We do well to remember that mere 'sound' may be very 'unsound'. Hugiaino 'to be sound' of course gives us our word hygiene. In classical Greek the term *hai hugiainontes* came to be

used in opposition to turbulent agitators. Hygieia was the name of the pagan goddess of health. Both the terms 'form' and 'sound' therefore were of common use and easily understood, and while the word translated 'form' does not occur in the LXX, hugiaino and its derivations are employed in both the law and the prophets. As early as Genesis 29:6 and 43:27 we find the word used as a greeting, and in Leviticus 13 there are seven occurrences of the word in connection with the cleansing of the leper.

The most complete presentation of the meaning of the word, however, lies to our hand. Hugiaino is employed by Paul eight times, and nowhere else but in the Pastoral Epistles, one of the many verbal links that bind the two epistles to Timothy and the one to Titus together as a group.

'Sound doctrine' (1 Tim. 1:10). In this passage sound doctrine is opposed to every form of lawlessness, but in full accord with 'the glorious gospel of the blessed God'. There is a particular reference in the earlier verses of the chapter to those who desire to be teachers of the law, but who understand neither what they say, nor what they affirm, whose teaching consists more of fables and endless genealogies, which minister questions, rather than a godly edifying which is in faith (1 Tim. 1:1-10).

'Wholesome words' (1 Tim. 6:3). Again, this doctrine is not only sound in its doctrinal expression, but is very closely connected with consistent practice, 'that the name of God and His doctrine, be not blasphemed', and this soundness of doctrine is to be manifested in faithful service and the relationships of servant and master. These 'wholesome words' like the 'sound doctrine' of chapter 1, are 'according to godliness' (1 Tim. 6:1-3).

	The four references in Titus form a group thus:		
A	Titus 1:9.	The Bishop, the faithful word,	sound doctrine.
B	Titus 1:13.	Houses subverted.	Sound in the faith.
A	Titus 2:1.	The apostle's representative (1-5)	speak sound doctrine.
B	Titus 2:2.	Homes regulated (2:2-10)	Sound In faith.

Here it will be observed that no merely nice question of verbal accuracy is intended, but a consistency between the doctrine preached and the life lived is the insistent note of these four occurrences.

This leaves us with the remaining two passages that are found in the second epistle to Timothy.

'Hold fast the form of sound words, which thou hast heard of me' (1:13).

'The time will come when they will not endure sound doctrine' (4:3).

Just as sound doctrine is associated with godliness (1 Tim. 6:3), so the refusal to hear sound doctrine is not through lack of ordinary knowledge, it is 'after their own lusts' that fables are preferred to truth. Sound words are wholesome, health giving, life giving, uncorrupted words. They are associated with godliness, a pure heart, a good conscience, and faith unfeigned. It is not enough that one knows the meaning of the word 'mystery' in Ephesians 3:3, or the characteristic differences of the dispensations. It is not enough to be word perfect regarding the phraseology of Ephesians and Colossians. Sound words demand wholesome lives, and the apostle's conception

of healthy doctrine can be expressed in the well -known tag 'a sound mind in a healthy body'.

The form of sound words, which Paul enjoined Timothy to keep, was not to be one of his own choice or invention, or which he had received from the leaders of the church as a whole but specifically it was to be an adumbration, or a preliminary outline of those sound words which, said Paul 'thou hast heard of me'.

We must now give attention to the mode of conveyance 'thou hast heard'.

The spoken word precedes the written word. The personal preaching of the apostle came first, his epistles were supplementary. In Timothy's case, he had the advantage of having been the personal assistant, confidant, fellow-worker, and son in the faith of the apostle. He had had many blessed opportunities of 'hearing'. Hearing alone, however, may not be sufficiently trustworthy when the subject matter is so vital, for

- (1) The ears may be so biased in favour of their owner's desires that they will become 'itching ears' and easily 'turned away from the truth unto fables' (2 Tim. 4:3,4); and the context of this sad figure prefaces the whole movement with the non -enduring of 'sound doctrine', the equivalent of the 'sound words' of 2 Timothy 1:13.
- (2) The ear, too, may sometimes fail to register aright, the memory may become dim, and consequently when it came to passing the truth on to others, especially to other teachers, the apostle suggests a safeguard:
'The things that thou hast heard of me among many witnesses, the same commit thou' (2 Tim. 2:2).

This is in line with the safeguard introduced into the law 'in the mouth of two or three witnesses every word shall be established'. It is in keeping with the fact that the preachers of the early church were called 'witnesses'. 'Ye shall be witnesses unto Me'. Many witnesses were available when Timothy came to construct his form of sound words. See also Luke 1:1 -4.

- (3) In the third place, the reference to hearing suggests a close following, as in 2 Timothy 3:10. 'Thou hast fully known' or as the margin reads 'Thou hast been a diligent follower of', 'my doctrine, manner of life, purpose, faith, longsuffering, charity, patience'. With such a practical background, the assurance associated with hearing in verse 14 is more than justified.
'But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them' (2 Tim. 3:14).

Today, with nineteen hundred years dividing us from the apostle's days we find our basis and our assurance in the faithful witness given to the apostle's 'sound words' which constitute his epistles. To these we may repair again and again, bringing all teaching, that of our own and that of others, to this touchstone, the 'form of sound words' enshrined in these mighty letters, the prison epistles of the apostle of the Mystery.

It is the testimony of Paul, in this second epistle to Timothy, that 'All Scripture' is inspired and profitable. It is also the testimony of this same epistle that the Word of Truth must be 'rightly divided' (2 Tim. 2:15). With 'all Scripture' before us we can discover healthy wholesome teaching in

Law, Prophets and Psalms, in Gospels, Acts and Epistles, but when we examine the exhortation given in 2 Timothy 1:13 we realize that the apostle has some special dispensational aspect of truth before him. The sound words which constitute the preliminary outline that Timothy should retain are limited by the apostle's words 'which thou hast heard of Me'.

There is a great stress laid by Paul on the personal pronoun in this connection. The Greek pronoun ego occurs three times, me occurs eight times, emou four times, eme once, emoi once and emos once.

Of this number of references the following have a bearing upon the 'form of sound words'.

- (1) Paul was the appointed preacher, apostle, and teacher of the Gentiles (2 Tim. 1:11) 'whereunto I am appointed' (ego).
- (2) Paul was granted the dispensation of the Mystery as 'The prisoner of Jesus Christ for you Gentiles' (Eph. 3:1) consequently he says 'Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner' (2 Tim. 1:8 eme).
- (3) Paul having the office of preacher, apostle, teacher and prisoner of the Lord for us Gentiles, received by revelation the truth and was the appointed channel through whom it should first of all be made known (Eph. 3:7 -9), where observe his consciousness of the insistent 'I' and 'me', which he offsets with the words:

'Unto me, who am less than the least of all saints'. Consequently when he speaks of the 'form of sound words' he adds 'which thou hast heard of me' (2 Tim. 1:13); when he further gives instruction concerning the training of other teachers, he says 'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also' (2 Tim. 2:2); and referring to the Divine interposition on his account, he says: 'Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion' (2 Tim. 4:17 emou).

It is therefore the very essence of truth to Timothy that he should remember the distinctive character of the apostle's peculiar stewardship and the dispensation entrusted to him, and so model his preaching and teaching that the terms both of the gospel and the dispensational position which are the glory of the present dealings of God with men, should be kept constantly before him as a standard with which all must be brought into line. We never 'heard' Paul preach, but what he said 'among many witnesses' is incorporated in those glorious epistles which constitute the charter and instruction of the church of the Mystery. From these epistles, we too may discover a 'form of sound words' which being followed will render us unashamed workmen in that day.

This form of sound words, enjoined by the apostle Paul, was not only 'heard', not only attested 'among many witnesses', not only endorsed and accredited by his 'manner of life', but it bore the Divine Hallmark of purity, by being 'in faith and love which is in Christ Jesus' (2 Tim. 1:13).

What do these words actually signify? Some associate them with the way in which Timothy heard the sound words, some in the way in which Paul himself received and delivered them, but the most natural meaning seems to be that Timothy was to 'hold fast ... in faith and love', that form of sound words

which he had heard from Paul even as he is further enjoined in the very next verse to 'keep by the Holy Ghost which dwelleth in us' that good deposit that had been entrusted to him.

When Paul looked back to the day when he had been enabled by the Lord and put into the ministry, he referred to that gracious call and equipment saying 'And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus' (1 Tim. 1:14). This passage is followed by the only other occurrence of hupotuposin (form) in the New Testament where it is translated 'pattern' (1 Tim 1:16).

When the apostle referred to his threefold office as a preacher, as an apostle, as a teacher of the Gentiles, he added the words 'in faith and verity' (1 Tim. 2:7). The reader will call to mind many other passages in which faith and love are brought together by him, but these two references in the first epistle are sufficient to supply the indication we need.

As a zealous Pharisee, Paul had known what it was to hold doctrines of tradition in a persecuting spirit, and to this he refers in 1 Timothy 1:13, saying 'who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief'. It is in pointed contrast that he uses the words 'with faith and love' in the verse that follows.

Timothy is urged 'to be strong' (2 Tim. 2:1), yet at the same time to 'be gentle' (2 Tim. 2:24) in meekness instructing those that oppose, rather than violently opposing them; to endure hardness rather than inflict it upon others. To hold the form of sound words 'in faith' and so to hold it resolutely, loyally, unflinchingly, yet also 'in love' which gives rather than takes, which 'suffers long and is kind' which indeed 'never faileth'. Human nature is prone to extremes. Either 'faith' will be stressed to the overshadowing of love, or love will be dispensed at the expense of truth. The whole of Paul's pastoral epistles (1 Timothy, 2 Timothy, Titus) provide a commentary upon the bearing of these two words 'faith and love' and their ennobling influence on the minister and his message. This 'faith and love' both in 1 Timothy 1:14 and 2 Timothy 1:13 are 'in Christ Jesus'.

An examination of the way in which the titles of Christ are distributed through the New Testament, and a patient checking of the Revised text, will reveal that Paul alone of the writers of the New Testament uses the title 'Christ Jesus'. The altered order of the two names, places the emphasis upon the present ascended and glorified Christ whereas 'Jesus Christ' tells us that He Who on earth bore the name 'Jesus' is the Christ of God.

While Saul of Tarsus was not the first sinner to be saved and to receive eternal life upon believing, yet if there is a doctrine that is distinctly involved in the use of the titles 'Christ Jesus' then 1 Timothy 1:16 may indicate that Paul was indeed the 'first' to be saved by Him in this new capacity; Alford reads 'Christ Jesus' here where the A.V. and the R.V. retain 'Jesus Christ'.

Both Paul's conversion and Paul's doctrine contribute a 'pattern' and his insistence upon the exalted and glorified Christ must be followed by all who would preach acceptably in the present time. The relation of 1 Timothy 1:15,16 with the context and rest of the epistle is worked out and demonstrated in the second Epistle as a whole. These brief notes we trust

may prove a word in season to some who seek ever and always to honour the Lord by preaching or teaching that phase and aspect of truth that conforms to the present section of the great age -purpose.

WITH

The word 'with' is a preposition, a part of speech originally prefixed to a verb to modify its meaning. The preposition 'with' indicates:

- (1) Opposition and derived notions, as in the phrases 'battle with', 'compete with', 'go to law with', and
- (2) Personal relation, agreement, association, union, etc.
- (3) Instrumentality, causation, agency, i.e. 'to build with bricks'.

While it can be said of all prepositions 'prepositions alter propositions' e.g., it makes all the difference between life and death to be 'in' or 'out of' Christ, the preposition 'with' is of exceptional importance in the opening up of certain distinctive features of Dispensational Truth. Before this can be examined, however, we must face the fact that the word 'with', representing as it does a wide variety of meanings, will probably translate more than one word in the original.

Confining ourselves to the Greek New Testament we discover upon examination, that the English word 'with' represents no less than fifteen separate words, to say nothing of three passages where it translates merely the case of a noun or a combination of words. We do not intend examining the whole fifteen words which are so translated, although for the benefit of the reader we will give an example of one or two references where the particular word is rendered 'with'.

Apo	'from'	(Luke 15:16;16:21).
Dia	'through'	(a) with Genitive. 'through' as the instrument (2 John 12). (b) with Accusative. 'through' as the cause (Rom. 14:15).
Eis	'into'	'with a view to', or 'up to' (Eph. 3:19).
Ek	'out of'	source or origin (Mark 12:30).
En	'in' or 'by'	(Matt. 3:11; 26:52).
Epi	'upon'	(a) with Dative -- condition (Matt. 18:26). (b) with Accusative -- direction (Heb. 8:8).
Hama	'at some time with'	(Matt. 13:29).
Hupo	'under'	The agent or cause (Matt. 8:24; Acts 17:25).
Kata	'down' or 'against'	comparison (Mark 1:27; 1 Cor. 2:1).
Meta	'in common'	association (Matt. 1:23; 9:11).
Para	'alongside of'	estimation (Rom. 2:11; 1 Cor. 3:19).
Peri	'concerning'	about (Mark 10:41; Phil. 2:23).
Pros	'towards'	closest intercommunion (John 1:1).
Sun	'united with'	fellowship (Rom. 6:8; Eph. 3:18).
Echo	'to have'	the participle 'having' (Acts 27:39).

The word that we are here interested in is sun, but as we often understand a term the better after we have compared it with others, we will first give our attention to the meaning and use of meta, especially in its association with Christ and His people.

Meta 'with' is a preposition of association, and not of actual oneness. It consequently is sometimes translated 'among' and 'after', indicating association rather than union. When the angel said 'Why seek ye the living among the dead?' (Luke 24:5) the word 'among' is meta. There can be no idea of 'union' with the dead read into this question. When we read that the Lord was 'with' the wild beasts while enduring the forty days testing in the wilderness (Mark 1:13), it is 'association' not 'unity' that is implied. It will be remembered that Aristotle named a treatise 'Physics' and followed it by a second which he called 'Metaphysics', those things that follow, and go beyond the range of mere physical science. Meta means 'with', but with, in association with, in a series, not with, in union and oneness.

At the Incarnation, God was manifested in the flesh, but even though He was perfect Man, that did not make all mankind 'one' with God, for He was Perfect Man, sinless, holy, harmless, undefiled, and so 'separate from sinners' not 'one' with sinners. The very Incarnation that brought Him so near to man, emphasized the gulf that existed, and which was not bridged by the fact of His human birth. The good Samaritan came where the wounded man was, and he showed what the word 'neighbour' implied, but the good Samaritan did not, and could not, take the place of the wounded man; he could not be 'wounded for' him, and in this lies the problem which we are now facing. Consequently we are prepared for a further movement by the God of all grace. In Philipians 2, we see the Lord coming down from the heights of equality to the 'form of a slave' and the 'fashion as a man', down beyond incarnation to 'death, even the death of the cross'. It is here where true union begins and the exactness of Scripture in its choice of prepositions is demonstrated. In Mark 15:28 we arrive at the last use of 'meta' so far as the Person and Work of Christ is concerned, until after His resurrection; He was numbered 'with' the transgressors. The verse which precedes this passage in Mark introduces the new preposition sun 'together with' in the statement 'and With Him they crucify two thieves' (Mark 15:27).

Meta indicates 'proximity' but sun indicates 'conjunction' and implies something in common, union, and the compound verb sustauroo 'to crucify with' meets us for the first time (Matt. 27:44; Mark 15:32; John 19:32). And be it noted, the same word sustauroo is used by the apostle Paul to indicate the first of a series of links that unites the believer for ever with His Lord.

'I am crucified with Christ' (Gal. 2:20).

'Our old man is crucified with Him' (Rom. 6:6).

At the birth at Bethlehem, Christ became Emmanuel 'God with us', where meta indicates the limits of this blessed proximity of God to man, but at the cross, the believing sinner becomes one 'with Christ' and now the preposition of union and oneness, sun, is employed. From this initial union there arises a wonderful doctrine found only in the epistles of Paul, the first rung of the ladder being 'crucified with Christ', the last being 'manifest with Him' in Glory. The Emmanuel aspect of Christ's association with man was by 'birth', but the closer union at the cross was by 'reckoning'. The same word is translated 'numbered' in Mark 15:28 and 'reckoned' in Luke 22:37. It is the Greek logizomai. The only way in which the holy, spotless One could be 'one' with sinful man was by being 'reckoned' so. The only way in which corrupted sinful men could be 'one' with Christ, was by being 'reckoned' so. Apart from James 2:23 and 1 Peter 5:12 and the Gospels and Acts 19:27 logizomai is found in Paul's epistles where it occurs thirty-five times. The epistle of this 'reckoning' is Romans. In Romans 4:3 we read, 'it was counted unto him for righteousness', a reward not being 'reckoned of grace'

but of debt, and God is seen 'imputing' righteousness without works, and 'reckoning' faith for righteousness. In Romans 6, the whole blessed teaching is found expressed in two verses:

- (1) The new bond of union 'crucified With' (Rom. 6:6).
- (2) The link 'reckon ye also yourselves to be dead' (Rom. 6:11).

Because He was sinless, He could only be reckoned with, meta, sinners, but inasmuch as His sacrificial death put away our sin, we, the sinners, can be reckoned with, sun, Him, not in His birth, but in that new relationship made possible first by reckoning and then by substitution. At present our union with Christ is by reckoning only, for we are still in ourselves mortal and sinful. In resurrection, however, what is ours only by reckoning now will be ours in glorious reality. All barriers to complete union will then have gone and we shall indeed be one.

There are seven rungs in this ladder of grace, commencing with the Cross and ending in Glory, that demand attention. We will arrange these seven passages in the order in which they appear in the development of the doctrine, so that the first rung in the ladder shall be the lowest on the page, the list being read upwards.

