

# An Alphabetical Analysis

of terms and texts used in the study of  
'Dispensational Truth'

By

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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*

*Part One - A to E*

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## INTRODUCTION

### 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 - be it 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'.

*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 in 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 of 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 of truth.

To all who discern 'things that differ' (Phil. 1:10 marg.) and who seek to obey the injunction 'rightly to divide' the word of truth (2 Tim. 2:15) we very warmly commend the following analysis of words, terms and Scripture references, that are employed in making known Dispensational Truth, believing that it will prove a tool in the hands of the 'unashamed workman' and that it will be of great service to both teacher and student alike.

A word or two may be of service relative to the method adopted in this analysis: First, the subjects selected appear in alphabetical order and not in any order of merit of relative importance. The word Aaron is relatively of slight importance to the believing Gentile today, but the office and witness of the Apostle is of first importance in the opening up of truth for the time, yet 'AARON' must head the list, even as the MYSTERY, a word of supreme importance dispensationally, necessarily comes later in the list.

In the second place, a distinction has been made in the type used to indicate subsidiary headings and those which are of first importance. For example **ABBA** is printed in small capitals Helvetica bold type, and stands at *the beginning* of the paragraph, because it is subsidiary to the main theme of **ADOPTION**. This subject of 'adoption' is differentiated from subsidiary articles by being printed in Helvetica bold type capitals, and being placed *in the centre of the page*, instead of at the beginning of the first line.

*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 STRUCTURE 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 main heading INTERPRETATION.

*References.* - Where a word occurs ten times or less in the original a complete concordance will be provided. Where the number of references exceeds ten, a selection will be given, but an indication of its distribution, number and translation will be given in order that nothing relevant to the subject under consideration shall be omitted or ignored.

*Greek and Hebrew words.* - Those readers who can read the Greek and Hebrew originals of the Scriptures will understand the English transliteration adopted, while those readers who have no knowledge of the original languages will be encouraged to follow the argument, and refer to the Concordance and Lexicon by the fact that Hebrew and Greek words are printed with English letters. We have employed italic type for both Hebrew and Greek words, but we have not attempted to differentiate between long and short vowels, printing the 'o' in *logos* or *lego* alike, although in *logos* the vowels are short, while in *lego* the 'o' is long. Again in order to avoid confusion, the spelling of Hebrew words follows that employed in 'Young's Analytical Concordance'.

## SUBJECT INDEX

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AN ALPHABETICAL ANALYSIS  
of words, terms and Scripture references,  
used in the exposition of Dispensational Truth

**AARON**, see HEBREWS<sup>2</sup>.

**ABBA**. This Aramaic or Chaldee word is the equivalent of the Hebrew *abi* and means 'my father', but, although so far as translation is concerned the one word is equivalent to the other, in usage they differ in one great particular. *Abi* can be used of a natural father and it can also be used of an elder, a magistrate, a ruler, but *abba* can only be used of a natural or an adopting father. Dr. John Lightfoot gives a number of examples of this usage from Rabbinical sources. Moreover, the word *abba* was forbidden to a slave, only sons could use the title. The word *abba* is found in three passages of the New Testament, namely, in Mark 14:36, Galatians 4:6 and Romans 8:15. The parallel passage in Matthew 26:39 reads 'O My Father' which is a good translation of *abba*. The introduction of the word *abba* in Mark's Gospel is one of the indications that Gentile readers were envisaged, and the reader may know that in the prophecy of Daniel, at chapter 2, verse 4, the words 'in Syriac' indicate a change from the Hebrew, which continues to the end of chapter 7. This is one dispensational purpose served by the presence of this word.

The other is a claim to the highest relationship with the Father, that of a 'son' (for a fuller account of the dispensational distinction between 'child' and 'son', see ADOPTION p. 40). Both the place of the Gentile, and the high dignity and blessedness of being a 'son' are intended by the employment of this same word in Galatians and Romans.

'And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father' (Gal. 4:6).

'For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God' (Rom. 8:15,16).

In both these epistles 'bondage' is in the background of these references, and 'liberty' is nothing less than 'the liberty of the glory of the sons of God' (Rom. 8:21).

This study is mainly an adjunct of a larger theme, namely that of 'Adoption', and many aspects of the truth that seem to cry out for exposition will be found under that head. The need to conserve space makes repetition, however desirable, both uneconomical and unnecessary in a work of this character.

We append however the structure of the sections that contain the word *abba* in Galatians and Romans.

#### Galatians 3:24 to 4:7

A 3:24,25. The schoolmaster, *hupo* 'under'.

B 3:26-28. Ye are all sons of God, *huios*.

C 3:29. 'IF', heirs.

A 4:1-5. Tutors, *hupo* 'under'.

B 4:6. Ye are sons, *huios*.

C 4:7. 'IF', heir.

#### Romans 8:1-39

A 1-4. No condemnation. God sent His own Son. *huios*

B	5-15.	Led. Sons now.	<i>huios</i>
C	15-17.	Spirit itself. Adoption.	<i>huiiothesia</i>
D	17-21.	Manifestation of sons.	<i>huios</i>
C	22-28.	Spirit itself. Adoption.	<i>huiiothesia</i>
B	29,30.	Conformed. Sons then.	<i>huios</i>
A	31-39.	Who condemns? He spared not His own Son.	<i>Huios</i>

**ABOVE.** *Ano, Another* an adverb allied with the preposition *ana* 'up'.

### **Ano**

(All references)

John 2:7.	'They filled them up to <i>the brim</i> '.
8:23.	'Ye are from beneath; I am from <i>above</i> '.
11:41.	'Jesus lifted <i>up</i> His eyes'.
Acts 2:19.	'I will shew wonders in heaven <i>above</i> '.
Gal. 4:26.	'Jerusalem which is <i>above</i> is free'.
Phil. 3:14.	'The prize of the <i>high</i> calling of God'.
Col. 3:1.	'Seek those things which are <i>above</i> '.
3:2.	'Set your affection on things <i>above</i> '.
Heb. 12:15.	'Any root of bitterness springing <i>up</i> '.

'Things above' are placed in contrast with 'things on the earth' and are associated with that sphere of glory 'where Christ sitteth at the right hand of God' (Col. 3:1,2). This is the third and highest sphere of blessing, the other two being 'the earth' and 'the heavenly Jerusalem'. This third sphere of blessing is said to be 'far above all principality and power' 'in the super-heavenlies' (Eph. 1:20,21). Here the words 'far above all' are the translation of *huperano*, and the rendering 'super-heavenlies' is an attempt to do justice to the composition and usage of *en tois epouraniois*. For a fuller examination of these terms, see under FAR ABOVE ALL<sup>2</sup>, and HEAVENLY PLACES<sup>2,6</sup>, both of which are moreover comprehended in the main article entitled THREE SPHERES<sup>5</sup>. The passages which concern us, are those in Galatians, Philippians and Colossians.

The dispensational place of the New Jerusalem is discussed under THREE SPHERES<sup>5</sup>, and the problem of the employment of *ano* an adverb in the place of an adjective is dealt with under HOPE<sup>2</sup> and PRIZE<sup>3</sup>, where the alternative translations 'THE HIGH CALLING' and 'THE CALLING ON HIGH', are considered. The subject of the epistle to the PHILIPPIANS<sup>3</sup> as a whole, and as it is related to the dispensation of the Mystery should be examined in order that the true value of these 'things above', which should engage our affections, may be estimated accurately.

The references to *ano* in Colossians involve a consideration of three allied themes:

Where is Christ now seated.

What is implied by the fact that He is seated.

What is involved in His position at the right hand of God.

These themes are dealt with under the heading, SEATED<sup>4</sup>.

### **ABRAHAM**

Three names stand out in the early pages of Genesis - Adam, Noah and Abraham. The scriptural fact that Noah is represented as a type of the 'Second Adam' is set out under the heading ADAM (p. 31), and again is referred to under the heading NOAH<sup>3</sup>. The composition of the book of Genesis and the position of Abraham in the eleven generations which compose the bulk of the book of Genesis is given under GENEALOGY<sup>6</sup>. In the present analysis, these items will be briefly summarized so that as full an examination of the dispensational place of Abraham can be given as space will permit.

The eleven generations of Genesis are ranged on either side of that of Terah, the father of Abraham, and as Abraham stands midway between Adam and Christ, it will be seen that he occupies a most important position in the outworking of the purpose of the ages. The name of Abraham was originally Abram, a Chaldee name meaning 'high and exalted father', this was afterward changed by God to the Hebrew *Abraham* 'father of nations' (Gen. 17:5). The name *Abram* occurs sixty times in the Old Testament, all of which except two references, namely that of 1 Chronicles 1:27 and Nehemiah 9:7, are found in the book of Genesis from Chapters 11 to 17. It is by the name Abraham that the patriarch is referred to in the New Testament.

It is a point to be kept in mind, when the dispensational place of the Abrahamic covenant is the theme, that Abraham is mentioned in the four Gospels, The Acts, Romans, 2 Corinthians, Galatians, Hebrews, James and 1 Peter, but is entirely absent from the epistles written by Paul after Acts 28, namely Ephesians, Philippians, Colossians, Philemon, Titus, 1 and 2 Timothy.

The outworking of the purpose of God had already been associated with Adam and with Noah in the book of Genesis, but in both cases Satanic opposition had involved the earth in a curse or destroyed it by a flood. Subsequent to the flood had come another attack, this time the rebellion at Babel, and immediately following the confusion of tongues, comes the call of Abraham and the first great promise (See BABYLON p. 104, and its place in the purpose). The name of Abraham is associated with a Covenant, a Promise, a Doctrine, a Gospel, and two Callings, earthly and heavenly.

*The Covenant.* The first draft of the covenant made with Abraham is found in Genesis 15:18-21, which makes a promise of a 'seed' and a 'land', the land being specified by the geographical boundaries 'from the river of Egypt unto the great river, the river Euphrates', and possessed at the time of the promise by a number of tribes, including the Rephaim and the Canaanites (See GIANTS<sup>2</sup>). This covenant is reaffirmed in Genesis 17:1-8 and amplified by the addition of such terms as 'multiply exceedingly', 'father of many nations', and the covenant here made is called 'an everlasting covenant'. As this word translated 'everlasting' is of great importance in the understanding of the Divine purpose, special attention is directed to AGE, p. 47.

Following this 'everlasting covenant' which was made unconditionally by God, is 'the covenant of circumcision' which Abraham and his seed should 'keep'. This also is called 'an everlasting covenant' (Gen. 17:13). This covenant is afterward extended and called the covenant with Abraham, Isaac and Jacob (Exod. 2:24).

*Callings.*- Two callings are associated with Abraham. The earthly calling embraces Israel as the seed, Palestine as the land, and the role of 'a kingdom of priests' in relation to the nations of the earth. The heavenly calling is developed in the epistle to the Hebrews (3:1) and looks away from the earth and the earthly Jerusalem to the heavenly city. In the case of Abraham, Isaac and Jacob, and those who follow in their steps, the heavenly Jerusalem is seen to be in the nature of a reward, consequent upon their overcoming faith, associated with 'the better hope' and 'the better resurrection', but it must be remembered that what may be the 'prize' of one calling, may be the unconditional 'hope' of another, and in order to appreciate this, see HOPE<sup>2</sup> and PRIZE<sup>3</sup>.

## **The Abrahamic Covenant**

AS SET FORTH IN THE EPISTLE TO THE ROMANS

The Dispensational Position before Acts 28

We have endeavoured to show that the setting aside of Israel *as a nation* completely altered the dispensational dealings of the Lord (see ACTS 28, p. 26). We will now seek to show that prior to the revelation of the mystery hid in God the blessing upon the Gentiles as well as the Jews was *Abrahamic* and Millennial in character, and that Gentile believers were blessed through Israel or not at all.

The epistle to the Romans, while containing *doctrine* as true to-day as when first written, contains also *dispensational* teaching which has passed away with the Pentecostal period.

The following list will give some idea as to the prominent position which the Jew occupied before Acts 28, as compared with the epistles written afterwards:

Word	Before Acts 28	After Acts 28
	Number of Occurrences	Number of Occurrences
Jew	25	1 'Neither Greek nor Jew' (Col. 3:11).
Israel	14	2 (Eph. 2:12; Phil. 3:5).
Israelite	3	-
Abraham	19	-
	-	-
Total	61	3
	-	-

When it is observed that the three occurrences after Acts 28 are all negative statements, referring back to the past, the contrast will be more clearly seen than ever.

#### To the Jew first (Rom. 1:16; 2:10)

The use of this expression in Chapter 2:10 shows that it is not merely stating the historical order of preaching, but shows us the place of precedence assigned to the Jew. This is characteristic of the Millennial Kingdom, as a reference to Isaiah 60 and 61; Zechariah 8:23; 14:12-21, etc. will show.

As long as Israel were a people and Jerusalem their city, so long as they retained the covenant position, and saved Gentiles came up to Jerusalem to worship; the Gentiles were linked with the believing Remnant by baptism, as the channel of their blessing.

Romans 3:1 anticipates an objection arising out of the very fact of this Jewish pre-eminence, that might be expressed thus: 'If what you say is true, where is the hitherto recognized pre-eminence and profit of the Jew and circumcision?' The answer is, 'Much every way'. But in verse 9, when the Jew would make his *dispensational* privilege a ground of *merit*, when he asks, 'Are we *better* than they?' the answer is, 'No, in no wise'. Dispensational privilege did not alter the Jew personally, and when we come to consider Romans 11 we shall see that to be deprived of it does not alter one's *standing* in Christ.

'Is He the God of the Jews only?' (Rom. 3:29) goes to show the strong Jewish element even in the Church at Rome.

Romans 9 to 11 deal more particularly with the dispensation obtaining from Acts 2 to 28. The Jewish objection of 3:3 recurs again in 9:6. The objection of 3:29 is again met in 9:24. Chapter 10:21 shows the attitude of the Lord during the 'Acts' period, which culminated in their rejection and the destruction of the city.

We now arrive at Romans 11. This chapter has been very sadly misunderstood; and to understand it is, in large measure, to understand the peculiar dispensation that covered the period of The Acts. Expositors, who have been clear about the subject of the 'Mystery', have felt a difficulty with regard to this chapter because they assumed that the dispensational position of Romans (which was before Acts 28) was the same as that of Ephesians (which came after Acts 28).

The figure of the olive tree, and the Gentiles as wild olive branches, is certainly not the same as the 'One Body'. To avoid *apparent* contradiction, the passage has been interpreted of the Gentile *as such*, whereas it but states the same truth as Galatians 3, namely, that believing Gentiles up to Acts 28 were blessed with faithful *Abraham - the father of many nations*.

The Remnant of Israel, saved from apostasy by electing grace, formed the Olive Tree, into which the believing Gentiles were grafted. This Remnant is called the 'first fruit' (verse 16), a pledge of the harvest of 'all Israel' of verse 26. The Gentiles addressed are said to have received 'salvation' (verse 11), to 'stand by faith' (verse 20), and to partake with the saved Remnant 'of the root and fatness of the olive tree' (verse 17).

We feel sure that no Bible student who understands grace will say that the pagan world, the *Gentiles as such*, did then, or do now, 'stand by faith' or enter into any of the blessings set forth in Romans 11. The apostle further calls the Gentile addressees 'brethren' (verse 25).

If once we perceive that *Abrahamic blessing*, and *kingdom anticipations*, were the characteristics of the period covered by the Acts (as it will be once again when the kingdom is set up on earth) no difficulty will remain, and the transitional portions of Romans, Galatians and Corinthians will be better understood.

We must not read into Romans 11 that which had not then been revealed, namely, the 'One Body' of Ephesians. Some have a difficulty with verses 21 and 22, because they feel that if this passage refers to *saved* Gentiles it contradicts such a passage as Romans 8.

To be clear as to this point it must be remembered that *dispensational privileges* must be distinguished from *personal standing*. With regard to the former - they may be lost; with regard to the latter - it is indefectible. A comparison of Romans 11 with Galatians 3 will be helpful just here.

The 'gospel' was never a 'mystery hidden away from the ages and generations', but was preached before unto Abraham; we must beware of confounding the gospel with the Mystery.

'Blessed *with* faithful Abraham' (Gal. 3:9).

'That the *blessing of Abraham* might come on the Gentiles' (Gal. 3:14 ... the same as Rom. 11).

'If ye are Christ's, then are ye *Abraham's* seed, and heirs according to the promise' (Gal. 3:29).

'Jerusalem which is above is free, which is the mother *of us all*' (Gal. 4:26).

The New Jerusalem was a part of Abrahamic blessing, certainly of Abraham's faith (*see* Hebrews. 11:14-16). After Acts 28 instead of a heavenly city which comes down from heaven, we have 'heavenly places in Christ', and the 'citizenship which is in heaven' (Eph. 1:3 and Phil. 3:20, Greek).

Summarizing, we find:

- (1) Acts 28 is the great boundary between the present dispensation and the past (*see* ACTS 28, p. 26).
- (2) Those epistles written before Acts 28, while containing much *doctrinal* teaching which remains truth for to-day, also contain much that is transitional and much that belongs to a dispensation which has passed away.
- (3) That dispensation was Abrahamic and not that of the One Body, as has been hitherto so generally supposed.

For a fuller understanding of allusions to OLIVE TREE<sup>3</sup>, to ACTS 28 (p. 26), and to PENTECOST<sup>3</sup> see under these respective headings. See also SEED<sup>4</sup> and STAR SEED, DUST AND SAND<sup>4</sup>.

This covenant with Abraham must not be confused with that made 430 years afterward with Israel at Sinai, as the argument of Galatians 3:15-20 makes clear. This covenant is especially defined as being a covenant of 'promise', in which there were no contracting parties, but One only, God, Who made the unconditional promise that forms the basis of the Abrahamic covenant. This aspect of the subject is more fully discussed under PROMISE<sup>3</sup>.

*Doctrine.* One fundamental doctrine is inseparable from the name of Abraham, namely 'Justification by Faith'. This is introduced in Genesis 15, and is given an exposition in Romans 4 and Galatians 3, where faith alone, independently of any works of the law, is emphasized as the agent of reception. The basis of Paul's doctrine is the record of Genesis 15. James, however, takes the reader to Genesis 22 where Abraham was 'tried' and triumphed, thereby affording an illustration of the 'perfecting' of faith, a balance of truth so essential to all acceptable preaching. To appreciate the argument of James however, a fairly full acquaintance with the meaning and occurrence of the word 'perfect' is required, and this will be found under the heading PERFECT.

*A Gospel.* Paul makes it clear in Galatians 3:8, that the initial promise ‘In thee shall all nations be blessed’ contained in germ both the doctrine of justification and the preaching of the gospel to the Gentile saying:

‘And the Scripture, foreseeing that God would justify the heathen (Gentiles) through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed’.

It is therefore clear that we must not confuse the preaching of the gospel to the Gentiles, *which was never a secret*, and which is the basis of such an epistle as Romans, with calling of the Gentiles during the dispensation of the Mystery, which is the theme of the epistle to the Ephesians.

**ABSENT.** The meaning and implications of the apostle’s words ‘absent from the body’, found in 2 Corinthians 5:8, will be better understood if studied in their wider association with such subjects as HOPE<sup>2</sup>, PRIZE<sup>3</sup> and RESURRECTION<sup>4,7</sup> to which articles the reader is directed. See also Doctrinal Analysis.

The only comment that seems called for here, is that Paul did not announce as a doctrine, ‘Absent from the body *is to be* present with the Lord’, which is the interpretation foisted on the passage by wishful thinking.

**ACCEPTED.** Acceptance in the Scriptures covers a variety of related doctrines. The great types of Leviticus show that the believer is accepted by virtue of the sacrifice of Christ (Lev. 1:4), and that only a ‘perfect’ offering could ever be accepted by the Lord (Lev. 22:21). These aspects of the subject lie rather in the doctrinal sub-division of truth than the dispensational, for they are as true to-day as when Moses gave the law. The one great dispensational use of the word ‘accepted’ is that of Ephesians 1:6, which comes as the crown and climax of the first division of the Charter of the Church of the Mystery. This will be more easily understood if the structure of Ephesians 1:3-14 is set out here, but for the relation of the subdivision to the structure of the epistle as a whole however, the reader must be referred to the article EPHESIANS p. 275.

#### **Ephesians 1:3-14**

- A 3-6.       The WILL of the Father.
- B -6.       To the praise of the glory of His grace.
- A 7-12.     The WORK of the Son.
- B -12.     To the praise of His glory.
- A 13,14-.   The WITNESS of the Spirit.
- B -14.     To the praise of His glory.

The reader will observe the threefold refrain of verses 6, 12 and 14, and will also doubtless have noted that in the first, the words ‘of His grace’ are added. Were we reading the original Greek of Ephesians 1:6, we should immediately be aware of the close connection intended by the apostle between the words ‘grace’ and ‘accepted’, for ‘grace’ is *charis* and ‘accepted’ is *charitoo*, the margin of the A.V. reading ‘lit. hath graced us’.

The only other occurrence of *charitoo* is in Luke 1:28, where the salutation of the angel is recorded, ‘Hail, thou that art *highly favoured* among women’. If all that is written concerning the initial promise in Eden concerning ‘the Seed of the woman’ be believed, and if all that is revealed concerning the miraculous conception and birth of Him Whose name was Emmanuel, ‘God with us’ be true, then it must go without saying that Mary occupies a unique place in the whole creation of God. Never before was such grace and favour shown to a daughter of Adam, even as there will never be a repetition of this same miracle of Divine love. Equally true must it be said of those thus addressed in the epistle to the Ephesians. No other calling or company, whether of Israel or of the Gentiles has been so ‘highly favoured’ as those Gentiles who constitute the Church of the Mystery, Gentiles who of themselves were far off, without God, without Christ, and without hope, strangers and aliens from covenants and promises. This acceptance is not only unique in itself, but it is said to be ‘in the Beloved’, a title used of Christ once and once only in this particular form. In another form, Christ is spoken of in the Gospels as the ‘Beloved Son’, but even that title is never employed by Paul. Ephesians 1:6 is doubly unique, unique in the use of the word ‘accepted’, unique in the sphere of this acceptance ‘in the Beloved’.

The terms 'in Christ' and 'in Christ Jesus' abound in Paul's epistles and the choice therefore of this title in Ephesians 1:6 is all the more obvious in its deliberate intention. Let the mind attempt to comprehend 'the love of Christ', it will for ever be a subject that 'passeth knowledge'. What then must the Beloved Himself be in the eyes of His God and Father? When we can comprehend that most sacred relationship, then shall we be able to appreciate the high favour that has been bestowed upon the members of the Church which is the body of Christ.

**ACCESS.** *Prosagoge*. This word is a compound of *pros*, a preposition denoting 'toward' and *ago* 'to lead'. The verb *prosago* is used in 1 Peter 3:18 in the statement that Christ once suffered for sins, 'the Just for the unjust, *that He might bring us to God*'. The usage of *prosago* in the LXX version of Leviticus and Numbers had already invested this word with a sacrificial meaning.

*Prosagoge*, the act of bringing anyone to or towards another is found only three times in the New Testament, Romans 5:2, Ephesians 2:18 and 3:12. The reference in Romans is purely doctrinal in character and is a truth unchanged by the change of dispensation. There are things that are permanent and things that are passing in the epistle to the Romans, the permanent being doctrine that is basic to all callings, the passing that which was true at the time but true no longer. The two references to access in Ephesians contain truth that is peculiar to the dispensation of the Mystery.

'For through Him we both have access by one Spirit unto the Father' (Eph. 2:18).

Here it is a company that can be called 'the both' that have this access. This expression and a parallel one 'the twain' links that section of Ephesians which covers 2:14-18.

- A 'The both' made one.
- B 'The twain' created one new man.
- A 'The both' reconciled.
- B 'The both' have access in one spirit.

The complete structure of this passage will be found in the article devoted to EPHESIANS (p. 275), and the explanation of the terms 'the both' and 'the twain' will be found under the heading, MIDDLE WALL OF PARTITION<sup>3</sup>. Suffice it here to say that the access contemplated in Ephesians 2:18 is experienced by that newly-created company that before the breaking down of the middle wall, consisted of believing Jews and believing Gentiles, each having their own code and often grieving one another. This new company is no mere evolution from the Acts dispensation, it is 'created' (*ktizo*, Eph. 2:15, A.V. 'make'), the result being 'one new man'. The second and last reference to this access is found in Ephesians 3:12, which arises out of the 'eternal purpose' or 'purpose of the ages' (see AGE p. 47) of verse 11. This access is spoken of as being exercised with 'boldness' and with 'confidence'. It is said to be 'by the faith of Him'. This subject 'access' is an adjunct to a larger one, namely RECONCILIATION<sup>4</sup> which should be consulted, with which it is associated both in Romans 5:1-11 and in Ephesians 2:11-19, and this great subject should be known by all who would appreciate what the 'access' in the dispensation of the Mystery entails.

**ACKNOWLEDGE.** *Epiginosko*, *epignosis*.

*Epiginosko*. In the A.V. this is translated acknowledge 5 times, have knowledge of 1, know 30, know well 1, perceive 3, take knowledge of 2.

*Epignosis*, acknowledging 3, acknowledgment 1, knowledge 16, with marginal reading acknowledge 1, acknowledgment 1. The distinction between knowledge and acknowledge, was not so sharply drawn in earlier days as it is now.

'We knowledge Thee to be the Father of infinite majesty' was the recognized form in the year A.D. 1535. Today 'knowledge' stands for the 'stuff' of knowledge, the information gathered, and the intelligence possessed, but this is a secondary meaning as any good English dictionary will reveal. The primary meaning of 'knowledge' in the *Oxford English Dictionary* is 'acknowledgment, confession, recognition of the position or claims of any one'. *Epignosis* does not mean the mere piling up of information, neither does it mean full knowledge, but rather does it mean

‘recognition’. Recognition to-day has a primary and a secondary meaning. Disregarding the secondary meaning that of ‘recognizing’ anyone’s features, manner, etc., the primary meaning that of ‘recognizing or acknowledging liability or obligation’, this English word would suit admirably.

Here are a few examples of the usage of the word *epiginosko*:

‘Ye shall *know* (i.e. recognize) them by their fruits’ (Matt. 7:16).

‘Elias is come already, and they *knew* (i.e. recognized) him not’ (Matt. 17:12).

‘Their eyes were holden that they should not *know* (i.e. recognize) Him’ (Luke 24:16).

An ordinary man does not ‘know’ all that there is to know about a ‘fig-tree’. Even if he were a master of the sciences of botany, zoology and horticulture, there would be infinitely more left unknown than any scientist has yet comprehended, but an illiterate observer could readily ‘recognize’ a fig-tree by its fruits.

It is a natural sequence for ‘recognition’ to take on a moral colouring, and proceed from ‘recognizing’ a fig-tree, to ‘acknowledging’ Christ and His teaching. No persecution is likely to arise from the one, but the ‘recognition’ of Truth may be resisted.

The earliest use of *epiginosko* by Paul is in 1 Corinthians 13:12:

‘For now we see through a glass, darkly; but then face to face: now I know (*ginosko*) in part; but then shall I know (*epiginosko*) even as also I am known (*epiginosko*)’.

The bearing of this word on Dispensational Truth finds an illustration in Ephesians 1:17,18.

In Ephesians 1:3-14 the apostle has revealed the outstanding characteristics of the dispensation of the Mystery (see MYSTERY<sup>3</sup>) which he follows by prayer. He does not pray that his reader shall pile up knowledge, but pauses to say that ‘the spirit of wisdom and revelation’ is given ‘in the acknowledgment of Him’ *en epignosei auton*.

Occasionally we have had to say of a fellow-believer ‘he did run well, he appeared to accept the principle of right division and the peculiar revelation of the dispensation of the Mystery - yet, he seems to have drawn back, and his testimony is silenced’. It is usually not lack of ‘knowledge’ or information that is at the bottom of this failure, it is not that such do not see clearly what is involved in the profession. Alas, they see all too clearly what the logical consequences must be of standing for such unpopular teaching, they shrink back from ‘acknowledging’ and growth ceases.

This is the theme of Ephesians 4:12-14 the only other occurrence of *epignosis* in Ephesians:

‘Till we all come in the unity of the faith, and of the *knowledge* of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro’ (13,14).

Here, once again we should read ‘the acknowledgment of the Son of God’ and the following analysis may enable the reader to follow the argument as it is indicated by the threefold use of *eis* ‘unto’.

‘Till we all come

*Eis* Unto the unity of the faith, and the knowledge of the Son of God,

*Eis* Unto a perfect man,

*Eis* Unto the measure of the stature of the fulness of Christ’.

The ‘acknowledgment’ embraces all that is implied in ‘the perfect man’ and the subdivisions that follow. Yet other passages must be recorded:

‘That ye might be filled with the knowledge (*epignosis*) of His will’ (Col. 1:9).

‘Increasing in the knowledge (*epignosis*) of God’ (Col. 1:10).

‘To the acknowledgment (*epignosis*) of the mystery of God’ (Col. 2:2).

‘Which is renewed in knowledge (*epignosis*) after the image’ (Col. 3:10).

We must translate Colossians 1:10, thus:

‘Being fruitful in every good work, and increasing by the acknowledgment of God’ (Dative case, no preposition ‘in’).

Just as we learned from Ephesians 1:17,18, that ‘the spirit of wisdom and revelation’ we so much need is given ‘in the acknowledging of Him’ so here we learn that fruitful increase is ‘by the acknowledgment’ of Him, and without this acknowledgment growth will cease, sight will become dim and keenness will be dulled.

The limits set by the title of this work, prevent us from giving in detail all the passages where this thought of ‘acknowledgment’ is uppermost, but we give here every occurrence of ‘acknowledge’ and ‘acknowledgment’ that is found in the A.V.

#### The verb *epiginosko*

- 1 Cor. 14:37. ‘Let him acknowledge’.
- 1 Cor. 16:18. ‘Therefore acknowledge’.
- 2 Cor. 1:13. ‘Ye read or acknowledge’.
- 2 Cor. 1:13. ‘Ye shall acknowledge’.
- 2 Cor. 1:14. ‘Ye have acknowledged’.

#### The noun *epignosis*

- Col. 2:2. ‘The acknowledgment of the mystery’.
- 2 Tim. 2:25. ‘Repentance to the acknowledging of the truth’.
- Titus 1:1. ‘The acknowledging of the truth’.
- Phile. 6. ‘The acknowledging of every good thing’.

If the reader will ponder the reference in 2 Timothy 2:25, relate it with its context (note ‘Right Division’ in verse 15) and carry with him what has been seen in Ephesians 1:17,18 he may perceive that no unconverted sinner caught in the toils of sin is here, but a believer held captive by ‘truth’ out of place, by ‘truth’ that is undispensational, a device of the Devil, more fully revealed in 2 Corinthians 4, and opened up under the heading  $\text{HID}^2$  to which the reader is earnestly referred.

The verb *epiginosko* occurs once in the epistle to the Colossians, namely, in the phrase ‘and knew the grace of God in truth’ (Col. 1:6), and the substantive *epignosis*, occurs four times (Col. 1:9,10; 2:2; 3:10). Whether used as a noun or a verb each reference is practical in character and has growth as its goal.

The following paraphrase brings out the apostle’s meaning:

‘For this cause, namely, that you *recognized* the grace of God in reality (i.e. as the "body" as over against the "shadow" see Col. 2:17), and are manifesting this "recognition" by fruit bearing and increase, we do not cease to pray for you, and to desire that you might be filled, and this fulness is none other than the "recognition" of His will in all wisdom and spiritual understanding’.

It is ‘by’ not ‘in’ the acknowledgment of God, that we both bear fruit and grow.

The next occurrence of acknowledgment leads to the heart of the mystery, the R.V. reading ‘The mystery of God *even* Christ’ (Col. 2:2).

To deal adequately with this verse would demand an excursus into Textual Criticism and into the mystery of Godliness, namely that in Christ God was manifest in the flesh, even as Colossians 2:9 declares that in Him dwelleth all the fulness of the Godhead bodily. But important as these considerations are they lie outside the scope of this analysis which is devoted to the dispensational aspect of truth.

Let us nevertheless ponder the extreme importance, not only of knowledge but of its acknowledgment.

**ACTS OF THE APOSTLES**

The Acts of the Apostles is the battleground of Dispensational Truth. To mistake our path here leads to lack of discrimination in the epistles. To believe that ‘The Church began at Pentecost’ blinds the eyes of the understanding to the high calling of the Mystery. To teach that Gentiles were baptized together with Jews on the day of Pentecost, into one body, is to affirm something that is diametrically opposed to what is actually revealed, and to nullify the statement that the door for the Gentiles opened consequent upon the first great mission of Paul (Acts 14:27). The Acts of the Apostles is divided first of all into two main subdivisions:

- A 1:1-14. The former treatise. All that JESUS BEGAN to do and to teach.
- A 1:15 to 28:31. The subsequent record of all that the Risen Lord CONTINUED to do and to teach, particularly through the ministries of Peter and Paul.

The ‘Acts’ proper therefore begins at Acts 1:15. The first fourteen verses are a summary of the last chapter of Luke’s ‘former treatise’ (Luke 24). See LUKE<sup>7</sup>, The Beloved Physician.

The main section of the Acts is largely occupied with the ministry of two men, Peter the apostle of the Circumcision (Gal. 2:7) and Paul the apostle of the Gentiles (2 Tim. 1:11).

That there is an intended comparison between the ministry of Peter and that of Paul, the following table will show:

**The Parallel between Peter and Paul**

<b>Peter</b>	<b>Paul</b>
Peter received a new name (John 1:42).	Paul was named Saul at the first (Acts 13).
Peter was baptized by the Spirit (Acts 2).	Paul was separated by the Spirit (13).
Peter was thought to be drunk (2).	Paul was thought to be mad (26).
Peter’s first sermon in Acts 2 is like	Paul’s first sermon in Acts 13.
Peter heals a lame man (3).	Paul heals a lame man (14).
Peter strikes with death (5).	Paul strikes with blindness (13).
Peter’s first miracle has dispensational foreshadowing (3).	Paul’s first miracle has dispensational foreshadowing (13).
Peter repudiates silver and gold (3).	Paul repudiates silver and gold (20).
Peter is arrested (4).	Paul is arrested (21).
Peter stands before the Council (4).	Paul stands before the Council (23).
Peter’s action produces fear (5).	Paul’s action produces fear (19).
Peter’s shadow had healing virtue (5).	Paul’s body gave even handkerchiefs healing virtue (19).