(7)	'Manifested with', in glory (Col. 3:4)	sun phaneroo	Realization
(6)	'Seated with' in heavenly places (Eph. 2:6)	sugkathizo	Reckoning
(5)	'Raised with' (Col. 3:1)	sunegeiro	Reckoning
(4)	'Quickened with' (Eph. 2:5)	suzoopoieo	Reckoning
(3)	'Buried with' (Rom. 6:4)	sunthapto	Reckoning
(2)	'Dead with' (2 Tim. 2:11)	sunapothnesko	Reckoning
(1)	'Crucified with' (Rom. 6:6)	sustauroo	Reckoning

The first six steps in this blessed ascent are taken during this life. The seventh and last step awaits the resurrection. The first six steps are taken while we are still mortal. The seventh and last step, awaits immortality. The first six steps are only ours by 'reckoning'. The seventh and the last step is ours in 'reality'. Not until every vestige of the old man and the old nature has gone completely can there be any 'real' union with the holy Son of God. During this life that union is by 'reckoning'. When, however, the believer has actually died, the only possible ground of union with the Risen Christ is in virtue of the New Life which is the gift of God through the offering of His Son, and conferred upon the believer at the resurrection.

Here at length all barriers to complete union have been dissolved, and what was hitherto enjoyed by the glorious principle of reckoning will then be enjoyed in reality. No believer has ever been actually 'crucified with Christ'; he can be graciously 'reckoned' so, but no more. No believer has ever actually 'died with Christ'; he can only die with Christ by reckoning. And so this principle of 'reckoning' is the first true link that is established between the Saviour and the saved. He, the sinless One, was 'reckoned' with transgressors so that they could be 'reckoned' with Him in His sacrificial work. No longer is He 'with' us (meta) in close association, He is One with us (sun) in a blessed and eternal union.

The first three and the fifth rung of the ladder belong to the realm of doctrinal truth. Quickened, seated and manifested 'with' are peculiar to the Mystery and so call for exposition in this analysis. It is a common mistake when enumerating the steps that link the Cross with the future manifestation in Glory, to step from union in death with Christ, to be raised with Him, but by so doing, we omit the first great anticipatory 'reality'. The next rung in this ladder of life is given in Ephesians 2. It is 'quickened with Him', this precedes being raised with Him, and is experienced here and now. The passage of Scripture that supplies our text is Ephesians 2.

'Even when we were dead in sins, hath quickened us together with Christ' (Eph. 2:5).

The word translated 'quickened together' is *zooopoieo*, and occurs only in Ephesians 2:5 and Colossians 2:13, its composition being obvious. The word *zooopoieo* to make alive, or to quicken, occurs twelve times in the Greek New Testament three of which occurrences are found in John's Gospel, one in Peter's first epistle, and eight in the epistles of Paul, of which seven occurrences are found in the epistles written before Acts 28, and one only afterwards. *Zooopoieo* is used six times in the LXX where it is set forth as the prerogative of God (Neh. 9:6) and withheld from 'the wicked' (Job 36:6). The way in which this word is employed by the apostle Paul, will prepare our minds for its application in Ephesians 2:5 and Colossians 2:13.

- (1) It is of the very nature of God as the God of our salvation, that He be believed on as 'God that quickeneth the dead' (Rom. 4:17). It was this faith that justified Abraham.
- (2) It is of the very nature of the Law and the Old Covenant, that they could neither justify nor 'give life' (Gal. 3:21; 2 Cor. 3:6).
- (3) It is of the very nature of this 'quickening' that it be associated with the resurrection brought in by Christ as the second man and the last Adam (1 Cor. 15:22,36 and 45).
- (4) It is of the very nature of the life we 'now live in the flesh' after having believed in the Lord Jesus Christ, that this life should be an anticipation of the future resurrection here and now, 'but if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you' (Rom. 8:11).

In the two epistles Ephesians and Colossians, the word *zoe* 'life' occurs but three times.

- (1) 'Alienated from the life of God' (Eph. 4:18). The condition of all men by nature.
- (2) 'Your life'. 'our life' (Col. 3:3,4). Here Christ is revealed as our life, this life is hid with Christ in God, and our manifestation with Him in glory will not take place until He Himself is manifested.

So far we have attempted to catch the outstanding characteristics of this word, we must now come closer to its contexts in Ephesians and Colossians. The translation of Ephesians 2:1 -5 found in the A.V. and the R.V. robs the believer both of the intended association of this passage with Romans 6, and of the fact that Paul here is not speaking of the sinner's state by nature but of the believer's standing in grace. He is not speaking of death In sins, but of death To sins. This we must now examine and establish before we can proceed. First let us set out the Greek original so that it can be referred to by the English reader, and give a word for word literal rendering:

kai humas ontas nekrous tois paraptomasin kai tais hamartiais.

and you being dead to the trespasses and to the sins.

The words that demand particular attention are (1) ontas 'being' and (2) tois ... tais 'to'. There is no hesitation noticeable on the part of the apostle in his employment of the preposition en 'in', wherever its use is needed, this preposition is employed, and that repeatedly. It occurs 28 times in Ephesians 1 translated 'at', 'with', 'in', and 'wherein'; and 28 times in Ephesians 2 where it is translated 'wherein', 'in', 'among', 'through', 'at', 'by' and 'thereby'.

The fact that Paul employs the preposition so frequently in these passages when set over against the other fact that he does not use the preposition in Ephesians 2:1 and 5, should at least make us pause. When the Lord desired to speak of the state of 'being dead in sins' the preposition en is used (John 8:21,24), and when the apostle uses the hypothetical argument of 1 Corinthians 15:17 he uses the preposition en. The reader may ask, what warrant is there in Ephesians 2:1 to use the word 'in' in the translation? The answer is, that the dative case, indicated by tois ... tais can sometimes indicate the need of the preposition to make sense.

It may be that not every reader of these lines will be clear as to what is meant by the 'dative case', and we are sure that those who do will be the first to join us in our desire to make this feature as plain as our limited space will permit. First the word 'case'. This word is not to be confused with a word of the same spelling which is derived from the Latin capio 'to hold', and so a case, as in the word 'suitcase'; it is derived from the Latin casus 'a chance', from cado 'to fall'. When we use the term 'dative case' we must remember that the nominative, or the subject of the sentence, was conceived as being upright and that other relations indicated by the genitive, the accusative and the dative, were thought of as deflections from the upright and hence called 'cases'. It will be perceived that to speak of the nominative case is rather like saying 'the upright deflection'! The word 'dative' from the Latin word datus 'giving', is so named because when we say, for example 'give me the book' we actually mean 'give to me the book'. 'The fundamental conception of the dative case is juxtaposition ... hence the dative is diametrically opposed to the genitive' (Farrar). So, the dative is employed with en 'in' whereas the genitive would be used with ek 'out'.

When Paul wanted to say 'to the saints' he wrote *tois hagiois* (Eph. 1:1), and when he wanted to say 'in the saints' he wrote *en tois hagiois* (Eph. 1:18). We therefore believe that the omission of *en* from Ephesians 2:1 and 5 is intentional, that the apostle did not speak of the unbeliever's dreadful condition of being 'dead in trespasses and sins', but rather of the believer's blessed liberation 'being dead to trespasses and sins'. This, however, is by no means proof, so we continue. In 1 Peter 2:24 we read 'that we, being dead to sins, should live unto righteousness'. Here the Greek reads *tais hamartiais* which the reader can compare with the last two words of the Greek of Ephesians 2:1 set out on page 408. It would be monstrous to translate this blessed passage in Peter 'that you being dead in sins, should live unto righteousness'. This is not all however. The same grammatical form meets us in Romans 6 with the one difference that the word is in the singular 'sin' and not in the plural 'sins'.

'We, that are dead To sin'	te hamartia (Rom. 6:2).
'He died Unto sin once'	te hamartia (6:10).
'Dead indeed Unto sin'	te hamartia (6:11).

It is absolutely impossible to use the words 'in sin' in these passages, to attempt it in verse 2 is nonsense, and in verse 10 blasphemy. Ephesians 2:1 and 5 are building upon the great teaching of Romans 6. There 'sin' and 'the old man' are in view, whereas in Ephesians 'trespasses and sins' are in view, thereby carrying the teaching one stage further into the practical realm along the path of complete emancipation.

Before we leave Ephesians 2, we must notice the verb that is translated 'were' in verses 1 and 5. There is no possibility of a difference of opinion here. The word *ontas* is the present participle of the verb *eimi*, and in English reads 'being'. One error is productive of others. When once the translation had been adopted 'dead in sins' it was manifestly impossible to put into the epistle of Paul 'And you being dead in sins' without complicating the argument and distorting the doctrine, consequently the present participle is translated 'were', yet two wrongs do not make a right, and the only translation that abides by the language of inspiration is that offered, 'and you being dead to', indicating the present condition of the believer, by grace.

We must now turn to the parallel passage in Colossians 2. In the Received Text the preposition *en* 'in' is found in verse 13 which justifies the translation 'dead in your sins'. Lightfoot's comment is: 'the *en* of the received text, though highly supported is doubtless an interpolation for the sake of grammatical clearness'. *En* is not found in either the Vatican or the Sinaitic manuscripts, and the Numeric New Treatment omits it. The whole of the context is against the idea that the believer's state by nature 'dead in sins' is in view, but rather it is his standing in grace; he had died to these things.

'And you, being dead (here the A.V. translate *ontas* correctly) to trespasses and to the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses' (Col. 2:13).

To appreciate in any measure of fulness, this passage in Colossians 2 necessitates an acquaintance with the structure of Colossians 2:4-23, some knowledge of the incipient agnosticism that was at work, and the place that philosophy, religion and rudiments occupied in the Colossian conception

of the faith, but such vast themes are entirely beyond the range of the present article. (See Colossians1). To all such the believer died with Christ, and the life that he now lives 'with' Him, is for ever free from the bondage of all such rudimentary religion that can only operate in the realm of the flesh, but can never intrude into that newness of life into which the believer even now enters by faith in glad anticipation of the day of reality, when He Who is our Life shall be manifested, and we shall be manifested with Him in glory.

It may be well to draw the attention of all readers to the following facts:

- (1) These wondrous 'reckonings', 'crucified with', 'dead with', 'buried with', 'quickenened with', 'raised with' and 'seated with' are found only in Paul's epistles to the churches, and are entirely absent from the Epistle to the Hebrews.
- (2) The preposition sun 'with' enters so little into any doctrine that the apostle taught the Hebrews, that it does not occur as a separate preposition once.
- (3) In combination sun occurs in twelve forms, but not one approximates in any way to the blessed teaching we are now considering. In order that every reader may have the fullest liberty of research we give these twelve combinations of sun before passing on.

'To suffer affliction with'	sugkakoucheo	(Heb. 11:25).
'To be mixed with'	sugkerannumi	(4:2).
'To be heirs with'*	sugkleronomos	(11:9).
'To be touched with'	sumpatheo	(4:15;10:34).
'To bring together' (profit)	sumphero	(12:10).
'To meet together'	sunantao	(7:1,10).
'To perish together'	sunapollumi	(11:31).
'To be bound with'	sundeo	(13:3).
'To perceive together' (conscience)	suneidesis	(9:9,14).
'To bear witness with'	sunepimartureo	(2:4).
'To end together'	sunteleia	(9:26).
'To end together' (complete)	sunteleo	(8:8).

* The only word of this list that is found also in Ephesians. It has a perfectly separate association however, which we will consider in its right place.

In this list we have positive evidence that the apostle freely used compounds of sun, yet the absence of the very key words of Ephesians is eloquent testimony to the fact that the apostle was not dealing with the same calling. For completeness sake, therefore, we must give another list, namely of those compounds of sun, that are peculiar to the calling of Ephesians.

'To sit together'	sugkathizo	(Eph. 2:6).
'To be heirs with' #	sugkleronomos	(3:6).
'To have in common with'	sugkoinoneo	(5:11).
'To quicken together'	suzoopoieo	(2:5).
'To be compacted together'	sumbibazo	(4:16).
'To be partakers together'	summetochos	(3:6).
'To be citizens together'	sumpolitēs	(2:19).
'To be joined together'	sunarmologeō	(2:21; 4:16).

'That which binds together'	sundesmos	(4:3).
'To be roused together'	sunegeiro	(2:6).
'To run together' (knowledge)	sunesis	(3:4).
'That which runs together' (understanding)	suniemis	(5:17).
'To build together'	sunoikodomeo	(2:22).
'A joint -body'	sussoma	(3:6).

Here are fourteen compounds of sun employed in making known the truth of the Mystery, which the apostle felt no call to use when expounding the calling of the Hebrews. These are facts, whatever the deductions may be that are drawn from them, and such facts we ignore at our peril. The word in which we are specially interested at the moment is sugkathizo 'to sit together'.

'And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them' (Luke 22:55).

Our inquiry must at least embrace the following points:

- (1) The ordinary usage of kathizo 'to sit'.
- (2) The special usage of kathizo in the epistle to the Hebrews.
- (3) The effect of the combination sun with kathizo.
- (4) The extraordinary nature of the calling thus indicated in Ephesians 2:6.

The ordinary usage of kathizo. There are comparatively few occurrences of this word where the meaning is just 'to sit' in the sense of taking a rest; in most of the references the word is associated with the exercise of authority.

- (1) As a Teacher 'When He was set', 'the Pharisees sit in Moses' seat', 'He sat down and taught' (Matt. 5:1; 23:2; Luke 5:3; John 8:2).
- (2) As a Judge 'Pilate ... sat down in the judgment seat'. 'I sat on the judgment seat', 'set them to judge' (John 19:13; Acts 25:17; 1 Cor. 6:4).
- (3) On a Throne (This includes references to 'judging' as well as 'kingship'). 'When the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel' (Matt. 19:28 also see 25:31).

'Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom' (Matt. 20:21,23). 'He would raise up Christ to sit on His throne' (Acts 2:30). See also Revelation 3:21 and 20:4.

- (4) At or on The Right Hand of God 'He was received up into heaven, and sat on the right hand of God' (Mark 16:19). 'And set (Him) at His own right hand' (Eph. 1:20).

Out of the forty -four occurrences of kathizo, those listed under the headings 1, 2, 3 and 4 account for thirty, which indicates fairly clearly the special association which this idea of being seated has with the exercise of authority.

The special usage of kathizo in the epistle to the Hebrews

There are four occurrences of this word in Hebrews, namely 1:3; 8:1; 10:12 and 12:2, and they all speak of one act, the seating of Christ in resurrection at the right hand of God. Both the word sugkathizo, seated with, and the idea involved in the word are absent from this epistle; indeed, the very theme of the epistle forbids its use. Even though the Hebrews were bidden to 'draw near' with 'boldness of entry' into the holiest of all, the very idea that any one should 'sit together' there in that holy place is foreign to the whole conception of the epistle. It is not that the epistle does not stress the act of being 'seated' or the position at the 'right hand', it does, for it contains more references to this position than the whole of Paul's remaining epistles. If it had been within the range of revealed truth to have uttered the climax doctrine of Ephesians 2:6 to the Hebrews, Paul would have done so. He was urging them on to 'perfection', he pointed them away to the seated Christ, and it is obvious that the calling of the Hebrews could not have included the high dignity of being 'made to sit together' in the heavenlies, for if it had, Paul must have said so. Therefore, any who dare to add to the words of inspiration for whatever reason, do so at their peril.

The effect of the combination of 'sun' with 'kathizo'

In ordinary use, the effect of the addition of sun to either kathizo or kathemai is seen in the two occurrences of the words.

'He sat with the servants' (Mark 14:54).
'And were set down together' (Luke 22:55).

Both of these passages refer to the same incident. It describes the attitude of Peter on the night of the betrayal. He disassociated himself from Christ and His followers, denying any knowledge of Him with oaths and curses. By sitting with the servants, Peter intended to give the impression that he was one of them. He indeed 'sat' with the scornful (Psa. 1:1).

The extraordinary nature of the calling thus indicated in Ephesians 2:5

'Hath quickened us together with Christ ... and made us sit together in heavenly places in Christ Jesus' (Eph. 2:5,6).

Removed from its context, the expression 'made us sit together' would mean no more than what we have already seen in Mark 14:54. The context, however, is a vital part of every word whether in the Bible or in everyday conversation. The three verbs must be read together. 'He hath quickened us together with Christ'. There is no possible doubt as to the fact that the word 'together' here refers to the believer's close union with Christ; it says so. This is implied, though not repeated, in the next sentence 'He hath raised us up together (with Christ)', for there is no meaning or truth in the idea that the believer today has been raised together with all other believers, that can only take place at the coming of the Lord, but it still retains the significance of the first verb 'raised up together with Christ'. By all the laws of language and of common sense, the same must be true of the third verb 'He hath made us sit together with Christ'. Two additional statements follow, both indicating sphere.

'In heavenly places'; 'In Christ Jesus'.

At the close of the first chapter of Ephesians we learn that the Lord Jesus Christ was 'raised' and 'seated' at the Father's right hand in the heavenly places, which are further defined as being 'far above all'. Here is the sequel; the church is seen 'seated together with Christ where He sits', namely at the right hand of the Father, far above all. This is such a stupendous revelation that the reader is conscious of a momentary pause, for if it be not truth in excelsis, it approaches blasphemy. Not only is the poor outcast Gentile 'saved by grace' and 'made nigh' the serried ranks of heaven's spiritual host, but he advances with boldness to take his place, not only far above every name that is named, but to find a seat 'with Christ' where He sits in heavenly places. This high glory is so exceedingly above all that the Scriptures written beforehand either taught or foreshadowed that the complete distinctiveness of the dispensation of the Mystery can be hung upon this one passage, without fear of challenge or confutation. There is nothing in the epistle to the Hebrews like it. (See Heaven2; and Heavenly Places2,6). The second term 'in Christ Jesus' does not belong exclusively to any one of these three terms, but to the whole

The quickening together with Christ.	}	is all 'in Christ Jesus'.
The raising together with Christ.		
The seating together with Christ in heavenly places.		

The title 'Christ Jesus' is exclusive to the ministry of Paul, but is never used in the epistle to the Hebrews. A consultation of the R.V. will show this, and the reader will find the R.V. alterations set out in the article Christ Jesus1. Those who have this high privilege are spoken of as being 'faithful in Christ Jesus' (Eph. 1:1), and the occurrences of this phrase should be pondered by every reader. Upon examination it will be seen that every passage in Ephesians that uses this exclusive title of the Lord, refers to something distinctive of the dispensation of the Mystery.

We now arrive at the topmost rung of the sevenfold ladder that, commencing with the Cross, ends with Glory. We have been pursuing in these studies the upward movement which commences with 'crucifixion with Christ'. Before we commence our study in the passage that contains our text, namely Colossians 3, let us see for ourselves what that 'life' is which is there said to be 'hid with Christ in God' and is yet to be enjoyed in reality when the believer is 'manifested with Him in glory'. 'Life' is indicated as the goal at every step that we have traversed.

'Crucified with' (Gal. 2:20). This has life in view:

'I am crucified with Christ: nevertheless I Live: yet not I, but Christ Liveth in me: and the Life which I now Live in the flesh, I Live by the faith of the Son of God, Who loved me, and gave Himself for me'.

'Dead with' (2 Tim. 2:11). This has life in view:

'It is a faithful saying: For if we be dead with Him, we shall also Live with Him'.

'Buried with' (Rom. 6:4). This has life in view:

'Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of Life'.

'Quickened with' (Eph. 2:5). As this contains the very word 'life' zao, nothing need be added to it.

'Raised with' (Col. 2:12). This too necessitates the gift of life.

'Seated with' (Eph. 2:6). This the last of three verbs used in the context that necessarily imply life, the first being 'quickened with' the second 'raised with'. Every step has dealt with some obstacle to the entering in of abundant life, and here, in Colossians 3, the blessed moment of complete emancipation is brought before us:

'For ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory' (Col. 3:3,4).

Three divisions of this passage present themselves for review:

Your life is Hid With Christ In God.

Christ, Who Is our life.

Ye shall Appear With Him In Glory.

The Colossians could be 'warned' and called upon to 'beware' that no man beguile them of their 'reward', but no warning is uttered about the possibility of losing their life. That is untouchable, it is hid with Christ in God. The apostle has said something in the first chapter of Colossians that prepares the way for this great truth:

'For the hope which is laid up for you in heaven' (Col. 1:5).

This same expression is used in 2 Timothy 4:8, where it speaks of 'the crown of righteousness' that was 'laid up' for the apostle, and for all who have loved 'His appearing'. While therefore we must keep the Hope and the Prize distinct, we observe that they are both 'laid up', and both connected with 'His appearing', the hope being 'the appearing' itself (Col. 3:1 -4), the crown being awarded to those who love that appearing. It is natural that in connection with a 'Mystery' certain essential elements should have been 'hid', otherwise the word mystery would be emptied of meaning:

'And to make all men see what is the fellowship (dispensation R.V.) of the mystery, which from the beginning of the world hath been Hid In God' (Eph. 3:9).

'Even the mystery which hath been Hid from ages and from generations, but now is made manifest to His saints' (Col. 1:26).

'To the acknowledgment of the mystery of God -- Christ (Revised texts); in Whom are Hid all the treasures of wisdom and knowledge' (Col. 2:2,3).

'Your life is Hid with Christ In God' (Col. 3:3).

These four passages which use the word 'hid' fall into a simple form of introverted parallelism:

A	Eph. 3:9.	Dispensation	Hid in God.	
B	Col. 1:26,27.	Mystery hid	Christ in you	Riches.
B	Col. 2:2,3.	Mystery	Christ in Whom hid	Treasures
A	Col. 3:3.	Life	Hid in God.	

It will be seen that the words which relate to the hope of the church of the Mystery are in line with the peculiar nature of the dispensation with which this hope closes. We shall see how this contrasts with the hope that is entertained by other callings presently. Our second consideration, however, is what is intended by the words 'Christ Who Is our life'. Our life is hid 'with Christ in God', that is one aspect of truth and a very comforting aspect it is too. Yet however great the assurance implied in the words 'with Christ' or 'in God', the next statement is even fuller and deeper. Christ Himself Is our life (Col. 3:4). The enmity occasioned by the differences that existed in the Church during the Acts of the apostles and so clearly indicated in the decrees of Acts 15 was completely removed at the coming in of the dispensation of the Mystery. This enmity was likened to the middle wall of partition that excluded the Gentile from the inner Temple, but being broken down, those both far off and nigh became one new man, so making peace. In this new unity Christ is our peace (Eph. 2:14).

The very fact that the riches of the glory of the Mystery could now be proclaimed among the Gentiles, was another indication that a dispensational change had come, the barrier removed, and the outstanding warrant for such is once again Christ, among you, the hope of the glory (Col. 1:27), even though Israel were dismissed, temporarily. In addition, 1 Timothy 1:1 declares that Christ is our hope. Full participation, full assurance and full comprehension of the will of God for any dispensation may be beyond the attainment of the holiest here below, but most certainly in connection with the innermost shrine of revelation, it is Christ Himself once more Who occupies the centre.

If He is our life, it necessarily follows, that while He awaits the day of manifestation, we cannot expect to be in full possession of life; the realization of our hope must coincide with His appearing. It is time, therefore, to turn to the third aspect of this truth, namely 'the appearing with Him in glory'.

The English words 'appear' and 'make manifest' are used in the A.V. as synonyms, and there are doubtless good reasons for the choice of first one and then the other word that we meet in the New Testament. It will, however, simplify our present study if we decide to use one or the other in this article, even though the decision may be exceedingly difficult for us to make, and should not be extended beyond our present quest. First let us note the different words that are translated 'appear' and 'manifest'.

Appear: phainomai, and the derivatives, anaphainomai, emphanizo, epiphaino, phaneros and phaneroo. These all partake of the primitive meaning of 'shining by means of light', leading us via the word phao to phos the ordinary word for 'light'. Other words used in the New Testament and translated 'appear' are erchomai 'come', and optomai 'to be seen'.

Manifest: phaneroo, phaino, emphanizo, emphanes, aphanes and phanerosis, delos and ekdelos in the sense of being 'evident', prodelos in the sense of being evident beforehand.

It will be seen by reference to Colossians 3:4, that the only words which are our immediate concern are phaino and its derivatives, and of these, one only demands a more extended examination, namely the word phaneroo, which is translated in the A.V. 'make manifest' nineteen times, 'manifest' nine times, 'manifest forth' once, and 'be manifest' twice (or thirtyone times taken together), as over against 'declare manifestly' once, 'shew' three times, and 'shew oneself' twice (or six times taken together), and 'appear' twelve times. It will be seen that the choice lies between 'manifest' and 'appear' with the balance in favour of 'manifest'. This word is placed over against the conception of being 'hid', either expressed or implied, in Mark 4:22; John 3:20,21; 2 Corinthians 4:2,3; Colossians 1:26; 3:3,4.

Phaneroo occurs in Colossians itself as follows:

In connection with the distinctive ministry of the apostle Paul, as the steward of the dispensation of the Mystery, which up to the time of his commission as the prisoner of Jesus Christ for us Gentiles had been hid from ages and from generations, but 'now' when the dispensational change took place consequent upon Israel's blindness, this Mystery was 'made manifest to His saints'. It was in view of this trust that the apostle asked for the prayers of the Colossians on his behalf, that God would open a door of utterance, to speak the Mystery of Christ, for which he was also in bonds, that he might make it manifest as he ought to speak (Col. 1:25,26; 4:4).

These references are limited to the initial revelation of the truth of the Mystery, but a future manifestation must yet be made before those who are blessed under its terms can enter into that inheritance. This time it is not the Mystery that is 'hid', but the life of the believer, and that life will not be manifested until Christ Himself and His Church with Him, shall be manifested in glory. Other dispensations and other callings have other phases of the one great hope in harmony with their respective spheres of blessing. Some shall inherit the earth, and the word parousia 'coming' is constantly employed to designate this phase of the hope. Some partake of the heavenly calling, and look for that city which hath foundations, and the words parousia and apocalypse are employed to describe their hope. Some will meet the Lord 'in the air'; some will see Him when He descends upon the Mount of Olives, but the church of the Mystery, in keeping with their high calling, will be manifest 'with Him In Glory'. How far the distinctions of present callings will be perpetuated into what we call 'eternity' is not revealed, and it is idle for us to speculate. It cannot be conceived that 'life' so abundant, so glorious, provided at such a cost, and manifested in such a sphere, is not destined for high and holy service. Let us, as we cast our mind back over the 'reckonings' that started with the Cross, now look onward by faith to this consummating 'reality' in the glory, and pray that some of the grace shown to us may be manifested as we press on to that wondrous day when we shall be With Him and Like Him, and that for ever. (See In Glory2).

Witness and Testimony: The Divine Guarantee of Dispensational Truth.

To the believer, brought up in orthodoxy, accustomed to the phrase 'the Church began at Pentecost', taking to himself as a matter of course the words 'we are the people of His pasture, and the sheep of His hand' (Psa. 95:7), the results of the application of right division and the somewhat startling claims of Dispensational Truth may seem after all to rest upon the somewhat uncertain bases of human deduction and inference. It may be that if we can

discover that the dispensational changes that subdivide the purpose of the ages, have always been announced in Scripture, and that spiritual deduction only finds its true place, after and not before the announcement has been made public, the recognition of the differences that claim attention and which are vital to the full acknowledgment of our calling may be simplified. First, in order to be sure that the term 'dispensational truth' shall be understood, let us repeat what was said on the opening pages of Part 1.

The Threefold Division of All Truth

The revelation given in the Scriptures comes to us in three forms (1) Doctrinal Truth, (2) Dispensational Truth, (3) Practical Truth.

What do we mean by Doctrinal Truth? Doctrinal Truth embraces all that has been revealed concerning the Being and Attributes of God, and all that God has done, commanded, promised or foretold in Creation, Law and Grace. 'All have sinned' is true under whatever dispensation we may be called. 'God is just' is as true under grace as it was under law. 'To the Jew first' was true during the period covered by the Acts, but cannot be put into practice since the dismissal of the Jew in Acts 28. This latter statement therefore comes rather under the next heading.

What do we mean by Dispensational Truth? Dispensational Truth takes note of the purpose of the ages, the changes that have been introduced since Creation, such as may be denominated the Dispensation of Innocence, Law, Kingdom, Grace, Church, Mystery, etc., and the office of Dispensational Truth is to decide whether any particular doctrine, whether it is command, promise, calling or prophecy, does or does not pertain to any particular individual. Dispensational Truth would lead the believer to distinguish between the blessing which says, 'The meek shall inherit the earth' and those blessings which are described as 'all spiritual' and to be enjoyed 'in heavenly places' where Christ sitteth.

What do we mean by Practical Truth? Not until Doctrine has passed the mesh of Dispensational Truth, can Practical Truth put in its claim. It is obvious that the people of Israel, called to be a royal priesthood and a holy nation, with its sphere of influence on the earth, could not be called upon to put into practice the injunctions of Ephesians 4 to 6. In like manner, the Church of the One Body has no guarantee that obedience to the special truth attaching to that calling will result in blessing in 'basket and in store'. Those who are under the law, must have a very different form of practice from those who are under grace.

Only by loyally preaching and teaching the truth of God as related to these three aspects can we hope to become workmen who need not to be ashamed, for only by so doing shall we 'rightly divide' the Word and so minister truth.

We believe this threefold division will command the assent of all who honour the Scriptures as the revelation of the mind and will of God. In the endeavour to discern the changing dispensations, we may collect together 'things that differ', we may observe that one calling is associated with the period 'before the foundation of the world' and another with a period 'from (or since) the foundation of the world'. We may observe that in one calling Christ is 'King'; in another He is represented as 'Priest after the order of Melchisedec'; in another He is denominated 'Head over all things to the church which is His Body'. We observe that some are 'to inherit the earth'

but that others find their place in the 'New Jerusalem', and yet others are blessed with all spiritual blessings 'in heavenly places', and that this sphere of blessing is 'where Christ sits at the right hand of God'. We might moreover bring forward the prevalence of miraculous gifts and the persistence of the hope of Israel right through the Acts of the Apostles to the last chapter, and compare and contrast this state of affairs with the teaching of the 'Prison Epistles'. These, and many other studies, are a legitimate approach to the Scriptures and fulfil the injunction 'comparing spiritual things with spiritual'. In this present study the key word is the word 'witness', and our contention is that every dispensational change is accompanied by and inaugurated by an accredited witness. We are not left to our own searchings or deductions, we have these witnesses at intervals along the way, who declare in the name of Him that sent them, that this or that change has now taken place. These witnesses stand like sign-posts to warn that we are at a junction in the road. If this be so, then we should spare no pains to become acquainted with so important a feature in the unfolding of the Divine purpose.

The word 'witness' (Anglo-Saxon), and the words 'testimony' and 'testify' (Latin), together with 'record' (Latin), 'report' (Latin) and 'martyr' (Anglo-Saxon from the Greek), are employed in the New Testament to translate the various verbal forms of the word *martus* and together present a fairly comprehensive idea of the meaning of the original. Testimony or witness, is that which is affirmed as something seen, heard or experienced, or that has been made known by divine revelation, and which the testifier would be prepared, if need be, to confirm by a 'martyr's' death. The same words *ho martus ho pistos* are translated 'faithful witness' in Revelation 1:5 and 'faithful martyr' in Revelation 2:13.

The words that will be employed in the following study are:

<i>martureo</i>	'to bear witness, to testify'.
<i>marturia/on</i>	'that which is testified'.
<i>promarturomai</i>	'to bear witness beforehand'.
<i>epimartureo</i>	'to bear witness, to make a deposition'.
<i>diamarturomai</i>	'to affirm with solemn protestation' and,
<i>sunepimartureo</i>	'to bear witness together', 'to concur in testimony'.

The first thing we must do is to discover who and what are called 'witnesses' in the New Testament, and in order to avoid cumbering ourselves with unwanted material, we shall ignore references to 'false witnesses' or those referred to that have no bearing upon the subject in hand. We are concerned at the moment with those men who were raised up to announce like a herald the dawn of a new era.

- (1) John the Baptist. 'The same came for a witness' (John 1:7).
- (2) The Lord Jesus Christ. 'To this end was I born' (John 18:37).
 - (a) The Father bears witness of Christ. 'The Father that sent Me beareth witness' (John 8:18).
 - (b) The Holy Spirit's witness of Christ. 'He shall testify of Me' (John 15:26).
 - (c) The Scriptures bear witness of Christ. 'They are they which testify of Me' (John 5:39).
- (3) Supernatural Gifts and Signs.
 - (a) To Christ. 'The works that I do, bear witness of Me' (John 5:36).

- (b) To apostles. 'God also bearing them witness ... with signs' (Heb. 2:4).
- (4) Peter and the Eleven. 'Ye shall be witnesses unto Me' (Acts 1:8).
- (5) Paul, before Acts 28. 'Unto all men of what thou hast seen and heard' (Acts 22:15).
 Paul both before and after Acts 28. 'A witness both ... hast seen ... I will appear' (Acts 26:16).
 Paul after Acts 28. 'The testimony of our Lord ... of me His prisoner' (2 Tim. 1:8).

It is written of John the Baptist 'John did no miracle' (John 10:41), and there is neither sign, wonder nor miracle recorded of the apostle Paul after the change of dispensation which took place at Acts 28. We therefore distribute the witnesses in the New Testament as follows:

A	John the Baptist.	No miracle.
B	Christ and His apostles until Acts 28.	Sign, wonder and miracle.
A	Paul the Prisoner.	No miracle.

It should be noticed with heart -searching seriousness, that each one of the 'witnesses' enumerated in the list above, were actually 'martyrs'. John the Baptist was beheaded, the Lord Jesus Christ was crucified, Peter was forewarned by the Lord as to the death he should die and spoke of the near approach of his 'decease' in his second epistle (2 Pet. 1:14), and Paul wrote his second epistle to Timothy in view of his approaching execution using the words 'my departure' and of being 'offered' (2 Tim. 4:6). They were 'witnesses' in the double sense of the word. It cannot be too strongly emphasized that only in a secondary sense can any one of us today be called 'witnesses'. A 'witness' must give firsthand evidence. He must be able to say 'I was there'; 'I saw with my own eyes'; 'I heard with my own ears'; and we only spoil the incisive character of New Testament testimony by appropriating so intensely personal a term to ourselves and to our own far lower type of testimony. Let us put this to the test.

John the Baptist. How far was he 'an eye -witness'?

'The next day John seeth Jesus coming unto Him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This Is He of Whom I Said ... and I knew Him not ... and John bare record, (martureo same word "bear witness" John 1:7) saying, I Saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon Whom thou shalt See the spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost' (John 1:29 -33).

The Twelve. How far were these 'eye -witnesses'?

'Wherefore of these men which have Companied with us All the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, Unto that same day that He was taken up from us, Must one be ordained to be a Witness with us of His resurrection' (Acts 1:21,22).
 Peter 'He was seen of Cephas' (1 Cor. 15:5).
 Paul 'Chosen ... see that Just One and ... hear His voice'

(Acts 22:14).

As we trace the unfolding purpose in the New Testament we observe that at each critical moment, a witness is raised up. This witness will either have extraordinary confirmation of his calling by the 'signs and wonders' and the 'divers miracles and gifts of the Holy Ghost' (Heb. 2:4), or if he is like John the Baptist who did no miracle, the prophecies that went before and at his birth (Luke 1:5 -20,57 -80) would be a sufficient attestation.