Peter benefits from the liberal Gamaliel (5).	Paul benefits from the liberal Gallio (18).
Peter communicates holy spirit by laying on of hands (8).	Paul communicates holy spirit by laying on of hands (19).
Peter condemns Simon Magus (8).	Paul condemns Bar-Jesus (13).
Peter raises Dorcas from the dead (9).	Paul raises Eutychus from the dead (20).
Peter's first Gentile convert had a Latin name (10).	Paul's first Gentile convert had a Latin name (13).
Peter at mid-day has a vision and hears a voice (10).	Paul at mid-day has a vision and hears a voice (9).
Peter is almost worshipped by Cornelius (10).	Paul is almost worshipped by Lycaonians (14).
Peter is delivered from prison by an angel (12).	Paul is delivered from prison by an earthquake (16).
Peter goes immediately to the house of Mary (12).	Paul goes immediately to the house of Lydia (16).
Peter said he was ready for prison and death for the Lord's sake (Luke 22:33).	Paul said he was ready for prison and death for the Lord's sake (21:13).
Peter was not taught by flesh and blood (Matt. 16).	Paul conferred not with flesh and blood (Gal. 1:16).
Peter goes to Babylon (1 Pet. 5:13).	Paul goes to Rome (Acts 28:16).

This set of comparisons, when taken together with the teaching of the epistles on the subject, provides irresistible evidence that the writer of the Acts, Luke, Paul's valued helper, intended to settle the question of *the absolute equality and independent* apostleship of Paul once for all. (For a further comparison of the life and words of Paul with those of his Lord, see *The Apostle of the Reconciliation*, chapter 3).

Peter dominates the first twelve chapters of the Acts, and then 'goes to another place' (12:17) reappearing mainly to confirm the call and commission of Paul.

Paul enters the arena in Acts 8 (being converted and commissioned in Acts 9), and his ministry is the theme of the greater half of the book.

The disposition of the subject matter of the Acts, and a clear index of the dispensational changes that take place within its bounds, can be rendered visible by the employment of one or two aids to interpretation.

(1) *The Geographical Aid.* When we are dealing with the kingdom of Israel, or with any developments of teaching that are connected with Israel, we must expect to find that geographical terms provide an index. Jerusalem is the city of the Great King, and covers the first twelve chapters. The scene then moves to Antioch, a city midway between Jerusalem and the great Gentile world, and in the last chapter, on the frontier of a new revelation, Paul arrives at Rome. We can therefore indicate the dispensational movement of the Acts thus:

1 to 12	13 to 14	28
JERUSALEM	ANTIOCH	ROME

(2) *The Ethnographical Aid.* People are associated with lands and cities, and these as they appear in the Acts provide an index too.

Acts 2,3. Peter addresses 'Men of Judah', 'Men of Israel', 'House of Israel'.

Acts 13. Paul addresses 'Men, brethren and ye that fear God'. 'Gentiles'.

Acts 28. Paul turns to the 'Gentiles'.

We can therefore exhibit this dispensational trend thus:

1 to 12	13,14	28
JEW ONLY (cf. 11:19)	JEW AND GENTILE	GENTILE ONLY

(3) *The Alliterative Key-word Aid*. Three key-words can be allied with this racial and geographical sub-division: Restoration; Reconciliation; Rejection.

#### *Restoration.*

'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).

It will be noted, that this was a concerted action 'when they were come together', it was a logical consequence of the forty days' Bible teaching received from the Lord, 'When therefore'. It was recognized by the Lord as a legitimate inquiry; He did not say, 'O fools and slow of heart to believe' or rebuke them for not speaking about the Church, He only told them that the 'time' could not be made known. It will be further observed that the apostles were concerned, not with something new, but with something old, 'wilt Thou *restore* again'. This theme is taken up in Acts 3, where Peter speaks of 'the times of refreshing' and 'the times of restitution' which had been the burden of all the prophets. If the 'restoration' of the kingdom to Israel be the true burden of Acts 1 and 3, the Church in which there is neither Jew nor Greek could not have come into existence in Acts 2. PENTECOST<sup>3</sup> is dealt with as a theme in itself.

Seeing that the Saviour began at Moses and the Prophets and expounded these Scriptures to the disciples during the last forty days, He must have dealt with such passages as Isaiah 40:1,2; 43:5,6; Jeremiah 1:12; 31:28,35,36; 33:14-26; Daniel 12:1. Small wonder that the apostles were eager to know whether the time of Israel's restoration had come, small wonder that the 'Church' as we know it never entered into their calculations. (For a fuller analysis of the prophecies concerning Israel's restoration, see the booklet, *The Burden of Prophecy*, and the volume entitled *From Pentecost to Prison*).

*Reconciliation.* With the ministry of Paul, a change comes over the Acts, for the Gentile now comes into a place of blessing. (For an examination of Peter's attitude toward Cornelius, see article CORNELIUS<sup>1</sup>).

No longer is the gospel addressed to 'Ye men of Israel', no longer do they that preach restrict the message to 'Jews only'. The door of faith is opened to the Gentile (Acts 14:27); 'all men everywhere' are called upon to repent (Acts 17:24-30). The reconciliation of the Gentile hinged upon the rejection of the Jew (Rom. 11:11-15). Paul is the only apostle to use the word reconciliation, for he alone was the apostle of the Gentiles. For a fuller account of this subject in its several phases, the reader is referred to RECONCILIATION<sup>4</sup>.

*Rejection.* Miraculous gifts, the hope of Israel, and the position 'The Jew first' are maintained right to the end of the Acts (28:3-9,17,20). The apostle spent a whole day expounding and testifying the kingdom of God, but when the Jews at Rome refused his testimony, he quoted Isaiah 6:9,10 for the last time in the New Testament and Israel passed out into their present blindness. With their dismissal, the prophetic clock stopped, miraculous gifts ceased, the hope of Israel was suspended, Israel became *lo-ammi*, the dispensation of the Mystery began, Paul became the Prisoner of Jesus Christ for the Gentiles, and the revelation of the nature and calling of the present *parenthetical* dispensation was committed to writing in what are called 'The Prison Epistles'.

The reader is referred to the following articles as supplementing these themes: LO-AMMI<sup>2</sup>; ACTS 28, THE DISPENSATIONAL BOUNDARY p. 26; the Seven pre-prison Epistles; the Seven post-prison Epistles; and Isaiah 6:9,10 and its cumulative fulfilment.

One more feature must be brought into line, to demonstrate the movement of the Acts of the Apostles from Jerusalem to Rome, from the Jew to the Gentile and that is the insistence of both Peter and Paul, that the message each had to deliver was 'sent' to a specific people.

Peter.- To Israel. 'Unto you first God ... SENT Him to bless you, in turning away every one of you from his iniquities' (Acts 3:26).

'The word which God SENT unto the children of Israel' (Acts 10:36).

Paul.- To Jew and Gentile. 'Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, TO YOU is the word of this salvation SENT' (Acts 13:26).

'It was necessary that the word of God should FIRST have been spoken to you (Jews); but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the GENTILES' (Acts 13:46).

Paul.- To the Gentile only. 'Be it known therefore unto you, that the salvation of God is SENT unto the GENTILES, and that they will hear it' (Acts 28:28).

The present dispensational boundary is not at Pentecost, not in Acts 13, but at that crucial point in the apostle's ministry when Israel were 'dismissed' ('departed', Acts 28:25,29 is too tame a word, it means 'divorced', see Matthew 1:19; 5:31,32). The recognition of this one fact solves the problem of the discontinuance of Pentecostal gifts, and illuminates the prophecy of Daniel 9. (See SEVENTY WEEKS OF DANIEL NINE<sup>9</sup>).

The analysis of the Acts here presented is necessarily limited, and must be supplemented by the studies presented on the many side issues already referred to. For our present purpose we conclude this analysis by repeating the geographical, the racial and the alliterative, followed by the literary structure of Acts as a whole.

Acts 1 to 12	Acts 13,14	Acts 28
Jerusalem	Antioch	Rome
Jews only	Jew and Gentile	Gentile only
Restoration	Reconciliation	Rejection
Unto you first ... sent.	To you is ... sent.	Sent to the Gentiles.

### Structure of the Acts

The Present Treatise

Acts 1:15 to 28:31

#### PETER

- A 1:15 to 2:13. JERUSALEM. Holy Spirit. The Twelve.
- B 2:14 to 8:1. Peter and others. Israel. Jerusalem.
- C 8:1 to 11:30. Peter and others. One Message to a Gentile.
- D 12:1-23. Jerusalem. Prison. Close of ministry.

#### PAUL

- A 12:24 to 13:3. ANTIOCH. Holy Spirit. Paul and Barnabas.
- B 13:4 to 14:28. Paul and others. Independently of the twelve.
- C 15:1 to 19:20. Paul and others. Associated with the twelve. Seven epistles to believers. One of which is to Hebrews.
- D 19:21 to 28:31. Rome. Prison. Close of one ministry, and commencement of the present 'dispensation of the mystery'.

**ACTS 28. THE DISPENSATIONAL BOUNDARY**

The reader is directed to articles entitled ACTS (p. 19), LO-AMMI<sup>2</sup>, and ISAIAH 6:9,10. The structure of Acts 28 and the commentary on this section are intended to prove that Acts 28 is indeed of the utmost dispensational importance to the believer today. It marks a frontier.

**Acts 28:23-31**

## The Dispensational Landmark

- A **a** 23. Chief of the Jews come to Paul's lodging.  
**b** 23. Paul 'expounded' the Kingdom of God.  
**c** 23. Persuading concerning Jesus.  
**d** 23. Out of the law and prophets.  
**e** 23. From morning till evening.
- B **f** 24,25. They agreed not among themselves.  
**g** 25. They departed.
- C **h** 25. The word of the *Holy Ghost*.  
**i** 26. Go unto this people.  
**j** 26. Hear ... not understand.
- D Acts 28:27. Hearts waxed gross.  
Ears dull.  
Eyes closed.  
Eyes see.  
Ears hear.  
Isaiah. 6:10. Hearts understand.  
Be converted.  
I should heal them.
- C **h** 28. The salvation of God.  
**i** 28. SENT unto the Gentiles.  
**j** 28. They will hear it.
- B **g** 29. The Jews departed.  
**f** 29. Great reasoning among themselves.
- A **a** 30. All come to Paul's hired house.  
**b** 31. Paul 'preaches' the kingdom of God.  
**c** 31. 'Teaches' concerning the Lord Jesus Christ.  
**d** 31. With all confidence. No reference to O.T.  
**e** 31. Unhindered.

## THE DISPENSATIONAL BOUNDARY

The ministry of Paul to the Elders of Israel in Rome as recorded in Acts 28 is an echo of the ministry of the Lord during His forty days on earth as recorded in Acts 1.

'Speaking of the things pertaining to the kingdom of God' (Acts 1:3).

'He expounded and testified the kingdom of God' (Acts 28:23).

The record given in Acts 1:3 is a summary of what is written at large in Luke 24, where 'Moses and the Prophets' are 'expounded' by the Lord 'concerning Himself'. In Acts 28 Paul persuaded the Jews 'concerning Jesus' both out of the law of 'Moses' and out of the 'Prophets'. The parallel is intentional.

The THEME in both is 'concerning Himself'; 'concerning Jesus'.

The THEME includes the 'hope' of Israel. 'We trusted' (Luke 24:21) translates *elpizo* 'we hoped'. The 'hope' of Israel (Acts 28:20) translates *elpis*.

The BASIS of this ministry in both passages is the Old Testament Scriptures, Luke 24:25,27,45; Acts 28:23.

The METHOD is Exposition, Luke 24:27,32; Acts 28:23.

The OBJECT is Persuasion, Luke 24:25,32,45; Acts 28:26.

In addition, we have such parallels as the use of the word *bradus* 'slow' (Luke 24:25) and 'dull' *bareos* (Acts 28:27). While the eyes of the two in Luke 24 were 'opened', the eyes of Israel were 'closed' (Acts 28:27).

In neither Luke 24, Acts 1 nor Acts 28 have we yet discovered the slightest allusion to the high calling of the church of the Mystery. We are on the verge of its revelation, but not until Israel became *Lo-ammi* 'not My people' could that calling of the Gentiles that goes back for its inception to 'before the foundation of the world', be made known.

The testimony of the apostle on that memorable day was twofold. It was concerning 'the kingdom of God' and 'concerning Jesus', and it was found entirely in the testimony of the Old Testament. For the difference between 'the kingdom of God', 'the kingdom of Heaven' and 'The Church', see KINGDOM<sup>2</sup>.

It is evident that 'the restoration of the kingdom to Israel' (Acts 1:6) arose as a direct result of the Lord's testimony 'pertaining to the kingdom of God' (Acts 1:3), and Paul in Acts 26:22 declared that up to that point he had declared 'none other than Moses and the Prophets did say should come'. So, here, in his testimony to the Elders of the Jews the teaching of the Old Testament Scriptures that impinged on 'the hope of Israel' set the limits to his message. When one remembers the scrupulous care with which the apostle speaks of his Lord in his epistles, rarely calling Him 'Jesus', but nearly always giving Him His title 'Lord' or 'Jesus (the) Christ', it is a matter of importance to observe that to the Jews he spoke 'concerning Jesus'.

When the dismissal of the Jew was over, and the salvation of God sent to the Gentile, a change is observed. He now speaks 'concerning the Lord Jesus Christ' (Acts 28:31). Not only so, the omission of any reference to the Old Testament Scriptures is eloquent.

In his early epistles Paul makes constant appeal to the Old Testament. The Gospel which he preached had been 'promised afore in the holy Scriptures' (Rom. 1:2); the doctrine of Justification by Faith is confirmed by the words 'as it is written' (Rom. 1:17); indeed 'What saith the Scriptures?' (Rom. 4:3) might well be cited as typical of Paul's attitude during his early ministry (see TWOFOLD MINISTRY OF THE APOSTLE PAUL). In 2 Timothy 3:16 Paul makes it clear that to the very end he unhesitatingly believed that 'All scripture was given by inspiration of God' - and yet the moment we cross the boundary line of Acts 28 into his 'Prison Epistles' that moment we come into the light of a new revelation, something that had been hid in God from the ages, and something not found in the Old Testament writings, something indeed that was a Mystery, or a Secret as the word means. 'It is written' occurs some forty times in Paul's early epistles, the phrase is never again employed by him after Acts 28. Not one quotation of Scripture meets us in Ephesians 1, until we come to the reference to Psalm 8 in Ephesians 1:21-23.

We read on through chapters 2 and 3 right into the practical section chapter 4, before we meet the next reference to the Old Testament namely Ephesians 4:8. There is no direct quotation of Old Testament Scripture in Philippians or Colossians and but one in 2 Timothy 3:9, an allusion to Numbers 16:5 and 26.

In the seven later epistles, there are not more than eight references to the Old Testament and of this number not one can be said to teach the peculiar doctrine that was entrusted to Paul to make known.

We have already reminded the reader that the word 'depart' *apoluo* (Acts 28:25) indicates Israel's 'divorcement' and the words 'they agreed not' (*assumphonos*) are used of the marriage relationship also (1 Cor. 7:5).

The failure of Israel and the consequent blessing of the Gentile, was foreshadowed in Paul's opening ministry as recorded in Acts 13. The doom there threatened, now falls. Here is the *de facto* execution of the sentence that was pronounced *de jure* in Matthew 23:38, 'Your house is left unto you desolate'.

Since the call of Abraham, the Scriptures contain no record of a Gentile being saved *independently of Israel*. 'Salvation is of the Jews' was the testimony of the Lord Himself to the woman of Samaria.

Acts 28 ends with the apostle dwelling for two years in his own hired house preaching and teaching ‘no man forbidding him’.

During Paul’s early ministry, the Jew had consistently opposed the preaching of the gospel to the Gentiles, and this, said the apostle, was their climax sin.

They ‘killed the Lord Jesus’ but forgiveness was given and a new opportunity to believe and repent was granted. They had earlier ‘killed their own prophets’ and had more recently ‘persecuted’ the apostle and his helpers ‘forbidding us to speak to the Gentiles that they might be saved’, reaching however a climax ‘TO FILL UP their sins away; for the wrath is come upon them to the uttermost’ (1 Thess. 2:15,16).

‘To the bitter end,’ reads Moffatt. ‘In its severest form’, reads Weymouth. This same word ‘forbidding’ found in 1 Thessalonians 2:16 is the word used by Paul, ‘No man forbidding him’ - Israel, the opposer, had gone. They had filled up their measure of sin to the brim, and the very Gentiles that they had ‘forbidden’ now entered into blessings hitherto unrevealed. (See THREE SPHERES OF BLESSING<sup>5</sup>).

**ADAM.** The name of ‘the first man’ (1 Cor. 15:45), who, according to the chronology of the Bible, was created 4004 B.C. by God, subsequent to the overthrow of the world (Gen. 1:2), (See OVERTHROW<sup>7</sup>).

Commentators and lexicographers with a few exceptions since the days of Josephus explain the word ‘Adam’ as being derived from the Hebrew *Adamah* ‘the ground’ (Gen. 2:7). In the first place we must remember that while the name Adam does not occur in the English Bible until Genesis 2:19, the Hebrew word has already occurred nine times, namely in Genesis 1:26,27; 2:5,7,8,15,16,18 where it is translated ‘man’ or ‘the man’. The beasts were also formed out of the ‘ground’ the *adamah* (Gen. 1:25; 2:19) yet no beasts appear to have been given a name that associated them with their earthy origin. When we consider the first occurrence of the word ‘Adam’, namely, in Genesis 1:26, we have the following context:

‘And God said, Let us make man in our IMAGE, after our LIKENESS ... so God created man in His own image’ (Gen. 1:26,27).

It seems strange to name the first man after the ‘ground’ before the record even alludes to the *adamah* from which he was taken. Parkhurst in his Hebrew Lexicon refers the word ‘Adam’ to the Hebrew *damah*, which primarily means ‘to be equal’ (Isa. 46:5) and then in the feminine form *damuth* ‘likeness’ (Isa. 40:18). In the book of the generations of Adam, it is this aspect of his creation, not that of Genesis 2:6,7 that is perpetuated.

‘In the day that God created man, in the *likeness* of God made He him’ (Gen. 5:1).

The purpose for which man was created is expressed in the three terms ‘image’, ‘likeness’ and ‘dominion’. The word ‘image’ *tselem*, is from the Hebrew root *tsele*, meaning ‘shadow’.

The first occurrence in the Old Testament is in Genesis 19:8, ‘the shadow of my roof’. The LXX translates *tsele* by the Greek *skia* some twenty-seven times. The latter is found in the New Testament seven times as follows:

‘The *shadow* of death’ (Matt. 4:16; Luke 1:79).

‘The *shadow* of it’ (a tree). (Mark 4:32).

‘The *shadow* of Peter’ (Acts 5:15).

The word is also used figuratively of the ceremonial law: ‘a shadow of things to come, and not the very image’ (Heb. 10:1; Col. 2:17); and in Hebrews 8:5, ‘the example and shadow of heavenly things’.

Adam was not the ‘very image’ but he in great measure shadowed forth the Lord; and Romans 5:12-14 indicates that in other ways than those suggested in Genesis 1:26,27 Adam was a ‘figure of Him that was to come’.

By creation, man is ‘the image and glory of God’ (1 Cor. 11:7); but this image is, after all, ‘earthy’:

‘The first man is of the earth, earthy: the second man is the Lord from heaven ... as we have borne the image of the earthy, we shall also bear the image of the heavenly’ (1 Cor. 15:47-49).

In his second epistle to the same Church, the apostle resumes the theme, and we give below the two references to 'the image' in this second letter:

'But we all, with open 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. 3:18).

'In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the *image* of God, should shine unto them' (2 Cor. 4:4).

How many know and preach this gospel? How many realize that the announcement that 'Christ is the *image* of God' is the 'gospel of the glory of Christ', and the subject of Satan's attacks from the beginning? Before the world was, the Lord Jesus Christ had this 'glory' (John 17:5), and it was the subject of Satanic opposition, as we learn from Ezekiel 28. It was 'shadowed forth' in the creation of man, and attacked by the Serpent in the garden of Eden (Gen. 3). It was 'veiled' by the god of this age, as explained in 2 Corinthians 3 and 4, and is the goal towards which the purpose of the ages is directed. The central section of Romans (5:12 to 8:39) opens with Adam, *a failing figure* of Him that was to come, and closes with the goal of God's great purpose: 'for whom He did foreknow, He also did predestinate to be conformed to *the image* of His Son' (Rom. 8:29).

The climax of revelation in connection with 'the Image' is found in Colossians:

'His dear Son ... Who is the Image of the Invisible God' (Col. 1:13-15).

'When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory ... and have put on the new man, which is renewed in knowledge after the Image of Him that created him' (Col. 3:4,10).

Here, both in Colossians 1 and 3, the 'image' is connected with creation. Moreover, Colossians 1:16 makes it clear that the Son was the Creator in Genesis 1:26, and that Adam foreshadowed in some way yet to be considered, 'Him that was to come', 'the last Adam'.

Returning to Genesis 1:26, we must now consider the added clause 'after our likeness' (*demuth*). The LXX Version translates this by *kath homoiosin*, which we may compare with the apostle's use of the word when speaking to the Athenians in Acts 17:

'Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is *like* (*homoios*) unto gold, or silver, or stone, graven by art and man's device' (29).

Isaiah also challenges us with the question:

'To whom then will ye *liken* (*damah*, see *demuth* above) God?' (Isa. 40:18).

And Ethan says:

'Who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened (*damah*) unto the LORD?' (Psa. 89:6).

Nevertheless it is true that man was made after the likeness of God, and in James 3, we read, concerning the tongue:

'Therewith bless we God, even the Father; and therewith curse we men, which are made after the *similitude* (*homoiosis*) of God' (9).

The prophet Hosea uses the word *damah* when speaking of the way in which God had condescended to use figures of speech:

'I have multiplied visions, and used *similitudes*, by the ministry of the prophets' (Hos. 12:10).

During His public ministry, the Lord Himself used many similitudes, for example:

'The kingdom of heaven is *like* (*homoios*) unto treasure' (Matt. 13:44).

'Unto what is the kingdom of God *like*?' (Luke 13:18).

'Whereunto shall I *liken* this generation?' (Matt. 11:16).

Adam was to God what a figure of speech is to thought, a symbol, an analogy, a type.

When Nebuchadnezzar saw in a dream the successive kingdoms of Gentile rule in the form of an image, neither he nor Daniel ever imagined that such kingdoms were actually 'like' the image itself, but simply that this image and its peculiar construction 'shadowed forth' in symbol the moral characteristics of the kingdoms concerned. So, in Genesis 1:26, there is no question of external resemblance. Whether seen in the frail type Adam, or in the glorious person of the Son of God, the 'image and likeness' are never to be understood as physical.

How far, and in what direction, was Adam intended to shadow forth God Himself? How far was he, as a creature, able to represent Deity? What limits can be set? The reader will no doubt be acquainted with the two extreme answers to these questions. There are some who will not allow the image and likeness to be anything more than physical, while there are others who would deduce from this passage the inherent immortality of the soul. The truth lies mid-way between the two extremes.

'And God said, LET US make man in OUR image, after OUR likeness; and LET THEM have dominion' (Gen. 1:26).

The name 'Adam' is similar to the Hebrew word for 'likeness'. This 'likeness' was expressed in the 'dominion' which was originally conferred upon man. When sin entered into the world, however, resulting in a curse upon the earth, his dominion over the lower creatures was impaired. When Noah, whom we can regard as a sort of second Adam, steps out of the ark into a new world, the word 'dominion' is no longer used and 'the fear of you and the dread of you' takes its place (Gen. 9:2). Man, however, is still looked upon as being 'in the image of God' (Gen. 9:6), and 'in the likeness of God' (Jas. 3:9).

The dominion that was given to Adam was:

'over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth' (Gen. 1:26).

This dominion was a 'shadow' of the greater dominion that was to be exercised by Christ, the true image of God. David, in Psalm 8, sees something of this, and the apostle Paul in the New Testament completes the story:

'When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him? 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' (3-8).

If we turn to the Epistle to the Hebrews, we shall see that Adam foreshadowed Christ. The Creator of Genesis 1:26 is addressed in Psalm 8 and the Psalmist says that 'the heavens are the work of Thy fingers'. Unless we are willing to quibble over the difference between 'fingers' and 'hands', it is clear that Christ is the Creator in Whose image and likeness Adam was created, for in Hebrews we read:

'And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands' (Heb. 1:10).

From Hebrews 1, we proceed to Hebrews 2, where we have Psalm 8 quoted, with the comment:

'For in that He put all in subjection under him, He left nothing that is not put under him' (Heb. 2:8).

This shows that we have passed from the type, whose dominion was over sheep and oxen, to the antitype, whose dominion is over all. The apostle continues:

'But now we see not yet all things put under him. But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man' (Heb. 2:8,9).

This dominion of which Adam's 'likeness' was but a faint shadow, is further expanded in Ephesians 1, where we reach the zenith of the revelation of 'the mystery of Christ'. In this epistle we are concerned with that section of the 'all things' that is associated with the exalted sphere where Christ sitteth 'far above all heavens' (Eph. 4:10). And so we read:

‘He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world (age), but also in that which is to come: and hath put all things under His feet, and gave Him to be Head over all things to the church, which is His body, the fulness of Him that filleth all in all’ (Eph. 1:20-23).

With this rapid glance at the relationship between this ‘dominion’ and ‘Mystery’, let us turn back now to 1 Corinthians 15, to see one further application of the passage:

‘Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all’ (24-28).

This goal of the ages is the fulfilment of the pledge shadowed forth in the creation of Adam.

We must now return to Genesis 1:26, in order to investigate what is actually implied by the word ‘dominion’. There are various possible alternatives that are *not* used in this passage. The word used here is not *baal*, ‘to have dominion as lord and proprietor’ (Isa. 26:13), nor *marshal*, ‘to reign as a governor, or a superior’ (Judges 14:4), nor *shalat* ‘to rule’ (Psa. 119:133), but *radah*, ‘to tread down, to subdue’. The following are three passages in which this particular word occurs:

‘They that hate you *shall reign* over you’ (Lev. 26:17).

‘With force and with cruelty *have ye ruled*’ (Ezek. 34:4).

‘*Rule thou* in the midst of thine enemies’ (Psa. 110:2).

These references indicate something of the nature of this particular type of dominion, and particularly the passage from Psalm 110, which is Messianic and speaks of the Day of the Lord. The Psalm goes on to speak of the Lord ‘striking through kings’, ‘filling places with dead bodies’ and ‘wounding the heads over many countries’ (Psa. 110:5,6). This conception of dominion is carried over into Genesis 1:28 where we read:

‘Replenish the earth, and subdue it’.

The word ‘subdue’ is a translation of the Hebrew *cabash*, and its significance may be gathered from the fact that its substantival form means a ‘footstool’ (2 Chron. 9:18). In Nehemiah 5:5 it is rendered ‘to bring into bondage’; and it is the word used by the King when he exclaims of Haman, ‘Will he force the Queen?’ (Est. 7:8). The word is also used of the conquest of Canaan under Joshua (Josh. 18:1), a subjugation whose rigour there is no need to quote chapter and verse to prove.

The LXX translates the word ‘subdue’ by *kata kurieuo*, meaning ‘to rule imperiously’, ‘to lord it over’, ‘to get the mastery’. Its occurrences in the New Testament will give further light on its meaning:

‘Ye know that the princes of the Gentiles *exercise dominion* over them’ (Matt. 20:25, see also Mark 10:42).

‘The man in whom the evil spirit was leaped on them, and *overcame* them, and prevailed against them’ (Acts 19:16).

‘Neither as *being lords over* God’s heritage’ (1 Pet. 5:3).

The creation of Adam, his very name, and the dominion given to him, all foreshadowed the subduing of all enemies beneath the feet of the Lord Jesus Christ. An enemy is most certainly in view in Genesis 1:26-28, and in chapter 3 he is revealed - ‘that old serpent, called the Devil and Satan’ (Rev. 12:9).

We are greatly tempted to explore further into the many vital themes that the name Adam opens up to us but must keep before us the limits set by the word ‘dispensational’. The nature of the soul, the question of inherent immortality, the problem of evil, the relationship of Adam to sin and death, belong to the realm of doctrine, and we dare not begin to examine these important themes without loading our pages so heavily as to bring the work to a stop. These themes are given an exposition in *The Berean Expositor* and the Index of the bound volumes should be

consulted by all who are interested in their exposition. Apart from the reference in Jude, where he calls Enoch, the seventh from Adam, and Luke, who takes the genealogy of the Saviour back to Adam (Luke 3:38), no other writer in the New Testament than Paul uses the name Adam or relates either doctrinal, dispensational or practical teaching with it.

Paul uses the name seven times, and these occurrences we now give:

#### **Adam in Paul's Epistles**

- Rom. 5:14. Nevertheless death reigned from Adam to Moses.
- Rom. 5:14. After the similitude of Adam's transgressions.
- 1 Cor. 15:22. For as in Adam all die.
- 1 Cor. 15:45. The first man Adam was made a living soul.
- 1 Cor. 15:45. The last Adam was made a quickening spirit.
- 1 Tim. 2:13. For Adam was first formed, then Eve.
- 1 Tim. 2:14. And Adam was not deceived.

Some students of Scripture have put forward the idea that the creation of 'Adam' in Genesis 1:26-28, and the creation of Genesis 2:18-25 refer to two different events and to two different men. The opening verse of the book of the generations of Adam (Gen. 5:1) most certainly refers back to Genesis 1:26,27, yet, as it is the Adam of Genesis 2 and 3 who was the father of 'Seth' one and the same man must be intended. So also the Adam of Romans 5:12-14 is the Adam of Genesis 2 and 3. To Paul, the Adam who brought death into the world, was 'the first man' (1 Cor. 15:45).

That Paul, alone of the apostles has a doctrine of 'Adam' and that he alone is the apostle of the Gentiles, together with the fact that it is Luke and not Matthew that takes the genealogy of the Son of God back to Adam, are facts eloquent and illuminating to the discerning reader. See SECRETS OF THE SON<sup>4</sup>, and IN ADAM<sup>2</sup>.

#### **ADOPTION**

This word 'adoption' is the translation of the Greek *huiothesia*, a word composed of *huios* 'a son' and *thesis* 'to place, or constitute'. (See CHILDREN v SONS p. 142). The word is used only by Paul in the New Testament and occurs five times as follows:

- Rom. 8:15. Ye have received the spirit of adoption.
- Rom. 8:23. Waiting for the adoption.
- Rom. 9:4. To whom pertaineth the adoption.
- Gal. 4:5. That we might receive the adoption of sons.
- Eph. 1:5. Unto the adoption of children.

To appreciate the full significance of the apostle's figures in Galatians 3 and 4 they must be viewed in the light of the law of adoption - and more particularly, the Greek law of adoption. At the same time it must be remembered that Paul also uses the term in Romans, so that we must also bear in mind the Roman law on the subject.

There is no equivalent 'law of adoption' in England. In Roman law, adoption was a very serious undertaking.

'The adopted son became a member of the family, just as if he had been born of the blood of the adopter; and he was invested with all the privileges of a *filiius familias*. As a matter of fact it was by this means that the succession amongst the Caesars was continued. It never descended from father to son. What with poison, divorce, luxury and profligacy, the surviving members of a family were few, the descent suffered constant interruption, and whole families disappeared ... In no case amongst the Caesars did the throne pass from father to son ... Augustus was the great nephew of Julius Caesar, and was adopted from the Octavian into the Julian *gens*. Tiberius was no relation at all to his predecessor: he was merely the son of Augustus's wife, Livia, by Tiberius

Claudius Nero. Here we have the introduction of another family - the Claudii ... Nero was the great nephew of his predecessor Claudius, who had adopted him in the year A.D. 50' (*Septimus Buss*).

Adoption was of two kinds: adoption proper, and adrogation.

*Adoption proper.* It must be remembered that the father in Roman law had absolute control over his family, possessing the same rights over his children as over his slaves. By this *patria potestas* the son was deprived of the right to own property, and the father could inflict any punishment he thought fit, even to the extent of the death penalty. He could also sell his son into bondage. According to the law of the XII Tables, however, a father forfeited his *potestas* if he sold his son three times. For this reason, in the case of adoption, a legal ceremony took place in which the father went through the process of selling his son three times, and the son passed over completely to the *potestas* of the adopter. In later times the cumbersome ceremony was substituted by a simple declaration before the Praetor or Governor.

*Adrogation.* When the person to be adopted was his own master, he was adopted by the form called *adrogation* (from the word for 'ask', since in this case the adopter, the adopted, and the people were 'asked', *rogatur*). The law demanded that the adopter should be at least eighteen years older than the adopted:

'Adoption imitates nature, and it seems unnatural that a son should be older than his father' (*Justinian*).

'Adoption was called in law a *capitas diminutio*, which so far annihilated the pre-existing personality who underwent it, that during many centuries it operated as an extinction of debts' (W. E. Ball).

The effect of adoption was fourfold:

- (1) A CHANGE OF FAMILY. The adopted person was transferred from one *gens* to another.
- (2) A CHANGE OF NAME. The adopted person acquired a new name: for he assumed the name of his adopter, and modified his own by the termination *ianus*. Thus when Caius Octavius of the Octavian *gens* was adopted by Julius Caesar, he became Caius Julius Caesar Octavianus.
- (3) A CHANGE OF HOME, and
- (4) NEW RESPONSIBILITIES AND PRIVILEGES. While the adopted person suffered many 'losses', these were more than counterbalanced by his 'gains', for he received a new *capacity to inherit*. In the case of the adopter dying intestate, the adopted son acquired the right of succession.

Paul alludes to the *patria potestas*, the absolute power of the father in the family, in the fourth Chapter of Galatians where he speaks of 'the child differing nothing from a slave' and goes on to say 'Thou art no longer a slave, but a son' (Gal. 4:7). Paul also alludes to *tutelage* in Galatians 3 and 4, where we have such phrases as 'kept in ward', 'tutor to bring us to Christ', 'under guardians and stewards', and 'children held in bondage' (Gal. 3:23 to 4:3).

So far as the ceremony was concerned, the difference between the transferring of a son into slavery, and his becoming a member of the family was very slight. In the one case the adopter said: 'I claim this man as my slave'; in the other, 'I claim this man as my son'. The *form* was almost the same; it was the *spirit* that differed.

If the adopter died and the adopted son claimed the inheritance, the latter had to testify to the fact that he was the adopted heir. Furthermore -

'the law requires corroborative evidence. One of the seven witnesses is called. "I was present", he says, "at the ceremony. It was I who held the scales and struck them with the ingot of brass. It was an adoption. I heard the words of the vindication, and I say this person was claimed by the deceased, not as a slave, but as a son"' (W. E. Ball).

Bearing all these facts in mind, can we not feel something of the thrill with which the Roman Christian would read the words of Romans:

‘Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs’ (Rom. 8:15-17).

It is not so much the Holy Spirit addressing Himself here to the human spirit in confirmation, but rather the joint witness of the Holy Spirit and the spirit of the believer to the same blessed fact.

Closely associated with the law of adoption was that of the Roman will. The Praetorian will was put into writing, and fastened with the seals of seven witnesses (cf. Rev. 5 and 6). There is probably a reference to this type of will in Ephesians:

‘In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory’ (Eph. 1:13,14).

W. E. Ball translates the latter part of the passage: ‘Until the ransoming accomplished by the act of taking possession (of the inheritance)’:

‘When a slave was appointed heir, although expressly emancipated by the will which gave him the inheritance, his freedom commenced not upon the making of the will, nor even immediately upon the death of the testator, but from the moment when he took certain legal steps, which were described as "entering upon the inheritance". This is "the ransoming accomplished by act of taking possession". In the last words of the passage - "to the praise of His glory", there is an allusion to a well-known Roman custom. The emancipated slaves who attended the funeral of their emancipator were the praise of his glory. Testamentary emancipation was so fashionable a form of posthumous ostentation, the desire to be followed to the grave by a crowd of freedmen wearing the "cap of liberty" was so strong, that very shortly before the time when St. Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will’.

No modern writer has greater first hand knowledge of this term than Sir William Ramsay, and in order to acquaint ourselves with its usage in Galatia, we will first of all quote from Sir William’s *A Historical Commentary on St. Paul’s Epistle to the Galatians*.

‘The idea that they who follow the principle of faith are sons of Abraham, whatever family they belong to by nature, would certainly be understood by the Galatians as referring to the legal process called adoption, *huiiothesia*.

‘Adoption was a kind of embryo will; the adopted son became the owner of the property, and the property could pass to a person that was naturally outside the family only through his being adopted. The adoption was a sort of will-making; and this ancient form of will was irrevocable and public. The terms "son" and "heir" are interchangeable.

‘An illustration from the ordinary fact of society, as it existed in the Galatian cities, is here stated: "I speak after the manner of men". The will (*diatheke*) of a human being is irrevocable when once duly executed. But, if Paul is speaking about a will, how can he say, after it is once made, it is irrevocable?’

‘Such irrevocability was a characteristic feature of Greek law, according to which an heir outside the family must be adopted into the family; and the adoption was the will-making. The testator, after adopting his heir, could not subsequently take away from him his share of the inheritance or impose new conditions on his succession. The Roman-Syrian Law Book will illustrate this passage of the Epistle. It actually lays down the principle that a man can never put away an adopted son, and that he cannot put away a real son without good ground. It is remarkable that the adopted son should have a stronger position than the son by birth; yet it is so. The expression in Galatians 3, verse 15, "When it hath been confirmed" must also be observed. Every will had to be passed through the Record Office of the city. It was not regarded in the Greek law as a purely private document. It must be deposited in the Record Office’.

Here it will be seen that one may be ‘adopted’, or made the heir, without being at the same time a true child, but in the case of the Scriptural usage of adoption there is no idea that the believer is only an ‘adopted’ child for the testimony of the Word is explicit on the point, making it clear that adoption is something added:

‘The Spirit itself beareth witness with our spirit, *that we are* the children of God’ (Rom. 8:16).

The argument of Galatians 4:1-7 proceeds upon the supposition that there is a difference between a 'child' (Gal. 4:1,2), and one who has received the 'adoption' (Gal. 4:5). 'If a son, then an heir of God through Christ' (Gal. 4:7). That 'adoption' is related to 'inheritance' we can see by examining the first chapter of Ephesians. There we find the word 'predestinate' used twice, once in verse 5, where it is 'unto adoption', and again in verse 11, where it refers to 'inheritance'. Let us now observe the way in which this important word is used in connection with three different companies of the redeemed.

In Romans 9 the apostle enumerates the distinctive and exclusive privileges of Israel 'according to the flesh', 'who are Israelites; to whom pertaineth the adoption' (9:4). The structure of the passage relates 'adoption' with 'promises' and the whole is important enough to claim our attention before passing on. Accordingly we set out the structure.

- A According to the flesh, brethren.
- B Who are Israelites.
- C To whom pertaineth the ADOPTION.
- D And the glory.
- E And the covenants.
- E And the giving of the law.
- D And the service of God.
- C And the PROMISES.
- B Whose are the fathers.
- A As concerning the flesh, Christ came.

No one with any understanding can interpret the words 'Israel' and 'according to the flesh' as of the Church, or of that company where there is 'neither Jew nor Greek' (Gal. 3:28).

When Israel were about to be brought out of Egypt, God called the nation His 'firstborn' saying, 'Israel is My son, even My firstborn' (Exod. 4:22).

Attached to this position is a citizenship, the city being Jerusalem, which is destined to be the centre of the earth when the Kingdom is set up (Isa. 2:3; Zech. 14:16,17). It is obvious that if one nation is to be granted pre-eminence, the others must be subservient, and one of the accompaniments of the privilege of adoption, which we find true of each sphere, is the grant of pre-eminence over other companies in the same sphere.

'The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted' (Isa. 60:12).

'Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God' (Isa. 61:5,6).

We shall find that the following features are inseparable from adoption as used in the Scriptures.

- (1) The appointing of the heir.
- (2) The dignity of the first-born.
- (3) The close association of citizenship.
- (4) Some special pre-eminence over other companies in the same sphere.

In marked contrast with Romans 9, where 'the adoption' is the exclusive prerogative of 'Israel according to the flesh', we have 'the adoption' of Galatians 4, which pertains to the seed of Abraham who are not considered 'after the flesh' (23), who are associated with 'Jerusalem which is above' (26), and which is composed of both Jew and Greek made one in Christ, and consequently heirs according to the promise. Yet further, those to whom pertaineth the adoption according to the teaching of Ephesians, have no relationship with Israel *at all*, they have no connection with the promises made unto the fathers, they were aliens and strangers, without hope, and without God. These were chosen before the foundation of the world, and in Christ are raised and seated far above all principality and

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power. Consequently the logical result of admitting the contextual teaching of Paul's epistles regarding 'adoption' is to admit three distinct spheres of blessing.

A man can only have three first-born sons, if he has had three families. This application to the teaching concerning adoption will be found to be an irrefutable proof of the existence of 'three spheres of blessing', (see THREE SPHERES<sup>5</sup>).

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The word 'age' is the translation of the Greek word *aion*, and occurs also in the plural, and in the progressive form 'the ages of the ages'. In the A.V. the word *aion* is given the following renderings: age 2, beginning of the world 2, course 1, world 32, eternal 2, world began 1.

In conjunction with *eis* (unto, or for): for ever 27, for evermore 2, ever 1, while the world standeth 1. Followed by genitive for ever and ever 21, for evermore 1, beside ever, never and world without end. *Aionios* the adjective is translated eternal 42, everlasting 25 and for ever 1.

The Hebrew equivalent of *aion* is *olam*. This Hebrew word comes from a root meaning something hidden or secret (as in Psa. 19:12, 'secret faults') and indicates a period of undefined limits. *Aion*, the Greek word is used by the translators of the Septuagint to render the Hebrew word *olam* into Greek.

Students of the purpose of the ages will often find themselves turning the pages of Ecclesiastes, realizing in the preacher one whose problems and experiences are often much like their own. In Ecclesiastes the word *olam* occurs seven times, and is translated by the A.V. as follows:

- 1:4. The earth abideth *for ever*.
- 1:10. It hath been already *of old time*.
- 2:16. There is no remembrance of the wise more than of the fool *for ever*.
- 3:11. He hath set the *world* in their heart.
- 3:14. I know that, whatsoever God doeth, it shall be *for ever*.
- 9:6. Neither have they any more a portion *for ever*.
- 12:5. Man goeth to his *long* home.

Here we have 'for ever', 'old time', 'world', and 'long' as translations of the one word *olam*. Such a variety of renderings gives no connected thought, and consequently the evident relation of these passages is missed. Supposing we take the original word in each passage and translate it by the word 'age', we at once realize that seven such references may contain much helpful teaching. Their order and connection likewise are made apparent, and their claim upon our attention is emphasized.

***Olam* in Ecclesiastes**

- A 1:4. The earth abideth to the *age* - The passing generation.
- B 1:10. It hath been already in or to the *ages* - Nothing new under the sun.
- C 2:16. No remembrance of the wise more than of the fool to the *age* - Forgotten in the days to come.
- D 3:11. He hath set the *age* in their heart - Beginning to end of God's work past finding out.
- C 3:14,15. Whatsoever God doeth it shall be to the *age* - God's work remains.
- B 9:6. Neither have they any more a portion to the *age* - No portion- under the sun.
- A 12:5. Man goeth to his *age*-home - The passing generation.

Leaving these passages until we are more prepared to consider their teaching in detail, we pass on to another cluster of seven, this time in the New Testament, namely, in the epistle to Ephesians. There the word *aion* is translated as inconsistently as we found its parallel *olam* had been in Ecclesiastes.

- 1:21. This *world*.
- 2:2. The *course* of this world.
- 2:7. The *ages* to come.
- 3:9. From the beginning of the *world*.
- 3:11. *Eternal* purpose.
- 3:21. Throughout all ages *world without end*.
- 6:12. Rulers of the darkness of this *world*.

Here we have a strange assortment. This *world*, which had a *beginning*, but which has *no end*, the *course* of this world, and the *eternal* purpose. Translate the word *aion* consistently, and order, light and instruction take the place of human tradition and confusion.

### ***Aion* in Ephesians**

- A 1:21. Rulers of this and the coming *age*. - Subject to Christ in resurrection.
- B 2:2. The *age* of the world. - Satanic energy (energo).
- C 2:7. *Ages* to come. - Display of divine grace (future).
- D 3:9. Hid since the *ages*. - The mystery.
- C 3:11. The purpose of the *ages*. - Display of divine wisdom (now).
- B 3:21. The generations of the *age* of the *ages*. - Divine energy (energo).
- A 6:12. Rulers of the darkness of this *age*. - Withstood by believers in resurrection power.

All lovers of the Word must see how great is the loss which we have sustained through the traditional translation. 'The eternal purpose' sounds very grand, it gives a certain feeling of reality and indefectibility to the purpose of God, yet it is a double violation. The noun *aion* is translated as though it were the adjective *aionion*, which is a serious liberty to take with inspired Scripture apart from the mistake of putting eternity where an age should have been. What we have to learn is that the Bible does not speak of eternity. It was not written to tell us of eternity. Such a consideration is entirely outside the scope of revelation. Many, many undreamed wonders will doubtless be unfolded when the ages are no more. What they will be and what they will involve is idle and profitless speculation. The Word of God as it has been given is a complete system of teaching *for us*; it does not treat fully of the creation around us, much less of the time before or after the Creation.

While we acknowledge that there is much which our curiosity would tempt us to ask, we do most heartily bow before the divine boundaries of our studies, realizing that by the repeated emphasis upon the teaching of the *ages*, and the absence of teaching concerning *eternity*, the Lord is still showing us (as is expressed in Ecclesiastes) that the time has not yet arrived when we may 'find out the work that God maketh *from the beginning to the end*'. Accepting the fact of the ages, and of the age-times, we shall have to inquire from the Scriptures an answer to the question 'when did they commence?'

As an added contribution to the subject, we place before the reader, some of the most important expressions that are found in the New Testament dealing with the time factor of the ages. Such expressions as 'the end of the world'; 'since the world began'; 'this world'; 'the world to come' are known to all. We now propose to submit them to a more careful scrutiny, so that the Scriptural association of time with the ages shall be better seen. The reader will already know that *aion* is often translated 'world' in the A.V. and while it is a good rendering, meaning etymologically 'the age of man' (*vir* man, *eld* age), it simplifies the inquiry, if we agree to translate *kosmos* by 'world' and *aion* by 'age', thereby preserving the distinction that must be maintained between words dealing with *place* and words dealing with *time*.

'*The end of the world*'. There are more words than one that can be translated 'end', the word used in this phrase is *sunteleia*. In Matthew 13:39,40,49; 24:3 and 28:20, *aion* is in the singular, but in the one remaining occurrence, namely in Hebrews 9:26, *aion* is used in the plural. What the significance of this change may be we do not pause at the moment to consider, but just make a note of the fact that nowhere else except in Matthew or Hebrews do we meet the expression *sunteleia tou aionos*. If there is a period that can be called 'the end of the world', there is also a period which speaks of a time 'since the world *began*' or 'from the beginning of the world'. We should remember

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when reading this expression that the word *arche* 'beginning' does not occur in this phrase, all that is found in the original being the two words *ap' aionos* 'from (an) age', when used in Luke 1:70, Acts 3:21 and 15:18; and *apo ton aionon* the plural with the article, in Ephesians 3:9 and Colossians 1:26. We observe that in the last reference the ages are coupled with generations, a term which we must consider separately.

'*The world to come*', translates two forms, one in which *aion* is spoken of as *erchomeno* 'coming', Luke 18:30; and *aion* spoken of as *mello* 'about to be', Matthew 12:32, Ephesians 1:21 and Hebrews 6:5. 'This world' and 'that world' are contrasted, the former expression using *toutou* with *aion*, the latter using *ekeinos*. 'That world' occurs but once, namely in Luke 20:35, but 'this world' occurs some fourteen times, and these will be given in fuller detail when the occurrences are being examined in detail. Variations of this expression are found in Galatians 1:4 which adds the words 'present' and 'evil', and 1 Timothy 6:17, 2 Timothy 4:10, and Titus 2:12 where the word 'now' *nun*, is added.

One passage contains the phrase 'before the ages' (plural) *pro ton aionon*, 1 Corinthians 2:7, the other passages which speak of 'before the world' contain the word *kosmos* not *aion*.

The word 'generation' is used in association with the ages. *Genea* has three meanings in the New Testament. It means the simple succession from father to son (Matt. 1:17); it means a company of men living at the same time and sharing similar characteristics; and thirdly, it means a mark of time, the successive lives of offspring being taken to indicate so many stages in the world's history.

*Aion* 'age' belongs to no one particular dispensation or line of teaching. *Aion* occurs in all but five of the twenty-seven books of the New Testament. The epistles that contain no reference are 1 and 2 Thessalonians, James, Philemon and 3 John. *Aionios* the adjective, translated 'eternal' and 'everlasting', occurs in nineteen books of the New Testament, being omitted from 1 Corinthians, 1 Thessalonians, Ephesians, Philippians, Colossians, James and 2 and 3 John. The books therefore which contain both *aion* and *aionios* are the four Gospels, Acts, Galatians, 1 Timothy, 2 Timothy, Titus, Hebrews, 1 Peter, 2 Peter, 1 John, Jude and the Revelation. We must examine some of these occurrences in detail, and we shall have to consider the bearing of *apo* 'from' and 'since', *pro* 'before', and *eis* 'unto' or 'for', before we can even begin to come to any conclusion as to when the agetimes began.

What does the Scripture mean by 'age times'? Is such a term a correct translation of the original? What light do parallel constructions throw upon the phrase? Where does the expression occur? What light do we get from the context? Are there parallel - though different - expressions that should be considered? Let us address ourselves to these and any related questions that may occur during the investigation.

The rendering 'age-times' is not found in either the A.V. or the R.V. In the A.V. the translation reads 'before or since the world began' and in the R.V. the rendering is 'through' or 'before times eternal'. 'Before the world began' is at least understandable, but 'before times *eternal*' cannot be understood without a very drastic revision of the meaning ascribed to 'eternal'. If eternal things have neither beginning nor end, then it is impossible to speak of a 'period' before times eternal - the translation is figurative, and does not contribute to our understanding or add to our knowledge. The occurrences of the expression are three in number and we give them first of all as they occur in the A.V.

'Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret *since the world began*, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ for ever. Amen' (Rom. 16:25-27).

'Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus *before the world began*, but is now made manifest by the appearing of our Saviour Jesus Christ' (2 Tim. 1:8-10).

‘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’ (Titus 1:2,3).

The Greek words translated ‘since the world began’, are *chronois aioniois* in Romans 16:25, and ‘before the world began’, *pro chronon aionion* in 2 Timothy 1:9 and Titus 1:2. We observe that the expression in either form is exclusive to Paul, and that such an exclusive character is emphasized in the context by such added terms as ‘my gospel’; ‘through the gospel where unto I am appointed a preacher, and an apostle, and a teacher of the Gentiles’; ‘through preaching which is committed unto me’.

Our first note therefore is that ‘before the world began’ or ‘since the world began’, however ultimately we are obliged to translate the original, belong exclusively to the ministry of Paul.

Secondly we note that there is a difference between the phrase found in Romans 16, and those found in 2 Timothy and Titus. The former speaks of a period ‘since’, the latter of a period ‘before’ the beginning of the world. We must be careful therefore to keep these two periods distinct, together with the revelations associated with them.

Ignoring for the time being the preposition *pro* ‘before’, or the dative case translated by the A.V. ‘since’, let us examine the words *chronon aionion*. It is not a matter of debate, that *aionos* is an adjective, derived from *aion* the noun, or that *chronos* is a noun. If we read in Matthew 25:19 *meta de chronon polun*, we naturally translate ‘but after a long time’. If we find the order of the words reversed as in John 5:6 *polun ... chronon*, while the emphasis may be shifted, the translation must remain the same, *polun* still remains an adjective, *chronon* still remains a noun. The word *chronos* ‘time’ is not of frequent use in the epistles, occurring only twelve times in the fourteen written by Paul, and when we turn to Romans, 2 Timothy and Titus in the hope of observing the usage of *chronon* in those three epistles which use the phrase since, or before ‘the world began’ we find but one passage, namely Romans 7:1, ‘the law hath dominion over a man as long as he liveth’, literally ‘for a long time’, *eph hoson chronon*.

*Aionios*, the adjective is derived from *aion*, and must retain whatever essential meaning pertains to the noun. It is impossible that the noun should be translated ‘age’, which most certainly had a beginning, and will certainly have an end, and to translate the adjective ‘everlasting’ or ‘eternal’. Keeping to Paul’s epistles we find *aionion* translated eternal, everlasting and for ever, except in the three passages before us, Romans 16:25, 2 Timothy 1:9 and Titus 1:2, where we read ‘since, or before, the world began’. If *chronos* be translated ‘world’ then *aionios* must have been translated ‘began’, or if *chronos* has been translated ‘began’ because of its association with time, then *aionios* has been translated ‘world’. In any case the translation is exceedingly wide.

The Revisers were evidently unsatisfied with this rendering for in the three passages they substitute, ‘times eternal’, which though it adheres more to the actual words so translated, is still too poetic to be of use, for ‘times’ belong to one category and ‘eternal’ to another. We can speak of ‘a living death’ but only in a figure, we can speak of ‘times eternal’ but only in a figure; for the purpose of discovering at what point in the outworking of the purpose of the ages, these ‘times eternal’ commence, such a translation is valueless. There is nothing for it, but to adopt either the foreign sounding phrase ‘-onian times’, or the cumbersome expression ‘age-times’. This latter has the advantage of presenting to the eye the fact that we are still within the bounds of the ages, and not dealing with either ‘the world’ as in the A.V. or ‘eternity’ as in the R.V.

We must now return to those passages that are under review, to observe any particular features that will help us in our attempt to place them in the outworking of the Divine purpose. First, we will give Weymouth’s rendering of Romans 16:25-27, with our own emphasis of each occurrence of *aion* and *aionios*.

‘To Him Who has it in His power to make you strong, as declared in the Good News which I am spreading, and the proclamation concerning Jesus Christ, in harmony with the unveiling of the Truth which IN THE PERIODS OF PAST AGES remained unuttered, but has now been brought fully to light, and by the commandment of THE GOD OF THE AGES has been made known by the writings of the Prophets among the Gentiles to win them to the obedience to the faith - to God, the only wise, through Jesus Christ, even to Him be glory THROUGH ALL THE AGES’.

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The words *chronois aioniois*, in Romans 16:25 are in the dative case. This case is used to denote 'a space of time', 'for', as in Acts 13:20 and John 2:20. (The A.V. use of the word 'since' is without precedent; this demands the preposition *apo*, or its equivalent). In the space of time known as the age-times, a truth had been 'kept secret'. As the word *musterion* and its derivations express the idea of something 'secret' and as the word translated 'kept secret' in the original of Romans 16:25 is *sigao* 'to keep silence' (see 1 Cor. 14:28,34), the translation of the A.V. is misleading. The word does not indicate that the truth in view was never made known at all, or at any time, but that in the space of time known as the age-times, it was 'hushed', that period ending with the revelation found in the epistle to the Romans, and referring, not to 'The Mystery' of Ephesians, but to the inner portion of Romans, namely Romans 5:12 to 8:39, where instead of the law of Moses, and personal transgressions, being the dominant theme, Moses retires into the background, and Sinai is exchanged for 'the law of sin and death', Adam takes the place of Moses, and the ruin of the creature is stressed rather than personal transgressions, 'sin' rather than 'sins'.

Since the call of Abraham, and during the period of Israel's discipline this inner teaching of Romans remained unemphasized, but with the commission of the apostle, the hour struck for its proclamation. A comparison of Romans 1:1-7 with Romans 16:25-27 will reveal some things in common, and some that differ.

The structure of the epistle to the Romans is exceedingly complex, as we can well believe of so mighty an epistle. Simplified to the extreme it appears somewhat like this:

- A Rom. 1:1 to 5:11. Sins, rather than sin.  
(outer) Law of Sinai.  
Abraham, Israel, Jew and Gentile.
- B Rom. 5:12 to 8:39. *Sin, rather than sins.*  
(inner) *Adam, not Abraham.*  
*Law of sin and death.*
- A Rom. 9:1 to 16:24. Dispensational and Practical problems.  
(outer) Abraham, Israel, Jew and Gentile.
- B Rom. 16:25-27. *The mystery that had been 'hushed'.*  
(inner) *No 'doctrine' of Adam outside of the*  
*epistles of Paul.*

The conclusion to which an examination of the word *aion* leads, is that eternity is never in view, but that the word is employed to cover the period of time since Genesis 1:2 and reaching up to the day when God will be all in all, when the Ages will have reached both their goal and their end.

The reader would find considerable help, if the notes on 'age' given in the appendix of Rotherham's *Emphasized New Testament* were consulted; Weymouth's *Translation of the New Testament in Modern Speech*, and Appendix 129 and 151 of *The Companion Bible*.

For further notes, see the article entitled TIME<sup>5</sup>.

**ALIEN**, Greek *allotrios* and *apallotrioo*. *Allotrios* is found fourteen times in the New Testament and is translated in the A.V. as follows: alien 1, another man's 6, of others 1, strange 2, stranger 4.

*Apallotrioo*, be alienated 1, alien 1, alienated 1. The Greek word *allotrios* is one of a large family, the root of which is *alla* 'change', and it is of great importance to remember that alienation and reconciliation, the two poles of experience, are both derived from the same root. Reconciliation being either *katallasso*, *apokatallasso*, *dialassomai* and *katallage*; *allogenes* being translated 'stranger' (see RECONCILIATION<sup>4</sup>). The word that has a direct bearing upon dispensational truth is *apallotrioo* which occurs as follows:

- Eph. 2:12. Being aliens from the commonwealth of Israel.  
Eph. 4:18. Being alienated from the life of God.

Col. 1:21. That were sometimes alienated.

The references in Ephesians 4 and in Colossians 1, belong to the practical and doctrinal sphere of revealed truth, the passage that interests us is Ephesians 2:12.

The structure of Ephesians 2:11-19 divides the subject-matter into three time periods:

- (1) In time past ... What we once were.
- (2) But now ... What grace has done.
- (3) No longer ... The complete reversal of the past.

Each part of Ephesians 2 deals with a time past in contrast with a time present, with its accompanying change. It is important to observe the distinctive features of these two parts, the former dealing with death and life, the latter with distance and nearness. Ephesians 2:1-10 uses such words as 'dead', 'trespass', 'sin', 'disobedience', 'wrath', 'quicken', 'saved', 'faith' and 'walk'. Ephesians 2:11-22 uses an entirely new vocabulary. Instead of sin and death we have 'Gentiles', 'uncircumcision', 'aliens' and 'far off'; instead of being quickened and raised, we have a 'middle wall broken down', 'ordinances abolished', 'one new man created' and the thought of 'fellow citizens' and a 'holy temple'. Instead of trespasses we have dispensational distance; instead of the flesh with its lusts we have the flesh in its uncircumcision and enmity. In the first section we have a new creation, and in the second the creation of a new man; in the first, believers are seated together in the heavenlies, in the second builded together as an habitation of God.

These differences are important, for if the section before us deals with dispensational distance rather than with sin and death, this will materially colour the meaning of the reconciliation referred to here by the apostle. The trend of the two parts of this chapter may be seen if set out as follows:

### Ephesians 2

A Doctrine.		a 1-3.	Once. Walk. World and flesh.
		b 4.	But God. Mercy. Love.
		c 5-10.	Made alive together. Raised together. Made to sit together.
A Dispensation.		a 11,12.	Once. Gentiles. In flesh. In world.
		b 13-18.	But now. Nigh. One.
		c 19-22.	Citizens together. Fitly framed together. Builded together.

The Gentiles who composed the majority of the members of the One Body had no Scriptures full of promises made unto their fathers; they were not only alienated from the life of God, but were also aliens from the commonwealth of Israel. The structure of the epistle as a whole (see article entitled EPHESIANS p. 275) throws into prominence two features - the new man and this twofold alienation. For the moment our attention is to be directed to the dispensational alienation, the dispensational disability of being a Gentile as contrasted with the dispensational privilege of being a Jew.

What was the position, dispensationally, of those who are now members of the One Body? This passage bids us remember that we were once:

- A Gentiles in the *flesh*.
- B Without Christ.
- C Aliens from the commonwealth of Israel.
- C Strangers from the covenants of promise.
- B Having no hope.
- A Godless *in the world*.

There was nothing personally wrong in being a Gentile, but being born a Gentile carried with it great dispensational disabilities.

‘He sheweth His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation: and as for His judgments, they have not known them’ (Psa. 147:19,20. *See also* Amos 3:2; Rom. 3:2).

We observe in Ephesians 2:11,12 that the sphere of Gentile disability is ‘in the flesh’; *so also is the sphere of Israel’s privileges*. Some of these privileges are set out by the apostle in Romans 9:

- A According to the flesh ... Brethren.
- B Israelites.
- C Adoption (placing as sons).
- D Glory.
- E Covenants.
- E Law.
- D Services.
- C Promises.
- B Fathers.
- A According to the flesh ... Christ (Rom. 9:3-5).

In the flesh, the Gentile is without Christ. He can only be in Christ ‘in the Spirit’; in the flesh he is without hope, for it was *of Israel* according to the flesh, that Christ came. Thus the words *en pneumati* (Eph. 3:5) really preface the threefold fellowship of the mystery detailed in verse 6.

At the close of the dark list of Gentile hopelessness are the words ‘in the world’. The world is at the present time an abandoned evil, the enemy of God and of truth. Its prince is the devil, for the Saviour’s kingdom is not of this world. The whole world lieth in wickedness, and its rudiments are antagonistic to Christ. It is totally oblivious of the work and witness of the Spirit. Its elements hold the Gentiles in bondage. Nothing but utter hopelessness, therefore, can be the condition of those who are ‘in the flesh’ and ‘in the world’.

From this pit of corruption, and from this godless, Christless, hopeless wilderness, God, in His rich mercy, stooped and saved those whose destiny is to be blessed with all spiritual blessings in the heavenly places in Christ.

The Syrophenician woman shows us something of the meaning of the words:

‘Aliens from the commonwealth of Israel, and strangers from the covenants of promise’ (Eph. 2:12).

The Gentile was by nature ‘far off’. How could he be made nigh? The answer is that, while the dispensation that included the nation of Israel lasted, Gentile believers could be grafted into the olive tree of Israel. Romans 9 does not refer to a merely national position - those addressed were ‘brethren’ and were reminded that they stood ‘by faith’ (Rom. 11:20,25). The justified Gentile during the Acts period did not become a member of the body of Christ; he became a graft in the olive tree of Israel of which Abraham was the root.

‘But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ’ (Eph. 2:13).

When we realize something of the slavery of Satan and the dominion of sin (Eph. 2:1-3), with what relief do we read the words of Ephesians 2:4, ‘but God’. Again, when the helplessness and the hopelessness of the Gentiles’ case dispensationally, as set forth in Ephesians 2:11,12 is realized, how blessed the ‘but now’ of verse 13. The blood of Christ which accomplished deliverance from the bondage of sin (Eph. 1:7) now breaks down all barriers and gives perfect access. The former condition of alienation is closely linked with a special enmity. The new status brings in peace, evidently the result of the cessation of that enmity.

The reader should refer to MIDDLE WALL<sup>3</sup>, DECREES p. 212, BOTH p. 125, and ADOPTION p. 40, to obtain an all-round view of what this alienation involved, and how it has been met by grace.

**ALL AND ALL THINGS**, Greek *pas*. This word occurs over 1,100 times in the New Testament and is variously translated 'all', 'every', 'whosoever' and other equivalent terms too numerous for us to tabulate here.

'Singular; without the article, signifies every; with the article, the whole of the object it qualifies. Thus *pasa polis*, every city; *pasa he polis*, the whole of the city; *panta perrasmon*, every form of temptation (Luke 4:13); *pantes*, all men; *panta*, all things severally. (See Phil. 4:13); *ta panta*, all things constituting a whole' (Col. 1:16). (Dr. E. W. Bullinger's Lexicon).

Let us acquaint ourselves with the usage of this word in the New Testament. 'Every nation under heaven' (Acts 2:5) sounds universal, but is limited to a radius of some 400 miles, as a reference to verses 9-11 will reveal.

In Colossians 1:16 we read of the creation of all things that are in heaven and in earth, that Christ is before all things and that by Him all things consist. Yet in the space of a few verses, Paul says that the gospel entrusted to him had been preached to 'every creature which is under heaven' (Col. 1:23). We have no certain knowledge that Paul fulfilled his wish to preach the gospel in Spain, he certainly did not cover the continents of Africa, America or Asia, yet he is free to use such terms.

When Paul wrote 'all things are lawful for me' (1 Cor. 10:23) he most certainly did not mean that it would have been lawful for him to lie, steal, murder or break any other commandment of God or of conscience. When he said that Love 'believeth all things', he most certainly did not teach that the highest exhibition of love was an uncritical gullibility.

So, therefore, it behoves us to approach the question of the meaning of 'all' with care. Let us consider some expressions that are of dispensational importance as well as which illustrate the need for this care in interpretation.

'*All Israel*'. Are we to understand from Romans 11:26 that all Israel there means every single individual who can trace his pedigree back to Jacob or to Abraham? We must remember that Romans 11 is one of three chapters which form a unit, and unless we see the passages as a whole, we shall not be able to discern 'the wood for the trees'.

A somewhat condensed structure of Romans 9 to 11 is as follows.

A 9:1-5. Sorrow. Doxology, 'Over all' *panton*.

B 9:6-29. Remnant saved. Mercy on some.

(Corrective as to '*all Israel*' 9:6).

C 9:30 to 11:10. Christ the end of the law.

B 11:11-32. All Israel saved. Mercy on them all.

(Corrective as to Remnant 11:1-5).

A 11:33-35. Song. Doxology. 'All things' *ta panta*.

For a fuller exposition of Romans 9 to 11 see the book, *Just and the Justifier*, by the author.

In Romans 9 the apostle had said:

'They are NOT ALL ISRAEL, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, IN ISAAC shall thy seed be called ... the children of the promise are counted for the seed' (6-8).

The underlying principle of election and promise influence the extent of the word 'all' here.

'*All in Adam*'. In like manner we could paraphrase Romans 9:6-8 and say, 'they are NOT ALL IN ADAM, which are physically descended from Adam, but "in Christ" the true seed are called', for there are many evidences in the Scriptures to show that there are TWO SEEDS in the earth, and one of them is not of God. (See SEED<sup>4</sup>, IN ADAM<sup>2</sup>).

When Paul says, in 1 Timothy 4:10, 'He is the Saviour of all men', universal redemption is not implied, for if he had meant that, he could not have added '*especially* of them that believe'.

*Ta panta*. It is of extreme importance that we distinguish between those passages of Scripture which use *panta* 'all things' and *ta panta* some particular 'all things'.

The term ‘all things’ occurs a little over sixty times in the epistles alone; forty references are without the article, and the remaining twenty include the article. We intend to direct particular attention to the construction used in the smaller division (*ta panta*), but must just briefly touch upon the wider expression in passing.

The first occurrences in the epistles of the two constructions, with and without the article, are in Romans 8:28 and 32.

‘We know that all things (*panta*) work together for good to them that love God, to them who are the called according to His purpose’ (Rom. 8:28).

Here the word is without the article and includes evil as well as good. In verse 32 we read:

‘He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely (graciously) give us *the* all things’ (*ta panta*).

Of course the article here may be merely the ‘second mention’, and may refer back to verse 28; there are reasons, however, for doubting this. First, the reference is some distance away; secondly, it comes in a new section commencing with the words, ‘what shall we then say?’ of verse 31; thirdly, the fact that the all things of verse 28, which are under the hand of God, may include most conflicting agents (Satan, the world, and evil as well as good), whereas in verse 32 the all things are *graciously given* ‘with Him’. This seems to lead us to see that ‘*the* all things’ may be a much less inclusive expression than ‘all things’ and further, that the special term *ta panta* has been used by the Holy Spirit with a special meaning which it is our wisdom to investigate and to understand.

We meet the expression again in Romans 11:36 in a setting which is typical of its usage. After bringing before the reader the amazing grace and matchless mercy of God in His final dealings with Israel, the apostle concludes with the doxology:

‘For of Him (*ek*, originating cause), and through Him (*dia*, efficient and ministerial cause), and to Him (*eis*, final cause), are all things (*ta panta*): to Whom be glory, unto the ages. Amen’.