With most of these assertions we shall find general agreement among believers, and as our chief interest is related to the special witness of Paul, and as it is in connection with this witness that the greatest difference of opinion is found, we will devote the remainder of our space to that particular ministry. Witnesses for Pentecost and its message are abundant in the early Acts. Even the number 'twelve' had to be made up, for had not the Lord spoken of 'twelve thrones' that must be occupied by the 'twelve apostles'? With the call and commission of Paul, a new witness appears, and his advent indicates another dispensational change. He is given a number of titles, 'a chosen vessel' is the earliest one recorded. Paul was to bear the name of the Lord before the Gentiles and kings and the children of Israel, 'Gentiles' occupying the first place even as they do in the prophetic utterance of old Simeon (Luke 2:32). The emphasis upon the Gentiles in these passages cannot be disassociated from the withdrawal of favour from Israel:

'It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles' (Acts 13:46).

From Acts 22:6 -15 we learn more fully the commission given to Paul following his conversion on the road to Damascus:

'For thou shalt be His witness unto all men of what thou hast seen and heard' (Acts 22:15);

and referring to this first ministry which ends with the shadow of prison, in Acts 20, he summed it up as 'testifying (or witnessing) both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ' (Acts 20:21). In his defence, the apostle more than once linked the two sections of his ministry by the word 'witness' or 'testify':

'As thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome' (Acts 23:11).

In like manner, Paul's prison ministry, the ministry that unfolded the new dispensation of the Mystery, the ministry that finds its exposition in the Prison Epistles, Ephesians, Philippians, Colossians, Philemon and 2 Timothy, this too is a 'witness' or a 'testimony'.

The first ministry comes to an end in Acts 20, and a new ministry is envisaged. Referring to the prophecies that spoke of 'bonds and afflictions' Paul said 'but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, To Testify the gospel of the grace of God' (Acts 20:24). This implies something more than preaching the gospel as an evangelist, it includes that, but it authorizes the emphasis which is laid on 'the grace of God', for in the Prison Epistles we read that 'the

dispensation' which had been given to the apostle as 'the Prisoner of Christ Jesus for you Gentiles' was 'the dispensation of the grace of God' (Eph. 3:1,2). Again, in his defence before Agrippa, the apostle spoke of his twofold ministry, again using the word 'witness' or 'testify' of both:

'I have appeared unto thee for this purpose, to make thee a minister and a Witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee' (Acts 26:16).

Some of these words were uttered by the Lord on the Damascus Road, but in Acts 9 Paul was not delivered from 'the people' neither from 'the Gentiles', neither was he, at that time, 'sent unto the Gentiles' in the exclusive way he claimed to be in Ephesians, or Colossians. Here in Acts 26:16, the apostle intimates that the second appearing of the Lord had taken place according to the promise originally made, and that 'Now', that is, at the time of his defence, he was being 'sent unto the Gentiles', the Roman powers undertaking his transport as a prisoner. (See article entitled Now3). It is for this reason that the past tense is needed in the translation of Acts 28:28 'the salvation of God was sent, or has been sent, to the Gentiles'. The apostle's Prison ministry is called by Paul 'the testimony (or witness) of our Lord' and of Paul 'His prisoner' (2 Tim. 1:8). The special teaching which Timothy was enjoined to commit to faithful teachers, was a teaching which he had heard of Paul 'among many Witnesses' (2 Tim. 2:2). So, in his first epistle to Timothy, where Paul speaks of the great message concerning 'One God, and one Mediator between God and men the man Christ Jesus, Who gave Himself a ransom for all', he adds:

'the testimony in its own peculiar seasons' (2:5,6).

Then immediately following this most discriminating claim, he adds:

'Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity' (1 Tim. 2:7).

The words translated 'in due time' in 1 Timothy 2:6 which we have rendered 'in its own peculiar seasons', are the Greek words *idios* and *kairos*, in the plural dative. *Idios* means something peculiarly one's 'own', and is so translated in 1 Timothy 3:4,5, and 12. A similar phrase, similarly translated, is found in Titus 1:2,3 :

'In hope of eternal life, which God, that cannot lie, promised before age -times (*pro chronon aionion*); but hath in due times (*kairois idiois*) manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour' (Titus 1:2,3).

Here we find it is a 'God that cannot lie' which strikes the same note as the interjected words of 1 Timothy 2:7 'I speak the truth in Christ I lie not'. Here we have a message 'committed' to Paul in harmony with a 'commandment' of God, which is but another way of saying 'whereunto I am ordained' (1 Tim. 2:7). The revelation of the Mystery, especially committed to Paul the Prisoner, with its accompanying Gospel of the grace of God, and its teaching concerning the One Mediator Who gave Himself a ransom for all, is distinct from the more limited reference in Matthew 20:28, which was 'for many'. Every fresh unfolding of the dispensations has been accompanied at its inception with a specially equipped and commissioned witness.

Dispensational Truth, like all other aspects of truth, can be supported, illustrated and enforced by comparison, by study and by every legitimate means, but it is an occasion for thanksgiving to have seen that its discovery does not depend upon the Wit of man, but stands solidly and unassailably upon the Witness of God. From the days of John the Baptist until the end of time, each and every dispensational change could be heralded with the words employed by Paul:

'A testimony in its own peculiar season'.

WORDS WHICH THE HOLY GHOST TEACHETH

Comparing spiritual ... with spiritual (1 Cor. 2:13)

For over fifty years, the first principle of interpretation that has decided our course has been Right Division (2 Tim. 2:15), and the recognition of this principle has proved to be a key, which under grace, has opened up the treasures of the High Calling of God, enabled us to distinguish the different dispensations that make up the purpose of the ages, unlocked the fetters that an indiscriminate application of any and every Scripture imposes (Gal. 5:1 -5; Col. 2:14-17, etc.) and gives emphasis to the pre-eminence of Christ as Head over all (Col. 1:16 -19; 3:11). We remind ourselves that 'Right Division' of itself is fruitless, everything depends upon What Is Divided, and 2 Timothy 2:15 and 3:15 -17 makes it clear that what we are dividing is The Inspired Word of Truth.

Having seen, in some degree of completeness, the great spheres in which the redeemed at last will enter into their predestined blessings, namely 'The earth' (Matt. 5:5), 'The Heavenly Jerusalem' (Gal. 4:26; Heb. 11:10 -16; 12:22 -24) and 'Heavenly Places', 'far above all', 'where Christ sitteth on the right hand of God' (Eph. 1:21 -23; 2:6; Col. 3:1 -4), we now would give attention to another great principle of interpretation, namely, not a principle of 'division' but a principle of 'comparison', always remembering when comparing one passage of Scripture with another, not to transgress the boundaries already established so far as Dispensational Truth is concerned, and remembering that some doctrines ignore all such boundaries, as for example Sin and Redemption, which are found in every sphere and in every calling within the purpose of the ages. This second principle of comparison, like Right Division, is only operative and fruitful if applied to the Word of Truth, for it is vain and misleading to attempt to discover truth by comparing an inspired passage with a faulty saying of fallible man. The principle now under consideration is found in 1 Corinthians.

'Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual' (1 Cor. 2:13).

Like the principle of Right Division, this principle of interpretation arises naturally out of the context. It is not announced academically but as a testimony of the apostle himself as to his personal attitude to the Scriptures, and to his attitude to the Corinthians, as we see in 1 Corinthians 2:1 -5. The right division of 2 Timothy 2:15 is related to the wrong division exposed in 2 Timothy 2:16 -18, where some taught that 'the resurrection was past already', a wrong division as to time which could prove disastrous to faith. So, in 1 Corinthians, the apostle deals with the wisdom of the Greek and of the world (1 Cor. 1:20 -23), especially in relation to

the cross of Christ, where, that which was foolishness in the eyes of the world, was the very wisdom of God. Knowing this propensity of the Corinthians to compare the very wisdom of God with their own faulty philosophy, the apostle wrote to them as follows:

'And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified ... Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory' (1 Cor. 2:1 -7).

The apostle's determination here, to limit his preaching to the cross, must not be taken as a divine rule for every evangelist on every occasion; his 'howbeit' in 1 Corinthians 2:6 and his comments in 1 Corinthians 15 (1 Cor. 15:12 -20) show that for a preacher to so limit his message to the cross without the accompanying triumph of the resurrection would be to preach 'in vain'. In 1 Corinthians 2:13 'spiritual' things are to be compared with 'spiritual'. This emphasis is because of the antipathy already indicated that must for ever exist between 'the natural' and the 'spiritual' (1 Cor. 2:14), 'the wisdom of this world' and 'the wisdom of God' to which even common sense must approve.

'For what man knoweth the things of a man, save the spirit of man which is in him? Even So the things of God knoweth no man, but the Spirit of God' (1 Cor. 2:11).

To know the things which are freely given to us of God, we need:

- (a) not the spirit of this world, but
- (b) the spirit which is of God; to speak
- (c) not in the words which man's wisdom teacheth, but
- (d) which the Holy Ghost teacheth,
- (e) comparing spiritual things with spiritual.

Where shall we find 'the words' which the 'Holy Ghost teacheth'? where, but in the Scriptures which are given by inspiration of God. Let us observe the way in which the Holy Ghost is related with the Scriptures.

'Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas' (Acts 1:16).

'They departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers' (Acts 28:25).

'Wherefore as the Holy Ghost saith, To day if ye will hear His voice ... ' (Heb. 3:7-11).

'The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing' (Heb. 9:8).

'Holy men of God spake as they were moved by the Holy Ghost' (2 Pet. 1:21).

The word translated 'Ghost' is the Greek word pneuma which is also translated 'spirit' eight times in 1 Corinthians 2 and this word pneuma

enters into the expression 'Inspiration of God' in 2 Timothy 3:16, which in the Greek reads theopneustos.

As we remarked earlier, Right Division deals with The Word of Truth and comparison deals with the same inspired oracles of God. We further observe that Paul speaks of the 'words' which the Holy Ghost 'teacheth' which word in the original is the word didaktos (1 Cor. 2:13). Didaskalos (1 Cor. 12:28); didasko (1 Cor. 4:17); didache (1 Cor. 14:6), all derive from the same root, and by comparing one with the other, links teacher, teaching and doctrine together, and with all 'The Words which the Holy Ghost teacheth', a blessed and fruitful fellowship to be earnestly safeguarded and fostered by teacher and taught.

The word translated 'compare' is the Greek sunkrino, and is found only in the epistle to the Corinthians:

'Comparing spiritual things with spiritual' (1 Cor. 2:13).
'For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves are not wise' (2 Cor. 10:12).

The word 'discerned' in 1 Corinthians 2:14 is however a compound of krino, namely anakrino. This word is translated 'examine', 'search', 'judge', 'ask questions' in Luke 23:14; Acts 17:11; 1 Corinthians 2:15 and 10:25.

Krino means 'to judge'. It is explained in Dr. Bullinger's Critical Lexicon thus:

'To divide, to separate (akin to Lat. cerere, to sift), to make a distinction, come to a decision, to judge, to pronounce final judgment. Not merely sentence of condemnation, but also a decision in any one's favour'.

It seems therefore that 'compare' in 1 Corinthians 2:13 is the complement of 'divide' in 2 Timothy 2:15, for whereas Right Division separates into classes and callings, Comparison brings together those items that are thus segregated and provides a common denominator in the search for essential meaning. Let us consider some examples of this principle:

The apostle's 'If By Any Means'

In Philippians 3:11 we read:

'If by any means I might attain unto the resurrection of the dead' (Phil. 3:11).

It is certainly a disturbing thought that the apostle Paul could at the time of writing the epistle to the Philippians be in any doubt as to whether he would participate in a most glorious resurrection. No doubt on this score can be read into Philippians 3:21:

'Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself'.

We must never allow ourselves to alter or belittle one word of God in our attempt to rescue another word of God; any such parallel with the stretching out of a hand to save the Ark of God is most uncalled for and can be fatal. The words which the Holy Ghost would teach us here are:

Ei pos katanteso eis ten exanastasin ten ek nekron.

'If by any means I might attain unto the out -resurrection that which (is) out from dead ones'.

A very similar usage of the verb katantao is found in Acts 27:

'And because the haven was not commodious to winter in, the more part advised to depart thence also, If By Any Means They Might Attain to Phenice' (Acts 27:12).

It is common knowledge that this ship never reached Phenice, but ended as a total wreck. Paul knew this by actual experience, and within two years uses the same words here in Philippians 3. The explanation for Paul's doubts does not lie in the words 'If by any means I might attain unto', but in the added preposition ek the 'out -resurrection' and which if treated with the respect that the words chosen by the Holy Ghost demand, will lead to further light and truth. This we must now proceed to demonstrate.

This demonstration we will divide into four parts:

- (1) Exhibit by comparing one passage with another the usage of the word 'resurrection' with and without such prefixes as 'out' and 'better'.
- (2) Exhibit by comparing spiritual things with spiritual that both the epistles, Philippians and Hebrews, deal with Prize or Reward rather than with initial salvation.
- (3) Exhibit that the two key words, perfection and perdition, are found in these two epistles.
- (4) Exhibit by comparing spiritual things with spiritual the intended parallel between Philippians and Hebrews.

In this way we shall adhere closely to the principle of 1 Corinthians 2:13; we shall honour the choice of words made by the Holy Ghost and will arrive at certainty in connection with the intention of the apostle when he wrote to the Philippians, and Philippians 3:11 in particular.

The preposition 'out' is used in a variety of ways and it is possible by a biased selection to 'prove' almost anything, as the reader may already be aware. Legitimate inquiry will seek to discover what is intended by the addition of ek 'out of' when used with resurrection. In Acts 24:15 we have the simplest form in which the hope of resurrection can be expressed, anastasin nekron 'a resurrection of dead ones'. This doctrine was held by Martha, the sister of Lazarus, and is imbedded in the Apocrypha which speaks of a resurrection unto life. With this fact before us, the questioning that is reported in Mark 9:10 'What the rising of the dead should mean' at first seems incredible; for it would appear, on the surface, that the common people or even the Pharisees were more clearly taught than the Lord's followers! A reference to the original makes all clear. These disciples were troubled by the presence of the word ek.

'Till the Son of Man were risen out from dead ones' ek nekron anaste.

Paul testified that Christ was the first that should rise out from dead ones (Acts 26:23), and Luke takes us a step further, and brings us nearer to the teaching of Philippians 3, when he wrote:

'But they which shall be accounted worthy to obtain that world, and the resurrection, that which is out (ek) from dead ones' (Luke 20:35).

We return to Philippians 3, and perceive that the apostle speaks of an out-resurrection, that which is out from among the dead, something which could be attained, but about which there was an element of uncertainty, because it was related, Not with the Hope of our calling, which is not a matter of attainment and about which the apostle could entertain no uncertainty, but with the Prize of the high calling of God (Phil. 3:14), and the very nature of a Prize which is to be won induces an element of uncertainty. We must therefore continue with this principle of comparison and see what the apostle has said elsewhere, in 'the words which the Holy Ghost teacheth' concerning the nature of a Prize.

'Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway' (1 Cor. 9:24 -27).

The fact that while 'all' run, 'all' do not attain, is enforced in the following chapter.

'"All" passed through the sea. "All" were baptized. "All" ate and drank of the same spiritual meat and drink, but with "many" of them God was not well pleased' (1 Cor. 10:1 -5).

This reference to the overthrowing in the wilderness leads us to Hebrews 3, another comparison of spiritual things, and to the 'Better resurrection' of Hebrews 11:35. It leads us also to Revelation 20:6 with its 'First' resurrection, limited as it is to those who were overcomers, and linked, not only to living with Christ, but reigning with Him, a distinction which is made very clear in 2 Timothy 2:11 -13, and which leads on to 'Rightly dividing the Word of Truth'. Two words found in Philippians 3 are discovered to be key words of Hebrews, they are perfection and perdition.

'Let us Go On unto perfection' (Heb. 6:1).

'We are not of them who Draw Back unto perdition' (Heb. 10:39).

Philippians compared with Hebrews

Hebrews		Philippians	
Things accompanying salvation	6:9	Work out salvation	2:12
Heavenly city	11:10; 12:22	Citizenship in heaven	3:20
Reproach	11:26; 13:13	Fellowship of sufferings	3:10
Reward	10:35; 11:26	Prize	3:14
The race set before us	12:1	I press toward the mark	3:14

Leaving ... let us go on	6:1,2	Forgetting things behind	3:13
Obtain a better resurrection (Condition attached)	11:35	Attain unto an out -resurrection (Condition attached)	3:11
Power of His resurrection	13:20	Power of His resurrection	3:10
Work in ... His will ...	13:21	Work in ... His will	2:13
Christ the Image	1:3	Christ the Form	2:6
Angels worship Him	1:6	Every knee bow	2:10
Thou Lord, in beginning	1:10	Jesus Christ is Lord	2:11
A little lower than angels	2:9	No reputation ...	
		He humbled Himself	2:7,8
Cross endured for the joy and used as example	12:1,2	Cross suffered ... wherefore exalted ...	
		Let this mind be in you	2:5,8,9
Crucify to themselves afresh	6:6	Enemies of the cross of Christ	3:18
perfection or perdition	Heb. 6:1 Heb. 10:39	perfection or perdition	Phil. 3:12 Phil. 3:19
Fight of afflictions (athlesisis)		Strive together (sunathleo)	1:27;
	10:32		4:3
Discernment	5:14	Discernment ... differ	1:9,10
Look diligently lest ... Esau		Mark them that walk	3:17
	12:15,16		
For one morsel of meat sold his birthright	12:16	Whose God is their belly	3:19
That generation -- tempted God in the wilderness	3:7-10	Perverse generation ... do ... without murmurings	2:14,15
Be content with such as ye have	13:5	Whatsoever state ... content	4:11
Communicate	13:16	Communicate	4:14,15
With such sacrifices well pleased		Sacrifice ... sweet smell, well pleasing	4:18
	13:16		
Fruit of righteousness	12:11	Fruit of righteousness	1:11
Compassion in bonds	10:34	Partaker in bonds	1:7
Whose faith follow (mimeomai)	13:7	Be followers together of me (summimetes)	3:17
Ye took joyfully the spoiling of your goods	10:34	Let your moderation be known unto all men	4:5

You have in heaven an enduring substance (huparcho) 10:34	Our citizenship is in heaven (huparcho) 3:20
Salutation from Italy 13:24	Salutation from Caesar's household 4:22
Paul's sign manual 13:25	Paul's sign manual 4:23

'Not as though I had already attained, either were already perfect: but I follow after ... many walk ... whose end is destruction [same word as is translated "perdition" in Heb. 10:39]' (Phil. 3:12,18,19). We find the word in its simplest intent in Matthew 26:8 where it is translated 'waste'. The fate of the ungodly is not in view; it is the 'loss' of the crown rather than 'being lost' that is in the forefront here, even as it is clearly indicated in 1 Corinthians 3:11-15 where 'he shall suffer loss' is set over against 'he shall receive a reward' and though 'he himself shall be saved' it is as 'by fire'. We trust that the parallels between Philippians and Hebrews, given above, will stimulate the application of the principle of 'comparing spiritual things with spiritual' and will convince the searcher after truth that both epistles assume salvation to be already assured but are concerned with Prize, Reward, and the things that accompany salvation, the working out of salvation, exemplified by the attitude of Abraham (Heb. 11:8 -10,14-16) and of Moses (Heb. 11:24 -26), in contrast with those who, though saved from the bondage of Egypt, did not as did Caleb, endure to the end.

We have devoted considerable time and space to this first example of the benefits that accrue to the reader who puts into practice the principle of 1 Corinthians 2:13. We will continue our study together along these lines but may not deal with every example so fully, believing that the interested reader will profit most, if after having his attention drawn to any particular feature, he then pursues it as far as his ability and the Lord's good pleasure will permit. Second-hand truth like second hand armour, is of little avail against the Goliaths that stalk the earth (1 Sam. 17:38,39).

Ephesians 5:18,19 and Colossians 3:16

What did Paul mean by the words 'be filled with the Spirit' in Ephesians 5:18? A superficial reading leads many to refer to Pentecost and the baptism of the Spirit with its accompanying supernatural gifts. Let us 'compare spiritual things with spiritual', and the first passage that demands attention is obviously Colossians 3:16. Let us put these passages side by side:

Ephesians 5:18 -25	Colossians 3:16-19
'And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves ... Wives submit ...	'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Wives, submit ...

It is quite obvious to the reader that Paul is traversing the same ground in Colossians 3:16 -19 that he traverses in Ephesians 5:18 -25, but without slavish repetition. He 'explains' to all those who put into practice 1 Corinthians 2:13 that to be 'filled with the Spirit' is to 'let the word of Christ dwell in us richly in all wisdom', and has no reference to Pentecost, to Mark 16, or to 1 Corinthians 12 which belong to different dispensations.

A further comparison will enlighten us more. The words used in Ephesians 5:18 are *plerousthe en Pneumati*, and we draw attention to the preposition *en* which means 'in' or 'by' and is translated here 'with'. In Colossians 1:9, where the apostle means that the saints should be filled with wisdom, no preposition is needed. The same is true in Romans 1:29 and Acts 13:52. The usage of *en* to indicate 'by' is seen in 1 Corinthians 7:14 'Sanctified by (en) the wife', 'Sanctified by (en) the husband'. We are 'made nigh by (en) the blood of Christ' (Eph. 2:13). 'By (en) the sleight of men' (Eph. 4:14). 'And have been taught by (en) Him' (Eph. 4:21). 'Whereby (en) ye are sealed' (Eph. 4:30). The Spirit Who fills the believer in Ephesians 5:18, fills him, not with Himself or His gifts, but fills him with the Word of Christ, that, and not 1 Corinthians 12 should be our equivalent to Pentecost. If your hostess should say to you 'Let me fill your cup With This Teapot', you would surely not stare and expect some magical performance. The teapot would not enter the cup; it would be the instrument whereby the cup was filled With Tea. Please pardon such a homely illustration, but it is entirely on all fours with the apostle's meaning, Ephesians 5:18,19 can only be understood when it is read in the light of Colossians 3:16. To ignore this check, opens the door to extravagances and to undispensational expectations.

Gifts

As an appendix to the above, we draw attention to the fact that supernatural 'gifts' as associated with Pentecost and with 1 Corinthians 12, are referred to in the original by the Greek word *charisma*.

'I may impart unto you some spiritual gift' (Rom. 1:11).

'There are diversities of gifts ... gifts of healing' (1 Cor. 12:4,9).

In Ephesians 4, where the ascended Christ is said to give gifts unto men (Eph. 4:8), the Greek word is *doma*, which occurs elsewhere in Matthew 7:11; Luke 11:13 and Philippians 4:17, and is never used of 'the gifts of the Spirit'. These 'gifts' in Ephesians 4 are 'men'.

'And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers' (Eph. 4:11),

which are pointedly differentiated twice over by the apostle in 1 Corinthians 12, where he says:

'First apostles, Secondly prophets, Thirdly teachers' (1 Cor. 12:28,29),

and the evangelist and pastor are omitted. To some, such distinctions will be brushed aside as trivial, but to those who realize that they are handling

'the words which the Holy Ghost teacheth' such differences will be acknowledged and obeyed.

What does Philippians 1:6 mean?

'Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ' (Phil. 1:6).

It has been taught recently that the meaning of this passage is that the special testimony of Philippians was to cease, and so lend its weight to the further idea that Philippians does not belong to the group of Paul's epistles of the Mystery. Let us test this suggestion and seek the truth by the application of the principle of 1 Corinthians 2:13. Paul had spoken very feelingly about the fellowship of the Philippians in the gospel 'from the first day until now' (1:5) and it seems a strange sequence of thought to say 'I thank God that your fellowship in the gospel has continued from the first until now, for ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity' (Phil. 4:15,16), and then to add, I am confident of this very thing, that He which hath begun a good work in you will bring it to an end, and discontinue this fellowship until the day of Jesus Christ. For further proof that there can be no idea of 'leaving off', we turn to the words which the Holy Ghost teacheth in a parallel passage which to us, and we trust to our readers, will be final. In 2 Corinthians 8 and 9 the apostle speaks once again about financial fellowship:

'For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago' (2 Cor. 9:2).

There had been, however, some slackening on the part of the Corinthians, and Paul uses the same word 'perform' (Gk. epiteleio) that he employed in Philippians 1:6:

'And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore Perform (epiteleio, same word as in Phil. 1:6) the doing of it; that as there was a readiness to will, so there may be a performance (epiteleio) also out of that which ye have' (2 Cor. 8:10,11).

No one in his senses would believe that in this exhortation the apostle was really advising the Corinthians to go back upon their promise and 'discontinue' the idea of an offering. One further passage will show the meaning of enarkomai, the word translated 'begun' in Philippians 1:6, namely the reference in Galatians 3:3:

'Are you so foolish? having begun in the Spirit, are ye now made perfect by the flesh?'

If Philippians is to be set aside as having no place in the dispensation of the Mystery, something more convincing must be brought forward than the interpretation of Philippians 1:6 that God was going 'to leave off' whatever it was that He had commenced. It sounds too much like special pleading.

Depart and Offer

While we are dealing with Philippians let us consider the usage of these two distinctive words that are found also in 2 Timothy.

'Having a desire to depart' (Phil. 1:23).

'Yea, and if I be offered upon the sacrifice and service of your faith' (Phil. 2:17).

These words 'depart' (analuo the verb, analusis, the noun) and 'offer' (spendo) are used by Paul nowhere else than in 2 Timothy where he says:

'For I am now ready to be offered, and the time for my departure is at hand' (2 Tim. 4:6).

What Paul desired and was willing for in Philippians, he was, in 2 Timothy, about to experience. Philippians finds a corresponding epistle in 2 Timothy, even as Ephesians finds an echo in Colossians, and the observance of 'the words which the Holy Ghost teacheth' compels us to acknowledge that this is so. We did not set out to deal specifically with any epistle; this emphasis upon Philippians has only come about by the presence of these key words. We pass now to other examples.

Seal and Earnest (Eph. 1:13,14; 2 Cor. 1:22)

In both Ephesians and 2 Corinthians the seal and the earnest are linked with 'promise'.

'Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance' (Eph. 1:13,14).

'For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us ... who hath also sealed us, and given the earnest of the Spirit in our hearts' (2 Cor. 1:20,22).

An indiscriminate reading of the above passages could easily lead to the conclusion that the promises and the seal in 2 Corinthians and in Ephesians are all one and the same. It will be noticed we trust that (...) is inserted in our quotation of 2 Corinthians 1:20,22 and that verse 21 is omitted. If we now add what is said in verse 21, we shall see that while in both callings the seal of the earnest remains, the 'stablishing' and the 'anointing' are additional. Now both the establishing and the anointing refer to the miraculous gifts which were enjoyed during the Acts period, but have no place in the dispensation of the Mystery. The word 'establish' translates the Greek word bebaioo and is found in connection with gifts in Mark 16:20 'confirming the word with Signs following' and in 1 Corinthians 1:5 -8:

'That in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no Gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end'.

In addition to the confirmation of signs and gifts, the apostle speaks of the 'anointing'. John writing in his first epistle says of this anointing:

'But ye have an Unction from the Holy One, and ye know all things'.

'But the Anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same Anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him' (1 John 2:20,27).

By honouring 'the words which the Holy Ghost teacheth' and by comparing spiritual things with spiritual, we do not confuse the two callings represented by Corinthians and Ephesians, but gather positive evidence of their distinctive characteristics. These signs Do Not Follow them that believe in the dispensation of the Mystery. We walk by faith, not by sight.

'No Man Forbidding Him' (Acts 28:31)

We can just glimpse at these concluding words of the Acts of the Apostles and surmise that, for a time at least, the apostle had a spell of quietness and peace. We can, however, recognize that here we have 'words which the Holy Ghost teacheth' and seek the light which a comparison of passages will give. The Greek word translated 'No man forbidding' is *akolutos* a negative. If we turn to the usage of the positive *koluo* we discover Peter saying, concerning Cornelius, a Gentile convert 'Can any man Forbid water?' (Acts 10:47), and in his subsequent defence before those of the circumcision that believed, 'What was I, that I could Withstand God?' (Acts 11:17). Peter described himself (we have not to do it for him) that he was 'a man that is a Jew', who, although Pentecost was a piece of past history, still left him the apostle of the circumcision (Gal. 2:8), and who would have, even after Pentecost, 'forbidden' and 'withstood' the acceptance of a Gentile into the Church of that period. Not only so, this attitude was characteristic of the Jew at the time, but it proved the climax sin for which they are still suffering in the dispersion.

'The Jews: who both killed the Lord Jesus,
And their own prophets,
And have persecuted us;
And they please not God,
And are contrary to all men:
Forbidding us to speak to the Gentiles that they might be saved, to
fill up their sins alway:
For the wrath is come upon them to the uttermost'
(1 Thess. 2:14-16).

Here we have, should we need it, a confirmation of the truth that Acts 28 constitutes a dispensational boundary. The Jew could no longer 'forbid' for he had 'departed' or better still had been 'dismissed' (Acts 28:25). We trust that the interested reader who has a tender conscience in the matter of the Scriptures and their interpretation, will agree that every example that we have given so far emphasizes and enhances the value of the great principle enumerated in 1 Corinthians 2:13.

If moreover such comparisons confirm the truth already discerned by the application of that other principle of interpretation, namely Right Division, so much the better.

'The Unity of the Spirit' (Eph. 4:3)

How many times do we hear the words of Ephesians 4:3 cited, to justify the unfaithful example of the unjust steward, who said 'Write fifty' (Luke 16:6). How many times have not the words 'The unity of the Spirit' been

employed to call in question controversy over doctrine, and to justify the shameful 'soft pedalling' or 'watering down' (2 Cor. 2:17) of the Truth committed to our trust, or to so stress 'the bond of peace' as though such 'peace' in such a context was a Scriptural synonym for 'compromise'. Before applying the principle of 'comparison' to this exhortation of Ephesians 4, we earnestly commend the following considerations to the reader. Ephesians 4 is, obviously, half way through the epistle. Moreover, by its very contents, it is the commencement of a section which seeks to enforce and to demonstrate the kind of practice that should follow the revelation of doctrine found in the first three chapters of this epistle. Its keyword is expressed in the words 'Walk worthy' of a calling already revealed and accepted. Now it is manifest, that to ignore the vital link binding Ephesians 4 with the preceding chapters which urge a walk that should be worthy of such a calling which is there revealed, and to use it to justify compromise as though 'The unity of the spirit' was not something already clearly defined, or to misapply the words 'the bond of peace' as though Christians were justified in dropping certain lines of teaching if they disturb the peace of fellow believers, is to do despite to the 'Words which the Holy Ghost teacheth'. Let us face at once this unchanging feature of Divine Truth. 'Practice follows, never precedes doctrine', or to use a homely illustration borrowed from 2 Kings 19:30 'Take root downward, and bear fruit upward'. Practice is the fruit on the tree, and is only possible because the root of the tree is already established. No Christian practice can be isolated from the grace of God already manifested in the Person and Work of Christ; any attempt at 'practice' that ignores that fundamental basis must necessarily be but the tradition of man and the elements of the world against which the Scriptures utter continual warning.

What is the Doctrinal Basis of Ephesians 4:3 -6?

The unity of the Spirit and the bond of peace look back to Ephesians 2:11 -19 where 'the both' are made one, where we read of the 'One Body' and the 'One Spirit' (Eph. 2:16,18) and where the bond of peace is the peace made by the blood of Christ, which peace looks to the enmity which had previously existed but is now abolished. The sevenfold unity of the Spirit, given in Ephesians 4, opens with the words 'There is One Body'. This is the 'reconciled' Body of Ephesians 2:16, and the 'unity' stressed in Ephesians 4 is incipient in 'the both' which have been made 'one' in Ephesians 2. The unity of the Spirit moreover is but a manifestation of the fact that 'the both' have been reconciled in One Body by the cross, where the unity resides in the word 'reconcile'; or the emphasis in the Spirit looks to the fact that this unity was made 'by the cross' and is a 'creation', (ktizo 'make' Eph. 2:15), having 'slain' whatever was the cause of enmity. Surely it is evident that this is no unity that man can either make or destroy. The enjoyment and the practical loyalty to all the elements of this unity are within the compass of human responsibility, but it is to spoil the whole purpose of Ephesians 4 to reduce the exhortation to keep the unity of the spirit to the level of unanimity among believers. This desirable quality is provided for in the injunction to walk

'With all lowliness and meekness, with long -suffering, forbearing one another in love' (Eph. 4:2),

which not only precedes the injunction to keep the unity but lies at the threshold of the three chapters of consistent practice.

'Comparing spiritual things with spiritual'

As a fitting close to this brief examination of a most important subject let us place side by side the unity which has already been made by God Himself, and the corresponding unity which the believer is enjoined to keep.

Ephesians 2:13 -18	Ephesians 4:1 -6
<p>'But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father'.</p>	<p>'I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all'.</p>

To reinforce what has been shown in this examination and honouring the Berean spirit, and so leaving the final decision with the reader, we subjoin two ways of 'endeavouring to keep the Unity of the Spirit in the bond of peace'.

Evangelical members of the Church of England believe in the christening and baptism of unbelieving infants, and the Prayer Book reads, after the infant has been sprinkled with water and the service has been completed:

'We receive this child into the congregation of Christ's flock and do sign him with the sign of the cross ... seeing now dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's church ...'.

Evangelical members of the Baptist Denomination believe that baptism shall be by immersion in water, and only to be administered to those who are manifestly believers in Christ.

These two companies can meet together on a common platform, engage in Gospel and Biblical ministry, but in order to 'keep the unity of the Spirit in the bond of peace' say nothing about the deep and vital difference that exists between them in connection with this very subject of baptism which is Not Left Undiscussed by the apostle in Ephesians 4. There Paul introduces a most disturbing factor 'There is One Baptism' knowing all the while that under Peter's ministry baptism was for the remission of sins (Acts 2:38) and that during the Acts period there were Two Baptisms, one of water, one of Spirit (Acts 10:44 -48). It is utterly impossible to 'keep the unity of the

Spirit' and avoid the fact that, in that unity, there is but one Baptism. To omit all reference to this disturbing feature may allow fellowship among Christians of diverse views, but to omit any one of these seven items is a betrayal of a sacred trust, and most certainly is not obeying the injunction of Ephesians 4:1 -6.

'Work out ... Work in'

'Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure' (Phil. 2:12,13).

The words of the Holy Ghost which we must note here for future comparison are *katergazomai* 'work out', and *energeo* 'work in'. So far as the use of the words and their translation in this passage is concerned all is straightforward. But in Ephesians the two words are separated by several chapters, and apparently gave the translators some trouble.

'And what is the exceeding greatness of His power to us -ward who believe, according to the working (*energeia*) of His mighty power, which He wrought in (*energeo*) Christ, when He raised Him from the dead' (Eph. 1:19,20).

Here is a mighty power which is 'worked in', but the 'working out' of this power is not expressed until we reach Ephesians 6.

'Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done (*katergazomai*) all, to stand' (Eph. 6:13).

The translators were evidently not quite happy about this rendering, and so have put into the margin the alternative 'having overcome all'. By comparing the usage of the words employed by the Holy Ghost all is clear. The mighty power of Ephesians 1:19 is repeated in Ephesians 6:10:

'Finally, my brethren, be strong in the Lord, and in the power of His might',

and the apostle then goes on to teach that the mighty power 'wrought in' the believer as revealed in chapter 1, should be 'worked out' as revealed in chapter 6. Incidentally the discovery of the structure of Ephesians enforces this most obvious meaning. If the reader can refer to *In Heavenly Places*, *The Testimony of the Lord's Prisoner* or refers to Ephesians¹, he will see that the structure places 1:19 to 2:7 in correspondence with 6:10 -13. Not only so, but against 1:19 to 2:7 we have put the word *seated*, whereas against 6:10 -13 we have put the word *stand*; in the first case all is of God, in the second, the practical outworking of this wondrous power is the theme.