It will be observed that it does not say that the Lord is the originating cause of all things universally, but of *the* all things. It does not say that He is the ministerial cause of all things universally, but only of *the* all things, and it does not say that all things universally are unto Him as the final cause, but *the* all things. This emphasis at once suggests the question, *what* all things? and it is with a view to providing a scriptural answer that we continue our investigations.

Even in the wider and more universal expression (that is with the article omitted), there are necessary limitations. The apostle said ‘all things are lawful’, but this is not universally true. Murder, lying, thieving, etc., were no more lawful to Paul the apostle than to Saul the Pharisee. ‘All things’ must be considered in the light of the restrictions imposed by the law of Moses, the traditions of the Elders and the contextual references to various foods, idolatrous connections, etc. Ephesians 6:21, Philippians 3:8, 1 Timothy 6:17 and Titus 1:15 will supply other examples of the limitations of this wider expression.

Returning to the doxology of Romans 11:36, we compare it with the statement of the apostle in 1 Corinthians 8:5,6. In Romans 11 the Scripture does not differentiate between ‘Him’ of whom are all things, and ‘Him’ through whom are all things. He is called ‘God’ and ‘Lord’ in the context (*see* verses 33 and 34). It is evident that the God of verse 33 is the Lord of verse 34, and the fourfold ‘Him’ of verse 36. The apostle who wrote Romans 11 had written 1 Corinthians 8:5,6 and felt under no obligation to attempt to explain that which superficially is a difficulty to some. In contrast to the heathen conception of gods many and lords (ie., Baalim, demons, mediums) many, the believer recognizes one God, the Father, the originating cause of the all things (*ta panta*), and one Lord, Jesus Christ, the ministerial and mediating cause in reference to the same ‘the all things’ (*ta panta*) and consequently to such ‘an idol is nothing in the world’.

Again the force of the expression (*the all things*) must be observed. This emphasis upon origin and ministerial cause is met with in the next reference, 1 Corinthians 11:12:

‘For as the woman is out of (*ek*, origin) the man, even so is the man through (*dia*, ministerial cause) the woman; but the all things (*ta panta*) are out of (*ek*, origin) God’.

The next passage (1 Cor. 15:27,28) we must consider together with Hebrews 2:8-10 :

‘For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put the all things (*ta panta*) under Him. And when the all things (*ta panta*) shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put the all things (*ta panta*) under Him, that God may be all in all’.

We must not take it as proved that God cannot be all in all in the destruction of some as in the salvation of others; it is a sentimental conclusion which must not weigh with us here. In this passage we find the wider expression used first, then in repetition the article is used, and in this case it would seem that throughout one aspect is intended. This is further emphasized by the one exception which emphasizes the universality of all things which are to be subjected beneath the feet of Christ. Hebrews 2:8-10 definitely states this:

‘Thou hast put all things in subjection under His feet. For in that He put the all things (*ta panta*) in subjection under Him, He left nothing that is not put under Him. But now we see not yet the all things (*ta panta*), put under Him ... For it became Him, for whom are the all things (*ta panta*), and by (through) whom are the all things (*ta panta*), in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering’.

Returning for a moment to 1 Corinthians 15:27,28 we must remember that the context speaks of the subjection and destruction of enemies. In verse 24 we read:

‘Then the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have abolished (*katargeo*) every principality (*arche*), and every authority (*exousia*), and power (*dunamis*). For He must reign, until He hath placed all enemies under His feet. The last enemy that shall be abolished (*katargeo*) is death’.

It is manifest by the sequence of thought that the principalities, authorities and powers which are to be destroyed are enemies, otherwise the connection of verses 24 and 25 by the word ‘for’ loses its force. Turning to Ephesians 1:21-23 we read of the exaltation of Christ as being -

‘Far above every principality (*arche*, see above on 1 Cor. 15:27,28), and authority (*exousia*) and power (*dunamis*) and lordship (*kuriotes*), and every name that is named, not only in this age, but also in that which is to come: and hath put all things under His feet, and gave Him to be Head over all things to the church, which is His body, the fulness of Him that the all things (*ta panta*) with all is filling’.

It will be at once noticed that we have the repetition of those spiritual powers which were mentioned so particularly in 1 Corinthians 15. The epistles to the Ephesians and Colossians speak of principalities and powers several times, and as it is evident that these are largely in view with regard to the subject under consideration, we will take note of the passages before passing on.

‘To the intent that now unto the principalities (*arche*), and authorities (*exousia*) in the heavenlies might be known by the church the manifold wisdom of God’ (Eph. 3:10).

‘For we wrestle not with flesh and blood, but with the principalities (*arche*), with the authorities (*exousia*), with the world-rulers of this darkness, with the spiritual things of wickedness in the heavenlies’ (Eph. 6:12).

‘For by Him were created the all things (*ta panta*), the things in the heavens and the things on the earth, the things seen and the things unseen, whether thrones, or lordships (*kuriotes*) whether principalities (*arche*), or authorities (*exousia*), the all things (*ta panta*) for Him, and unto Him have been created, and He is before the all things (*ta panta*), and by Him the all things (*ta panta*) consist, and He is the Head of the body the church: Who is the Beginning, First-born out of the dead, in order that among all He might become pre-eminent; because in Him it was thought good that all the fulness should dwell’ (Col. 1:16-19).

‘Because in Him dwelleth all the fulness of the Godhead bodily. And you are filled full by Him, Who is the Head of every principality (*arche*) and authority (*exousia*)’ (Col. 2:9,10).

‘Having put off the principalities (*arche*), and the authorities (*exousia*), He made a public exhibition of them, having triumphed over them by it’ (Col. 2:15).

The parallelism of these verses is worth noticing:

- A Eph. 1:21-23. Principalities, authorities, powers, lordships.  
Christ. Head of the body the church. Fulness.
- B Eph. 3:10. Principalities, authorities - The church linked with the principalities.
- C Eph. 6:12. Principalities, authorities, world rulers, spiritual things of wickedness - The believer's conflict.
- A Col. 1:16. Principalities, authorities, thrones, lordships - Christ, Head of the body the church. Fulness.
- B Col. 2:10. Principalities, authorities - The church linked with principalities.
- C Col. 2:15. Principalities, authorities - The Saviour's triumph.

As we read these passages together it seems difficult to think that the very different references are all to the same spiritual powers. Some we find are placed beneath the Lord's feet (Eph. 1:22), and this position is *not* the place of the members of His body - to them He is Head. These same subjected powers (being guided by the parallel in 1 Corinthians 15 and the emphasis there on enemies) seem to be the antagonizing spirits of Ephesians 6:12, and the ones over whom the Lord triumphed by reason of the cross. Others seem to be more closely associated with the Church. Some are learning by the Church the manifold wisdom of God (Eph. 3:10), and are linked with the Church of the One Body by having Christ as a common Head (Col. 2:10).

The believer has been delivered from the authority (*exousia*) of darkness by the Lord who is the image of the invisible God, First-born of every creature. The meaning of the term 'Firstborn' is defined by the reason given in the next sentence. He is First-born of every creature *because* by Him were all things created. As we ponder the creations enumerated in Colossians 1:16 and their relation to the pre-eminence of the Son of God, it becomes manifest that we are not dealing with such creatures as are enumerated in Psalm 8:7 -

'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 sea'.

- but with mighty powers and beings over whom the Lord Jesus Christ is pre-eminent. The whole enumeration has reference to visible and invisible dominions and spiritual powers and by comparison with the other passages referring to the principalities, it would seem that some of these mighty beings not only antagonized the Church (Eph. 6:12) and Israel (Dan. 10), but also the pre-eminence of the Lord Jesus Christ Himself, and it is the reconciliation of these 'all things' with which Colossians 1 is particularly concerned. Chapter 2 also shows that the opposition of these angelic powers in reference to 'holding the Head' is still prominent in the inspired writer's mind.

It will be further observed that man is not mentioned in verse 16, for man is not included in the all things enumerated in that verse, he is treated quite separately in verse 18, as included in the Church. The reconciliation of the all things (*ta panta*) looks back to those spiritual powers on earth, or in heaven, and man is introduced into the subject of reconciliation quite separately in verse 21.

1 Peter 3:22 emphasizes the subjection of angelic and spiritual powers to the risen Lord:

'Who is gone into heaven, and is on the right hand of God; angels and authorities (*exousia*) and powers (*dunamis*) being made subject unto Him'.

Romans 8:38,39 includes them among the possible agencies that might be thought antagonistic to the believer:

'For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come (cf. Eph. 1:21), nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord'.

It certainly appears that those angelic dominions are ranged under two heads, some antagonistic to the Lord and His people, and some ranged under the Lord as Head both now and in the fulness of the seasons (Eph. 1:10).

'That in the dispensation of the fulness of the seasons He might gather together under one Head the all things (*ta panta*) in the Christ, the things in the heavens and the things on the earth in Him'.

*Ta panta* by its recurrence and contexts seems to be a term having in most cases a specific meaning. Those who dismiss the subject by saying of Colossians 1:16,17,18 and 20, it reads 'all things' and that is enough for me, are not

rendering the homage to verbally inspired Scripture that they imagine. It does not say *all things*, but **THE** *all things*, and the insertion of the article at once defines and narrows the expression. *The all things* that are to be reconciled are described, they are in the main creatures of which we know practically nothing. Believers are now reconciled, but they are not included in the all things of the verse under notice.

All things *universally* will be placed in subjection beneath the Lord, either beneath His feet or under Him as Head, the narrower expression *ta panta* is the term used by God when speaking of the reconciliation of all things. Let us keep close to the words of the Word. May grace be given to both reader and writer to prove all things and to hold fast that which is good (see RECONCILIATION<sup>4</sup> and SEED<sup>4</sup>).

**ANGELS**, Greek *aggelos*. (The double 'g' being pronounced 'ng'). This word is allied with *evangel* and means primarily a messenger; then in Scripture those heavenly ministering spirits known to us as 'angels'. The word occurs 188 times in the Greek New Testament and is translated 'angel' 181 times and 'messenger' seven times. The word is of dispensational importance by reason of its close connection with the fortunes of Israel, and of its non-association with any calling that is purely Gentile, such as the dispensation of the Mystery.

The word *aggelos* occurs in Hebrews thirteen times. In the first chapter Christ is exalted to the right hand of the Majesty on high being made 'so much better than the angels' (Heb. 1:4).

'Unto which of the angels said He at any time, Thou art My Son...' (1:5).

'Let all the angels of God worship Him' (1:6).

'Who maketh His angels spirits' (1:7).

'To which of the angels said He at any time, Sit on My right hand' (1:13).

In the second chapter angels are associated with the giving of the Law, and we are told that the age to come has not been put into subjection to angels. Adam, and Christ by the testimony of the prophetic Psalm 8, are seen 'for a little' lower than the angels and at the Incarnation Christ 'took not on Him the nature of angels' (Heb. 2:2,5,7,9,16).

In Hebrews 12:22 the heavenly Jerusalem is associated with 'an innumerable company of angels', and the believer is reminded that in Old Testament times the ministry of angels was no uncommon experience (Heb. 13:2).

When writing to the Romans, Paul mentions angels, together with 'principalities' (Rom. 8:38) and asked the Corinthians: 'Know ye not that the saints shall judge angels' (1 Cor. 6:3), but from the dispensational point of view it must be observed that angelic ministry among men, or the presence of angels at the exaltation of Christ, is entirely omitted in Ephesians. There we read that when Christ was raised from the dead He was seated at the right hand of God 'in the heavenly places 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. 1:20,21). These 'principalities' are mentioned again in Ephesians 3:10 and in 6:12, each in connection with 'heavenly places'. Of these 'principalities' *the Epistle to the Hebrews knows nothing*.

Angels have special reference in Scripture to the people of Israel, and they are not mentioned in the Old Testament until after the call of Abraham and the birth of Ishmael (Gen. 16:7). Angelic ministry is associated with the destruction of Sodom, the deliverance of Lot, the birth of Isaac, and the blessing of Jacob in the book of Genesis. In the book of Exodus the angel of the Lord is intimately associated with the deliverance of Israel from Egypt and with their guidance through the wilderness and so, throughout the Law, the Prophets and the Psalms, the whole course of Israel's history is accompanied by angelic ministry. Nor does it cease with Malachi; it is prominent in the Gospels, being associated with the Birth, the Sufferings, the Resurrection, and the Second Coming of Christ. It is prominent in the Acts from chapter 1 to 12, but after Acts 13, there is but one reference to angelic ministry, namely at Acts 27:23. This isolated reference must be placed over against seventeen references that occur in the first twelve chapters. In the Prison ministry of Paul, that is in the five 'Prison Epistles' angels are mentioned but once and then only to be set aside in the passage that condemned the 'worshipping of angels' (Col. 2:18). In 1 Timothy 3:16 angels are mentioned in connection with the mystery of godliness and in the charge given to Timothy (1 Tim. 5:21). We have already drawn attention to the fact that the word 'angel' occurs thirteen times in the epistle to the Hebrews.

It is of interest to note that, taking Paul's epistles together with the exception of Hebrews, the word 'angel' occurs thirteen times, or, if we include the passage where it is translated 'messenger' then fourteen times in all. It will be seen that where the word 'angel' is used at the rate of *one* reference to *an epistle* in Paul's epistles other than Hebrews, it is used at the rate of *one* reference to *a chapter* in that epistle. Then, if we include the number of times the word angel occurs in the epistles of Peter, Jude and the book of Revelation, we must add eighty-one more occurrences to the number, making in all, from Matthew to Acts 12, Hebrews, and to the end of the New Testament 164 occurrences, as over against eleven occurrences in Paul's pre-prison epistles, two in 1 Timothy *and none in the Prison Epistles!*

While we readily admit that doctrine cannot be proved by the mere number of occurrences of any particular word, the presence and the absence of such related terms as 'angels' and 'principalities' cannot be easily accounted for apart from purpose and intention. 'Angels' are ministering spirits, but by the very nature of the word 'principalities' hold precedence in rank, and if that difference be evident between these heavenly powers, it follows that there must be the same difference between the callings of the two epistles that employ these terms with such discrimination.

The Hebrew believers are never said to be 'far above' angels, but by virtue of the revelation of Ephesians 2:6, the Ephesian believer is seated potentially 'far above' even principalities. The inclusion of the word 'angel' in this Alphabetical Analysis of terms used in teaching Dispensational Truth is justified by the light it throws upon the distinctive callings of Hebrews and Ephesians. These callings are more fully discussed under the respective headings HEBREWS<sup>2</sup>, EPHESIANS p. 275, THREE SPHERES<sup>5</sup>, ADOPTION p. 40, MYSTERY<sup>3</sup>, and other related themes.

**ANGELS, FALLEN.** An examination of the early chapters of Genesis most surely justifies the primeval prophecy concerning the enmity that should exist between the seed of the serpent and the seed of the woman. In this article we hope to exhibit as far as possible the teaching and meaning of Genesis 6.

'And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose' (Gen. 6:1,2).

The fifth chapter of Genesis is 'The book of the generations of Adam' and his sons together with their ages are given down to Noah and his three sons 'And Noah was five hundred years old: and Noah begat Shem, Ham and Japheth' (verse 32). At verse 9 of chapter 6 the book of the 'generations of Noah' is introduced which extends to Genesis 9:29 where it ends with the words: 'And all the days of Noah were nine hundred and fifty years: and he died'. The first eight verses of Genesis 6 belong to the previous section, 'The book of the generations of Adam' as the following structure given in *The Companion Bible* will show:

- A 5:1,2. Unfallen Adam: a 'son of God' (Luke 3:38).
- B 5:3-5. Fallen Adam, and his years. The total 930, and the first 130.
- C 5:6-27. The progeny of Adam, and their deaths.
- D 5:28-32. Noah, and his promise of 'comfort'.
- A 6:1,2. The fallen angels: 'sons of God'.
- B 6:3. Fallen Adam, and his years. The total 930 and the last 120.
- C 6:4-7. The progeny of the fallen angels, and their threatened destruction. The *Nephilim*.
- D 6:8. Noah and his possession of 'grace'.

It will be seen that this book of the generations of Adam falls into two parts. Genesis 5:1-32 recording the genealogy of the natural descendants of Adam, while Genesis 6:1-8 introduces the abnormal and the unnatural. In the structure given above it is already assumed that 'the sons of God' are 'fallen angels' and that the progeny of their illicit marriage were the *Nephilim* - a word left unexplained in the structure. These subjects we must now consider, and the following sequence seems to be the most helpful.

- (1) Has there been a 'fall' among the angels?
- (2) If so, could these angels be called 'the sons of God'?
- (3) In view of Luke 20:35,36 how can we speak of 'the progeny' of the fallen angels?
- (4) Who and what are 'The giants' and 'The nephilim'?
- (5) What is the significance of the words 'and also after that'? (Gen. 6:4).

Our first question is, 'has there been a fall among the angels?' While the word 'angel' is often used without qualification, there are a number of occasions where the writer says 'the holy angels', 'the angels of God', 'the angel of the Lord', 'His angel', etc., that at least make it possible that there are angels, that could not be thus indicated. We read in Matthew 25:41 of a place of punishment 'prepared for the Devil and his angels' and in Revelation 12:7 we read of war in heaven, Michael and his angels, fighting with the Devil and his angels, and by reason of their defeat Satan and his angels are cast out of heaven into the earth (Rev. 12:7-13). Unless, therefore we are to believe the monstrous doctrine that God actually created the Devil and his angels in their present state, there must have been a 'fall' among angelic beings. Further, when the Devil and his angels were expelled from heaven, it does not say in Revelation 12 that they dispersed themselves throughout the limitless spaces of the universe, it tells us that Satan at least 'came down' to the inhabitants of the earth, 'having great wrath'. It is not only a fact that angels fell, but it seems fairly certain that fallen angels find an abode in the earth among the sons of men. The book of the Revelation deals with the Day of the Lord and the time of the end, and like the passage in Ephesians 2:1-3, it shows that Satan, though fallen, was not bound. With this knowledge we approach two other passages of Scripture which speak of a fall among the angels, which, by reason of the context, compel us to fix upon Genesis 6 as the date and occasion of their fall. The two passages are here set out side by side that they may be the better compared:

## 2 Peter 2:4-6

'For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly'.

## Jude 6,7

'And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire'.

Let us note in some measure of detail the extraordinary features of these two passages. These angels 'sinned', they also 'kept not their first estate but left their own habitation'. The reader is aware that the basic meaning of 'sin' is 'to miss the mark' (Judges 20:16), and it is evident by the expansion given by Jude, that some of the angels appear to have 'kept not' and 'left' the position allotted to them by God and to have transgressed bounds which He, the Creator, had set. The word translated 'to keep' in Jude 6 is *tereo*. It is employed by Paul when he speaks of keeping one's virginity (1 Cor. 7:37), keeping one's self pure (1 Tim. 5:22), being preserved blameless (1 Thess. 5:23). Jude uses the word five times, as follows, '*preserved* in Jesus Christ', 'the angels which *kept* not', 'He hath *reserved* in everlasting chains', 'to whom is *reserved* the blackness of darkness' and '*keep* yourselves in the love of God'.

The angels therefore failed to keep themselves pure, they failed to preserve their integrity, they failed to keep the trust committed to them. Jude specifies the particular failure that was their sin, thus: 'they kept not their first estate'. Alford translates this, 'those which kept not their own dignity'. Weymouth reads: 'Those who did not keep the position originally assigned to them', and Moffatt renders the passage 'the angels who abandoned their own

domain'. The word translated in these various ways is the Greek *arche* 'beginning' (John 1:1) and in the plural 'principalities' (Eph. 1:21). These angels 'left their own habitation'. There are two words that are translated 'to leave' in the New Testament. One *aphiemi*, which means 'to send away or dismiss', the other, various compounds of *leipo*, which mean lack, forsake, abandon, leave behind. The word used by Jude is *apoleipo* 'to leave away from one's self, to leave behind'. Paul uses the word of 'the cloak' that he had left at Troas (2 Tim. 4:13), and of Trophimus, who had been left at Miletum, sick (2 Tim. 4:20). The word translated 'habitation' is *oiketerion*, a derivative of *oikos* 'a house' or 'a home', and occurs in 2 Corinthians 5:2 where it refers to the resurrection body:

'For in this we groan, earnestly desiring to be clothed upon with our house (*oiketerion*) which is from heaven'.

The apostle contrasts 'the earthly house of this tabernacle' with 'the house which is in heaven', and earnestly desired the exchange. The angels that sinned left their 'own body', and the apostle speaking of the resurrection says 'to every seed its own body' (1 Cor. 15:38). Before the seed is sown it is likened to 'bare' grain, *gymnos* 'naked' (1 Cor. 15:37); before the *oiketerion* is entered, the believer is looked upon as unclothed or 'naked' (2 Cor. 5:3) and these, apart from Hebrews 4:13, are the only occurrences of *gymnos* in Paul's epistles. The angels, therefore, when they left their 'own' (*idios*) body, the one that was 'proper' (1 Cor. 7:7), 'private' (2 Pet. 1:20), they descended to an 'unclothed' condition, or were 'naked'. The reader will now appreciate something of what is intended in Genesis 3:1 where we read, 'Now the serpent was more subtil' remembering that the word translated 'subtil' is the Hebrew *arum*, and the word translated 'naked' of our unclothed parents is the Hebrew word *arom*, both words being derived from the same root. It would appear from the use made of such words as 'naked grain', 'not being found naked' and the conception of the resurrection as a condition that can be described as 'clothed upon', that man at his creation must be thought of likewise as 'naked grain', and that he would have continued as such without shame, until the transformation took place, equivalent to resurrection, when being glorified and given his destined place above the angels, he would then be clothed upon.

The coming in of sin and death however exposed man to the attack of the enemy, and so the Lord 'clothed' our first parents with coats of skin, symbols of the redemptive covering made by Christ until resurrection is attained. All mankind from Adam to the end of the race are conceived of as being 'naked', all need the covering provided by redeeming love, and all who attain unto the resurrection of life and righteousness will at last find themselves fully clothed.

The fact that *oiketerion* is used to speak of the resurrection body of the believer and of that which the angels sinfully left, raises a question. In what way can we speak of the 'body' of an angel? We must remember that the apostle declares that 'flesh and blood' cannot inherit the kingdom of God, and that consequently at the resurrection we shall all be changed. We shall not, however, exchange a body to become pure spirit, we shall exchange the body of our humiliation, for a body like unto the Lord's body of glory:

'It is sown a natural body; it is raised a spiritual body' (1 Cor. 15:44).

At this, the apostle paused, realizing apparently the need for explanation, so he adds '*there is* (such a thing as) a natural body, and *there is* (such a thing as) a spiritual body'. 'A creature without any bodily form is wholly inconceivable, since that which is created, can only work and subsist within the limits of time and space, and since it is corporeality alone that confines the creature to time and space. God alone is infinite, an absolute Spirit. He alone exists above and beyond time and space' (Kurtz). 'Only combining itself with matter, can mind bring itself into alliance with the various properties of the external world: only thus can it find and be found, be known or employed, be detained or set at large ... an unembodied spirit, or sheer mind is NOWHERE' (Fleming). 'We might as well say of a pure spirit, that it is hard, heavy, or red, or that it is a cubic foot in dimensions, as say that it is *here* or *there*, and that it has come and it is gone' (Taylor).

Amongst the 'Fathers' who ascribed corporeality to angels, are Origen, Clement of Alexandria, Caesarius and Tertullian. Now if it is possible for those whose bodies are *at present* flesh and blood to be translated to a plane 'like unto the angels', then it seems equally possible for angels to descend into the lower plane and possess bodies like unto men. When we read of the visit of the angels in Genesis 18, they are described as 'men', whose 'feet' could be washed, and who could partake of a meal composed of 'butter, milk, cakes made on the hearth and a young calf' (Gen. 18:1-8). Two of these 'men' turned their faces towards Sodom, and are called 'two angels' in Genesis 19. Abraham, according to Hebrews 13:2, entertained angels unawares. There is no indication of make-

believe about the record, and this and other appearances of angels in both the Old and the New Testament confirm the fact that they have bodies, but bodies which in their ordinary sphere are invisible to the eye of man, but which can become visible when occasion so demands.

We have therefore arrived at the following conclusion. Angels have sinned. The sin of the angels associated with Noah and the cities of Sodom and Gomorrha is partly to do with the forsaking of their own proper sphere, and of leaving the body natural to their state, and of descending to the human plane, with bodies to all appearance at least like those of mankind. The fact that Peter connects the sin of these angels with the flood, God 'spared not' the angels, He 'spared not' the old world, establishes one link with Genesis 6. The sons of God who saw the daughters of men could have been angels. The items numbered 3 to 5 on page 74 are treated under the headings GIANTS<sup>2</sup> and NEPHILIM<sup>3</sup> which should be consulted. For another aspect of this teaching, see IN ADAM<sup>2</sup>.

**ANOINTING**, Greek *chrisma*. This word is derived from *chrío*, and allied with the word Christ 'the Anointed', 'the Messiah'. The word *Messiah* is from the Hebrew (Dan. 9:25,26), the word *mashiach* means 'anointed' (Lev. 4:3). The title of our Lord 'Christ' is not exclusive to any one dispensation. He is Lord and Saviour of all men and of all callings, but the use of the word 'anointing' when it is applied *to the believer* is of more restricted use, and its presence or absence indicates the character of the dispensation that is in view and it is this aspect of the subject that must claim our attention.

First of all we give a concordance of the two Greek words.

#### *Chrio*

- Luke 4:18. He hath anointed Me to preach the gospel.
- Acts 4:27. Thy holy child Jesus, Whom Thou hast anointed.
- Acts 10:38. God anointed Jesus of Nazareth with the Holy Ghost.
- 2 Cor. 1:21. And hath anointed us, is God.
- Heb. 1:9. Hath anointed Thee with the oil of gladness.

#### *Chrisma*

- 1 John 2:20. Ye have an unction from the Holy One.
- 1 John 2:27. The anointing which ye have received.
- 1 John 2:27. As the same anointing teacheth you.

It will be seen that four references speak of the anointing of the Saviour and four of the anointing of the believer.

Let us take the three references in 1 John 2. In the first place, is it universally true that every believer at all times has this 'anointing'? Does it refer to the experience of every believer, or is there something special about it? One of the ways to arrive at an answer is to consider the consequence of this anointing. Among other things it rendered the possessor independent of 'teaching' for he 'knew all things'. Another way of arriving at the truth of any passage is to discover its place in the book as a whole, in other words to note the structure, and so discern the scope (See STRUCTURE). The simplified analysis is as follows:

- A 1:1 to 2:17. 'That eternal life'. - A Person. The Son.
- B 2:18-29. 'Many Antichrists'. 'Ye have an unction'.
- C 3:1-24. 'What manner of love'.
- B 4:1-6. 'Spirit of Antichrist'. 'Try the spirits'.
- C 4:7-21. 'Herein is Love'.
- A 5:1-21. 'The true God and eternal life'. A Person. The Son.

The value of this analysis is immediately evident. We are dealing with a particular experience, not one that is general and universally true of all believers. The spirit and the teaching of Antichrist was to be met by the supernatural gift bestowed upon the Church during the Acts period, as indicated in 1 Corinthians.

‘ 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 the working of miracles;  
 To another prophecy;  
 To another discerning of spirits;  
 To another divers kinds of tongues;  
 To another the interpretation of tongues’

(1 Cor. 12:8-10).

These are all ‘spiritual gifts’ (1 Cor. 12:1) and peculiar to the dispensation inaugurated at Pentecost. This fulfils the promise of Mark 16:17-20, a promise abundantly fulfilled during the period of the Acts and the ‘unction’ especially referred to by John is that gift of ‘the discerning of spirits’.

1 John 2:20 is the outcome of the warning given in the previous verses ‘it is the last time’, ‘Antichrist shall come’, ‘they were not all of us’, ‘but ye have an unction ... ye know’.

Again as a preface to the next reference to this anointing John says: ‘These things have I written unto you concerning them that seduce you. But the anointing which ye have received ... ye need not that any man teach you’.

In the sequel, namely in 1 John 4:1-6, instead of speaking of the anointing, John speaks of its practical outworking:

‘Try the spirits ... this is that spirit of Antichrist’.

We pass from the epistle of John to the one occurrence of the word ‘anointing’ that is found in Paul’s epistles, and here again the larger context must be considered first. 1 Corinthians 12, the all-covering words, ‘concerning spiritual gifts’, would be as true in 2 Corinthians as they are in the first epistle. The same Church, people and dispensation belong to both. In 1 Corinthians 1:6-8 we read:

‘Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift ... who shall also confirm you unto the end’.

This ‘confirmation’ is particularly associated with ‘gifts’, ‘signs and wonders’ (Heb. 2:3,4) and the same word that is used in 1 Corinthians 1:6 and 8, namely, *bebaioo*, is used in 2 Corinthians 1:21 where it is translated ‘stablisheth’:

‘Now He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts’ (2 Cor. 1:21,22).

In Ephesians 1:13,14 we have ‘the seal’ and ‘the earnest’ but the external confirmation and anointing is omitted.

During the Acts period confirmation of truth was *miraculous*, but with the passing of Israel and the opening of the dispensation of the Mystery miraculous gifts, signs, wonders, tongues and all the other ‘manifestation of the Spirit’ ceased. The presence or absence of ‘anointing’ in the epistles is a dispensational index. (See BAPTISM p. 106, EPHESIANS p. 275, MYSTERY<sup>3</sup> and PENTECOST<sup>3</sup>).

## APOSTLE

The word is taken from the Greek *apostolos* which occurs in the New Testament 81 times, and is translated *apostle* 78, He that is sent once and messenger twice. The word is derived from *apostello* ‘I send’.

This word is found both in the Greek version of the Old Testament, and in classical or common Greek used outside the Scriptures.

In classical Greek *apostolos* meant ‘a messenger, ambassador or envoy’, and, in later usage, ‘the commander of a naval force’. This rather limited meaning of the word is further seen in the use of *stolos*, ‘a fleet ready for sea, a

naval squadron or expedition'. In the LXX *apostolos* occurs in 1 Kings 14:6 in the phrase, 'I am sent to thee with heavy tidings', where 'sent' translates the Hebrew *shalach*, which immediately connects with such missions as that of Joseph (Gen. 37:13), Moses (Exod. 3:14), and Isaiah (Isa. 6:8) and, generally, with the bearing of 'tidings', whether of deliverance or judgment. The composition of the word is simple. *Apo* is a preposition, and, like nearly all prepositions, carries with it a sense of motion, direction or rest. In this case the translation 'from' indicates origin, motion and direction. *Stello* is the verb 'to send', and so an apostle is one 'sent from another'.

*Apostello* is used of the 'sending forth' of the twelve (Matt. 10:5), of John the Baptist (Mark 1:2; John 1:6), of preachers generally (Rom. 10:15), of angels (Heb. 1:14), and of Paul (Acts 26:17). There is, however, one other occasion where *apostello* and *apostolos* are used, that gives all subsequent apostles and messengers their true and only authority. Both words are used of the Lord Jesus Christ. He is pre-eminently 'The Sent one' (1 John 4:9,10,14); He is pre-eminently 'The Apostle'.

'Consider the APOSTLE and High Priest of our profession, Christ Jesus' (Heb. 3:1).

Here, therefore, is revealed the character of the solemn office denoted by the title 'apostle'. Here Paul's insistence on the use of the word 'me' in 2 Timothy 2:2, is carried back to another and higher use of the pronoun, 'He that receiveth you, receiveth ME' (Matt. 10:40) and, through Him, to the ultimate source of all authority, God Himself.

Having therefore considered the meaning of the term apostle, we must now take the subject a stage further and inquire into the apostleship of Paul. First we must observe any difference there may be revealed between 'The Twelve' and Paul, and then collect all references that throw light upon the claim of the apostle to his office.

First we will see how Paul's apostleship differs from that of the twelve in one great particular. The twelve were appointed early in the Lord's public ministry (Matt. 10) before His Death, Resurrection or Ascension, whereas Paul's apostleship is referred to the time when Christ 'ascended up far above all heavens' whence, as the ascended One, He 'gave gifts unto men ... and He gave some apostles' (Eph. 4:8-11). Here is indicated a most decided difference between the calling of these two orders of the apostles. The difference is recognized in 1 Corinthians 15, where the apostle gives successive witnesses to the Resurrection of Christ, among whom he numbers 'The twelve', but from which company he distinguishes his own calling by adding 'and last of all he was seen by me ... for I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God' (1 Cor. 15: 5-9). This intense humility and sense of undeservedness but heightens the fact that, in spite of all such limitations, Paul had a distinct apostleship which even humility could not deny.

There is another witness to Paul's distinct apostleship which should weigh with us all, especially with any who deny or object to emphasis upon his distinctive calling: it is the testimony of Peter, James and John, recorded in Galatians:

'When they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (for He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen (Gentiles), and they unto the circumcision' (Gal. 2:7-9).

The apostleship of Paul is a distinct order, and must not be confused with 'the twelve'. One outstanding difference is that already cited from Galatians 2, another is made evident in Ephesians 4:

'And He has given some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the readjustment of the saints, with a view to (the) work of ministry, with a view to the building up of the body of Christ' (11,12).

These are the gifts and their purpose.

In 1 Corinthians 12, where the gifts are set out in detail, there is an inspired enumeration; firstly, secondly, thirdly. This order must be so placed for a purpose. To discount it is to despise the inspired Word; to add to it is to take unwarranted liberty. Before Acts 28 this is the God-given order:

*First*, apostles.

*Secondarily*, prophets.

*Thirdly*, teachers.

*After that*, miracles.

*Then*, gifts of healings, helps, governments, diversities of tongues (1 Cor. 12:28).

This order is repeated in the verse that follows.

The order in Ephesians 4 however is:

- |     |           |     |                       |
|-----|-----------|-----|-----------------------|
| (1) | Apostles. | (3) | Evangelists.          |
| (2) | Prophets. | (4) | Pastors and Teachers. |

The third one here is the evangelist whilst the teacher joined with the pastor is fourth. No other gifts follow, as they do in 1 Corinthians 12:28; we are evidently dealing with a different ministry.

APOSTLES. These were given after He had 'ascended up on high'. Which of the apostles were thus given? In Matthew 10:2-4 we read:

'Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alph -us, and Leb -us, whose surname was Thadd -us, Simon the Canaanite, and Judas Iscariot, who also betrayed Him'.

*Before* the Lord *ascended* He was seen 'of the twelve' (1 Cor. 15:5). This therefore includes Matthias, for Judas never saw the risen Lord, and Matthias was a 'witness of His resurrection', and was 'numbered with the eleven' (Acts 1:15-26).

In any attempt to demonstrate the unique apostleship of Paul the case of Matthias is sure to intrude, and his place among the apostles must be settled before the way is clear to consider more intimately Paul's own claims. We turn to Acts 1:15 to 2:13, which is the section containing the appointment of Matthias, and note first of all the structure:

- A 1:15,16. **a** In those days.  
**b** The 120.  
**c** Together (*epi to auto*).  
**d** The Holy Ghost (*to pneuma to hagion*).  
**e** Spake by mouth of David.
- B 1:17-19. **f** Dwellers at Jerusalem (*katoikeo*).  
**g** In their proper tongue (*te idia dialekto auton*).
- C 1:20-26. The appointment of Matthias.  
The 12 Apostles.
- A 2:1-4. **a** The day of Pentecost.  
**b** All (i.e., the 12).  
**c** In one place (*epi to auto*).  
**d** Holy Ghost (*pneuma hagion*).  
**e** Began to speak.
- B 2:5-8. **f** Dwellers at Jerusalem (*katoikeo*).  
**g** In his own language (*te idia dialekto auton*).
- C 2:9-13. The representative nations.  
The 12 Countries.

### Paul's Apostleship, Gospel and Authority

It is clear that the appointment of Matthias is most intimately related to the making up of 'the twelve'.

While we may give assent to the evidence of our eyes and agree that there is a verbal connection between the passages, it may not be very evident wherein the deeper connection thus indicated consists. Let us therefore look further. It is very evident that the apostle Peter and those who gathered with him realized that the gap in the number of the apostles occasioned by the fall of Judas was a matter for immediate concern. Of all things that it might have been expected would claim consideration and prayer consequent upon the Ascension of the Lord, the last to enter our unassisted minds would have been the matter of Judas and his successor. Not so the apostles. They were to tarry at Jerusalem and once more preach the kingdom. Should Israel repent and the kingdom be set up, the Lord would fulfil His promise that the twelve apostles should sit on twelve thrones judging the twelve tribes of Israel. While, however, the number of the apostles was incomplete it could not be said, 'all things are ready' (Matt. 22:4), therefore we can appreciate the fact that the apostles were rightly concerned about this matter.

The Jews gathered at Jerusalem to keep the feast were not, so far as is revealed, representative of the complete twelve tribes: all that is said is that they were gathered from the surrounding nations, and an examination reveals that the number of the nations was twelve. That is sufficient for the purpose: the link between Acts 1 and 2 is made evident, and the theme of this section, the restoration of Israel, is advanced. Whether Israel would repent and the kingdom be set up at that time, none of the apostles knew. It was not for them to know times and seasons. They were witnesses, and fully equipped for their work.

But in spite of the evident fitness of these two sections, there are those who maintain that Matthias was not appointed by God but by man, and that Peter and the rest were prompted by a zeal that was not according to knowledge. The matter is of great importance and must therefore be considered. Let us give heed to the word as we examine the matter. First of all, can we be certain that Peter was right when he said that the Psalms he quoted referred to Judas? We believe we can. But a few days before the Lord Himself had 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' (John 13:18,19).

Here the Lord not only quoted the Psalm as of Judas, but emphasized the point that He was informing them before it came to pass in order that their faith might be strengthened at the accomplishment of the event. Now it had come to pass, and they believed.

In addition to this we have recorded in Luke 24:44-48 the fact that the Lord not only passed in review the Old Testament Scriptures, including the Psalms, and dealt with those passages that spoke of Himself, but that He also 'opened their understanding, that they might *understand* the Scriptures'. When therefore Peter said, 'This Scripture must needs have been fulfilled', he was but repeating the lesson of Luke 24:26 and 46, for the self-same words there, 'ought' and 'behoved,' are translated 'must needs be' in Acts 1:16.

Even though it may be agreed that Peter's quotation of the Psalm was appropriate, it is possible that some may entertain the suspicion that in selecting but two men the apostles were limiting the Lord. We shall, however, find, upon examination, that there was an important reason for this limitation. Referring once more to our Lord's own instructions, we read:

'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' (John 15:26,27).

The apostles were evidently acting with this qualification in mind, for Acts 1:21,22 reads:

'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'.

It was therefore not a matter of piety, learning, or fitness of character; what was essential was capacity to bear personal testimony.

It is generally taught that the words ‘that he might go to his own place’ (Acts 1:25), mean that Judas had been consigned to hell or perdition, but the passage bears another sense and should read:

‘... show whether of these two Thou hast chosen, that he may take part of this ministry and apostleship (from which Judas by transgression fell) that he might go to his own place ... and he was numbered with the eleven’.

The fact the Holy Spirit made no difference between Matthias and the rest of the apostles should silence all objection. That Paul himself speaks of ‘the twelve’ as separate from himself is eloquent testimony to the accuracy of the inclusion of Matthias among the twelve (1 Cor. 15:5). In face of these facts we believe that the appointment of Matthias was in complete harmony with the will of God, and that of necessity, therefore, Paul was an apostle of an entirely distinct and independent order.

The structure of Galatians 1 is a testimony to the independent apostleship of Paul, which we will now exhibit.

### Paul’s Apostleship, Gospel and Authority

#### Galatians 1:1-24

Key words ‘Not’, ‘Neither’, ‘But’.

- |                                   |  |
|-----------------------------------|--|
| A 1:1-5. Independent APOSTLESHP.  | Not of men.<br>Neither by man.<br>But by Jesus Christ.               |
| B 1:6-10. ‘Ye received’.          |  |
| A 1:11,12. Independent GOSPEL.    | Not after man.<br>Neither received nor taught.<br>But by revelation. |
| B 1:13,14. ‘Ye heard’.            |  |
| A 1:15-17. Independent AUTHORITY. | Not flesh and blood.<br>Neither apostles.<br>But unto Arabia.        |
| B 1:18-24. ‘They had heard’.      |  |

There is a remarkable parallel between Galatians and 2 Corinthians where the issue once again is the validity of Paul’s apostleship

#### Galatians

#### 2 Corinthians

- |  |  |
|--|--|
| ‘Seemed to be somewhat’ (2:6).   | ‘The extra super apostles’ (11:5).   |
| ‘Another gospel’ (1:6-9).  | ‘If he that cometh preacheth <i>another</i> Jesus ... <i>another</i> spirit ... <i>another</i> gospel’ (11:4). |
| ‘False brethren’ (2:4).  | ‘False brethren’ (11:26).  |
| ‘He Who wrought effectually in Peter ... the same was mighty in me’ (2:8).   | ‘For I suppose I was not a whit behind the very chiefest apostles’ (11:5).                                     |
| ‘I am afraid of you, lest I have bestowed upon you labour in vain ... I desire to be present with you now, and to change my voice; for I stand in doubt of you’ (4:11,20). | ‘For I fear, lest, when I come, I shall not find you such as I would’ (11:3; 12:20).                           |
| ‘I have confidence in you  | ‘I rejoice therefore that I have   |

through the Lord, that ye will be none otherwise minded' (5:10).	confidence in you in all things' (7:16).
'From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus' (6:17).	'Forty stripes save one, five times: thrice beaten with rods: once stoned: thrice ship wrecked' (11:24,25).
'Behold, before God, I lie not' (1:20).	'The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not' (11:31).
'If ye bite and devour one another, take heed that ye be not consumed one of another' (5:15).	'If a man devour you ... backbitings, whisperings, swellings, tumults' (11:20; 12:20).
'As we said before, so say I now again, If any man preach ... ' (1:9).	'I told you before, and foretell you, as if I were present, the second time' (13:2).
'Having begun in the Spirit, are ye now made perfect by the flesh?' (3:3).	'That as He had begun, so He would also finish (perfect) in you the same grace also' (8:6).
'For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature' (6:15).	'Therefore if any man be in Christ, he is a new creature' (5:17).

The departure from the truth both doctrinally and practically in both churches is closely connected with doubting and denying the apostleship of Paul and the truth of his gospel. The self-same departure can be unhesitatingly deduced from the same cause today.

While a more complete list of parallels would be helpful, our immediate concern is with the revived controversy regarding the apostle Paul. In 1 Corinthians we realize that the elements of division are present; parties rally round the names of Paul, Apollos, Cephas, and even Christ. It is evident that the apostleship of Paul had been seriously questioned at Corinth, as Chapter 9 makes most manifest:

'Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the SEAL OF MINE APOSTLESHIP are ye in the Lord. *Mine answer to them that do examine me is this*, Have we not power (a right) to eat and to drink? Have we not power (a right) to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power (the right) to forbear working? ... If others be partakers of this power (right) over you, are not we rather? Nevertheless we have not used this power (right); but suffer all things, lest we should hinder the gospel of Christ ... when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power (do not use to the full my right) in the gospel. For though I be free from all men, yet have I made myself servant (enslaved) unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law ... to them that are without law, as without law ... To the weak became I as weak ... I am made all things to all men, that I might by all means save some' (1 Cor. 9:1-22).

This utter abandonment of self for the good of others was used against the apostle by the Judaizing party. In 2 Corinthians 12:12 he tells them that all the signs of an apostle were wrought among them, except this one thing, that the apostle abstained from his right of being supported by them. 'Forgive me this wrong', he says, 'I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved'. There a heavy heart

is manifested for all the brave exterior. Quoting from the slanders in circulation about him, he repeats, 'But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile' (verse 16). Hardly are the words penned than the apostle's whole being revolts against the charge. Away with the thought. 'Did I make gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother; did Titus make gain of you?' (verses 17 and 18).

2 Corinthians 11 and 12 are occupied much in the same way as Galatians 1 and 2. The apostle, with much diffidence, calling his defence 'folly' and 'foolish boasting', is again plunged into the defence of his ministry, and the unchivalrous contention with Peter and others. The literary structure will again simplify the subject and keep us to the chief point:

### 2 Corinthians 11 and 12

- A 11:1-4. The real deceiver. The Serpent; 'subtility' (*panourgia*).
- B 11:5,6. KNOWLEDGE. 'Not one whit behind the extra super apostles'.
- C 11:7-21. SELF-ABASEMENT. Ministers of Satan.
- D 11:22. EQUALITY. As to advantages of birth and religion.
- D 11:23-33. SUPERIORITY. As to labour and sufferings.
- C 12:1-10. VISIONS and REVELATIONS. A messenger of Satan.
- B 12:11,12. SIGNS. 'Not one whit behind the extra super apostles'.
- A 12:13-18. The false charge. 'Being crafty' (*panourgos*).

While, therefore, the false teachers were saying of Paul that being crafty he caught them with guile, Paul exposes the real deceiver in the Serpent. And his servants - ministers of Satan, false apostles on the one hand and a stake in the flesh, a messenger of Satan, on the other hand, intensified the sufferings both mental and physical of the apostle to the Gentiles. The necessity of saving the Corinthians from the bondage of the Judaizers was urgent. Once more the apostle lays bare that which modesty would for ever have covered.

- (1) His equality with the apostles of the circumcision.

'Are they Hebrews?	So am I
Are they Israelites?	So am I
Are they the seed of Abraham?	So am I'

- (2) His superiority as to labours and sufferings.

'Are they ministers of Christ	I am MORE
In labours MORE abundant	
In stripes ABOVE measure	
In prisons MORE frequent	
In deaths OFT	

Of the Jews FIVE times received I forty stripes save one,  
 THRICE was I beaten with rods,  
 ONCE was I stoned,  
 THRICE I suffered shipwreck,  
 A DAY AND A NIGHT have I been in the deep;  
 In journeyings OFTEN,  
 In perils of waters, robbers, mine own countrymen,  
 heathen, city, wilderness, sea, and false brethren;  
 in weariness and painfulness, in watchings OFTEN;  
 in hunger and thirst, in faintings OFTEN,  
 in cold and nakedness;  
 besides those things which are without,  
 that which cometh upon me daily,

## THE CARE OF ALL THE CHURCHES.

Who is weak, and I am not weak?

Who is offended, and I burn not?

Twice does the apostle use a term that is reminiscent of Galatians 2, 'the very chiefest apostles' - 'extra super' as one has well rendered it - and he follows the line of Galatians 2 where he not only establishes *equality* with Peter, James, and John, but in the case of Peter, shows that he had to withstand him to the face. But in 2 Corinthians the apostle not only says 'so am I', but also 'I more'.

It was for the establishing for all time of the personal integrity and the absolute apostleship of Paul, the apostle to the Gentiles, that the Acts of the Apostles was written: and in humbler form, and in faulty fashion, but with the same end in view, this *Analysis* is largely penned. To rehabilitate Paul as the minister of the risen and ascended Christ to the Gentiles would of itself revolutionize Christianity today. We entertain no vain hopes, however. A little company has always guarded the sacred deposit, and will do so until the dispensation closes, but the generality of Christians care for none of these things.

On occasions Paul makes the specific claim that he was the apostle of the Gentiles.

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

'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 (truth)' (1 Tim. 2:7).

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

Paul clearly recognized two things. He knew and taught that there was but one Lord, one Mediator, one Head, one Offering, one Saviour, Jesus Christ, and that he was but an earthen vessel, a planter, and in comparison 'nothing' (1 Cor. 3:7). On the other hand, he knew and taught that he was a chosen vessel, that neither Peter, James nor John had received the commission that he had received, and while he could not and would not magnify himself, he could and did magnify his office, for as one that had been chosen, separated and sent to the Gentiles he had no option but to faithfully discharge so solemn a trust.

**APPEARING**, Greek *epiphaneia*. This word which occurs six times is derived from *phaino* to appear, bring to light, shine.

2 Thess. 2:8. 'The brightness of His coming'.

1 Tim. 6:14. 'The appearing of our Lord Jesus Christ'.

2 Tim. 1:10. 'The appearing of our Saviour Jesus Christ'.

2 Tim. 4:1. 'His appearing and His kingdom'.

2 Tim. 4:8. 'Them also that love His appearing'.

Titus 2:13. 'The glorious appearing of the great God and our Saviour Jesus Christ'.

This subject is part of a greater one, namely the coming of the Lord, and the relationship of the Hope entertained by the believer, the calling he has received, and the sphere of his blessing. It must be related with the other key words *parousia* and *apocalupsis* which are dealt with under the word HOPE<sup>2</sup>. All that we will say here is that whereas *parousia* is used to define the hope of the kingdom (Matt. 24:3) and of the Church of the Acts period (1 Thess. 4:15, 2 Thess. 2:1), *epiphaneia* is reserved for the hope of the Church of the Mystery.

The one occurrence in an epistle before Acts 28, is no exception. 'His coming or *parousia*' is the subject and in this passage 'brightness' or *epiphaneia* but qualifies that 'coming', whereas after Acts 28 *parousia* is dropped and 'the appearing' is used of the first phase of the Second Coming, a phase that belongs to things above where Christ sits on the right hand of God, and not to the second sphere which is associated with the Archangel and the air. These aspects are fully discussed in the main article HOPE<sup>2</sup> to which the reader is directed.

**ARCHANGEL.** The place that angels occupy in the outworking of dispensational truth, their presence in the epistle to the Hebrews, the paucity of reference to angels in the epistles of the Mystery and their particular association with the destiny of Israel, have been discussed under the headings ANGELS p. 69, HEBREWS<sup>2</sup> and HOPE<sup>2</sup>. The present note is in the form of a supplement and is concerned only with the term ARCH-angel.

‘Arch’ is the Anglicized form of the Greek *arche*, beginning, chief, first, and was once used independently as the reference to Shakespeare will show:

‘My worthy arch and patron comes tonight’ (*King Lear* ii. 1).

There are but two references to ‘the archangel’ in the Scriptures, namely:

- 1 Thess. 4:16. ‘The voice of the archangel’.
- Jude 9. ‘Yet Michael the archangel’.

From Jude we learn that the archangel is ‘Michael’ a Hebrew name meaning ‘who is like God?’ and so keeping the challenge of the ages to the forefront. Michael is spoken of in the two great Apocalyptic Prophecies, Daniel and Revelation.

- Dan. 10:13. ‘But, lo, Michael, one of the chief princes’.
- Dan. 10:21. ‘And there is none ... but Michael your prince’.
- Dan. 12:1. ‘At that time shall Michael stand up’.
- Rev. 12:7. ‘Michael and his angels fought against the dragon’.

Michael is called ‘one of the chief princes’, ‘Michael your prince’, and ‘the great prince which standeth for the children of thy (Daniel’s) people’ (Dan. 10:13,21; 12:1), and so the ‘Prince of the kingdom of Persia’ and the ‘Prince of Grecia’ (Dan. 10:13,20) must be angelic powers too.

In Daniel, Revelation and Jude, Michael leads the attack upon Satan and his agents, which culminates at the Second Coming of Christ (1 Thess. 4) and the deliverance of Israel (Dan. 12:1,2).

The fact that the apostle introduces the terms ‘the voice of the archangel and the trump of God’ into the Thessalonian hope, links the hope with Israel and severs it from the church of the Mystery. The hope of the Mystery is entirely disassociated from the time of trouble and the deliverance of Israel, from the advent of the Man of Sin and the accompaniments of flaming fire and the taking of vengeance, all of these are definitely linked with the hope of the Thessalonians and the period prior to Acts 28.

For a fuller exposition of the hope, and its relation to the three spheres of blessing, see THREE SPHERES<sup>5</sup> and PAROUSIA<sup>3</sup>.

**ARMOUR**, see SATAN<sup>4</sup>, WARFARE<sup>10</sup>

**ASCENSION.** The Greek word *anabaino* is translated ‘ascend’ ten times and ‘ascend up’ eight times. It occurs altogether 81 times and is translated arise, climb up, come, come up, come up again, enter, go up, grow up, rise up, spring up and, with *epi*, go upon.

#### *Anabaino*

The eight occurrences translated ‘ascend up’

- Luke 19:28. ‘Ascending up to Jerusalem’.
- John 3:13. ‘No man hath ascended up to heaven’.
- John 6:62. ‘What and if ye shall see the Son of Man ascend up’.
- Eph. 4:8. ‘When He ascended on high’.
- Eph. 4:10. ‘The same also that ascended up far above all heavens’.
- Rev. 8:4. ‘The smoke ... ascended up before God’.

Rev. 11:12. 'They ascended up to heaven in a cloud'.  
 Rev. 14:11. 'The smoke of their torment ascendeth up'.

While evangelical believers rightly stress the fundamental place that the Crucifixion, the Burial, the Resurrection and the Coming again of the Saviour must ever occupy, the supreme importance of the Ascension seems to have been missed.

The only gospel of the four that omits the Ascension is Matthew, but this is in harmony with its teaching concerning the kingdom of heaven. Should any think that the Ascension is omitted also from John by the fact that it does not occur in the last chapter, we commend a reading of chapter 20. Not only did the Lord Himself make reference to His approaching death and Resurrection, He also spoke on more than one occasion of His Ascension:

'No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven' (John 3:13).

'The Jews then murmured at Him, because He said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven? ... Doth this offend you? What and if ye shall see the Son of man ascend up where He was before?' (John 6:41,42,61,62).

Here we touch the most vital subject of the Scriptures, nothing less than the very mystery of godliness. That this is not simply the figurative expression of an enthusiast, turn to 1 Timothy 3:16 and note the opening and closing items, 'Great is the mystery of godliness, God was manifest in the flesh ... received up in glory'. It will be seen by comparing John 6:42 with the Lord's own answer and this revelation in 1 Timothy 3:16, that the deity of Christ, His assumption of flesh, the finishing of His work, and His resumption of glory are deeply involved. To omit this consummation of the mystery of godliness is to give place to the satanic mystery of iniquity, which with blasphemous pretensions likewise places a 'man' upon the throne of deity (2 Thess. 2:3-12).

The Ascension of Christ was the grand testimony of Scripture to the fact that His work was finished:

'I have finished the work which Thou gavest Me to do ... and I COME TO THEE' (John 17:4,11; cf. John 13:3).

The Ascension of Christ is the basis of the believer's victory during the present conflict:

'Who is he that condemneth? Is it Christ that died? yea rather, that is risen again, Who is EVEN AT THE RIGHT HAND OF GOD? Who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are *more than conquerors* through Him that loved us' (Rom. 8:34-37 Author's translation).

The fact that Christ has ascended enables the believer not only to triumph over such mundane things as famine or nakedness, but 'death, life, angels, principalities and powers' also, for Peter declares of Christ that He 'is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him' (1 Peter 3:22). The finished work spoken of in John 17 in connection with the Ascension bulks large in the epistle to the Hebrews. In two of the references the mystery of godliness is in view:

'Hath in these last days spoken unto us *in Son* ... when He had by Himself purged our sins, *sat down* on the right hand of the Majesty on high' (Heb. 1:2,3).

'A *body* hast Thou prepared Me ... this man, after He had offered one sacrifice for sins for ever, *sat down* on the right hand of God' (Heb. 10:5,12).

In both of these passages the same sequence is observable as in 1 Timothy 3:16, 'manifest in the flesh ... received up in glory'. Hebrews 8:1 says:

'Now of the things which we have spoken THIS IS THE SUM (PRINCIPAL THING): we have such an high priest, Who is set on the right hand of the throne of the Majesty in the heavens'.

Connected with this ascended position is the blessed assurance of an 'uttermost salvation':

‘Wherefore He is able also to save them to the *uttermost* that come unto God by Him, seeing He ever liveth to make intercession for them’ (Heb. 7:25).

The key-word of Hebrews is ‘perfect’, and the great exhortation (Heb. 13:20,21) is found in the words of Hebrews 6:1, ‘Let us go on unto perfection’. The word ‘perfect’ is allied to the word ‘end’, and the scriptural conception of perfection is not that which goes by the name of ‘sinless perfection’, but of reaching the end for which one has been saved, as Paul puts it in Philippians 3:12, ‘Not as though I had already *attained*, either were already *perfect*, but I *follow after*, if that I may *apprehend* that for which also I am *apprehended* of Christ Jesus’. We have said all this because the ‘uttermost salvation’ is that which goes to the full ‘end’ or ‘all the way’, and without the ascended Christ this full salvation would be in jeopardy. While it suffices for Acts 1:9 to say, ‘He was taken up, and a cloud received Him out of their sight’, this is not sufficient for the epistle to the Hebrews. That epistle says:

‘Seeing then that we have a great High Priest, that is PASSED INTO (THROUGH) the heavens ‘ (Heb. 4:14).

‘For such an High Priest became us, Who is holy, harmless, undefiled, separate from sinners, and made HIGHER THAN the heavens’ (Heb. 7:26).

‘For Christ is not entered into the holy places made with hands, which are the figures of the true; but into HEAVEN ITSELF, now to appear in the presence of God for us’ (Heb. 9:24).

While it may not be possible to fix the date of the epistle to the Hebrews, its very title ‘*to the Hebrews*’, as well as its references to the people of Israel, tells us that dispensationally it does not belong to a period that is peculiarly Gentile in character. Right through the Acts of the Apostles we see a controversy that necessitates the clear-cut teaching of Hebrews to prevent a Judaized form of Christianity swamping the truth. In Romans and Galatians the opposition comes from the Jew, with his works of law. In the last chapter of the Acts we reach a crisis. Israel in the dispersion act precisely as Israel at home had acted, and there in Acts 28 we witness the removal of that people, ‘until the fulness of the Gentiles be come in’. It does not require a profound knowledge of Scripture to realize that the removal from the scene of such a people as Israel must precipitate a crisis, and involve very drastic changes in God’s dealings with men. It is here where the *Ascension* of Christ becomes of such fundamental importance. Rejected by Israel, He now rejects Israel, and His claims upon the earthly sphere of God’s purposes are temporarily suspended, being put into force when the ‘mystery of God’ shall be finished (Rev. 10:7), in a yet future day.

We now know, through the revelation given in such epistles as Ephesians and Colossians, that God in His wisdom had fully provided for Israel’s defection, and in direct connection with the ascended Christ He revealed, after Acts 28, in those epistles which are called for convenience ‘The Prison Epistles’ (Ephesians, Philippians, Colossians, and 2 Timothy) a mystery or secret which was planned and purposed ‘before the foundation of the world’ (Eph. 1:4), and ‘before age times’ (2 Tim. 1:9), which mystery concerns a company of believers taken mainly from among the Gentiles, who were ‘chosen in Christ before the foundation of the world’, and made a ‘joint body’ (Eph. 3:6), blessed with all spiritual blessings ‘in heavenly places’ (Eph. 1:3), created as ‘one new man’ (Eph. 2:15), and with no middle wall of partition to perpetuate the distinction between Jew and Gentile (Eph. 2:14). All these blessings are intimately and inseparably connected with the ascended Christ. ‘Heavenly places’, the sphere of these new blessings, is defined as the place where Christ ascended after His Resurrection, ‘far above all principality and power’, etc. (Eph. 1:20,21), and this unique company of believers are told that not only are they ‘raised up together’ but made to ‘sit together in heavenly places in Christ Jesus’ (Eph. 2:6). A new ministry, with a definite work in connection with this new company, was given by the ascended Christ:

‘When He ascended up on high, He ... gave gifts unto men ... and He gave some, apostles ... for the edifying of (building up) of the body of Christ’ (Eph. 4:8-12).

Parts 6 and 7 of this *Analysis* will be devoted to DOCTRINE as distinct from DISPENSATIONAL matters. Where the exposition appears to fall short in the Dispensational Section (parts 1 to 5), the reader may find a fuller treatment in parts 6 and 7.

**BABES.** When making known the wonders of Dispensational Truth, the reader must remember the stultifying nature of prejudice and tradition, and act accordingly. It is manifestly unreasonable to attempt to erect 'The Ephesian Temple' without first being assured that the foundation stones of the great doctrinal epistle 'To the Romans' are well and truly laid. One element that has barred the way to fuller teaching, even from the days of the apostles themselves, has been that of spiritual immaturity. This immaturity is likened to infancy, and can be (1) the legitimate condition which attaches to the state of infancy and so must be allowed for both regarding method and subject matter; but the term is also applied to (2) that state of infancy which is by no means synonymous with innocency, and is indeed the result of carnal-mindedness (1 Cor. 2,3), 'dullness of hearing' (Heb. 5) and spiritual obstinacy (Heb. 6).

Two words are used in the Greek New Testament for 'babe', *brephos* and *nepios*. *Brephos* occurs eight times, but one occurrence only has any bearing upon the subject before us, namely 1 Peter 2:2, where the apostle exhorts believers 'as newborn babes' to desire the sincere milk of the Word, that they may grow thereby. Here is infancy in its innocence and its charm, milk as its natural food, and growth the consequence. *Nepios* is composed of the negative *ne* and *epo* 'to speak' just as the Latin *infans* is from *in* 'not' and *fans* 'speaking'. This word occurs fourteen times in the Greek New Testament and always in a figurative setting or sense.

#### *Nepios*

(all references)

- Matt. 11:25. 'Thou ... hast revealed them unto babes'  
(cf. Luke 10:21).
- Matt. 21:16. 'Out of the mouths of babes and sucklings'.  
Rom. 2:20. 'A teacher of babes'.  
1 Cor. 3:1. 'As unto babes in Christ'.  
1 Cor. 13:11. 'When I was a child ... child ... child ... child  
I put away childish things'.  
Gal. 4:1. 'As long as he is a child'.  
Gal. 4:3. 'When we were children'.  
Eph 4:14. 'No more children, tossed to and fro'.  
Heb. 5:13. 'He is a babe'.

This figure of the babe is placed over against 'the spiritual' (1 Cor. 3:1), 'the perfect' or adult (1 Cor. 2:6; Eph. 4:13; Heb. 5:14 margin). There is a marked parallel between the usage of the babe and the perfect in 1 Corinthians 2,3 and Hebrews 5,6 as the following will show:

<b>1 Corinthians 2,3</b>		<b>Hebrews 5,6</b>	
Babes	3:1.	Babes	5:13.
Milk	3:2.	Milk	5:13.
Meat	3:2.	Meat	5:14.
Perfect	2:6.	Perfect	5:14, margin.
Fire	3:13.	Fire	6:8.
Foundation	3:11.	Foundation	6:1,2.

Some things cannot be taught because the hour for their revelation may not have come. In this sense we understand the Lord's words when He said:

'I have yet many things to say unto you, but ye cannot bear them now' (John 16:12),

but this reservation was not because of any dullness or obduracy on the part of the apostles. The Lord Himself here recognized the legitimacy of 'Dispensational Truth'. So, in measure, must the language of Paul be understood when he spoke of the period when miraculous gifts were enjoyed as compared with the day of perfect knowledge, saying:

‘Whether there be prophecies, they *shall fail* ... but when that which is perfect is come, then that which is in part *shall be done away*. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I *put away* childish things’ (1 Cor. 13:8-11).

It should be noticed that the words in italics, are all translations of the one Greek word *katargeo* ‘to put away or to annul’. In 1 Corinthians 2,3 and Hebrews 5 there is a great stress upon the spiritual responsibility of those who were addressed as ‘babes’. The apostle says that the Corinthians were ‘carnal’, and consequently could only be fed on milk, although to the perfect or the full grown he had much deeper and richer teaching to give. So, the apostle found it well-nigh impossible to say all that he might have done concerning the Melchisedec priesthood of the Lord, not because of any failure or ignorance on his part, but because they had become dull of hearing. It is impossible to respond to the exhortation ‘let us go on unto perfection’ if we remain babes and take only the milk of the Word, and many a Christian who objects to the advanced revelations of the Mystery, is but making it manifest that he still needs ‘the first principles of the oracles of God’, and cannot ‘leave the word of the beginning of Christ’ (Heb. 6:1 margin) and usually becomes entrenched in the four gospels, and looks with suspicion upon any attempt to take the Lord’s words of John 16:12 to heart, and to seek those other things of which He has now spoken since His Ascension and session at the right hand of God.

The goal before the Church of the Ephesians is that of the ‘perfect man’ as opposed to the spiritual condition of babes, who are easily deceived and tossed about with every wind of doctrine. Dispensational Truth settles and establishes rather than unsettles the believer and he is enabled thereby to comprehend with all saints, its breadth, length, height and depth, and be filled up to all the fulness of God.

#### **BABYLON**, its place in the purpose of the ages.

While Dispensational Truth must take cognizance of the vaster sweep of the purpose of the ages, it manifestly is only a department or subdivision of that great theme, and any endeavour to make this analysis comprehend all that is included in the purpose of the ages, would defeat our prime object. We are primarily concerned with the present dispensation, and must touch upon other dispensations in order that, by observing their very differences, we shall be enabled to appreciate those peculiar blessings that belong to our present high calling. We therefore deal with the gospels, with the Acts, with Pentecostal gifts, with the various aspects and spheres of the blessed hope.

Babylon is not actually mentioned in any of the apostle Paul’s writings, it figures largely in the book of the Revelation in the New Testament and occupies a great place in the prophets of the Old Testament. The only places where what may be called Babylonianism enters into Paul’s epistles, are where in Romans 1:21-32 the moral consequences of this great opposing system are reviewed, and where in 2 Timothy 3:1-4 they are envisaged as reappearing in the last days, when Babylon and its awful teaching will come once more to a head under the dictatorship of the Man of Sin. If 2 Thessalonians 2:1-12 be studied with Revelation 13, it will be seen that there again Babylonianism is referred to.

Most of what Paul has been inspired to write concerning Babylonianism comes under the heading of ‘the lie’ *pseudos*, sometimes translated ‘lying’. This word *pseudos* is found in Romans 1:25, Ephesians 4:25 and 2 Thessalonians 2:9-11. The present dispensation, as we shall see later, is a parenthesis, and its last days will lead up to the awful conditions which characterize the close of Gentile dominion that is set forth in such books as Daniel or the Revelation. They lead up to, but do not belong, for the dispensation covered by the Day of the Lord, lies outside the scope of the dispensation of the Mystery. We have included this brief reference to Babylon and its place in the purpose of the ages to show that even though we cannot turn aside and deal with Prophecy, its importance cannot be overlooked without loss and possible disaster. The same is true regarding doctrine, for without the great truths of redemption, justification, and life in Christ, Dispensational Truth must be but a tantalizing mockery. We must, however, respect the limits of our present attempt and leave much that would be of profit, unsaid. See the article entitled LIE<sup>2</sup>.

## BAPTISM

According to Galatians 3:27-29, baptism was a levelling and a unifying incorporation of the believer into Christ, whereas, the history of the professing Church shows that the question of baptism has been the cause of much bitterness, strife and division. The Evangelical rightly repudiates the Ritualist, yet both find 'texts' that appear to justify their contrary opinions. We believe that much of the disputation that has torn the Church, has arisen out of the failure to discern the dispensational differences that mark the several ministries of the New Testament.

In the consideration of this subject, sufficient attention to the Old Testament does not appear to have been given, and to commence our examination with the Baptism of John, is like attempting to decipher an inscription with the first half of the alphabet unknown. The word *baptizo* is found in the LXX of the Old Testament twice and of the Apocrypha twice also, namely in 2 Kings 5:14, Isaiah 21:4, Judith 12:7 and Syrack 34:27. *Bapto* occurs eighteen times, and *baptos* once, namely in Ezekiel 23:15. The earliest reference is in the book of Job where he speaks of being 'plunged' into a ditch (Job 9:31), and the latest references are found in Daniel, where we read that Nebuchadnezzar's body was 'wet' with the dew of heaven (Dan. 4:33; 5:21). The two occurrences of *baptizo* are of interest. One is used of Naaman when he 'dipped' himself in Jordan (2 Kings 5:14), the other is a figurative use of the word that anticipates the Saviour's statement concerning His own baptism of suffering (Isa. 21:4), where the A.V. 'fearfulness affrighted me' is rendered by the LXX 'transgression overwhelms me', literally 'baptizes me'.

The word *bapto* is found nine times in the law of Moses, where it is used of dipping in blood, or in oil, or in water (Exod. 12:22; Lev. 4:6; 14:6; Num. 19:18 and Deut. 33:24). While the references in the New Testament to Pharisaic traditions do not take us back to any Old Testament passage, they do indicate that baptism is in no sense a New Testament rite or custom (Mark 7:8, Luke 11:38), and the inquiry by the Pharisees of John the Baptist was not to ask *the meaning* of baptism, but why he baptized if he were neither Christ, Elijah nor that prophet? (John 1:25), which again shows clearly that baptism was no new thing.