The reader of any of the publications of the Berean Forward Movement / Berean Publishing Trust cannot but be aware of the place that the discovery of the structure of any passage under review holds in our esteem. By the 'structure' we do not mean some artificial alphabetical and rhyming outline, or 'Alliteration's Artful Aid', useful as such outlines can be, but the honest examination of the very words used by the Holy Ghost in any passage, and recognizing the extreme importance such a structure must and should be in all attempts in the exposition of the Holy Scriptures. We subjoin one or two examples.

Galatians 1

A	1:1 -10.	Not	Neither	But	Paul's independent apostleship.
A	1:11 -14.	Not	Neither	But	Paul's independent gospel. 'My gospel'.
A	1:15 -24.	Not	Neither	But	Paul's independent commission.

Here are the words which the Holy Ghost teacheth ouk, oude, alla, and their recognition makes the reader independent of all human subdivisions, for these words are an integral and an intentional part of the inspired epistle.

The structure of the second chapter is more involved but point answers point so beautifully that no proof is needed of its existence than the ability to read and see for oneself.

Galatians 2:1 -14

A	1,2.	a Paul goes to Jerusalem for the faith. b Barnabas stands fast with him.			
B	3 -5.	c Titus a Greek not compelled. d Paul stands for 'the truth of the gospel'.			
C	6 -10.	e Seemed to be somewhat. f Nothing added to me. g Gospel of Circumcision -- Peter. g Gospel of Uncircumcision -- Paul.			
		e Seemed to be pillars. f Only ... remember the poor.			
A	11 -14.	a Peter comes to Antioch, faith overthrown. b Barnabas carried away. d Peter's walk contrary to 'the truth of the gospel'.			
		c Gentiles compelled to Judaize.			

No comment is needed. Either this is a structure founded upon the actual occurrence of the words thus exhibited, or it is a human fabrication. We will not attempt to decide, but simply ask the reader to test every item by the Scriptures themselves.

For fifty years it has been our custom before attempting the exposition of any given passage of Scripture to discover the literary structure, a practical application of the principle of 1 Corinthians 2:13, which, wedded to the equally important principle of Right Division (2 Tim. 2:15), renders both writer and reader independent of the many conflicting opinions to be found in the commentaries and expositions that are in common use. It may take more learning and ability to discover the weaknesses of such commentaries, but anyone capable of reading the Scriptures or of using an Analytical Concordance can safely check every item offered in a structure, and so be absolutely safeguarded from the dominion of human authority.

We have seen by the examples already given that the principle indicated in 1 Corinthians 2:13 is productive and can be as fruitful in its application as is the principle of Right Division, given in 2 Timothy 2:15.

We propose a comparison of the three main epistles of our high calling, namely Ephesians, Philippians and Colossians. Anticipating the results of such a series of comparisons, we shall find that Ephesians concentrates attention on the high calling of the dispensation of the Mystery. Philippians focuses attention, not so much on the calling or the hope of this calling, but upon the added 'Prize of the high calling in Christ Jesus'. Colossians while it covers the positive teaching of Ephesians, at the same time provides illuminating comparisons with the 'Prize' element of Philippians. To know the teaching of Ephesians and Philippians as thoroughly as is possible, this comparison of part with part is most essential. While the presence or absence of the words 'at Ephesus' in Ephesians 1:2 is a disputed point, the words 'and to the faithful in Christ Jesus' occur in the opening of both Ephesians and Colossians. In contrast, Philippians is addressed by 'servants' of Jesus Christ (not by the title 'apostles' as in Ephesians or Colossians) and 'to all the saints in Christ Jesus which are at Philippi with the bishops and deacons' (Phil. 1:1). This is no accidental change of address, 'servants' 'bishops and deacons' refer to ministry and responsibility, and prepare for the 'outworking' of grace (Phil. 2:12). In Ephesians the apostle places in the forefront the Will of the Father, Who hath blessed us. 'Blessed be God' being the opening word of the epistle proper. Colossians however opens with 'thanks to God ... since we heard of your faith' (Col. 1:3,4) which is parallel with Ephesians 1:15 onward. We note therefore that while in both epistles there is a remembrance of the faith and love of the saints, in Ephesians the unmerited favour of 'all spiritual blessings', of 'heavenly places', of 'adoption' and 'acceptance in the Beloved' comes first. This reveals the fundamental nature of Ephesians.

In Colossians we read 'Giving thanks unto the Father which hath made us meet' (Col. 1:12), whereas in Philippians we read 'I thank my God upon every remembrance of you ... for your fellowship in the gospel' (Phil. 1:3 -5) again indicating the distinctive purpose of Philippians.

Ephesians opens with the words:

'Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ',

and while we 'compare' 'the words which the Holy Ghost teacheth' in Ephesians itself and discover that 'heavenly places' are where Christ is seated at the right hand of God (Eph. 1:20), we find further information by turning to Colossians 1:12,13. First, we notice that both Ephesians 1:7 and Colossians 1:12 -14 focus upon the redemptive Work of Christ:

'In Whom we have redemption through His blood, the forgiveness of sins',

the wording of both Ephesians 1:7 and Colossians 1:14 being identical. All spiritual blessings and heavenly places therefore should be considered together with:

'The inheritance of the saints in light' (Col. 1:12).

Being 'made meet' for such an inheritance will round out 'accepted in the Beloved', and translation into the kingdom of the Son of His love (Col. 1:13) should be read together with 'made us sit together in heavenly places in Christ Jesus' (Eph. 2:6). The choice of the Father that we should be 'holy and without blame before Him' (Eph. 1:4) is referred in Colossians not so

much to the Father's choice before the foundation of the world, as to the implementing of that choice in the fulness of time by the Atoning work of the Son:

'In the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight' (Col. 1:22).

We find this aspect of the presentation deferred to Ephesians 5:27:

'That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish'.

In Colossians 1:13 we read:

'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son'.

This echoes the reference in Ephesians 2:2 to 'the prince of the power of the air' and, in both passages, 'power' should be translated 'authority'. This passage in Colossians 1:13 should be read with Ephesians 6:12 where the believer wrestles with 'the rulers of the darkness of this world, spiritual wickednesses'. Colossians 2:15 further speaks of spoiling principalities and powers, making a show of them openly, and triumphing over them in it, which should be compared with Ephesians 4:8:

'When He ascended up on high, He led captivity captive, and gave gifts unto men'.

Here the word 'lead captive' means 'to lead at the point of a spear' and not, as some explain, leading Old Testament saints to heaven.

The middle wall of partition of Ephesians 2:14,15 with its 'law of commandments contained in ordinances' should be compared with 'blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross',

'Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days' (Col. 2:14-16).

'The enmity' which was 'abolished' and 'slain', 'even the law of commandments contained in ordinances' is expanded in the epistle to the Colossians. Ephesians 2:15 leads on from the breaking down of the middle wall to the making (or literally, the creating) 'of the twain' one new man, so making peace. Colossians defers the reference to the new man until chapter 3 verse 10, where it is related not to the change of dispensation as in Ephesians 2:15 but to its practical outworking, even as the reference in Ephesians 2:15 is balanced by its practical outworking in Ephesians 4:22 -24. Colossians 3:9 however is in its essence the same as Ephesians 2:15, the abolition of the middle wall being expressed in Colossians 3:11 as being a sphere:

'Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all',

which is but another aspect of the Unity of the Spirit as set forth in Ephesians 4:3 -6, based as it is on the unity accomplished in Ephesians 2:14

-18. We note in Ephesians that the Unity of the Spirit is kept 'in the bond of peace' whereas, following the passage just referred to in Colossians 3, the apostle speaks of 'the bond of perfectness'. His desire is expressed in Colossians 1:28 'that we may present every man perfect in Christ Jesus'; and Colossians 4:12 'that ye may stand perfect and complete in all the will of God', but 'peace' and 'perfection' are more nearly related than would at first appear. Paul was an Hebrew, and he knew that shalom 'peace' gives us shalem 'perfect', 'finish', 'restore', 'make amends'. Peace is not simply 'quietness' but the consequence of 'ending' or 'finishing' the feud, by 'making amends' for the harm done. Colossians 3:15 leads straight on to say:

'And let the peace of God rule in your hearts'

as though 'peace' and 'perfection' were nearly related, as we have seen they are. The word 'rule' here is the Greek brabeuo. Now in Colossians 2:18 'Let no man beguile you of your reward', the Greek word is katabrabeuo 'Award the palm against you' and brabeion is the word 'prize' in Philippians 3:14 and 1 Corinthians 9:24. In Colossians 3:15 the 'rule' is the decision of an Umpire and is related to the prize, the crown and the overcoming.

What extravagancies have been indulged in by a false interpretation of the words of Ephesians 5:18 'Be filled with the Spirit'. We would note that the immediate context goes on to speak of 'psalms, hymns and spiritual songs' which are referred to again in Colossians 3:16 where we read:

'Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs'.

Here we observe that 'to be filled with the Spirit' is to let the Word of Christ dwell in us richly, and turns us back again to Ephesians 5:18 to see whether this can be so. The following note is added to Appendix 101 of The Companion Bible which we quote here.

'The verb to fill takes three Cases after it. In the Active, the Accusative of the vessel, or whatever is filled; and the Genitive, of what it is filled with. In the Passive, the Dative, of the filler; and the Genitive, of what the vessel is filled with. In Eph. 5:18 it is the Dative, strengthened by the Preposition (en pneumati), denoting the Holy Spirit Himself as being the one Who fills with other gifts than "wine"'.

In common parlance, if I should offer to 'fill your glass With this jug' you would not expect a conjuring trick, I should not attempt to cram the jug into your glass; I should use the jug to fill your glass with water, wine, milk, etc. So in Ephesians 5:18 the Holy Spirit fills us; not with Himself, but with the Word of Christ.

The words of Colossians 2:9 'For in Him dwelleth all the fulness of the Godhead bodily' are often taken as a proof text for the Deity of Christ. The Deity of Christ rests upon the solid testimony of the Scriptures and needs no misapplication of Scripture to prove it or to bolster it. We note that 'all fulness' dwells in Christ as 'the Head of the Body, the church' (Col. 1:18,19), even as in Ephesians 1:22,23 we read:

'And gave Him to be the Head over all things to the church, which is His body, the Fulness of Him that Filleth all in all'.

Such a passage is overwhelming in its magnificence but even so, it does not prove that the Church is God. Again, in Ephesians 3:19 the climax of the prayer there recorded is:

'That ye might be filled with (up to) all the fulness of God',

and once again, here is no aspiration after Deity. Immediately following Colossians 2:9 we read:

'And ye are complete (filled full) in Him', where the word 'complete' is pleroo, evidently leading on from the word 'fulness' which is pleroma. Further light on the Scriptural intention of these wonderful words, will be found in Philippians 2:7, 'But made Himself of no reputation', where the Greek word kenoo means 'to empty'. Before the Saviour could be 'filled with all the fulness of the Godhead bodily' He 'emptied Himself'; He Who was rich became poor; He Who was made a little lower than the angels was made so much better than the angels, having obtained a more excellent name than they. It is evident that He Who could be the Express Image of God's Person, He Who could uphold all things by the Word of His power, He Who 'in the beginning' laid the foundation of the earth, must have been infinitely 'better than the angels'. All the references to His being 'filled' and becoming the 'fulness' are consequent upon His gracious self-emptying and refer to Him not as He was 'before the world was' but to Him as the Mediator Who stooped so low 'for us men and for our salvation'.

Another suggestive comparison of Ephesians with Philippians is the usage of the words politeia, politeuma, politeuomai and sumpolites. Let us assemble the references first and consider them afterwards:

'Being aliens from the commonwealth (politeia) of Israel' (Eph. 2:12)

'Now therefore ye are no more strangers and foreigners, but fellow citizens (sumpolites) with the saints, and of the household of God' (Eph. 2:19).

'For our conversation (politeuma) is in heaven' (Phil. 3:20).

'Only let your conversation (politeuomai) be as it becometh the gospel of Christ' (Phil. 1:27).

The ordinary word rendered 'conversation' thirteen times in the New Testament is the Greek anastrophe, Young's Concordance puts as the literal meaning of politeuo 'conversation', 'act as a citizen', and politeuma 'citizen state or life'. As some readers will have seen an attempt to lift the impress of citizenship from these words, we draw their attention to the facts of the case as set forth in Liddell & Scott:

Politeia 'commonwealth' (Eph. 2:12). The relation in which a citizen stands to the state, the condition, right of a citizen, citizenship. Only in a secondary sense does it mean 'one's daily life' but civil polity, a well ordered republican government, a commonwealth is the essential meaning. Politeuo, politeuma, while occupying twenty-five lines of print for their explanation, never once is translated 'conversation'; always 'to live as a citizen' is in view.

Ephesians tells us that the unsaved Gentile was an alien from 'the citizenship of Israel' but upon the breaking down of the middle wall of partition, those who were then saved were no longer strangers and foreigners

but 'fellow citizens'. One's conversation or manner of life is nowhere in view in these passages. Philippians 3:20 supplements Ephesians by saying 'Our citizenship is in heaven'.

We learn from Acts 16:12 that Philippi was the chief city of that part of Macedonia, and a colony. A Roman colony was a state or city that had most if not all the rights and privileges of Roman citizenship, with one obvious difference, these Romans were not actually in Rome itself. The Philippians therefore would fully appreciate the apostle's suggestion, that they too were citizens of heaven, only for the time being they were not actually in heaven itself.

In Philippians those who were running with the prize of the high calling in view, were warned against those whose god was their belly, who minded earthly things, who were the enemies of the cross of Christ (Phil. 3:17 -19). The Colossians, with the same reward and prize in view (as we have seen by the word that is used in Col. 2:18) are warned, not so much against the gross sins mentioned in Philippians 3, but the more insidious invasion of philosophy, the traditions of men, the rudiments of the world. Where the Philippians were to avoid those whose god was their belly, the Colossians were warned about a foolish undispensational abstinence. 'Let no man therefore judge you in meat or in drink ... if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, Touch not, taste not, handle not'. Self may be served whether by grossness or abstemiousness 'Not in any honour to the satisfying of the flesh'. The remedy and the only true satisfaction is as Colossians 3 continues, 'Set your affection on things above', or as Philippians 3 concludes, 'From whence also we look for the Saviour'.

According to Ephesians 1:4 the believer has been chosen that he shall be holy and without blemish, he is to be presented 'holy and without blemish' (Eph. 5:27) to which is added 'Not having spot, or wrinkle or any such thing'. A further addition to this most wonderful condition is found in Colossians 1:22.

'In the body of His flesh through death, to present you holy and unblameable (without blemish) and unproveable in His sight'.

The word 'blameless' or 'without blemish' looks to the character of both offering and priest; it has a Temple context. The word translated 'unproveable' anenkletos 'not called in question' is a law court term as can be seen by referring to Acts 19:38,40; 23:28,29 and most blessedly in Romans 8:33 'Who shall lay anything to the charge of God's elect?'; Ephesians gives us the temple acceptance, Colossians adds the law court term, free from any possibility of being called in question even at the bar of God!

The central feature of the Unity of the Spirit is 'One Lord'. While the Lordship of Christ is stressed in the companion epistle to the Colossians, it is to Philippians that we turn to discover Who this 'one Lord' really is:

'That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father' (Phil. 2:10,11).

This passage is a citation from Isaiah 45:23, a passage preceded by a sixfold declaration that there is 'None else'.

'I am the Lord, and there is none else, there is no God beside Me'.
'There is none else, there is no God'.

'For thus saith the Lord that created the heavens; God Himself that formed the earth and made it ... I am the Lord; and there is none else'.

'I the Lord? and there is no God else beside Me; a just God and a Saviour; there is none beside Me'.

'Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else'.

'I Have Sworn By myself ... That Unto Me Every Knee shall Bow, Every Tongue Shall Swear' (Isa. 45:5,14,18,21,22,23).

It is utterly impossible to read these words without coming to the conclusion that Paul intentionally quoted Isaiah 45:23 of the Lord Jesus Christ, knowing that the passage so quoted would necessarily lead the reader to perceive that He was the Lord (Jehovah) of the Old Testament. That to Him must be ascribed both Creation and Salvation, such a passage as Hebrews 1:10 confirms, and it is impossible for any one to 'keep the unity of the Spirit' which places this same 'One Lord' in the centre, who cannot at the same time recognize that He is also the 'One Lord' (Deut. 6:4) of the older economy.

We have confined ourselves in these pages to these epistles namely Ephesians, Philippians and Colossians, and by acknowledging that the words employed are 'Words which the Holy Spirit teacheth' and by them 'comparing spiritual with spiritual' we have demonstrated the rich harvest that follows the application of this most important and valuable principle of interpretation.

We commend this study to all true Bereans, hoping that they will not remain satisfied with what has been here exhibited, but that they will continue the blessed work both to their own edification and the blessing of those who may come under their ministry:

'Words ... which the Holy Spirit teacheth; comparing spiritual things with spiritual' (1 Cor. 2:13).

WORSHIP

Worship belongs neither to doctrinal nor dispensational truth. Specifically, it belongs to the believer in every department of his life and witness, whether he be Jew or Gentile, whether his sphere of blessing be heaven or earth. While it will not be possible in this analysis to devote the space necessary for a full canvass of this mighty theme, the following notes may be of service.

The first occurrence of the word 'worship' in the A.V. is in Genesis 22:5, the significance of which will be appreciated by all who realize how near to the heart of all doctrine is the great offering therein set forth in type. While the word 'worship' does not appear earlier, the student of Scripture is very conscious as he reads Genesis 3 that the words of the Serpent, 'ye shall be as gods (God)', would have been no lure to our first parents had true worship and its central significance been understood by them. Moreover, had Cain entered into the meaning of worship, as did his

brother Abel, he might have enjoyed like acceptance with Abel, and have avoided the murderer's curse. Those who see in Ezekiel 28 something more than a reference to an ordinary King of Tyre, may perceive that an attack upon true worship, a usurpation of Divine prerogative, lies behind the judgment that caused the chaos of Genesis 1:2.