However, there are three references to the Old Testament that must be considered before we can hope to handle the New Testament references with any certainty.

- (1) The reference to the Ark and the Flood (1 Peter 3:21).
- (2) The crossing by Israel of the Red Sea (1 Cor. 10:2).
- (3) The carnal ordinances of the tabernacle (Heb. 9:10).

Peter's employment of the waters of the flood and the antitype, baptism, presents in any circumstances a difficulty, but this is magnified if we approach *Peter* and attempt to interpret him as though he were *Paul*.

'The like figure whereunto even baptism doth also now save us'. After making all allowances, Peter will still be seen to affirm that 'baptism saves'. Now if we turn to Acts 2, we shall find Peter saying to his hearers: 'Repent and be baptized every one of you ... for the remission of sins' (Acts 2:38). While Peter's words are difficult to square with the gospel of the grace of God as preached by Paul, they are in entire harmony with the commission of Mark 16.

'He that believeth *and is baptized* shall be saved' (Mark 16:16).

We have no warrant to reverse the Divine order here. An evangelical Baptist believes and teaches, that faith is *followed by* salvation, and that it is a command to the *saved believer*, that he be baptized. This teaching whether true or false cannot be identical with Mark 16. Moreover, the command concerning baptism is followed by a promise 'these signs *shall* follow (not may follow) them that believe'; which signs did follow during the period covered by the Acts but do not follow to-day. While baptism provided an initiatory rite, enabling a convert from either Judaism, or from Paganism to make his conversion evident, we do not read either in the Acts or in the epistles, of anything comparable to the baptism of infants, or the baptism of believing children. There must have been many families of the faithful that had believing children during the period covered by the Acts, yet no instance is found of the baptism of those who were already in the atmosphere as it were of the Christian faith, and no instruction is found to guide either parents or ministers in this matter. This but emphasizes the initiatory character of the rite, and speaks against its perpetuation. In connection with Peter's preaching on the day of Pentecost, it is natural to connect Acts 22:16 :

'And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord'.

While Paul here told his Jewish hearers, speaking in the Hebrew tongue, what Ananias told him to do, there is no indication in the actual record of Acts 9, that Paul obeyed. In Acts 9 Ananias is called a disciple, but here, because of the fanatical character of his hearers, Paul tells them that Ananias was ‘a devout man *according to the law*, having a good report of *all the Jews* which dwelt there’ (Acts 22:12). Now Ananias was both a disciple and a devout man according to the law, but the official and inspired record written by Luke in Acts 9 omits all reference to this side of his character. Paul was not disobedient to the *heavenly* vision, as we know, but there is no record or hint anywhere that he obeyed the suggestion of Ananias. Had such a baptism formed an integral part of Paul’s commission, we should have found it in Acts 9 or in one of the references he makes to that epoch-making experience.

The crossing by Israel of the Red Sea is the occasion of the second New Testament reference to the Old Testament.

‘All our fathers were ... baptized unto Moses in the cloud and in the sea’ (1 Cor. 10:1,2).

Here is an Old Testament baptism often overlooked in controversy, a baptism from which ‘water’ was rigorously, nay miraculously excluded.

‘The children of Israel went into the midst of the sea upon the *dry ground*’ (Exod. 14:22).

‘The children of Israel went on *dry land* in the midst of the sea’ (Exod. 15:19).

‘He turned the sea into *dry land*: they went through the flood on foot’ (Psa. 66:6).

‘That led them through the deep, as an horse in the wilderness’ (Isa. 63:13).

This baptism was ‘unto Moses’, even as in its fuller sense, the baptism of the New Testament was ‘unto Christ’ but 1 Corinthians 10:1,2 prefigures the baptism of the spirit, *not immersion in water*, for as we have already seen the Scripture seems to go out of its way to impress upon us the absence of water at this time. The third reference to Old Testament usage of baptism is in Hebrews 9. There the tabernacle and its service is reviewed, and the conclusion is ‘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: which was a figure for the time then present, in which were offered both gifts and sacrifices, 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, and carnal ordinances, imposed on them until the time of reformation’ (Heb. 9:8-10).

The divers ‘washings’ are ‘baptisms’ and include the many specified washings of the priests in the performance of their duties, the washings at the purifying of the leper and others who contracted any form of defilement. These ‘baptisms’ are summed up under the heading ‘carnal ordinances’ and they were ‘imposed until the time of reformation’. One such ‘baptism’ is immediately considered in fuller detail, and the contrast is made between ‘the ashes of an heifer sprinkling the unclean’, not with a better, that is to say Christian ordinance of baptism, but with ‘the blood of Christ’ (Heb. 9:11-14). Among the words of the beginning of Christ, which these Hebrews were exhorted ‘to leave’ not ‘lay again’, are ‘the doctrine of baptisms’ (Heb. 6:2), these being among the elements that were to be left behind as the believer pressed on unto perfection.

The New Testament teaching concerning baptism is distributed thus:

1. *John the Baptist*. This baptism falls under two headings:
  - (a) It was a baptism unto repentance, in view of the near approach of the kingdom of heaven (Matt. 3:1,2).
  - (b) It was the work of John as the forerunner prophesied of by Isaiah in the fortieth chapter of his prophecy.
  - (c) It was concerned only with Israel or with those who joined themselves to Israel, as the words ‘Comfort ye’ of Isaiah 40 were concerned.
  - (d) It was a baptism in water, that spoke of a future baptism with Holy Ghost and with fire.
  - (e) It was specifically designed to make manifest to Israel the One Who was sent to be their Messiah (John 1:30-34)
2. *The baptism with the Holy Ghost* promised by John was fulfilled at Pentecost (Acts 1:5).
3. During the Acts, water baptism and the baptism of the Spirit went together (Acts 2:38; 10:47).

4. During the first ministry of the apostle Paul, baptism by water was practised (1 Cor. 1:16), but baptism never held the place in Paul's commission (1 Cor. 1:17) that it did in that of Peter (Acts 2:38). Peter could never have said: 'Christ sent me *not* to baptize, *but* to preach the gospel' as Paul did.

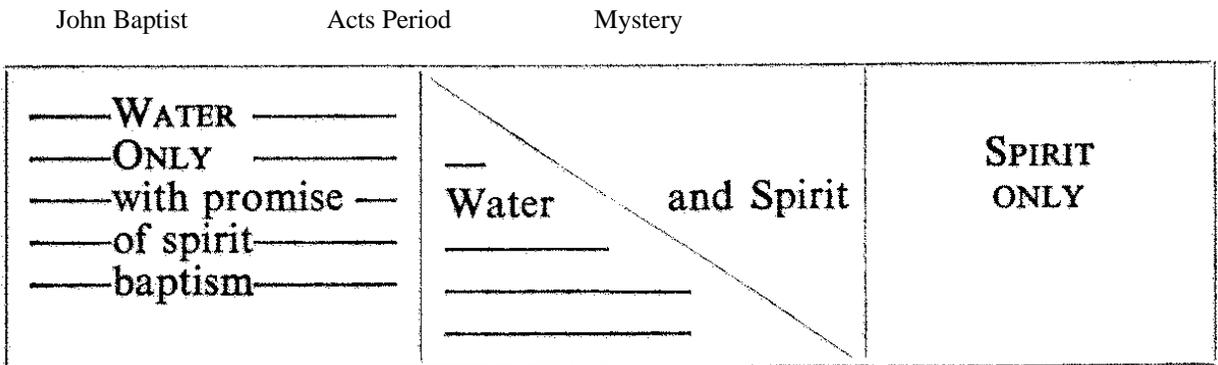
Baptism during the early ministry of Paul:

- (a) united the believer by burial with the death of Christ (Rom. 6:3,4).
  - (b) united Jew and Gentile making them 'all one in Christ and Abraham's seed' (Gal. 3:27-29).
  - (c) baptizing these believers into one body, with particular reference to the exercise of spiritual gifts (1 Cor. 12:13). The structure of 1 Corinthians 12 and its teaching is set out at large in the article entitled MIRACULOUS GIFTS.
5. After Acts 28, and the revelation of the Mystery we enter into a calling where shadows give place to the reality of the fulness of Christ (Col. 2:17).

Baptism in the epistles of the Mystery is either that which unites the believer with the death and Resurrection of Christ (Col. 2:12) or by which the believer becomes a member of the Church which is His body (Eph. 4:5).

Owing to the failure on the part of expositors and teachers to discern the change of dispensation consequent upon the setting aside of Israel at Acts 28, there has been a failure to discern the extreme difference that exists between baptism as taught in the earliest part of the New Testament, or even in the earlier epistles of Paul and as it is taught in the epistles of the Mystery.

The following diagram may help the reader to visualize the movement observable throughout the New Testament in connection with this subject of baptism.



Galatians 3:19 asks a question: 'Wherefore then serveth the law?' and the answer is: 'It was superadded' (*prostithemi*). The Galatians were turning back to the weak and beggarly elements of the ceremonial law. 'Now that this law was not promulgated in the first instance to the Jewish people, but was a *superaddition* to the antecedent moral law is a matter of universal notoriety. It is well-known (says Whitby) that all these ancient fathers were of the opinion, that God gave the Jews *only the Decalogue*, till they made the golden calf, and afterwards He laid the *yoke of ceremonies upon them*'. 'The law was superadded (assuming the translation which is most suitable to *Charin*) *in behalf of transgressions* being ordained in the hand of a mediator' (Glynn).

The Christian Church has fixed its attention so much upon these *superadded* carnal ordinances and have modelled their doctrine of baptism so much upon these things which were imposed until the time of reformation that they have given little or no place to the one great baptism, which was not added because of transgressions but was an integral part of the Redemption of the nation, namely the baptism of the whole nation unto Moses at the Red Sea. *That* is the type that remains for us today, all others are carnal ordinances that have no place in the present economy of pure grace.

The baptism of Colossians 2 is not likened to anything that was introduced into the Aaronic priesthood or tabernacle service, it is likened to the initiatory rite of circumcision. Now in Colossians 2 this circumcision is the

spiritual equivalent of that practised by the Jew, it is explicitly said to be ‘the circumcision made without hands’, and repudiates ‘the body of the flesh’ (sin is not in question, the revised text omits the words ‘of the sins’), and this is accomplished ‘by the circumcision of Christ’. Now until it can be proved that the circumcision here emphasized is the literal carnal ordinance, the consequential burial by baptism will have to be understood of the spiritual equivalent too, and finds its type, not in the many baptisms of the ceremonial law, but in the one baptism of the whole nation at the crossing of the Red Sea. This ‘one baptism’ forms an integral part of the Unity of the Spirit, which those who are blessed under the terms of the Mystery are enjoined to keep. The seven parts of this unity are so disposed, as to throw into correspondence the One Baptism in the One Spirit, thus:

	One Lord	
One Hope		One Faith
One Spirit		One Baptism
One Body		One God and Father

This sevenfold unity is composed of seven units - and to tamper with the repeated word ‘one’ is to deny inspiration and to destroy the apostle’s insistence. We can no more believe that ‘one’ baptism means two, i.e., ‘water and spirit’ than we can import plurality into the realm of faith, hope or the Lordship of Christ. It is the custom of those companies of Christians who stress baptism in water, to call themselves ‘baptized believers’. It is also, unfortunately the habit of many who see the spiritual nature of baptism in Colossians and Ephesians to allow this claim, but such are wrong. Members of the One Body are ‘baptized believers’ for without this one baptism membership of the One Body is impossible. To speak otherwise is to magnify the carnal ordinance that pertains to the ceremonial act, above the spiritual reality. The truth is that no company in the New Testament, has ever known what true baptism really is, except that Church where baptism in water is absent and unknown.

While much more could be said, the articles in this alphabetical analysis are necessarily limited, but we believe every essential feature has been considered so that the reader can pursue the matter in detail with every hope of attaining unto fuller light. The special relation of baptism with the enduement of supernatural gifts, will be considered together with 1 Corinthians 12 as a whole under the heading MIRACULOUS GIFTS, to which the reader should refer.

**Explanatory note on Baptism, written by Charles H. Welch and originally published in Part 4 of *An Alphabetical Analysis*.**

Owing to the character of articles in an Analysis, some features may not receive the expansion that could be wished. There is no thought in this article that Paul was not baptized, the whole point being focused in the phrase ‘Had SUCH a baptism ...’ referring to the baptism of Acts 2:38 and 22:16 which links baptism with the remission of, or the washing away of sins. Had Paul submitted to SUCH, he would have started off his distinctive ministry on the wrong foot. Paul’s attitude in 1 Corinthians 1:14-17 shows that ‘washing away of sins’ had no place in what baptism involved in his ministry.

**BETTER.** The adjective ‘good’ does not form the comparative with ‘gooder’ but goes to another root (probably from ‘boot’ e.g., ‘what boots it?’) and gives us ‘better’. In the Greek this word is either *kreisson* or *kreitton*, the spelling varying with locality, age and custom, but without altering the meaning. The word occurs nineteen times in the Greek New Testament being translated in every case except one, by the comparative ‘better’, the exception being 1 Corinthians 12:31 where the A.V. reads ‘best’ and the R.V. reads ‘greater’. The word is used with reference to dispensational superiority in one book, namely in the epistle to the Hebrews, where it can be looked upon as one of the key words of the epistle (see HEBREWS<sup>2</sup> for structure and general teaching). The word occurs thirteen times in Hebrews. The great thought in Hebrews is that of going on unto perfection (Heb. 6:1) and of realizing the superiority of Christ to angels, Moses, Aaron, Joshua and all the Old Testament witnesses put together.

Together with this we have a better testament or covenant, than was given at Mount Sinai (Heb. 7:22; 8:6) which is established on better sacrifices and is the guarantee of better promises and a better hope (Heb. 8:6; 7:19).

This better hope is related to a better country and a better city namely the heavenly (Heb. 11:16), and the same principle that adds ‘the prize of the high calling’ to the hope of that calling, and associates it with ‘the out-resurrection’ (Phil. 3:11), is seen in Hebrews 11:35 where we see some attaining to ‘a better resurrection’. (For a fuller treatment, see PRIZE<sup>3</sup>, OUT-RESURRECTION<sup>3</sup> and PHILIPPIANS<sup>3</sup>). The general trend of the dispensations is

that the one that succeeds has been better. Consequently we may translate Philippians 1:10, 'approve things that are excellent' as the A.V. or 'try the things that differ' as indicated in the margin. This therefore is an encouragement to the reader, an incentive 'to go on'. If the calling announced in the gospels is blessed, that which we find in the epistles is more so.

And if the calling in the early epistles of Paul reveals the wondrous association of the believer with the Crucifixion, Death and Resurrection of Christ, the Prison Epistles take us higher, until the believer is not only 'quickened' and 'raised together' but 'seated together' in heavenly places. It is good, therefore, to present this fact to any newcomer to Dispensational Truth, so that timidity or fear of losing something already held, shall not rob them of the better things that still await the faith of God's elect.

**BIRTHRIGHT.** Much that is implied by the word 'birthright' will be found in the article entitled ADOPTION (p. 40), but as the word birthright has a place in the unfolding of the message of Hebrews, some attention must be given to it here. The Greek word translated 'birthright' in Hebrews 12:16 is *prototokia*, and the Greek word translated 'firstborn' in Hebrews 12:23 is *prototokos*, and these two words are the foci of the structure of Hebrews 12:15-25, which we here set out.

#### Hebrews 12:15-25

- A 12:15.    **a** Looking diligently.
- b** Lest any man fall back.
- B 12:16,17.    The birthright bartered (*Prototokia*).
- C 12:18-21.    Ye are not come. SINAI.
- C 12:22,23.    But ye are come. SION.
- B 12:23,24.    The birthright enjoyed (*Prototokos*).
- A 12:25.    **a** See.
- b** Lest ye refuse.

The earlier part of Hebrews 12, namely verses 5-14 deals with *sons*, and of what all sons are partakers. The second part of Hebrews 12, namely verses 15-25 deals with *firstborn sons* and with the special blessings to which the firstborn may attain. Here comes the example of Esau. Esau for one morsel of meat sold his birthright. The Philippians on higher ground but in a parallel case were warned about those whose 'god is their belly' in the same chapter that speaks of pressing on to the prize of the high calling (Phil. 3).

Mount Sion is first mentioned in Scripture in 2 Samuel 5:7. It was a stronghold, and held out against the people of Israel, even though Jerusalem itself had fallen to them. When David however was crowned king over all Israel, Joab as an overcomer, effected an entry into Sion and it became the city of David. Those who press on, as the Hebrews were exhorted to, those who run as the Philippians were exhorted to, they find their place in the heavenly Sion. Those who do not sell their birthright for a few moments of ease in this life, find their inheritance among the church of the firstborn, which are written in heaven. (For fuller and further light on this aspect of truth, see PRIZE<sup>3</sup>, PERFECT<sup>3</sup>, PHILIPPIANS<sup>3</sup> and HEBREWS<sup>2</sup>).

**BLESSING.** The character of a dispensation may be gathered by considering its sphere, whether earth, heaven, or far above all, the company blessed, whether a nation, a kingdom or a church, and the character of a dispensation can also be estimated by the kind of blessings that belong to it. We can assess fairly accurately the calling of Israel as we read Deuteronomy 28.

'Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store' (Deut. 28:3-5).

There is not the slightest warrant today that a Christian farmer can claim these blessings. It would be impossible and undispensational to attempt to gauge the spiritual stature of a Christian farmer or business man to-day by the number of his cattle, or by the stock he carries in his store. Indeed the reverse might well be the true gauge, that as a man's spiritual life developed, so there would be every possibility that his bank balance would decrease. The word translated blessing in the New Testament is the Greek *eulogia*, a word that means primarily 'to eulogize or to speak well' of anyone. Although the number of occurrences exceeds our limit (ten) by but one, we will provide a concordance to all these references.

#### *Eulogia* 'Blessing'.

- Rom. 15:29. 'The fulness of the blessing'.
- 1 Cor. 10:16. 'The cup of blessing'.
- Gal. 3:14. 'The blessing of Abraham'.
- Eph. 1:3. 'All spiritual blessings'.
- Heb. 6:7. 'The earth ... receiveth blessing'.
- Heb. 12:17. 'He would have inherited the blessing'.
- Jas. 3:10. 'Out of the same ... proceedeth blessing'.
- 1 Pet. 3:9. 'That ye should inherit a blessing'.
- Rev. 5:12,13;  
7:12. 'Blessing' ascribed to the Lord.

*Eulogia* occurs in all, eighteen times, translated blessing, bounty, bountifully and fair speeches. The concordance given is limited to the translation 'blessing'.

The two references that stand out from this list, and reveal themselves as markers of dispensational import are Galatians 3:14 and Ephesians 1:3. Under Galatians 3:14 it is clear that the gospel blessings enjoyed during the Acts, were not associated with any mystery that had never before been revealed, but were traceable back to the promise of God made to Abraham. This is true of the great foundation doctrine of justification by faith. When we turn however to Ephesians 1:3, we are presented with an entirely different and new state of things. While we would not suggest that the word 'blessing' should not be used by us to-day when speaking of the glorious doctrine of salvation, or the wondrous providence of God, it is nevertheless true to say that the word is used with some restriction in the New Testament. Twice of the gospel, once in connection with the Lord's supper, and once to describe the blessings that belong to the high calling of the Mystery.

*All spiritual blessings.* As the passage stands in the A.V. the word blessing is in the plural, but in the original it is in the singular. 'In (or with) every blessing (that is) spiritual'. The word translated 'all' is *pas*, and when it is used of one it means 'the whole', 'entire' or 'all the ...' but if *pas* be used to cover several items, it means 'every'. Thus *pasa polis* means 'every city', *pasa he polis* or *he pasa polis* 'the whole city', while *he polis pasa* would have a slightly different meaning, either 'the city, all of it' or 'the city, every part'. The Church of the Mystery is 'blessed with every blessing that is spiritual'. If the total number of the blessings with which the Church is blessed were say four or forty - they could still be defined as 'all spiritual' whereas the mind reels in its endeavour to grasp the fact that there is *no blessing that is spiritual*, that is omitted from this gift of grace. We shall never in this life appreciate or realize a tithe of what is here so freely bestowed. The word 'spiritual' is the Greek word *pneumatikos* derived from *pneuma* 'spirit', which in its turn derives from the root which means 'breath', and so is allied with the Hebrew conception as expressed in the word *ruach*. *Pneumatikos* occurs three times in Ephesians.

- Eph. 1:3. 'Every blessing that is spiritual'.
- Eph. 5:19. 'Hymns and spiritual songs'.
- Eph. 6:12. 'Spiritual wickedness'.

Without the balance that these occurrences provide, we might be tempted to equate the word 'spiritual' with all that is good, but this is rendered impossible by Ephesians 6:12. We cannot speak of 'good wickednesses'. We look therefore in the context for the antonym, and find it in the words 'flesh and blood'. It is evident therefore in this passage at least, that the term 'spiritual' is used in opposition to the term 'corporeal', and this is what we find elsewhere. 'For we know that the law is spiritual (*pneumatikos*): but I am carnal (*sarkinos*)' (Rom. 7:14). 'For if the

Gentiles have been made partakers of their *spiritual* things, their duty is also to minister unto them in *carnal* things' (Rom. 15:27). 'The natural man (*psuchikos*) ... but he that is spiritual (*pneumatikos*)' (1 Cor. 2:14,15). 'It is sown a natural body, it is raised a spiritual body' (1 Cor. 15:44). It is evident from this usage that 'spiritual blessings' are supernatural blessings, far above such things as 'basket and store'. Blessings for our pilgrimage are comparable with the guarantee to Israel while journeying to Canaan, that the manna should not fail them nor should their shoes wax old, but these pilgrim mercies are not included in 'every blessing that is spiritual', that is to confound the manna of the wilderness, with the old corn of the land (Josh. 5:11,12).

A confirmation of this peculiar nature of 'every spiritual blessing' is found in the added clause 'in heavenly places'. This is the sphere in which they are bestowed and to be enjoyed. In an orderly exposition we should now proceed to expound what these words mean, and should also be obliged to go on and consider the bearing of Ephesians 1:4, 'before the foundation of the world' has upon that unique character. These considerations, however, in this *Analysis* must be deferred and dealt with in their place, and the reader will find them dealt with under the heading HEAVENLY PLACES<sup>2</sup> and FOUNDATION OF THE WORLD<sup>8</sup>. Suffice it for the moment to conclude that the blessings of Ephesians 1:3 are unique both in their *character*, spiritual, their *sphere*, in heavenly places, and their *inception*, before the foundation of the world.

## BODY

The Greek word *soma* which is translated 'body' in the New Testament occurs 147 times, and is translated 'body' in all passages except two where it is rendered 'slave' (Rev. 18:13) and 'bodily' (2 Cor. 10:10). In the majority of cases *soma* refers to the actual physical body (Matt. 5:29; 26:12), in some cases it refers to the spiritual body that shall be given in resurrection (1 Cor. 15:35,37,44). With these aspects of the term we are not immediately concerned. The word 'body', however, is used in 1 Corinthians, Ephesians and Colossians of a believing company or church, and to these references we now turn. The references in 1 Corinthians to the body as a company or church are found in chapters 10 to 12. This company are made one body by baptism.

'For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit' (1 Cor. 12:13).

During the same dispensation and referring to the same baptism, the same apostle wrote of the same company:

'For as many of you as have been baptized into Christ have put on Christ. 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. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise' (Gal. 3:27-29).

The one body therefore of 1 Corinthians 12 is a realization of the promise made to Abraham, and must not be confused with that which had at that time never been revealed. We must not attempt an exposition of 1 Corinthians 12 without referring to 1 Corinthians 10, for to do so will be fatal to a true understanding:

'Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink' (1 Cor. 10:1-4).

1 Corinthians 12 not only opens with desire that the reader should not be ignorant, there is the similar emphasis on the word 'same', 'The *same* spiritual meat'; 'The *same* spiritual drink' (1 Cor. 10:3,4). 'The *same* spirit'; 'The *same* Lord'; 'The *same* God'; 'The *same* spirit' (1 Cor. 12:4,5,6,8,9). To refuse to compare these passages and be guided by this comparison is to set aside the principle of interpretation already laid down in Chapter 2:12. Not only are these repetitions of the desire that the Corinthians should not be ignorant, and the stress upon 'the same', but there is also the emphasis upon eating and drinking:

'They did all *eat* the same spiritual meat: and did all *drink* the same spiritual drink'.

'Behold Israel after the flesh: are not they which *eat* of the sacrifices partakers of the altar?' (1 Cor. 10:18).

'Ye cannot *drink* the cup of the Lord, and the cup of devils' (1 Cor. 10:21).

'Take, *eat*: this is My body'. 'As often as ye *eat* this bread, and *drink* this cup, ye do shew the Lord's death till He come' (1 Cor. 11:24,26).

These passages cannot be separated from the reference 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; and have been all made to drink into one spirit'.

The basis of the argument of the apostle in 1 Corinthians 10 to 12 is the baptism of all Israel unto Moses, and their consequent share in the 'spiritual' meat and drink that followed. When he comes to expand and apply this in 1 Corinthians 12, he opens the subject by saying: 'Now concerning spiritual gifts' showing that he is now about to develop the typical significance of the 'spiritual' meat and drink which 'all Israel' enjoyed. Consequently he calls upon all to recognize that while there are most certainly diversities of gifts, or differences of administrations or diversities of operations, these all come from the same Spirit, the same Lord, and the same God. In short the 'body' of 1 Corinthians 12 cannot be separated from the typical history of Israel, nor from the possession and use of spiritual gifts. To make it evident that spiritual gifts are *the* feature of this chapter, let us note the following facts:

1. In the opening verse the apostle introduces the subject with the words 'Now concerning spiritual gifts'.
2. In verses 2 and 3 he differentiates between those spiritual gifts which are from God, and those that belong to the evil one.
3. Having subdivided his subject, he now deals specifically with those gifts which are of God.
4. In verses 5-11 he sets out in much detail the diverse nature of these spiritual gifts, enumerating among others 'healing', 'miracles', 'prophecy', 'tongues' and 'interpretation'. But, however diverse these gifts may be he takes us back to their one and only source, 'But all these worketh that one and the self-same Spirit dividing to every man severally as He will' (1 Cor. 12:11).
5. Extending this idea, the apostle immediately introduces the figure of the body:  
'For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is the Christ' (1 Cor. 12:12).
6. This is followed by a reference that links this theme with the baptism of Israel unto Moses and the Red Sea:  
'For by one spirit are we all baptized into one body . . . and have all been made to drink one spirit' (1 Cor. 12:13).
7. From this develops the remainder of the argument, which speaks of the human body, with its eye, its hand, its foot, and even its 'uncomely parts', which proves that 'the Church which is His body' is not in view, for there are no 'uncomely parts' there, and of that body Christ alone is the head, whereas, here we have as many references to the various functions of the head (eye, ear, nose) as of the rest.
8. To demonstrate that these 'members' of the body refer to the distribution and functioning of 'spiritual gifts' observe the following feature:  
'But now hath God set the members every one of them in the body, as it hath pleased Him' (1 Cor. 12:18).  
'And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues' (1 Cor. 12:28).

Here then is the employment of the figure of the 'body' definitely related to the type of Israel's baptism unto Moses, definitely related to the possession and the exercise of spiritual gifts, definitely related to the promise made to Abraham, but entirely unrelated to a church, whose members were chosen before the foundation of the world, a church where 'spiritual gifts' are unknown, a church whose very existence was a mystery unrevealed when 1 Corinthians was written. The student who observes the frontiers set up by Dispensational Truth will never appeal to 1 Corinthians 10 to 12 as a passage which speaks of the Church of the one body of Ephesians. We turn now to the epistles of Paul, written after Acts 28:28 written to make known the truth of the Mystery, in order that we may obtain information concerning the Church which is called the Body of Christ.

First let us see the distribution of the word 'Body' in Ephesians.

## The Body

- A 1:23. The Church which is His Body.
- B 2:16. Reconciliation.
- C 4:4. The One Body.
  - D 4:12. Gifts for building up.
  - E 4:16. Fitly framed together.
  - D 4:16. Members for growth.
- C 5:23. Christ the Head.
- B 5:28. Love.
- A 5:30. The Church and members.

Two passages fall within the doctrinal section, namely Ephesians 1:23 and 2:16, the remaining seven being found in the practical section, chapters 4 and 5. Let us examine the doctrinal passage first, as these will supply the fundamental teaching of Ephesians concerning the 'Body'. These references to the Church the Body, are not isolated, but form an integral part of the contextual argument, and just as we found the 'Body' of 1 Corinthians 12, vitally and inseparably connected with Moses, Israel, Abraham and spiritual and miraculous gifts, so we shall find the reference to the Body in Ephesians 1:23 vitally and inseparably connected with the exaltation of the Saviour 'Far above all'. There are seven sections in the doctrinal portion of Ephesians, and Ephesians 1:23 falls within the third of these subdivisions. (For the complete structure of Ephesians, see the article entitled EPHESIANS p. 275). The following is its analysis:

### Ephesians 1:19 to 2:7

- A a 19. Energy (*energeia energeo*). Mighty power.
  - b 20. Wrought in Christ.
    - B c 20. Raised HIM. Heavenly places.
    - c 20,21. Seated HIM. This age or the coming one.
    - c 22,23. Gave HIM.
      - C The Church THE BODY. THE FULNESS.
- A a 2:1,2. Energy (*energeo*). Prince of power of air.
  - b 2:2,3. Wrought in sons of disobedience.
    - B c 4,5. Quickened US. Heavenly places.
    - c 6. Raised US. The ages to come.
    - c 6,7. Seated US. In heavenly places.

It is evident from this passage that the Church of the one Body is vitally and inseparably connected with Christ in His exaltation 'far above all' 'in heavenly places'. Under the heading HEAVENLY PLACES<sup>2,6</sup> this peculiar sphere of blessing is discussed. It is sufficient here to say that this sphere is never spoken of in connection with any other calling but that of the Mystery, which fact of itself lifts the Church of the one Body which is associated with it, into a distinct place in the purpose of the ages, not to be confused with the promises made to Abraham or any other age purpose that belongs to lower realms. These heavenly places are further defined as 'far above all principality and power' (Eph. 1:21), 'far above all heavens' (Eph. 4:10). It is where Christ sitteth at the right hand of God (Eph. 1:20), and the superlative and marvel of grace is that this Church of the one Body is reckoned by God not only to be 'raised together' but also 'seated together' in those self-same heavenly places 'in Christ Jesus' (Eph. 2:6).

Then further, the title 'the Body' is not the final title of this blessed company. The full measure of grace and glory is realized when we read: 'The church which is His body, the fulness of Him that filleth all in all' (Eph. 1:22,23). When the import of this world 'fulness' is perceived (see the article entitled THE PLEROMA<sup>3</sup>) then something of the place of this company of the redeemed will be realized. The second reference, namely Ephesians 2:16 will be found treated in the articles entitled MIDDLE WALL<sup>3</sup> and RECONCILIATION<sup>4</sup> and the references to the one body in Ephesians 4:4 and 16 will be considered in the article entitled UNITY OF THE SPIRIT<sup>5</sup>. Finally the

references to the Body in Ephesians 5 should be read in the light of the teaching assembled in the article entitled THE BRIDE AND THE BODY (see below). Sufficient has been brought forward to demonstrate the unique character of this high calling, which makes it impossible when once seen to confuse this Church of the Body with the references already considered in 1 Corinthians 10 to 12.

**BOTH.** This word and the synonymous 'twain' of Ephesians 2:14-18 fall within the teaching arising out of the reference to 'The Middle Wall' and the article under that heading should be consulted, as also the structure of EPHESIANS (p. 275), together with the articles on RECONCILIATION<sup>4</sup>, NEW MAN<sup>3</sup> and ORDINANCES<sup>7</sup>. It would necessitate going over the ground already covered by these articles to deal with the term 'both' of Ephesians 2:14 here.

### THE BRIDE AND THE BODY

Dr. R. A. Hadden wrote:

'It is assumed almost universally that the Church of the present dispensation is at once the "*Body of Christ*" and "*the Bride*" ... Traditional theology, unscriptural hymnology, amazing disregard for correct interpretation, intolerant zeal for dogmatic human opinions together with careless defective instruction, have united for generations in perpetuating a phase of teaching possessing no foundation in or authority from Holy Scripture and perpetrating a system that plunges multitudes of believers in dire confusion concerning the plan, purpose and programme of God for "*the Church which is His Body*" as distinct from the Divine purpose concerning another outcalling known as "*the Bride, the Lamb's wife*"'.

Sir Robert Anderson wrote:

'Is the Church the Bride of Christ? Let us begin by correcting our terminology. In the Patmos visions we read of "The Bride, the Lamb's wife", but "the Bride of Christ" is unknown to Scripture ... With the close of the Baptist's ministry, both the Bride and the Lamb disappear from the New Testament until we reach the Patmos visions. In Revelation 21, the angel summoning the Seer to behold "the Bride" the Lamb's wife, and he showed him "the Holy Jerusalem descending out of heaven from God". The twelve gates of the city bear the names of the twelve tribes of the children of Israel, and on the twelve foundations are "the names of the twelve apostles of the Lamb" ... it is the city for which Abraham looked ... These apostles of the Bride are not the apostles who were given after the Ascension for the building up of the Body of Christ - the apostles of this Christian dispensation, chief among whom was Paul. They are the twelve apostles of the Lord's earthly ministry to Israel, who shall sit on twelve thrones, judging the twelve tribes of Israel' (Matt. 19:28).

These two quotations contain enough to make the present investigation both serious and imperative. We have already seen, in the article entitled BODY (p. 119), sufficient evidence for believing that the Church thus denominated in Ephesians 1:22,23, is unique, is entirely disassociated from the hope and calling of Israel, and was indeed hidden in the mind of God, unrevealed even in His Word, until the present dispensation of the Mystery followed the dismissal of Israel in Acts 28.

If we call upon the Old Testament to bear a witness to the Church which is His BODY the answer is silence. Such a company and such a relationship is unknown. If, however, we call upon the Old Testament to bear a witness to a company of redeemed, that are likened to either wife or bride, the answer is affirmative and very full. When Jeremiah prophesied of the institution of the New Covenant, he said, 'not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which My covenant they brake, although I was an husband unto them'. This supposes that under the terms of the old covenant, Israel were related to the Lord as a wife to an husband. This is recognized by Ezekiel who wrote, namely in Ezekiel 16:7-14. The figure employed, 'I spread my skirt over thee' when compared with Ruth 3:9 reveals the marriage relationship, which is explained by Ezekiel as entering into a 'covenant' and 'prospering as a kingdom'.

The charge laid against Israel, however, is that they proved unfaithful to their marriage vow, Ezekiel likened them to 'a wife that committeth adultery' (Ezek. 16:32) and says that Israel will be judged 'as a woman that breaketh

wedlock' (Ezek. 16:38). The phrase, which has become common in modern matrimonial lawsuits, 'breach of promise', is used by God of Israel in Numbers 14:34; and divorcement is employed by Jeremiah to set forth this people's unhappy position.

'They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? ... Turn, O backsliding children, saith the LORD; for I am married unto you' (Jer. 3:1,14).

Isaiah speaks of divorcement saying:

'Where is the bill of your mother's divorcement, whom I have put away?' (Isa. 50:1).

The same Isaiah has some glowing words to say regarding the ultimate restoration of this wayward people:

'Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married' (Isa. 62:4).

The prophet Hosea, is the prophet of the interval between the setting aside of Israel and of their restoration. In Chapter 1, he has three children bearing prophetic names:

Jezreel. 'Scattering' and also 'Sowing'.

Lo-ruhamah. 'Not having obtained mercy'.

Lo-ammi. 'Not My people'.

In chapter 2 the prophet continues, 'she is not My wife, neither am I her husband' but at the close, all is restored:

'I will betroth thee unto Me for ever'.

'I will sow (*Jezreel*) her unto Me in the earth; and I will *have mercy* upon her that had not obtained mercy; and I will say unto them which were *not My people*, Thou art My people; and they shall say, Thou art my God' (2:23).

Chapter 3 speaks of the long waiting period of Israel's divorcement: 'Thou shalt abide for Me many days ... for the children of Israel shall abide many days without a king, and without a Prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim'.

We have already considered the dispensational boundary of Acts 28 where Israel's hope is suspended, Israel's long period of blindness and wandering commenced, and where Israel entered into her long period of divorcement. This later thought is implicit in the word translated 'departed' in verse 25 which should be rendered 'dismissed' for the word is passive. This word *apoluo* had a distinct meaning, and one that bears closely upon the divorcement of Israel in Acts 28. Here are the first occurrences of this Greek word in the New Testament.

'Joseph ... was minded to *put her away* privily' (Matt. 1:19).

'Whosoever shall *put away* his wife' (Matt. 5:31).

'Shall marry her that *is divorced*' (Matt. 5:32).

The predicted 'lo-ammi' condition of Hosea 1 commences here, the long night of Israel's exile begins here, and the new dispensation of the grace of God to the Gentiles begins here. The Bride of the Lamb must be distinguished from the national restoration of Israel, set forth in the symbol of a wife divorced, then taken back forgiven and blessed. The Revelation is particularly concerned with a believing, overcoming remnant, and it is this overcoming remnant out of Israel that is depicted under the figure of a Bride. While this distinction must be observed, some expositors have attempted to make a distinction between the 'wife' of Revelation 19 and the 'bride' of Revelation 21 and 22. Restored Israel, as the wife once divorced and at last taken back again is not the subject of the book of the Revelation. Restored Israel as such, has no place in the heavenly city, that is reserved for the heavenly calling of the kingdom. Abraham had the land as an assured inheritance but as an overcomer, he looked higher, and waited for the heavenly city. In both Revelation 19 and 21 it is the 'Lamb' who is the Bridegroom.

It is assumed, that because Revelation 21:1 opens with a vision of the new heavens and new earth, all that follows belongs also to that great day, but this cannot be, for it is still possible to be excluded as verses 8 and 27

show. It is a characteristic of these visions of the Apocalypse to lead up to a climax, as in Revelation 6:14-17, and then to go back in time and approach the same climax by another avenue. The same principle that would make the wife of Revelation 19 distinct from the bride of Revelation 21, sees two separate creations and two Adams, in the dual records of Genesis 1 and 2, whereas it is obvious that in the second account fuller details are given. The word 'wife' is not exclusive to the record of Revelation 19, for in 21:9 we read of 'The bride, the Lamb's wife'. It has been affirmed that because Revelation 19:7 tells us that 'His wife has made herself ready', we are here on legal ground, and that salvation by works is in view. This is untrue on two counts. First because there will be none saved in that day, apart from those who are redeemed, their own works having no place therein, and secondly, the idea of the wife preparing herself or making herself ready, is but the scriptural and natural action, spoken of by Isaiah 'as a bride adorneth herself with her jewels' (Isa. 61:10).

In Revelation 19 the marriage supper of the Lamb is inaugurated. A specific period of time was observed for this ceremony, referred to in Genesis 29:27 as 'her week', and it appears from the Revelation that this week lasts throughout the millennium, after which the holy city is seen descending from heaven and the 'tabernacle of God' will be with men. The language of Revelation 21:10 when compared with Revelation 17:1 places these two women, these two cities, these two systems in direct opposition, a third woman, city or system would be an intruder here.

Before concluding, we must consider the teaching that affirms that the Church of the Mystery, 'The Body' must be at the same time 'The Bride' by reason of what is taught in Ephesians 5. First, it is a matter of demonstrable truth that the Church of the Mystery is called 'The Body' of which Christ is the Head. Secondly, the statement made by Paul as to the exclusive character of this high calling, would not only be nullified, but would prove to be unwarrantable exaggerations, if after all that is written in Ephesians 1 to 3, this Church should turn out to be a part of the hope of Israel or the promise made to Abraham. Thirdly, the apostle (to say nothing of the deeper thought of inspiration) could be accused of badly mixing his metaphors.

We remember once meeting an enthusiast for 'The Bride' who contended that the MAN child of Revelation 12 must be the Bride! but this is no more extravagant than maintaining that a company destined to be 'the perfect MAN' is nevertheless 'The Bride'. It may be objected that the word 'man' includes both sexes, but this is not so. *Anthropos* yes, but Paul does not use the word *anthropos* in Ephesians 4:13 but *aner*, a word actually translated in Ephesians 5 by the English word 'husband', so that they who insist that the Church of Ephesians 5 is the bride, must insist that Paul taught that the bride will be the perfect husband - which is absurd.

Ephesians 5 and 6 belong to the practical portion of the epistle (see the structure of the epistle in the article EPHESIANS, p. 275) and in these chapters human society is divided up into three groups: (1) Wives, Husbands. (2) Children, Parents. (3) Servants, Masters. Quite irrespective of the dispensation of grace these three divisions of society would need to be recognized, and wives and husbands are just as surely advised on their relation to the calling that Peter administered as wives and husbands were advised as to their relation to the calling administered by Paul.

Again, some have pointed out that the Church is feminine, and that the pronouns in Ephesians 5:25-27 should be translated 'her' and 'she' instead of 'it' thereby making it clear that the Church is 'the bride'. This, however, is just sheer ignorance, or trading upon ignorance. Gender in grammar is not the same as sex. Does anyone imagine that because *la table* in French is 'feminine' it has the remotest allusion to sex? We need not, however, go outside the Greek of Ephesians 5 itself to demonstrate how utterly false the argument is that would speak of the Church as 'she'. *Kephale* 'Head' is feminine. Is Christ, the Bridegroom, therefore a female? *Akatharsia* 'uncleanness' is feminine. Do we therefore teach that this is impossible for a man to exhibit or fall into? *Basileia* 'kingdom' is feminine, *rutis* 'wrinkle' is feminine, *sarx* 'flesh' is feminine and so on. Nothing concerning the calling of the Church can be made out of the fact that the *word* *ekklesia* is in the feminine *gender*. Does Ephesians 5 say that the Church is the bride, therefore wives should act in accordance with the fact? The answer is No, it draws its power of appeal from the fact that these 'wives' were by grace members of the Body.

'He is the Saviour of the Body' (Eph. 5:23).

'We are members of His Body' (Eph. 5:30).

'No man hateth his own flesh' (Eph. 5:29).

In the new creation, when all the redeemed of all ages are raised, the Church which is the perfect MAN, or husband, and the Church which is the BRIDE may re-enact in its full spiritual sense, the union of the first man and woman (Gen. 2:21-24), but that lies beyond the present limits of the ages and dispensations. The Church which is His Body is one company, with a calling that is unique and distinct. The Church of the Bride is another company with a calling unique and distinct, and until God joins these two together let no man attempt to do so.

### CALLING

The Greek word translated 'calling' is *klesis*, and it occurs in the New Testament eleven times. Those who receive this calling are denominated 'called' *kletos*, and this too occurs eleven times. Both of these words derive from *kaleo* 'to call', which is found in the New Testament 147 times. Those who receive the call of Divine grace, become members of a 'called out company' or *ekklesia*, which is the primary meaning of the word church. (See article on CHURCH, p. 171). Calling is employed doctrinally, as in Romans 8:30, 'whom He called, them He also justified' and has a great place in the doctrine of grace. We, however, must not allow ourselves in this analysis to attempt to embrace doctrinal themes as well as dispensational, and with this passing reference, we turn our attention to the use of 'calling' as a term employed in making known dispensational truth.

We will first of all give a concordance to the word *klesis*.

- Rom. 11:29. The gifts and calling of God are without repentance.
- 1 Cor. 1:26. Ye see your calling, brethren.
- 1 Cor. 7:20. Abide in the same calling wherein he was called.
- Eph. 1:18. What is the hope of His calling.
- Eph. 4:1. Walk worthy of the vocation wherewith ye are called.
- Eph. 4:4. Called in one hope of your calling.
- Phil. 3:14. The prize of the high calling of God.
- 2 Thess. 1:11. Count you worthy of this calling.
- 2 Tim. 1:9. Who hath ... called us with an holy calling.
- Heb. 3:1. Partakers of the heavenly calling.
- 2 Pet. 1:10. Give diligence to make your calling and election sure.

We can subdivide these references under three headings:

- (1) The calling of Israel.
- (2) The calling of the Church before Acts 28, and
- (3) The calling of the Church of the Mystery.

These three callings differ radically from one another, both in sphere, constitution and origin. Let us consider each separately.

#### *The calling of Israel* (Rom. 11:29)

Romans 9 to 11 is devoted to the dispensational problems that arise out of Israel's defection, failure and non-repentance. For a complete analysis of the epistle, the article on ROMANS<sup>4</sup> should be consulted, here we limit our survey to these three dispensational chapters.

### Romans 9 to 11

- A 9:1-5. Sorrow.  
Doxology 'over all, God blessed unto the ages' (9:5).
- B 9:6-29. REMNANT saved. Mercy on some.  
(*Corrective concerning 'All Israel' 9:6*).
- C 9:30 to 11:10. Stumbling stone.
- B 11:11-32. ALL ISRAEL saved. Mercy on them all.

(Corrective concerning 'Remnant' 11:1-5).

- A 11:33-36. Song.  
Doxology 'Of Him ... unto the ages' (11:36).

The exposition moves from sorrow to song, from a remnant out of Israel as a firstfruits and pledge, to the salvation of all Israel at the end. In chapter 9, the apostle enumerates the dispensational privileges of an Israelite in the flesh, which can be appreciated as it stands, but with much greater understanding when placed beside the dispensational disadvantages of being a Gentile in the flesh. The reference to Ephesians 2 which is here made will be better understood if the reader is in possession of the complete structure of the epistle, which will be found under the heading EPHESIANS, p. 275.

**Rom. 9:3-6**

**Eph. 2:11,12**

- |                               |                                    |
|-------------------------------|------------------------------------|
| A Acc: to the flesh. KINSMEN. | Gentile disability 'in the flesh'. |
| B Who are Israelites.         |                                    |
| C The Adoption.               | A Gentiles. IN THE FLESH.          |
| D The Glory.                  | B Without Christ.                  |
| E The Covenants.              | C Aliens ... commonwealth.         |
| E The giving of the law.      | C Strangers ... covenants.         |
| D The Service.                | B No hope.                         |
| C The Promises.               | A Godless. IN THE WORLD.           |
| B The Fathers.                |                                    |
| A Acc: to the flesh. CHRIST.  |                                    |

In Romans 11, the apostle shows that the failure of Israel was over-ruled to bring about greater blessing to the Gentile, saying: 'Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?' (Rom. 11:12). Should the thought arise in our minds that it is hardly believable that God would save and use Israel after all that they have done, he says: 'I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved' (Rom. 11:25,26). The salvation of Israel is entirely removed from the covenant of works and law of Sinai, and is based upon the New Covenant, as Romans 11:27 shows. The fact of Israel's enmity is squarely faced, 'as concerning the gospel they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes, for the gifts and calling of God are without repentance' (Rom. 11:28,29). Such is the character of Israel's calling, it is entirely of grace, and arises out of the electing love of God, merit, works and law being rigorously excluded.

*The calling of the Church before Acts 28*

Two passages speak of the 'calling' in the epistles written before the setting aside of Israel at Acts 28, namely 2 Thessalonians 1:11 and 1 Corinthians 1:26. In one passage, the apostle prays that the believer may be counted worthy of the calling, in the other, the apostle draws attention to the fact that in this calling 'not many wise after the flesh, not many noble are called' (1 Cor. 1:26), but that all is in Christ Jesus.

To discover the nature of the calling of this period we shall have to ponder the teaching of the Acts and epistles that cover it. We shall find, among other features, that it differs from the calling of Israel inasmuch as those who belong to this company are comprised of *both* Jew and Greek, and being made 'all one in Christ Jesus' they are necessarily also 'Abraham's seed and heirs according to the promise' (Gal. 3:27-29). The calling of the Church during the Acts looks to the promise made to Abraham as its foundation. This promise includes 'the Gospel' preached (Gal. 3:8), the great doctrine of justification by faith (Rom. 4:3), and the promise of the spirit (Gal. 3:14). The hope that was entertained by this Church was millennial in character (Rom. 15:12,13), and was linked with the hope of Israel which extended right to the last chapter of the Acts (Acts 28:20), which hope was definitely linked with the 'Archangel' and the 'trump' of God, and so with the hope of Israel. (See HOPE<sup>2</sup> and ARCHANGEL p. 95).

There was, however, no equality except in sin and salvation where there was ‘no difference’ (Rom. 3:22; 10:12), for the Gentile believer was reminded by the apostle that his position was that of a wild olive graft, contrary to nature, into the olive tree of Israel (Rom. 11:24), (see articles on OLIVE TREE<sup>3</sup> and ROMANS<sup>4</sup> - Provoke unto Jealousy), and that the Jew was still ‘first’ (Rom. 1:16). The middle wall still stood, and the enmity occasioned by ‘the decrees’ of Acts 15 made it impossible while such a condition lasted that the one body in which every member was on perfect equality could be revealed (see articles on BODY p. 119, and MIDDLE WALL<sup>3</sup>). The Gentile had been called and blessed during this period, to provoke to jealousy and to emulation the failing people of Israel. The long-suffering of God waited for thirty-five years, and then the change of which Paul had warned them in Acts 13:40 fell.

While the glorious basic doctrine of Redemption and Justification remains, the dispensational position has entirely changed, and we must turn to the Prison Epistles of Paul, to learn what calling obtains at the present time. There are four references which indicate something of the glory of this new calling. *It is a holy calling* (2 Tim. 1:9). The context supplies the following distinctive features.

- (1) This calling is essentially associated with Paul as ‘the Lord’s prisoner’.
- (2) This calling is essentially associated with a period spoken of as ‘before the world began’ (literally ‘before times of ages’ *pro chronon aionion*).
- (3) To this testimony Paul had been appointed ‘a preacher and an apostle and a teacher of the Gentiles’.
- (4) And this glorious message including both its gospel and its calling is spoken of as a ‘deposit’, ‘something committed’.

*It is a high calling* (Phil. 3:14). The interpretation suggested by some, that this should be rendered ‘the call on high’ as though it were a future summons, has been examined in the articles entitled ABOVE (p. 3), HOPE<sup>2</sup>, and PRIZE<sup>3</sup>, which cannot be repeated here. Our conclusion can be stated, however, the passage in Philippians does not refer to a future summons ‘on high’ but to ‘the high calling of God in Christ Jesus’ here and now. Here, in Philippians, ‘the Prize’ of this calling is in view, whereas in Ephesians it is ‘the hope’ of this same calling that is in view. The prize may be won or lost, the hope is intrinsic, it can neither be won nor lost, it is as much a gift of grace as is salvation itself. Hope is related to calling in two passages in Ephesians. The first is in the doctrinal portion, in which after giving ‘the charter of the church’ (see under EPHESIANS, p. 275) in Ephesians 1:3-14, the apostle pauses to make the new revelation a matter of prayer.

‘That ye may know what is the hope of His calling’ (Eph. 1:18).

The second is found in the practical outworking of this great revelation and forms a part of the sevenfold unity of the Spirit (see UNITY OF THE SPIRIT<sup>5</sup>) in Ephesians 4:4. ‘There is one body, and one spirit, even as ye are called in one hope of your calling’. Doctrine - ‘His calling’; Practice - ‘Your calling’; the same calling seen from two points of view.

The doctrinal portion of the epistle (see EPHESIANS, p. 275, for structure of the epistle as a whole) opens with the apostle beseeching his readers that they ‘walk worthy of the vocation’ (calling) wherewith they had been called (Eph. 4:1), and upon that pivot the whole teaching of the epistle is balanced. To appreciate the unique character of the calling we must become acquainted with the meaning and implication of such terms as ‘all spiritual blessings’, ‘heavenly places’, ‘foundation of the world’, ‘seated together’, ‘mystery’, ‘far above all’ and ‘Prison Epistles’. These various and wondrous elements of this unique calling can be considered by turning to articles in this analysis which either bear these titles, or which evidently include them.

**CASTAWAY.** How many believers have lived under the dreadful fear of being cast away from salvation and grace, by reason of some lapse, frailty or sin? This misinterpretation of 1 Corinthians 9:27 is comparable to the harm done to tender consciences, that has been wrought by misunderstanding ‘the sin unto death’ of 1 John 5 and ‘the impossibility of renewing unto repentance’ of Hebrews 6.

A fuller examination of the Greek word translated ‘castaway’ will be found under the heading RIGHT DIVISION<sup>4</sup> (2 Tim. 2:15) where *dokimon* is translated ‘approved’. Here in 1 Corinthians 9:27 the Greek word is *adokimos*

‘disapproved’. The subject under discussion is that of winning a prize or crown, and the idea implied in the word translated ‘castaway’ is that of being ‘disqualified’ as a contestant in a race. For no man is crowned ‘except he strive lawfully’ (2 Tim. 2:5). This matter will be found more fully handled under the headings HOPE<sup>2</sup> and PRIZE<sup>3</sup>, to which the reader’s attention is directed.

**CHERUBIM.** The cherubim do not figure in Paul’s ministry except for one reference, which but introduces them only to dismiss them with the comment ‘of which we cannot now speak particularly’ (Heb. 9:5). The passage in the epistle to the Hebrews, referring back as it does to the tabernacle, is the only occurrence of ‘cherubim’ in the New Testament. These symbolic creatures however, are mentioned again, but they are referred to in the A.V. as ‘beasts’ in the book of the Revelation. This is a pity, because, there is ‘the beast’ the great dictator of the time of the end who justly merits that name and this rightly translates the Greek word *therion* which means ‘a wild beast’ as in Mark 1:13 and Acts 10:12. The other word translated ‘beast’ in the Revelation is *zoon* ‘the living creature’ (Rev. 4:6,7,8 etc.) and refers back to Ezekiel 10:20, where the four, four-faced living creatures are already described in Ezekiel 1:5-10.

‘This is the living creature that I saw under the God of Israel by the river of Chebar: and I knew that they were the cherubim’ (Ezek. 10:20).

### Genesis 3

- A 1-5. The serpent (‘Beast’ in verse 1 is the Hebrew *chalyah* ‘living creature’).  
(*Procuring man’s downfall and loss of the tree of life*).
- B 6. Tree of knowledge.

\* \* \*

B 22-24. Tree of life.

- A -24. The cherubim (‘living creature’ Ezekiel 1:5; Revelation 4:6)  
(*Pledge of man’s restoration to the tree of life*).

It is a mistake to speak of cherubims, as the Hebrew ending ‘im’ is itself the sign of the plural. The first occurrence of cherubim in Scripture is in Genesis 3, and its relation to the tragic story of that chapter, and its correspondence with the serpent, can be seen in the structure of that chapter.

Here is the pledge of Paradise restored, placed at the gate of the garden, upon the fall of man and his expulsion from Eden. It is to be noted moreover, that the word ‘placed’ in Genesis 3:24 is the Hebrew *shaken* which means ‘to dwell’, and with the prefix *mi* (*mishkan*) it becomes ‘tabernacle’. For example:

‘Let them make Me a sanctuary; that I may dwell (*shaken*) among them. According to all that I shew thee, after the pattern of the tabernacle (*mishkan*)’ (Exod. 25:8,9).

The cherubim meet us again in Exodus, in the tabernacle, in the book of Kings in the temple, in Ezekiel associated with the departing and returning glory of the Lord from Jerusalem, and finally under the title, ‘the four living creatures’ in the book of the Revelation, where the primeval promise of Genesis 3 reaches its fulfilment, but only so by reason of the atonement prefigured by the ark and the mercy seat. There is, however, more than this to be noted, for in Ezekiel 28 we meet with the title cherubim once again in a context that demands careful attention. The appearances therefore of the term ‘cherub’ and ‘cherubim’ in Ezekiel are as follows:

- A 1-11. The cherubim. Glory departing
  - a from threshold.
  - b from east gate.
  - c from midst of city.
- B 28. The anointed cherub ‘cast out as profane’.



Saviour, Who originally in the form of God, and accounting it nothing to be grasped at to be on equality with God, nevertheless made Himself of no reputation, wherefore God hath highly exalted Him, and He is to be confessed as Lord, by the entire universe in that day.

The four gospels set forth the Saviour as King, Servant, Man and Son of God, and from the earliest Christian times the four gospels have been associated with the four faces of the cherubim.

Matthew . . .	The LION . . .	The King.
Mark . . . .	The OX . . . .	The Servant.
Luke . . . .	The MAN . . .	Genealogy to Adam.
John . . . .	The EAGLE . . .	The Word was God.

We can therefore confidently fill in the gap indicated by the letter:

A The Anointed. Exalted as Lord.

*'Became a man, but was originally "in the form of God"'*.

While we may have wished that Paul could have been permitted to speak of the cherubim 'more particularly' it is obviously for our good that nothing explicit was revealed. We must therefore accept this Divinely appointed limitation and be thankful for the glimpse of the conflict and purpose of the ages that the references to the cherubim supply. While much detailed information is lacking, the glorious triumph of the Redeemer stands out in all its unique excellence, and with it the assurance comes to us in great grace, that the goal of the ages shall be achieved.

**CHILDREN v. SONS.** Several Greek words are translated 'children' in the A.V. New Testament.

*Brephos*, a new-born babe, Acts 7:19.

*Nepios*, an infant not having the power of speech (Gal. 4:3; Eph. 4:14).

*Paidion* a little or young lad (Matt. 14:21).

*Paidarion* a very little lad (Matt. 11:16).

*Pais* a lad, boy, servant or maid (Matt. 2:16).

*Teknon* a child, one that has been born a child whether son or daughter (Matt. 2:18).

*Huios*, a son, a male (Matt. 5:9).

The two words with which we are here particularly concerned are *teknon* and *huios*. Unfortunately the A.V. have not been quite consistent in their rendering giving us 'child' in seventy-seven occurrences and 'son' in twenty-one, as translations of *teknon*, and translating *huios* 'child' fifty times, 'son' 120, 'Son' 210 times. It is evident even from this survey, that *teknon* means 'a child' as distinct from *huios* which means 'a son', but there are passages where this distinction should have been made clear where precision is dulled by the translator. For example where John 1:12 reads 'gave them power to become *sons* of God' it should read 'children'. So also that well-known passage in 1 John 3:1,2, 'that we should be called the sons of God', 'now are we the sons of God' must be altered to read 'children of God'. John uses the word *huios* twentyfour times, but never of a believer.

It is Paul whose ministry speaks of the believer as a 'son' (Rom. 8:14,19), and the reader should remember when reading Galatians 3:7,26 to translate 'sons' here also. John's ministry brings the believer into *the family* of faith, Paul takes him further and gives him *the position* of a son. This distinction will be better understood if the article on ADOPTION (p. 40) be read. Israel as compared with the nations have the place of 'sons' although the phrase 'the children of Israel' has become so commonly used that we do not suggest that we should attempt to alter it, only that we should remember, that where the A.V. reads 'children of Israel', the Greek uses the word *huios* 'son', remembering too the inspired consequence 'if a son, then an heir of God'. It should also be remembered that all 'sons' must be 'children', but that all children need not necessarily be sons. Neither Peter, James nor John use the word *huios* of a believer, that is the exclusive testimony of the ministry entrusted to Paul.

**CHRIST JESUS.** The Greek word *Christos* is the translation of the Hebrew *Mashiach* 'Messiah', both meaning 'anointed'. In the Old Testament a prophet, a priest and a king were anointed, and these three titles are included under the all-covering term 'Christ'. The employment of the names and titles 'Jesus', 'Jesus Christ' and 'Christ Jesus' is an index of the line of teaching which discriminates in their use. Jesus is the most usual name for the Lord during His earthly life, and is only employed by the apostle Paul in exceptional circumstances. We are not, however, attempting an analysis of the names and titles of our Lord generally, in this article, but wish to draw attention to one title of dispensational importance namely 'Christ Jesus'. The Revised Version, having access to manuscripts that were unknown at the time of the Authorized Version, have made a number of changes, which are significant. In the accompanying concordance, it will be seen that in the A.V. the title 'Christ Jesus' is found in Acts 19:4, Hebrews 3:1 and 1 Peter 5:10 and 14, but in the R.V. these four references are excluded, Acts 19:4 and Hebrews 3:1 reading 'Jesus' and 1 Peter 5:10 and 14 reading 'Christ'. Accepting the revised text we discover an important dispensational feature. The title 'Christ Jesus'.

A concordance of the differences in the Authorized and Revised Versions with respect to the title 'Christ Jesus'.

Reference	R.V. Reading	A.V. Reading
Acts 19:4	Jesus	Christ Jesus
Acts 24:24	Christ Jesus	Christ
Rom. 6:3	Christ Jesus	Jesus Christ
Rom. 6:11	Christ Jesus	Jesus Christ our Lord
Rom. 8:11,34	Christ Jesus	Jesus and Christ
Rom. 15:16,17	Christ Jesus	Jesus Christ
1 Cor. 1:4	Christ Jesus	Jesus Christ
2 Cor. 1:1	Christ Jesus	Jesus Christ
Gal. 2:16	Christ Jesus	Jesus Christ
Gal. 3:14	Christ Jesus	Jesus Christ
Gal. 5:6	Christ Jesus	Jesus Christ
Gal. 5:24	Christ Jesus	Christ
Eph. 1:1	Christ Jesus	Jesus Christ
Eph. 2:20	Christ Jesus	Jesus Christ
Eph. 3:1	Christ Jesus	Jesus Christ
Eph. 3:6	Christ Jesus	Christ
Phil. 1:1	Christ Jesus	Jesus Christ
Phil. 1:8,26	Christ Jesus	Jesus Christ
Col. 1:1	Christ Jesus	Jesus Christ
Col. 1:28	Christ	Christ Jesus
Col. 4:12	Christ Jesus	Christ
1 Tim. 1:1	Christ Jesus	Jesus Christ and Lord Jesus Christ
1 Tim. 4:6	Christ Jesus	Jesus Christ
1 Tim. 5:21	Christ Jesus	The Lord Jesus Christ
2 Tim. 1:1	Christ Jesus	Jesus Christ
2 Tim. 1:10	Christ Jesus	Jesus Christ
2 Tim. 2:3	Christ Jesus	Jesus Christ
2 Tim. 4:1	Christ Jesus	The Lord Jesus Christ
Titus 1:4	Christ Jesus	The Lord Jesus Christ
Phile. 1	Christ Jesus	Jesus Christ
Phile. 6	Christ	Christ Jesus
Phile. 9	Christ Jesus	Jesus Christ
Heb. 3:1	Jesus	Christ Jesus
1 Pet. 5:10,14	Christ	Christ Jesus

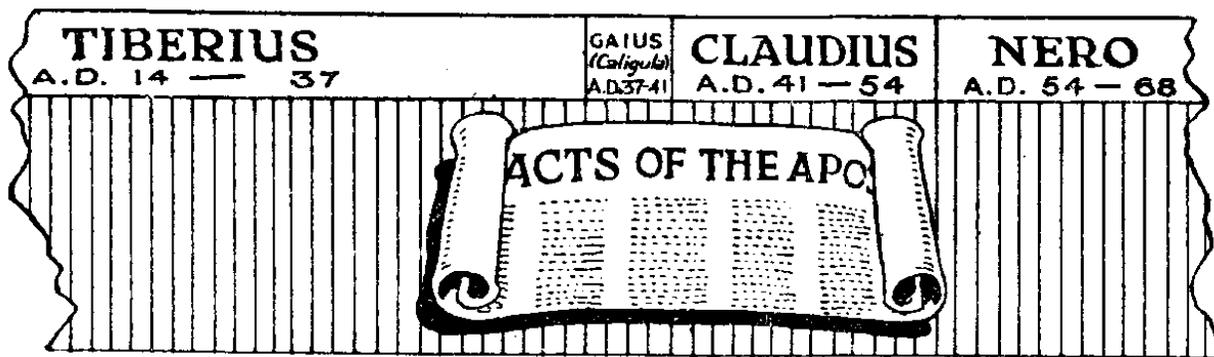
This is a complete list of all the changes in connection with the title 'Christ Jesus' that have been made from the A.V. to R.V. The title occurs many more times, but in these cases it is unchanged in the R.V. and so can easily be found. It will be observed that the references to 'Christ Jesus' in Hebrews and Peter go out, which means that all the remaining references belong to the ministry of the apostle Paul.

The title seems to stress a new aspect of Christ's position and glory, pointing away to the seated One at the right hand of God, rather than to the One Who walked the earth, and came only to Israel. In all this, of course, it is always the same Person; only the title is changed. The title 'Son of Man', for example, has no place in the epistles to the Church, but this does not of course mean that we in any way belittle His perfect humanity. So, in the case of the title 'Christ Jesus', it is again the same Person, but we do well to note that this particular title belongs exclusively to the ministry of the apostle Paul.

It is of design and with definite reference to the exclusive nature of the position indicated that Ephesians speaks of those who belong to the Church of the Mystery as being made to sit together in heavenly places 'in Christ Jesus' (Eph. 2:6), that when speaking of the high calling of God to the Philippians Paul adds 'in Christ Jesus' (Phil. 3:14), or that when speaking of the holy calling of those who were chosen before age-times, he should speak of that purpose and grace that were given to them 'in Christ Jesus' (2 Tim. 1:8,9). Just as we have already seen John's gospel brings one into the family of faith, while Paul's gospel makes one a son, so here, while all blessings that ever can be enjoyed must flow from the One Mediator between God and man, the distinctive title given to the One Mediator varies according to the dispensational privileges that are being rehearsed, and that to the Church of the one Body the title of the Saviour 'Christ Jesus' is of peculiar importance and sanctity.

**CHRONOLOGY OF THE ACTS AND EPISTLES**

It should be stated at the outset that the chronology of the Acts must ever remain somewhat tentative, owing to the nature of the data provided. The chronology of the book of Genesis can be built up from Adam, all authorities agreeing on the date of Joseph's death recorded in Genesis 50:26, 1635 B.C. The chief purpose of chronology in the Bible is to establish an unbroken chain of events that link Adam to Christ. That being accomplished, chronology has served its purpose, and the dates that do come in the New Testament are isolated, and not links in a chain. However, that is no reason why we should not use what information we have, in order that the great historic book of the New Testament namely the Acts should be seen in its relationship both with the outside world and the unfolding of the Divine purpose. Let us approach the question in its broadest outline first. The reign of four Roman Emperors covers the period of the Acts.



Just how far the scroll will extend when spread out is now the object of our inquiry.

While these four Emperors and their reigns more than cover the period of the Acts, we have no definite point of contact recorded either in sacred or secular history where, in A.D. .... Paul, or Peter, did so-and-so. We must seek some definite point of time where the scroll of the Acts can be pinned down to the calendar of the world. If the wider range of Roman Emperors fails us here, a narrower and lesser dynasty supplies this need. There is one incident recorded in the Acts, the date of which is known; that is the tragic death of Herod (Acts 12:20-23).

The history of Herod Agrippa I is a chequered one. Josephus records (Ant. xix: 8, 2) that Herod died in 'the 7th year of his reign and the 54th year of his life'. Again he tells us (Bell. Jud. ii, xi: 6) that Agrippa died soon after the completion of his third year as King over *all Jud -a*. Now let us see whether we can arrive at the date by these two items.

(1) When did Herod begin his reign?

Secular history supplies the answer: 'Not many days' after the accession of Gaius. When was that? 'March 16th, A.D. 37'. If we add 37 A.D. and 7 together, we have the date of Herod's death as A.D. 44.

(2) When did Herod begin to reign over ALL JUD -A?

Gaius was murdered on January 24th, A.D. 41 and on the accession of Claudius (Ant. xix: 8,2), Herod was made King of Jud -a and Samaria. Add to A.D. 41 the 3 years of Herod's reign, and again we get A.D. 44.

(3) A threefold cord is not easily broken.