Coming to the end of the Sacred Volume and viewing the crisis and conflict there depicted, it can be truthfully asserted that it is mainly a conflict between true and false worship. Worship lies in the forefront of the ten commandments and is found in every section of the inspired Scriptures. The heart of the redeemed responds to the call:

'O come, let us worship and bow down: let us kneel before the Lord our Maker' (Psa. 95:6).

Redemption, the gospel, prophecy, dispensational truth, are the outer court of the Temple of Truth, but the inner shrine, the goal towards which the whole purpose of the ages leads, namely, 'that God may be all in all', is the summing up in word and in fact of all that acceptable worship means. A theme that is so near the centre of all truth should therefore receive from all who love the Lord the most earnest and prayerful attention, for if we are right here, we have a corrective against all other evils, doctrinal, dispensational and practical. On the other hand, if we are wrong here, we may be wrong all along the line.

In every argument or study it is a necessity that terms be defined. We must arrive at a clear, Scriptural understanding of what the word 'worship' means and all that the term connotes. The inspired Scriptures were not given in our mother tongue, but in Hebrew, Chaldee and Greek, yet, upon examination, the English word 'worship' itself will yield its quota.

The meaning of the word 'worship'. The reader will not need a long explanation concerning the qualifying suffix, 'ship', which is used in such words as 'fellowship', 'discipleship', or in the less familiar form as in 'landscape'. The word 'worship' comes from the Anglo-Saxon weordhscepe, 'worth', or 'worthy', with the added suffix, and primarily means acknowledgment of 'worth', wherever found. Formerly the word 'worship' was not so restricted as it is now, e.g., Wycliffe gives a startling rendering of John 12:26, 'If any man serve Me, My Father shall worship him'! a usage of the word that would now not be tolerated. In our A.V., however, we still read, 'thou shalt have worship in the presence of them that sit at meat with thee' (Luke 14:10). The Church of England marriage service contains the words, to be uttered by the bridegroom, 'with my body I thee worship', yet, not idolatry, but recognition of the high place of honour in which the husband holds the woman who has given herself so wholly into his keeping is intended. We still speak of a magistrate as 'your worship', and of certain Guilds as a 'worshipful' company, without transgressing either Bible teaching or good taste. In all these usages the primary meaning, 'worthy -ship', is retained. In every act of worship there is either expressed or implied the sentiment, 'Thou art worthy', and, commensurately with the advancing ranks in the scale of being and holiness of those to whom this recognition is addressed, will the 'worship' offered grow richer, fuller and more exclusive. All this however but skims the surface of meaning. The only words that can unfold the mind of God in this, and all other matters of truth, are the inspired words of Holy Writ.

As we have commenced with the English, let us go back to the Hebrew by way of the Greek of the New Testament.

(1) Proskuneo. There is a superficial resemblance in this word to the Greek kuon, 'a dog', and some have given the primary meaning of the word as 'to crouch, crawl, or fawn, like a dog at his master's feet'. But there is a sense of degradation about this figure, and it is entirely contrary to any Scriptural conception of 'worship' that the Father seeks those who will 'crouch, crawl, or fawn to Him like a dog'. There is another word, unused in the Scriptures but used in classical Greek, namely kuneo, 'to kiss', and it is from this root that Cremer, Thayer, H. J. Rose in his footnote in the later edition of Parkhurst, and other lexicographers derive this word for 'worship'. Proskuneo means properly 'to kiss the hand (towards) one, in token of reverence', 'to make a salaam' (Thayer). Liddell and Scott give instances where kuneo, 'to kiss', is used in the sense of proskuneo, 'to worship'.

The Scriptures moreover associate kissing with worship. 'And Moses went out to meet his father -in-law, and did obeisance, and kissed him' (Exod. 18:7). The word translated 'do obeisance' is translated 'worship' ninety-nine times in the Old Testament. Again, there is no doubt about the close association of the kiss with worship in the following passages:

'Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him' (1 Kings 19:18).

'Let the men that sacrifice kiss the calves' (Hosea 13:2).

'If I beheld the sun ... moon ... and my heart hath been secretly enticed, or my mouth hath kissed my hand ... I should have denied the God that is above' (Job 31:26-28).

The marginal reading of Genesis 41:40, too, is suggestive. The A.V. reads, 'Thou shalt be over my house, and according unto thy word shall all my people be ruled'. The word translated 'word' here is 'mouth', the cause put for the effect, and 'be ruled' the verb nashaq, 'kiss' as in Genesis 48:10.

Omitting therefore the sense of the fawning of a dog, we can adopt the remainder of the definition given in Dr. Bullinger's Lexicon:

'To prostrate one's self, after the eastern custom, to do reverence or homage to any one, by kneeling or prostrating oneself before him; (LXX everywhere for shachah, to bow down, to prostrate one's self in reverence.) Used therefore of the act of worship'.

(2) Sebomai, sebazomai, eusebeo. The word just examined is used of the act of worship, whereas, these three words are used rather for the feeling associated with it. The meaning of sebomai is 'to stand in awe'. It is never used in the epistles. Sebazomai occurs but once and that in connection with 'the worship of the creature' (Rom. 1:25). In the Acts, sebasma is used once of the 'devotions' of the Athenians (17:23), and once in 'all that is called God or worshipped' (2 Thess. 2:4). While eusebeia, 'godliness', is used in the epistles, neither eusebeia nor eusebeo is there translated 'worship'. Their bearing upon the question of present-day worship must be examined later.

(3) Latreuo means 'to serve for hire', and when related to God means 'to worship'. It is used by Paul in Philippians 3:3.

(4) Therapeuo is generally associated with medical service, and is derived from therapeuein, 'to wait on'. It is from an old Sanskrit root meaning 'to maintain or support'. It occurs but once, namely, in Acts 17:25, 'neither is worshipped with men's hands' which the R.V. translates 'serve'.

(5) Threskeia. This word refers rather to ceremonial and ritual than the inner meaning of worship. It occurs in Colossians 2:18, where the word is used of 'the worshipping of angels' and, in combination with thelo, it is found in Colossians 2:23, where it is translated 'will -worship'.

The Old Testament uses three words, two of which need not detain us long. Segad is Chaldee, and is used in Daniel 3, where it means 'to bow down, do obeisance', and abad, which is Hebrew, and found translated 'worship' only in 2 Kings 10, where it speaks of the worship of Baal. The third word, shachah, is the equivalent of proskuneo.

Just as tubes of oil -paint do not produce on the mind the same effect as a picture, so these words supply the material, but do not teach the true meaning of worship. It must be our delight as well as our duty to use these materials, and under the guidance of the Spirit, to learn something of what is meant by the worship of God.

The Hebrew words ebed, 'a servant', and abad, 'to serve', are familiar in such names as Obadiah ('servant of Jah'), and Obed ('serving'), the son of Ruth, and the father of Jesse. The prophet Isaiah, also, has much to say of Israel, the servant of the Lord, and of the Coming One, Who is called 'My Servant, Whom I uphold' (Isa. 42:1). Ebed is the Hebrew equivalent of the Greek doulos, a 'bond -slave', as in Romans 1:1.

The word shachah, 'worship', occurs upwards of one hundred and seventy times in the Old Testament while abad occurs upwards of two hundred and eighty times. With numbers of this magnitude, the amount of labour involved in determining the number of references in which 'serve' and 'worship' come together can only be appreciated by those who have actually carried out investigations of this kind. We will not, therefore, be dogmatic, but so far as we have investigated, it would seem that there is not a single passage in the Old Testament where 'serve' and 'worship' come together when the context is concerned with the worship of God. On the other hand, there are nineteen references where the two words come together in connection with the worship of other gods. We will not quote these nineteen passages in full, but the reader may like to have the references:

Commands in the Law concerning 'serving and worshipping' other gods
Exod. 20:5; Deut. 4:19; 5:9; 11:16; 17:3; 29:26; 30:17.

References to 'serving and worshipping' other gods in the Prophets: 1
Kings 9:9; 16:31; 22:53; 2 Kings 21:3; 2 Chron. 7:22; 33:3; Jer. 13:10;
22:9; 25:6.

In one passage a discrimination is made between 'worshippers' of Baal, and 'servants' of the Lord (2 Kings 10:23). While these references were being considered, we had at the back of our mind the well -known words, 'thou shalt worship the Lord thy God, and Him only shalt thou serve'. And yet these words did not appear in any of the passages we had collected! The reader will hardly need to be reminded that the words concerned occur in

Matthew 4:10 in connection with the Lord's temptation in the wilderness, but although the Saviour used the words, 'It is written', it must be admitted that no such text occurs in our Old Testament Scriptures. When we turn to the Septuagint Version, however, we find that Deuteronomy 6:13 is quoted word for word from that version, except for the one word 'worship'. In Matthew 4:10 the Greek word is *proskuneo*, but in the LXX of Deuteronomy 6:13 the Greek word is *phobeo*, 'fear', a correct translation of the Hebrew *yare*. We have here a problem of the first magnitude, but it comes more appropriately under the heading of Quotations from the Old Testament in the New Testament rather than under the simpler heading of Worship. It will perhaps suffice for the moment if we quote the words with which Appendix 107 of The Companion Bible opens:

'It is a fact that in quotations from the Old Testament the Greek text sometimes differs from the Hebrew.

The difficulties found in connection with this subject arise from our thinking and speaking only of the human agent as the writer, instead of having regard to the fact that the Word of God is the record of the words which He Himself employed when He spoke "at sundry times and in divers manners" ... denying the Divine Speaker and Author the right that is claimed by every human writer for himself'.

Matthew 4:10 is included in a list of twelve such passages where the words of the quotation are varied 'by omission, addition, or transposition'. In dealing with Satan, the Saviour adopted the LXX version with the substitution of *proskuneo* for *phobeo*, and the addition of the word 'only' for His own wise purposes.

Coming back now to the general question, we must try to discover why the words 'serve' and 'worship' should be used together when idolatry is spoken of, but not so used when the object of the service or the worship is the true God. Can we truly 'worship' God, if we do not 'serve' Him? Can we hope that any 'service' we render can be acceptable to Him if 'worship' is absent? These are our problems, and we have found no solution to them in the writings of men. The answer, if it comes at all, must come from the same source that has provided the problem, the Word of God itself.

In Psalm 105:42 Abraham is called a 'servant' of the Lord, but Melchisedec, who was a priest, and so connected with worship, is not so described. Moses, too, is called a 'servant' (Josh. 1:1,2), but not so Aaron the priest. Joshua, the Captain of the Lord's host, is referred to as the 'servant' of the Lord (Josh. 24:29); but not so Eleazer the priest. David is given the title 'servant' of the Lord (Psa. 18, title, and 89:3), but not Abiathar the priest. Eliakim, the master of Hezekiah's household, is called a 'servant' (Isa. 22:20), as also is Isaiah the prophet (Isa. 20:3), but not Hilkiyah the priest. The people themselves, both as 'Jacob' (Isa. 44:1) and 'Israel' (Isa. 49:3) are called the 'servant' of the Lord, but their priestly office is reserved for a future day (Isa. 61:6). And even in the case of Christ Himself, Who is spoken of prophetically as 'My Servant' (Isa. 42:1) and 'My Servant the Branch' (Zech. 3:8), we have the testimony of Scripture that 'If He were on earth, He should not be a priest' (Heb. 8:4). Why, then, is there this consistent exclusion of 'service' from the realm of 'worship'?

In spite, however, of this evident separation of the words 'worship' and 'service' when used of the Lord, it is clear that when the Lord promised Moses, 'ye shall serve God upon this mountain' (Exod. 3:12), and when He

commanded Pharaoh, 'let My son go, that he may serve Me' (Exod. 4:23), the 'service' concerned was largely an act of worship, for we read that Moses demanded of Pharaoh 'sacrifices and burnt offerings, that we may sacrifice unto the Lord our God' (Exod. 10:25). Again, the memorial of the Passover is called a 'service' (Exod. 12:25,26), and the feast of Unleavened Bread (Exod. 13:5), but these are also called 'ordinances' (Exod. 12:14, 17,24,43; 13:10). The care of all the instruments of the Tabernacle (Num. 3:7,8), and the ministry of Aaron and his sons were all 'service' (Num. 18:7), as were the individual elements of this ritual such as the 'vessels' (Exod. 27:19), the things of gold, silver, and brass, and the skins, linen, incense and oil (Exod. 35).

We have, therefore, to keep in mind two facts:

- (1) 'Worship is not used with the word "service" when that worship is directed to God; it is only so allied when used of idolatry.
- (2) On the other hand, the work of the Priests and Levites in connection with the sacrifices, prayers and other ceremonials relating to the tabernacle are freely called "service"'.

The prophets Isaiah and Jeremiah have some searching things to say in connection with the service of the Temple. In Jeremiah 7 we read:

'Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these' (Jer. 7:4).

And in the first chapter of Isaiah:

'Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them' (Isa. 1:13,14).

And yet every item mentioned, temple, oblation, offering and feast, was Divinely appointed. Why then this revulsion? The answer is found in the chapters themselves. Israel had departed from the truth, and so in the eyes of the Lord their clinging to the externals of religion was but empty mummery. False gods did not demand purity and spirituality from their worshippers, and so their worship and their service could be named together; but with the true God, even a Divinely appointed ritual was all in vain apart from uprightness of heart.

Even when the apostle acknowledges that to Israel pertained 'the service of God', this is limited to things 'according to the flesh' (Rom. 9:3,4), and the epistle to the Hebrews, when speaking of 'ordinances of divine service' under the Old Covenant, adds the words 'and a worldly sanctuary' (Heb. 9:1). These things signified that the way into the holiest of all was not yet made manifest. They were figures, shadows of good things to come:

'That could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings (baptisms), and carnal ordinances, imposed on them until the time of reformation' (Heb. 9:9,10).

The mere observance of 'days, months, weeks and years', even though offered to the true God, is not far removed from the 'weak and beggarly elements' of pagan worship (Gal. 4:8 -10). And the epistle to the Colossians associates 'the worshipping of angels' and 'will -worship' with ordinances that were cancelled at the cross, such as 'meat, drink, holy days, new moons, and sabbath days'.

Returning to Galatians, it is impossible to understand the apostle's teaching in this mighty epistle, without a realization of the fact that the believer is free. Jerusalem on earth with its children is in bondage, but Jerusalem which is above is free. Perhaps we are at last drawing near to the solution of our problem. The word 'serve' (abad) gives us the word 'bondage' (Exod. 1:14), 'bondmen' (Gen. 43:18), 'bondservice' (1 Kings 9:21), 'servitude' (2 Chron. 10:4), and 'servile' (Lev. 23:7). The reader will remember that in the observing of the feasts of the Lord and the sabbaths, it is reiterated that 'ye shall do no servile work therein' (Lev. 23:7,8,21,25,35,36). 'Servility' and 'worship' cannot be thought of together; servility is only fit service for the darkened heathen. So when the Lord demanded the release of His people that they might serve Him, He speaks of them as His 'son'. This 'service of a son' was hidden under a mass of observances, in connection with a covenant with which the Lord Himself 'found fault', a covenant which was 'imposed' until the time of reformation, and destined then to pass away for ever. 'Is Israel a servant? is he a homeborn slave?' asks Jeremiah (2:14). Alas, he was, and is, and will be, until the veil is taken away. Worship, therefore, as practised by such a people cannot be the real thing.

The secret of true worship is revealed in the words of Christ. It will be neither in Samaria, with its mixed motives, nor in Jerusalem, with its Divinely appointed ritual. The true worshipper worships the Father. He worships 'in spirit, and in truth', and the Father seeketh such to worship Him. It is entirely foreign to the thought of reverencing a Father that the sons should be cumbered with ceremonials and ordinances. Tabernacles, temples, sacrifices, priests, vestments, holy days, and the like all indicate that the worshippers are at a distance. Those that have access to the Father need none of these things. We are grateful to have seen at least this amount of light upon the nature of true worship, even though much may still be hidden from our eyes.

'Neither in this mountain, nor yet at Jerusalem' (John 4:21). It is extraordinary at first sight to think that the Saviour condescended to discuss the matter of 'worship' with a poor sinful Samaritan woman, but said nothing about it to 'the master of Israel', Nicodemus, who would have been so much better qualified to discuss the matter. When, however, we remember that the flesh profiteth nothing, that Nicodemus was no more able to appreciate the nature of true worship than the Samaritan woman, we recognize the workings of grace and with bowed hearts prepare to read once more concerning true worship in a truer frame of mind.

The revelation of the Samaritan woman's private life caused her to pause and to say 'Sir, I perceive that Thou art a prophet', but whether the sudden introduction of the highly controversial subject of worship was made by her in an attempt to prevent any further reference to her private life, or, whether being convinced both of her own sinfulness and the fact that she stood in the presence of One Who could enlighten her on such a subject, we may never know; possibly the woman's motives, like so many of our own, were mixed.

Whatever be the truth of the matter, the Saviour most graciously allowed the new subject full scope, and the subsequent record made by John has provided us with, perhaps, the most comprehensive statement as to the nature of true worship that the New Testament contains. The thought uppermost in this woman's mind was the correct 'place' where worship should be offered.

'Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship' (John 4:20).

As readers of the New Testament unconsciously adopt the attitude of the Jew when thinking of the Samaritans, it may be useful to record a few outstanding features concerning them, especially those bearing upon the matter of worship. The Samaritans had four basic tenets of belief:

- (1) That Jehovah alone is God.
- (2) That Moses alone is the Law -giver.
- (3) That the Torah (the five books of Moses) is the only divine Book, and
- (4) Mount Gerizim is the only house of God.

The Samaritans observed the Sabbath and the rite of circumcision. They did not observe all the feasts of Israel, only Passover, Unleavened Bread, and Pentecost; the rosh hashanah, the commencement of the civil year (Lev. 23:24); yom kippur, the Day of Atonement, and the Feast of Tabernacles. Mount Gerizim was the holy place in the estimation of the Samaritans, and was spoken of with reverence, and always with some such title as 'the house of God', 'the house of Jehovah', 'the mountain of the world', 'God's mountain', 'the Sanctuary', 'the mountain of the Divine presence'. We can perhaps the better understand the words of the woman of Samaria when she said 'our fathers worshipped in this mountain'. She had already claimed Jacob as her 'father' (John 4:12), and knew of the coming of the Messiah (John 4:25).

Before discussing the relative merits of Samaria and Jerusalem as the 'place' where worship should be offered, the Saviour set both aside by saying:

'Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father' (John 4:21).

By so replying, the whole matter was raised to a higher plane. It would have been easy to have cited passages from the Old Testament to prove that Jerusalem had been chosen by the Lord, but the Samaritan woman would have refused to accept this authority, for her Bible consisted only of the five books of Moses. The Prophets and the Psalms were rejected by the Samaritans. Here, in the Lord's attitude, we have a divinely given method when dealing with parallel problems. Think of the interminable debates that the introduction of 'British Israelism' brings! The erections built upon such crazy foundations as berith -ish; of Isaac -son; of Union Jacks and Gates of enemies! Far simpler and more in line with the Saviour's attitude is to turn at once to Philippians 3 there to see that an undoubted Israelite discarded undoubted Israelitish blessings for the fulness to be found in Christ. This being so it is vain to tempt one who after all may not be an Israelite to set aside such superlative blessings and to pick up those discarded by Paul. The same principle is true in dealing with such subjects as the gift of tongues, the various modes of observing the Lord's supper, the

controversies as to infant sprinkling v. adult believer's immersion; into these controversies we have no call to enter, they lie on the other side of Acts 28, have no place in the present dispensation, and are legitimate controversies only among those that practise them.

However, after having taken this high ground, the Saviour can now descend to details without adopting the attitude of a partisan.

'Ye worship ye know not what: we know what we worship: for salvation is of the Jews' (John 4:22).

In this utterance the Lord brings to light two essential elements in all true worship. First, 'knowledge' which stands in severe contrast with blind tradition, superstition and unreasonable practices. Now knowledge in such matters as worship must come as a revelation, and while the Samaritans possessed the five books of Moses, they were denied the light and leading of the rest of the Old Testament. Here therefore emerges another essential principle. True worship must be based upon revealed truth. This we can see is expressed negatively in Matthew 15, 'in vain they do worship Me, teaching for doctrines the commandments of men' (Matt. 15:9).

Secondly, the Lord associated together 'worship' and 'salvation' implying that worship could not be understood, and would not be acceptable, apart from salvation. This salvation, said Christ, was 'of the Jews', because to them had been committed the oracles of God, to them pertained the promises and the covenants and the service of God, and most important of all, from them must come, as regards the flesh, the long promised Saviour. True worship therefore is regulated according to Divine Revelation, is at the heart evangelical, and is intimately associated with the Person and Work of the Saviour. Judaism itself drew all its power from these sources. It was a divinely given religion of types and shadows, it was given only to one people Israel, it found its fulfilment in the Person and Work of the Saviour, Whose Person and Work alone made its rites, ceremonies, sacrifices and observances of any value.

'But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him' (John 4:23).

On two occasions the Gospel of John records the statement 'the hour cometh and now is' (John 4:23; 5:25), and once in a slightly different form 'the hour cometh, yea, is now come' (John 16:32). Weymouth (New Testament in Modern Speech, Third Ed.) rightly translates John 16:32, 'the time is coming, nay, has already come', for *elaluthen* is the perfect of *erchomai*. In John 4:23 and 5:25, the original reads *kai nun estin*, which unfortunately Weymouth translates exactly as he does the different words of John 16:32. *Kai nun estin* can only be translated correctly by the words 'and now is'. How are we to understand this expression, 'and now is'? In John 5:25 it is seen to be the present spiritual equivalent of the future physical resurrection. In John 4, however, the Temple at Jerusalem still stood, and the prophetic words 'your house is left unto you desolate' had not been pronounced. In chapter 2 the Temple had been referred to as 'My Father's house' and even in the period covered by the early part of the Acts of the Apostles, it was not inconsistent, evidently, for Peter and John to go up to that Temple at the hour of prayer.

It is therefore possible that what the Saviour said when He spoke to the woman of Samaria, was 'the hour cometh when the true worshippers shall worship the Father in spirit and in truth', but when John came to write this gospel, he was able to interpolate for the benefit of the reader the information that this hour had now come. For us today, the question of 'place' so far as worship is concerned, has no meaning. Chapels and Churches are convenient meeting places where the saints can assemble, but if they know the Truth, whatever the architecture, and whoever it may be who made the building 'sacred', one of the hymns they will surely sing will be:

'Saviour, where'er Thy people meet,
There they behold Thy mercy seat;
Where'er they seek Thee, Thou art found,
And every place is hallowed ground.
For Thou, within no walls confined,
Inhabitest the humble mind;
Such ever bring Thee where they come,
And going, take Thee to their home'.

What are we to understand by 'true' worshippers? What are we to understand by worship that is 'in spirit and in truth'? Alethes is used when truth as opposed to falsehood is in view. Thus in John 4:18 where it is translated 'truly'. Alethinos is truth when opposed not so much to a lie, but as substance is opposed to a shadow. So we have such expressions as 'the true tabernacle' (Heb. 8:2); 'the figures of the true' (Heb. 9:24) obviously in contrast with the typical tabernacle and its furniture. So in John's Gospel we read of 'the True Light', 'the True Bread' and 'the True Vine' as fulfilments and contrasts with their respective types. So 'true' worshippers are not placed in contrast with idolaters, worshippers of false gods, but they are contrasted with Old Covenant worshippers whose worship was typical and shadowy 'which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation' (Heb. 9:10).

The expression 'in spirit and truth' without the preposition 'in' repeated, should be taken as a figure of speech, known as hendiadys, where one thing is meant, but two statements are made, hence hen one, dia by means of, dys two, the 'one -by -means -of -two' figure, truly, i.e. antitypically in Spirit. Two reasons are given for thus worshipping the Father:

(1) He seeks such worship. This is a unique passage. No other passage of Scripture uses the word 'seek' in this way. It is a common thing for worshippers to be bidden 'to seek' the Lord, but here, it is the Father that seeks! If He thus seeks, shall He not find? If He thus finds shall He not be pleased? If He thus finds, must not blessing be the result? Is not therefore true worship near the heart of all true, acceptable and fruitful service?

(2) The second reason resides in the very nature of the God we would worship. 'God is Spirit'. Pneuma ho theos. It is no more necessary to insert the indefinite article here and read 'God is a spirit' than it would be to translate the similarly constructed passage of John 1:1 and read 'The Word was a God'. To this Samaritan woman a statement concerning the essential Being of God is made that transcends every other revelation found in the Scriptures! All titles under which God is pleased to make Himself known in the Old Testament Scriptures are really gracious accommodations to

our finite capacity to understand. The God Who is Spirit is beyond our powers of experience. We do not know the mode of being of One Who is not conditioned by time and space, Who is invisible, inaudible and intangible (John 1:18; 5:37).

Now if our Saviour had intended to teach this woman the essential nature and being of God, our comments would constitute a criticism of His Words, and we should stand condemned. He was teaching this woman, and all who will learn, not the nature of the Absolute and Unconditioned, but what the nature of that worship must be that is offered to, and is acceptable to, a Being of such a nature. To obtain but a glimpse of the Divine nature, is to forego for ever all the trappings of ceremonial, all rites and all observances as being essential to true worship. A God who is 'spirit' must be worshipped in 'spirit and in truth'.

In the Old Testament worship is offered to 'The Lord' who is referred to as 'The Lord thy God'. In the New Testament (The Revelation), worship is offered to 'God', and to 'Him that made heaven and earth', but here in John 4 it is the 'Father' that is worshipped, it is the 'Father' that seeks worship, and surely none but 'children' can worship the 'Father', none but 'children' can offer to Him His due. And will 'children' who seek thus to render homage to a 'Father' feel under any necessity to pay such reverence in a temple? Need such adopt priestly vestments? need such perform an elaborate ritual? No title of God is so intimate, so near to the heart, so far removed from ritual and ordinances as the title 'Father' and worship that is offered to Him in that capacity must of necessity participate in the same essentials.

The Service of a Son with the Father

If we rigorously restrict our New Testament studies in connection with worship to the occurrences and usage of *proskuneo*, our task is practically ended. The reader however naturally expects that such passages as that of Philippians 3:3 or of Colossians 2:18,23 will be included. We must give these passages a consideration, for they are the only references to 'worship' found in the epistles of Paul written after Acts 28, and so have distinct bearing upon the worship offered by the church of the Mystery. Before we consider these passages, let us pause and consider what lesson is intended for us, particularly in the fact that *proskuneo* is never once used in Ephesians, Philippians, Colossians and 2 Timothy.

In the first place, Paul, the writer of these epistles, was fully acquainted with the use and occurrences of this word; for a reader of the Septuagint as he was, would be aware of its presence throughout the Law, the Prophets and the Psalms. In that version of the Old Testament *proskuneo* occurs nearly two hundred times. The omission of this word therefore is deliberate and inspired, and consequently both the fact of its omission, and the change suggested by the words substituted, challenge our deepest consideration.

First let us cite the passages that speak of worship in the Prison Epistles.

'We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh' (Phil. 3:3).
'Let no man beguile you of your reward in a voluntary humility and worshipping of angels' (Col. 2:18).

'Which things have indeed a shew of wisdom in will worship, and humility' (Col. 2:23).

Two out of the three references to worship in the Prison Epistles are seen to be negative; only one positive statement appears, namely Philippians 3:3, and even that in a context that is negative in intention and character. Having cited the passages, and knowing that *proskuneo* is not employed, we must now acquaint ourselves with the actual words in use. The word employed in Philippians 3:3 is *latreuo* from a word that means in secular usage to serve for hire, but no such word is employed in the New Testament where hired servants are referred to. Some derive *latreuo* from *la* 'very much' and *treo* 'to tremble', according to which see Malachi 1:6: 'If I be a master, where is My fear?' or in Ephesians 6:5 'Servants, be obedient to them that are your masters according to the flesh, with fear and trembling'. It is bad theology however that attempts to build doctrine upon Greek mythology, for Greek was a language employed by pagans before it was adopted by the Spirit of God as a medium for the Gospel. We are safe however if we use the LXX version to perceive what Hebrew words are translated by *latreuo*, and foremost among them we find the words *abad* and *abodah*.

This word (*latreuo*) is employed in Exodus 3:12; 4:23 and similar passages. The Hebrew word means 'to serve' as did Jacob (Gen. 31:41), and Israel (Exod. 1:14) 'to till' and 'to dress' the ground (Gen. 2:5,15), and the service connected with the Tabernacle (Num. 3:7). Moses is many times given the title 'Moses the servant of the Lord'.

'Is Israel a servant? is he a homeborn slave?' (Jer. 2:14) shows that service of a lowly and menial character can be intended as is the case where the word is used of Israel under Pharaoh and Nebuchadnezzar.

With this insistence upon service, we turn once again to Philippians, and notice that it opens with this very thought:

'Paul and Timotheus, the Servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons' (Phil. 1:1).

In this same epistle Paul uses the figure of service when he said of Timothy that 'as a son with the father, he hath served with me in the gospel' (Phil. 2:22). It is moreover revealed in this epistle that Christ Himself 'took upon Him the form of a servant' (Phil. 2:7); and Paul himself speaks of His willingness to be 'offered upon the sacrifice and service of your faith' (Phil. 2:17). Different words are used in these passages to speak of service, but whether it be *latreuo*, *douleuo* or *leitourgia*, they but emphasize various aspects of this common act. It is in Philippians that the exhortation comes to 'work out' salvation with 'fear and trembling', and it is in Philippians that the 'Prize' is in view.

When we turn to the references in Colossians, we note at once that this reference to the Prize is before us. In Philippians 3:14 the word translated 'prize' is *brabeion* and this word occurs in combination in Colossians 2:18, where the words 'let (no man) beguile you of your reward' translate the verb *katabrabeuo*. The Colossians were warned that their reward would be in jeopardy by voluntary humility and by worshipping angels, which thought recurs in verse 23, where the apostle speaks of will worship, humility, neglecting of the body, yet of satisfying at the same time, the flesh. The word used here in both Colossians 2:18 and 23 for worship is *threskeia*. This

word is elsewhere translated 'religion', once by Paul when he referred to his past, saying that 'after the most straitest sect of our religion' he lived a Pharisee; and twice by James (Jas. 1:26,27). We do not intend spending time in pursuing the meaning of Colossians 2:18 and 23 here, simply because when all is said and done these passages tell us what to avoid.

Had the translators of the A.V. followed their usual practice they would have translated Philippians 3:3 'We ... serve God in the spirit', which would have brought the passage into line with the emphasis upon service already noted. Again, had the translators followed their usual practice, we should have the words 'religion' and 'religious observance' in the second chapter of Colossians instead of the word 'worship'. The Prison Epistles then, would not have contained the word 'worship' at all, any more than they contain one single reference to a 'priest'! This observation is a mere matter of fact, but such facts demand explanation. If we ask 'why is worship (proskuneo) entirely absent from the epistles of the Mystery?' we may hesitate to give an answer. If worship be 'worthy -ship' it is possible that to walk 'worthy' of our calling (Eph. 4:1), to have one's conversation 'worthy' of the gospel of Christ (Phil. 1:27) and to walk 'worthy' of the Lord unto all pleasing (Col. 1:10) may take the place of the worship prescribed for earlier dispensations. Worship as presented in this epistle to the Philippians seems to be summed up in the words found in that epistle, 'serving, as a son' (Phil. 2:22).

Wherever a true evangelical spirit has been manifested during the history of Christianity, it has been associated with the 'pulpit' rather than with a 'priest', with the 'Opened Book' rather than with 'altars', 'incense' and 'ceremonial', and such by the mercy of God must our 'worship of the Father' be and remain.

'With Unveiled Face'

We have seen that proskuneo conveys the idea of obeisance, whereas latreuo (Phil. 3:3) does not of itself contain any idea of obeisance, but simply that of service. Latreia occurs five times in the Greek New Testament and each occurrence is translated 'service' in the A.V. These are John 16:2, 'think that he doeth God service', Romans 9:4 and 12:1, 'the service (of God)', 'your reasonable service', and Hebrews 9:1 and 6, 'ordinances of divine service' and 'accomplishing the service (of God)'. Latreuo occurs twenty-one times, and is translated 'worship' four times, and 'serve' seventeen times. Threskeia, the word used in Colossians 2:18,23, in the expression 'worshipping of angels' and 'will worship', is best expressed by 'religious ceremonial' and 'ritual'. Suidas derives the word from a Thracian, Orpheus, who introduced religious mysteries among the Greeks. If this be true it would be very apposite, seeing that it is used in antagonism to the true Mystery divinely revealed to Paul as the prisoner of Jesus Christ. This derivation however we cannot press, it may be but an ancient speculation.

It is evident from the Canon of the Council of Laodicea, held about a.d. 367, that some superstition regarding the 'naming of angels' had crept into the church, and Theodoret maintained that this superstition had infected the church at Colosse. Whether the Colossians actually 'worshipped angels' or whether the words of Colossians 2:18 mean that they 'adopted the religious attitude of angels' remains to be seen. While threskeia is used outside the New Testament with a genitive, it is never so construed in the New Testament to denote the object of worship. Consequently Colossians 2:18 may mean 'the

worship which angels offer', that is, that the Colossians were affecting such humility, that they did not approach God with the boldness of access and confidence which was theirs through Christ (Eph. 3:12). This presupposes that angelic worship was not characterized by such holy boldness. We have, admittedly, little ground to work on here, but if we agree that the Seraphim of Isaiah 6 are at least as high in the spirit world as angels, if not higher, we shall be struck with the fact that when these holy beings stood in the presence of the Lord they used two of their six wings to cover their faces and two to cover their feet (Isa. 6:2).

In contrast with this, as also in contrast with the veiling of the face of Moses under the old covenant, we have:

'Where the spirit of the Lord is, there is liberty. But we all, with Unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord' (2 Cor. 3:17,18).

Here, the words 'open face' of the A.V., are better translated 'unveiled face' in order that the very real connection with the 'veil' of verses 13,14,15 and 16 may be perceived (kalumma 'veil' anakalupto 'open'). The law of Moses was 'ordained by angels in the hand of a Mediator' (Gal. 3:19); the law was received 'by the disposition of angels' (Acts 7:53); the word 'spoken by angels was stedfast' (Heb. 2:2). These passages are well known to every reader, but what may not be recognized is that these, and Colossians 2:18, are linked together by references to the transient character of the worship that is essentially associated with that law given by angels.

The worship that is acceptable under the terms of the dispensation of the Mystery is unrelated to time or place. We 'serve as sons' and with 'unveiled face', having 'access with boldness'.

By the accident of alphabetical sequence, this Analysis started with the word Abba, the worshipping and privileged utterance of 'sons'. By the same accident it closes with Worship and with the emphasis on 'service as sons'.

This is in line with the true goal of Dispensational Truth and with the principle of Right Division, for they lead to where Christ sitteth at the right hand of God, and to our blood -bought access, acceptance and future manifestation with Christ in glory.

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Subsidiary articles are printed in small capitals thus: **Ascension**.

Each article has been given its Part number in bold, followed by the page number. The Part number and the page number are separated by a colon. Thus:

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indicates that an article on the subject 'Seated' may be found on page 218, in Part 4 of this 10 Part Analysis.

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