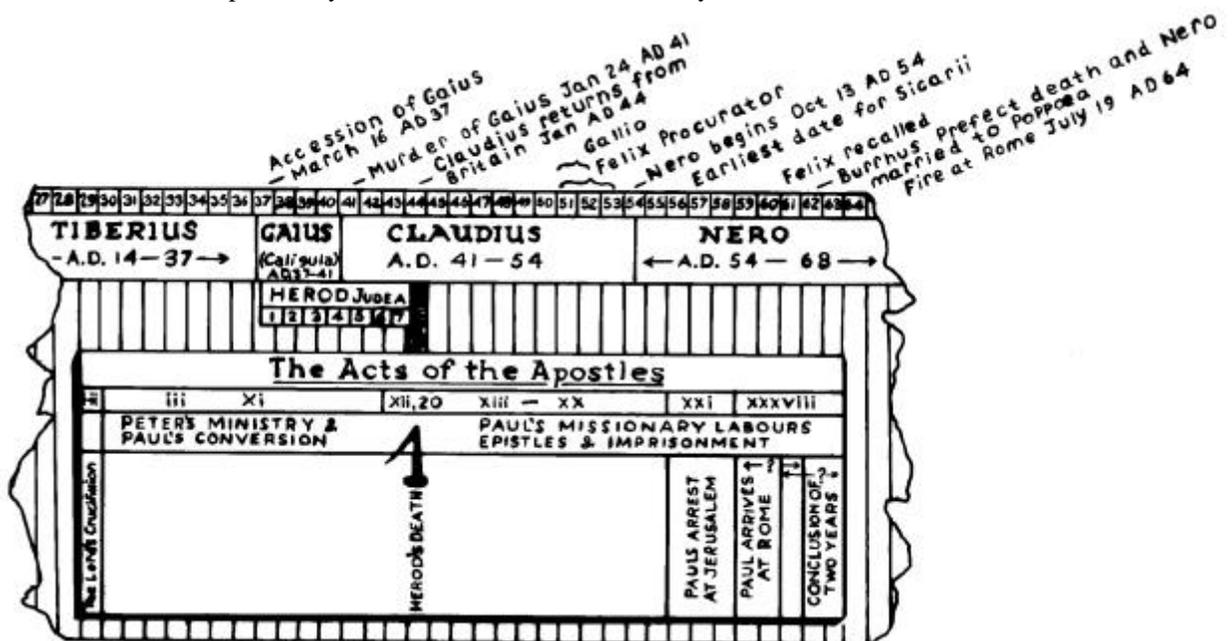
Josephus makes a casual remark to the effect that Herod died during a festival held in honour of Claudius 'for his safety'. Claudius returned to Rome from Britain in January, A.D. 44 after an absence of six months. The festival at Caesarea, the Roman capital of Palestine, was where Herod the King died that same year. Again A.D. 44.

We can now fix the 12th Chapter of Acts down upon the calendar of the world (*see* chart opposite).

The year of the Crucifixion of the Lord is now accepted as A.D. 29 which is the year of the opening chapter of Acts. We have therefore the date of the first twelve chapters A.D 29-44.

Let us now seek evidence to place a date for the last chapter. The narrative leaves Paul a prisoner, but residing in his own hired house for two years, receiving all who came, teaching them freely and without reserve, 'no man forbidding him'. These closing words of the Acts indicate a period wherein the Roman Power was tolerant to the new sect. Indeed, throughout the Acts up to the closing chapter, the Roman Government is seen in a favourable light, the persecutions detailed in the narrative coming from the Jews.

The great fire which broke out in Rome took place on July 19th. A.D. 64. If we have any knowledge at all of the awful persecution of the Christians which immediately followed, we shall find it impossible to conceive of Paul remaining unmolested in his own hired house while his followers and converts were being burned as torches or thrown to the lions. A.D. 64, therefore, is the furthest bound of the story of the Acts. It is not necessary that the Acts reaches so far, but it is practically certain that it does not extend beyond.



Paul was brought into close touch with several Roman rulers upon the occasion of his imprisonment. Let us see whether we can find another date similar to A.D. 44. The apostle was arrested at Jerusalem, sent to Caesarea, imprisoned by Felix and detained by him for two years. Felix was succeeded by Festus, who heard Paul's defence, as did also King Agrippa. Felix was Procurator of Judaea in A.D. 52 or 53 (Jos. Ant. xx: 7,1; Bell. Jud. ii: 12,8). Eusebius assigns A.D. 51 as the date of his appointment (Chron. ii., p. 271). Whichever of these dates may be the true one, we know from Acts 24:10 that Felix had been 'many years' Procurator when Paul stood before him.

When Tertullus accused Paul before Felix, he introduced his charge with the compliment, 'seeing that by thee we enjoy great quietness', as though this were an outstanding feature of Felix's administration. This also had some bearing upon the nature of the charge brought against Paul. When Paul was delivered from the Jewish mob by Roman soldiers, it is evident from the words of the chief captain that he had been mistaken for the false prophet, an Egyptian who led 30,000 fanatical Jews to the Mount of Olives to see Jerusalem fall. Felix routed them, but the Egyptian had escaped. As another small link the word 'murderers' in Acts 21:38 is in the original *sikarion*. Now Josephus tells us of these *sicarii* who murdered people in broad daylight, and that they arose during the reign of Nero. Nero began his reign, October 13th, A.D. 54.

The 'great quietness' referred to by Tertullus ensued upon the capture of Eleazer, and upon his being sent to Rome after twenty years' defiance and rebellion, and also upon the rout of the false prophet - the Egyptian for whom Paul was mistaken by Claudius Lysias, the chief captain. The numerous events that go to make up the administration of Felix fully account for three years. These, added to the earliest possible date of the 'sicarii', would bring us to A.D. 57. Paul arrived some time after this date, for the Egyptian had been routed 'before these days'. Felix was recalled to Rome to answer charges of misrule; and he was followed by accusing Jews. It was for this reason he left Paul bound, '*willing to show the Jews a pleasure*' (Acts 24:27). Josephus tells us that Felix was saved from the due punishment of his deeds by the intervention of his brother Pallas. Now Pallas died A.D. 62 (Tacit. Ann. xiv. 65); therefore Felix must have been recalled not later than A.D. 61 in order to arrive in Rome in time for his brother's influence to have been of any avail.

Another clue is given by a note of Josephus, that a dispute arose between Festus and the Jews, and that the Jewish deputation was considerably helped by the influence of Nero's wife Poppoea, who was married to him in A.D. 62. Yet one more testimony. When Paul arrived at Rome he was delivered into the custody of the prefect of the 'praetorian guard' *to strato pedarche* (Acts 28:16).

The minute accuracy of Scripture enables us to fix another boundary line. One prefect is mentioned here. In A.D. 62 *two* Prefects were appointed, Burrhus holding that office singly up to the time of his death, February, A.D. 62. We know that Paul *wintered at Malta* (Acts 28:1-11); the sea was not open to navigation until February, and consequently Burrhus would have been dead before Paul reached Rome, if we make his arrival as late as A.D. 62. We must therefore put it back to A.D. 61 as the latest date. Some time after the Fast, which was September 24th (if in A.D. 60), we find the apostle at Fairhavens. This places the embarkation of Paul (Acts 27:2) as about August of a year not later than A.D. 60. We have already seen that somewhere between A.D. 57 and 58 must be placed the latest date of his arrest.

Many expositors of note have unhesitatingly placed the date of Paul's embarkation for Rome as A.D. 60. One later testimony, however, must be heard before we reach our conclusion. The testimony of Eusebius must not be lightly set aside; and Harnack, accepting his dates, places the embarkation of Paul at A.D. 56. C. H. Turner subjected the problem to a careful examination, and brings the date forward to A.D. 58. The solution he suggests is that Eusebius, in making out his calendar, could not be continually commencing a fresh year at the month in which each new king ascended the throne: and as he commenced his year with September, the *first regnal year* of an Emperor was dated from the September next after his actual succession. C.H. Turner reckons A.D. 58 for Paul's trial before Festus and Agrippa.

It will be seen that while there is a little uncertainty as to the precise date, there are certain limits beyond which it cannot be placed. If we accept A.D. 60 for the embarkation for Rome, this will mean that Paul was liberated in the spring of A.D. 63, and was therefore free of Rome before the fierce persecution broke out. If we accept the earlier date, A.D. 58, Paul would have been liberated in A.D. 61, and would have had time to revisit the churches, and upon

the outbreak of the persecution under Nero he would have become involved, and would have been apprehended, this time to seal his testimony with his blood.

We have therefore the following approximate dates:

Acts 1,2	A.D. 29	The date of the Crucifixion and of Pentecost.
Acts 3-11		
Acts 12	A.D. 44	The date of Herod's death.
Acts 13-20		
Acts 21	{ A.D. 56	The date of Paul's arrest at Jerusalem.
	{ or	
Acts 22-27	{ A.D. 58	
	{ A.D. 59	The date of Paul's arrival at Rome.
Acts 28	{ or	
	{ A.D. 61	
	{ A.D. 61	The date of the conclusion of the 'two years'.
Acts 28	{ or	
	{ A.D. 63	

One or two details will suffice to fill in the spaces. Aquila and Priscilla were banished from Rome by the edict of Claudius, who reigned A.D. 41-54, and these dates are the extreme boundaries of Aquila's visit to Corinth. Tacitus tells us that in A.D. 52 the Jews were commanded to leave Rome. Suetonius says, '*Judaeos impulsore Chresto assidue tumultuantes Roma expulit*'. *Chrestos* is by some considered as a reading for *Christos*. If Aquila reached Corinth at the beginning of February<sup>\*</sup> A.D. 52, Paul would have arrived a little later in the year. Acts 18:11 tells us that the apostle remained in Corinth for one year and six months; hence his departure from Corinth would be August, A.D. 53.

Luke passes on to tell us of an incident that occurred 'certain days' (Acts 18:18, A.V. 'a good while') before Paul left Corinth, 'when Gallio was the deputy (*proconsul*) of Achaia'. Incidentally we remark the exactness of Luke's language. Achaia had been proconsular under Augustus, but had changed to an Imperial Province under Tiberius (Tacit. Ann. 1:76). It was restored again by Claudius to the Senate, became proconsular after A.D. 44, and became free under Nero. Luke never makes a mistake amid all these political changes. He had indeed 'perfect understanding from above'. We have suggested that Paul left Corinth August, A.D. 53, so if we deduct the 'certain days' of verse 18, we can say that the Gallio incident was about midsummer of that year.

Claudius had appointed Marcus Ann -us Novatus to be proconsul of Achaia, this man having been adopted by the rhetorician Lucius Junius Ann -us Gallio, by which name he was known. Gallio's brother was the famous stoic, Seneca. Now Seneca had been banished, but had been recalled in A.D. 49, and in A.D. 53 he was in the height of his popularity. Gallio was not in Achaia in A.D. 54 (Dion. ix: 35); hence A.D. 53 is the latest date in which Paul could have been brought before him, and eighteen months before this would bring us to the year 52.

Upon leaving Corinth, Paul sailed to Syria, intending to arrive at Jerusalem for the feast (Acts 18:21) which would be Tabernacles, September 16th, A.D. 53. After the visit to Jerusalem alluded to in verse 22, the apostle went down to Antioch and from thence 'he went over all the country of Galatia and Phrygia in order'. This would bring us to the spring of A.D. 54. Paul now passed to Ephesus (Acts 19:1) and remained there for the space of three years (Acts 20:31). As he had promised to return after the feast, he doubtless arrived at Ephesus in the spring of A.D. 54. It will be seen that a whole series of events revolves around this approximate date, and helps us to feel that we are not very far from the truth. Another incidental note is introduced by the reference of Paul to Aretas.

### The Reign of Aretas at Damascus

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\* Much evidence as to this and other details has been omitted as too bulky and non-essential.

In 2 Corinthians 11:32 the apostle says of his humiliating departure from Damascus:

‘In Damascus the governor (*ethnarch*) under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me’.

This Aretas was the fourth of his dynasty, and reigned roughly from 9 B.C. - A.D. 40. Inscriptions are extant which speak of his 48th year, and he died somewhere between the death of Tiberius and the middle of the reign of Claudius, for his successor is found engaged in war in A.D. 48. Damascus was under Roman administration A.D. 33, 34 and A.D. 62, 63 for coins of Tiberius and Nero give no evidence of a local prince at the time. This narrows the period to somewhere after A.D. 34.

Gaius who succeeded Tiberius at this time was noted for the way in which he sought to encourage local princelings; and it is very probable that Damascus was assigned by him to Aretas. We are at any rate shut up to A.D. 34-40, and as other calculations bring us down to A.D. 37, it appears that such a date can well be accepted.

### **The Famine of Acts 11:28**

Agabus, a prophet of Jerusalem, foretold a famine which came to pass in the reign of Claudius Caesar. Upon this being made known, and before the famine had actually commenced, the believers at Antioch determined to send relief to Jud -a by the hands of Barnabas and Saul.

Now Josephus tells us that the famine began in the year of Herod's death, for it took place during the government of Cuspius Fadus and Tiberius Alexander (Ant. xx. 5,2). Cuspius Fadus was appointed in the latter half of A.D. 44, and was succeeded by Tib. Alex. in A.D. 46. As Tib. Alex. was in turn succeeded by Cumanus in A.D. 50, we have a period of six years in which the famine could develop and disappear.

Premonitions of the coming dearth are evident in the care which the people of Tyre and Sidon betray to conciliate Herod. They desired peace, says Acts 12:20, ‘because their country was nourished by the king's (Herod's) country’. This supplies a fairly approximate date for the journey of Barnabas and Saul to Jerusalem as A.D. 44.

We have now ascertained the dating of the Acts so far as its main outlines are concerned, namely A.D. 29, 44, 60, 64. We have also found indications of the probable dates of the famine predicted by Agabus, and the apostle's first arrival at Corinth. We will now endeavour to place the missionary journeys that were undertaken by the apostle.

Acts 13 and 14. This journey has been located somewhere between A.D. 44 to 48. C. H. Turner in *Hasting's Dictionary of the Bible*, considers that eighteen months are required for this journey. Prof. Ramsay estimates two years and three or four months. Among the items that influence a conclusion must be the character of the district, the climate, and their effect upon travelling.

The hill country lying between Perga and Antioch in Pisidia, would not be crossed usually between December and March. If we therefore imagine that Paul's itinerary would be arranged to suit the natural condition of the country, the following seems to be a possible time-table. It is the one suggested by C. H. Turner as above.

Paul arrived at Cyprus in April. Then went through the isle (Acts 13:6), and left Paphos in July, reaching Antioch in Pisidia in August. Shaking off the dust of his feet against Antioch, Paul reached Iconium in November. Here the disciples were filled with joy and with the Holy Ghost; and here also we read that Paul and Barnabas abode ‘a long time’. As it was nearing winter when they arrived, the probability is that they remained there until the Passover. By April, therefore, they would have arrived at Lystra and Derbe, and the region round about (14:6,7). They would begin the return journey about the beginning of July, reaching Pamphylia by October, and getting back to Antioch and Syria by November. We shall therefore be fairly safe to assign the years A.D. 45 to 48 for this first missionary journey.

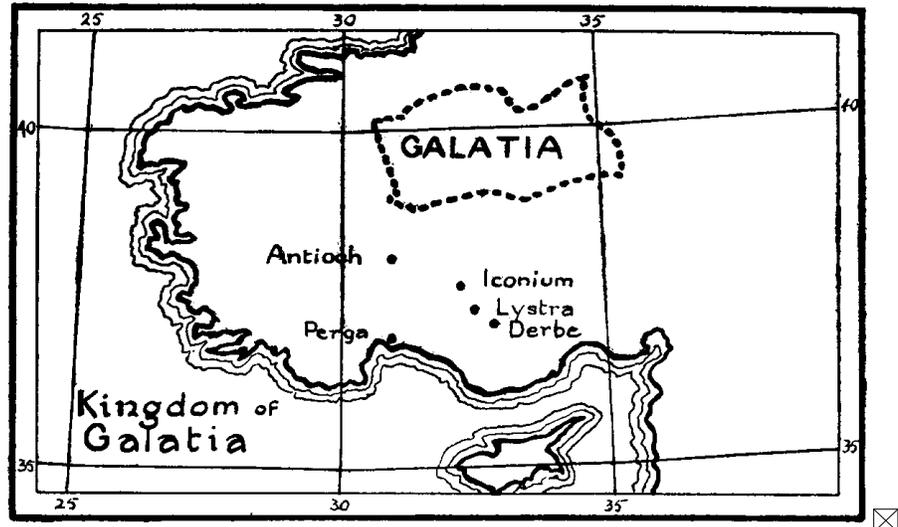
Among the items of interest that need to be placed in their chronological order, are the visits of the apostle to Jerusalem.

**Paul's Visits to Jerusalem**

FIRST VISIT (3 years)	Acts 9:26-30 (Gal. 1:17-21)	Compare 'Syria and Cilicia', with 'Caesarea and Tarsus'.
SECOND VISIT	Acts 11:29,30	Before the first missionary (14 years) (see also 12:25) journey.
THIRD VISIT	Acts 15:2-4	After the first missionary journey.
FOURTH VISIT	Acts 18:21,22	To keep the Feast.
FIFTH VISIT	Acts 21:15 to 23:30	Taken prisoner.

Before we can place the epistles of Paul in their true chronological order, it will be necessary to deal with the related problem: 'Where is Galatia?' for when that question is settled, the chronological place of the epistle to the Galatians is easily discovered.

Where is Galatia? The answer to the question depends upon the date at which the map consulted was published. If the map be that of Dr. Kitto's *Cyclop -dia*, 1847, or T. R. Birks, editor of *Paley*, 1849 or any other publication before them, Galatia will be as shown in the following map:



If we look at Lewin's *Life and Epistles of Paul* (1875), we shall find two maps, one showing the province of Galatia with indications that national boundaries had given place to political necessities; the other showing Asia Minor mapped according to its nationalities. A comparison of the two maps will reveal a marked difference. While the national boundaries coincide with Kitto's map, the political map reveals a state of affairs which must materially influence the answer to the question, 'Where is Galatia?'

Upon this map are parts labelled, 'Part of Phrygia included in the Province of Asia; Part of Phrygia in the Province of Galatia'. In Ramsay's 'Historical Commentary on the Epistle to the Galatians' is a map showing the political divisions of Asia Minor, A.D. 40 to 63. We give here a sketch of this, indicating the province of Galatia by shading the drawing.

It will be seen that a letter addressed to churches situated in the Phrygian portion of the Galatian province, would have to be addressed to the churches of Galatia, in harmony with the ruling of the powers that be. A pedant may be imagined, though hardly probable, who would ignore the growth of London, and address those living outside the original city walls as residents of Surrey, Middlesex, or Essex. We cannot for a moment believe the writer of the inspired narrative to be so absurd. Whatever Galatia was to the mind of the rulers of the day would settle the question for him, notwithstanding that a great many nationalities were included in the one Province. Paul himself is

a case in point. He was a Hebrew, a Tarsian, and a Roman. Would anyone set out to debate as to whether Tarsus was in Italy or Rome in Cilicia?

*Young's Analytical Concordance* (New Edition) no longer shows Galatia according to its national limitations, but shows the larger Province of Galatia extending southward to include Derbe, Lystra, and Iconium, which had hitherto been contained in Lycaonia: so also does an Atlas illustrating the Acts of the Apostles and Epistles published by S. Philip & Sons, in 1914.

It will be seen from this transition and change, that the simple question, 'Where is Galatia?' does not admit of a simple answer. It will be also evident that the question is removed from purely Scriptural exposition, to that of arch-ology and history. Quoting from *The Times*:

'Professor W. M. Ramsay is the greatest living authority on the geography of Asia Minor, and the historical and arch-ological questions associated with its study'.

Whatever theological opinions the Professor may hold, it is surely right to hear him in this province so peculiarly his own. And as to the theological side, the Professor approached the study believing that the Acts of the Apostles was written some 200 years later than Paul's lifetime: he concluded it by believing that Luke was the writer during the lifetime of the apostle. In other words, his investigation disproved Higher Criticism, and proved the Bible. This is decidedly encouraging.

It will be superfluous to use quotation marks in this article, for where Prof. Ramsay or his critics are not quoted, some of the expressions are bound to be reminiscent of the writings of others. Those who wish to pursue the theme more fully than can be undertaken here are recommended to the various bulky volumes from Prof. Ramsay's pen, the able book by Mr. Askwith, and the commentary of Kirslop Lake.

Returning to the question: 'Where is Galatia?' and what is the meaning of the differing maps, we reply: 'The small district marked on the old maps as Galatia is the *kingdom* of Galatia.' The larger area including the cities visited in Acts 13 and 14 is the *Roman Province* of that name. To understand more fully the subject before us, we must bear in mind that there were three classes of states in Asia Minor:

- |   |  |
|---|--|
| 1. Countries incorporated in the Empire in which law was administered by a Roman Governor.  |  |
| 2. Countries connected with Rome by an agreement or alliance, the terms of which were expressed by treaty, i.e., Client States according to the usual and convenient expression, among which the chief were Galatia and Cappadocia. | Included in the conception of the Roman world. |
| 3. States in no formal and recognized relations with Rome, especially Pontus and the Isaurian Pirates.  | Enemies.                                       |

The Roman range of authority and action in any foreign land constituted a *Provincia*. Strabo shows the policy of the Romans regarding the question of small kings and Roman governors. Where the character of the people was unruly, and the nature of the country made rebellion and lawlessness easy, kings with their own standing army were placed in authority, but step by step, and district by district, these countries were incorporated in the adjacent Roman Provinces, as a certain degree of discipline and civilization was imparted to the population by these kings, who built cities and introduced the Gr-co-Roman customs and education.

As the above paragraph is appreciated, the changing of the map, and the enlarging of the borders of Galatia the Kingdom to Galatia the Province, will be understood. For convenience of reference, we divide the existing teaching on the subject into two views:

- (1) The North Galatia view.

## (2) The South Galatia view.

The North Galatia view maintains that only that part of the map which was originally Galatia is the Galatia of the Scriptures. It recognizes that it is somewhat awkward to have to acknowledge that of all the cities of North Galatia, which the apostle is *supposed* to have visited, and where he is *supposed* to have founded the churches, and to which he addressed his epistle, Tavium, Ancrya, Pessinus, *not one* is even mentioned in the Acts.

The South Galatia view maintains that by Galatia is intended the Galatia of the day, the large Roman Province which had embraced Lycaonia and part of Phrygia on the south. According to this view, *every city is named*, and Antioch, Iconium, Lystra and Derbe are seen as the churches of Galatia.

The North Galatia view necessitates that the epistle to the Galatians was written *after* Acts 18:23, for Galatians 4:13 indicates a second visit. This associates 'Galatians' with 'Corinthians'. The South Galatia view sees no necessity for a later date.

While Acts 16:6 is looked upon by the North Galatia view as the first mention and founding of the church of Galatia, giving no names or incidents of the journey, the South Galatia view looks upon Acts 16:6 as a re-visiting of the churches already founded in Acts 13 and 14; and the brief summary is most fitting and understandable. Full details had already been given in Acts 13 to 15.

Before passing on in our study, we will give historic proofs that Iconium, Lystra, Derbe and Antioch are rightly addressed as 'Galatia':

- (1) Asterius, Bishop of Amaseia in Pontus, A.D. 401, in dealing with Acts 18:23 explains it in direct contradiction of what was true in his own day. Lycaonia was not included in Galatia in A.D. 401.

'No conceivable interpretation could get Lycaonia out of *Galatiken chorān* except deliberate adhesion to the South Galatian view'.

- (2) Dr. Schurer retracted his criticism of Prof. Ramsay's position after consulting Pliny and Ptolemy. Ptolemy arranged his chapters according to the Roman Proconsular divisions:

- v. 1. Pontou kai Bithunias Thesis.
- v. 2. Tes idias Asias Thesis.
- v. 3. Lukias Thesis.
- v. 4. Galatias Thesis.

He states that Galatia is bounded on the South by Pamphylia, and on the north by the Euxine Sea, including in it Pisidia in the south, and Paphlagonia in the north. He enumerates parts of which it consisted, and mentions Antioch, Iconium, and Lystra as cities of *Galatia*.

So far as the date of the epistle is concerned, it has been assigned by different critics to the close, and to every intermediate stage, of its author's epistolary activity. Marcion places 'Galatians' first. Accepting as we do the teaching that Antioch, Iconium, Lystra and Derbe are the churches of Galatia, the necessity for placing the writing of the epistle to a period subsequent to Acts 18:23 is entirely removed. Both Ramsay and Weber believe that 'Galatians' was written from Antioch. Ramsay views Acts 13 and Acts 16 as the two visits; Weber considers that the outward and homeward journeys of 13 and 14 suffice.

It is strange that Paul makes no reference to the 'Decrees' in Galatians, and this silence is taken as an indication that the epistle was written before Acts 15. Further, it has been said, the Judaizers could hardly 'compel' circumcision (6:12), after the decision at Jerusalem (Acts 15). Peter's action in Galatians 2 is also much more difficult to understand if after Acts 15. Altogether, everything is favourable to an early date for the epistle, and we believe we shall not be wrong in placing it first in chronological order.

Since writing this chapter, the author has come across a small book (*The Date of Galatians*, by Douglas Round), dealing with the date of the epistle, in which the writer, while accepting the South Galatian view of Prof. Ramsay, does not accept the date suggested by him, but argues very strongly for the position which we have felt to be the true one, namely, the earliest of all the epistles. We quote his own opening words:

'Before the appearance of his (Prof. Ramsay's) books setting out the South Galatian theory, the epistle to the Galatians seemed to be in the air, and to have no relation to the Acts of the Apostles or to any other writing. His brilliant work illuminated what had been before a dark corner. The interest so aroused led me to study the subject more closely, and eventually to form the opinion expressed in these pages, as to the earlier date of the epistle. The later date was the burden laid by necessity upon the holders of the North Galatian theory. Prof. Ramsay might have cast off the burden so inherited. Instead of so doing, he gratuitously (as it seems to me) tied the burden round his neck to the great injury of the South Galatian theory'.

Without going through all the controversy raised in this book, we give the following summary of the essential points:

- (1) Was the epistle written before or after Acts 15?
- (2) The private conference of Galatians 2 took place upon the second visit of the apostle to Jerusalem, which was that of Acts 11:30. The reference to 'the poor', and Paul's expressed readiness, coincide with the errand of mercy mentioned in Acts 11:30.
- (3) After the private conference at Jerusalem, Peter dissembles at Antioch. The question at issue at Antioch was not, 'should the Gentiles be circumcised?' that had been settled; but, 'should the circumcised eat with the uncircumcised?' On this point Peter wavered. Peter felt the force of the rebuke, and acted accordingly at the public Council (Acts 15).
- (4) Paul paid the Galatian churches two visits (Acts 13). The return visit was important. The faith which the apostle had preached (13:39), they were exhorted to 'continue in' (14:22), and the persecution which they knew the apostle suffered (13:50), was a part of their expectation also - 'we must through much tribulation enter the kingdom of God'.
- (5) While the apostle abode at Antioch for 'a long time' some of the emissaries from Jerusalem went on to Galatia. The result of their visit is recorded in Galatians 1:6. Paul at once, from Antioch, and just before the conference (Acts 15), wrote the epistle.
- (6) The contention which necessitated the conference necessitated also the epistle.
- (7) The decrees, formulated by the Council, are never mentioned in the epistle. If the Apostle had received them, he would be obliged in all honesty, to have said so. Further, the fact that these decrees practically endorsed the exemption of the Gentiles from the Law was a strong argument for the apostle. If the epistle had been written after Acts 15, would not the apostle have settled the question at once by reference to the decrees?

In the epistle we can have no doubt the apostle uses the strongest arguments that at the time of writing were possible. The close connection between Acts 13 and the epistle is also an argument for nearness in point of time. He argues in the epistle as though his teaching would be still clearly remembered.

Galatians 4:20 suggests a desire to revisit them. Why did he not go? The simple reason was that he was obliged to go up to Jerusalem for the conference instead.

Douglas Round's own summary is as follows:

- (1) By this view no visit of Paul to Jerusalem is suppressed.
- (2) The most forcible arguments that could be used at the time are used.
- (3) No inconsistency is intruded into the Acts.
- (4) Every phrase which bears upon the date is simply and naturally explained.
- (5) The authority of the Council at Jerusalem, and the decree made, remains unimpaired.
- (6) The epistle was written from Antioch or the neighbourhood.
- (7) The churches of Galatia were those of Pisidia, Antioch, Iconium, Lystra and Derbe.

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\* In a review of the first edition of this Analysis, F.F. Bruce pointed out '... that in his later works (The 14th edition (1920) of *St. Paul the Traveller*, pp. 22-31) Sir William Ramsay did accept the view expressed here, that Galatians is the earliest of the extant Pauline letters'.

(8) The epistle is probably the earliest book in the New Testament.

Having established the position of the epistle to the Galatians, we can now set out the chronology of the Acts and the place of the epistles, with some measure of assurance that, while every detail cannot be proved, and a margin of one or two years must be permitted, yet for all practical purposes, the following calendar can be accepted with every confidence. The external history recorded in the Acts, keeps pace with the internal revelation of doctrinal and dispensational truth recorded in the epistles, and this relationship we now indicate by pointing out a few of the verbal links that associate an epistle with its place in the Acts. We take as our basis of comparison Paul's own summary given in Acts 20:18-21.

### The relation of the epistle with the Acts

ACTS. 'After what manner I have been with you' (Acts 20:18).

EPISTLE. '*Ye know what manner of men we were among you for your sake*' (1 Thess. 1:5).

ACTS. 'Serving the Lord' (Acts 20:19).

With the exception of the statement of our Lord Himself, 'Ye cannot serve God and Mammon' *doubleuo* is used exclusively by the apostle for service unto the Lord. There are six occurrences in his epistles which, together with Acts 20:19, make seven in all.

EPISTLE. '*Fervent in spirit; serving the Lord*' (Rom. 12:11 and see also Rom. 14:18; 16:18; Eph. 6:7; Col. 3:24 and 1 Thess. 1:9).

ACTS. 'Serving the Lord with all humility of mind' (Acts 20:19).

EPISTLE. '*In lowliness of mind let each esteem other*' (Phil. 2:3).

Paul is responsible for six out of the total seven occurrences of *tapeinophrosune*, 'humility of mind'.

ACTS. 'With many tears, and temptations' (Acts 20:19).

EPISTLE. '*My temptation which was in my flesh*' (Gal. 4:14).

ACTS. 'How I kept back nothing that was profitable' (Acts 20:20).

EPISTLE. '*But if any man draw back*' (Heb. 10:38).

ACTS. 'How I kept back nothing that was profitable' (Acts 20:20).

EPISTLE. '*All things are not expedient*' (1 Cor. 6:12).

There are sixteen occurrences of *sumphero* 'expedient' or 'profitable' in the New Testament: eight occur in the Gospels and Acts 19:19, and the other eight exclusively in Paul's epistles.

ACTS. 'The Holy Ghost witnesseth in every city' (Acts 20:23).

EPISTLE. '*The Spirit itself beareth witness with our spirit*' (Rom. 8:16).

ACTS. 'That I might finish my course' (Acts 20:24).

EPISTLE. '*I have finished my course*' (2 Tim. 4:7).

These are the only occurrences of *dromos* 'course' except that in Acts 13:25, where, again, Paul is speaking. The use of the verb *teleioo*, 'to perfect', in the sense of finishing a race, is characteristic of the apostle's language, especially in Philippians 3 and the epistle to the Hebrews.

ACTS. 'Over the which the Holy Ghost hath made you (*tithemi*) overseers' (Acts 20:28).

EPISTLE. '*Whereunto I am appointed (tithemi) a preacher*' (2 Tim. 1:11).

ACTS. 'Not sparing the flock' (Acts 20:29).

EPISTLE. '*If God spared not the natural branches*' (Rom. 11:21).

There are seven occurrences of *pheidomai*, 'to spare' in Paul's epistles. Elsewhere it is found only in Acts 20:29 or 2 Pet. 2:4,5.

ACTS. 'Therefore watch, and remember' (Acts 20:31).

EPISTLE. '*For ye remember, brethren, our labour*' (1 Thess. 2:9).

*Mnemeuo*. - This is a word very characteristic of the apostle Paul. He uses it again in Acts 20:35, seven times in the Church epistles and three times in Hebrews.

ACTS. 'Therefore ... remember ... night and day' (Acts 20:31).

EPISTLE. '*With labour and travail night and day*' (2 Thess. 3:8).

The association of night and day as an indication of continuance is a characteristic expression of Paul. He uses the combination seven times (Acts 26:7; 1 Thess. 2:9; 3:10; 2 Thess. 3:8; 1 Tim. 5:5; 2 Tim. 1:3). The other epistles do not use the expression.

ACTS. 'I ceased not to warn every one' (Acts 20:31).

EPISTLE. '*Warning every man, and teaching every man*' (Col. 1:28). This word *noutheteo*, 'to warn', occurs in seven passages, all of them in Paul's epistles. It occurs nowhere else except in Acts 20:31, where it is Paul who is speaking.

ACTS. 'An inheritance among all them which are sanctified' (Acts 20:32).

EPISTLE. '*The inheritance of the saints in light*' (Col. 1:12).

ACTS. 'I have coveted no man's silver, or gold, or apparel' (Acts 20:33).

EPISTLE. '*Neither ... used we ... a cloke of covetousness*' (1 Thess. 2:5).

This is a characteristic attitude of the apostle Paul.

ACTS. 'These hands have ministered unto my necessities' (Acts 20:34).

EPISTLE. '*We labour, working with our own hands*' (1 Cor. 4:12).

ACTS. 'These hands have ministered unto my necessities' (Acts 20:34).

EPISTLE. '*Distributing to the necessity of saints*' (Rom. 12:13).

ACTS. 'These hands'; 'These bonds' (Acts 20:34; 26:29).

'How that so labouring ye ought to support the weak' (Acts 20:35).

EPISTLE. '*We both labour and suffer reproach*' (1 Tim. 4:10).

*Kopiao*, 'to labour' is a word much used by the apostle. He employs it fourteen times in his epistles. None of the other apostles use the word except John (Rev. 2:3).

Here, within the compass of eighteen verses, we have eighteen instances of the usage of words peculiarly Pauline. Could there be more convincing proof that Luke is a faithful eye-witness, and a trustworthy historian?

We conclude this analysis by setting out the chronological order of the fourteen epistles of Paul.

### Chronological Order of Paul's Epistles

#### Seven Epistles before Acts 28

GALATIANS. 'The just shall live by FAITH' (Gal. 3:11).

1 THESSALONIANS. 'Faith, Hope and Love'.

2 THESSALONIANS. Written to correct erroneous views arising out of first epistle and emphasizing Satanic counterfeit (2 Thess. 2).

HEBREWS. 'The just shall LIVE by faith' (Heb. 10:38).

1 CORINTHIANS. 'Faith, Hope and Charity' - these 'abide'.

2 CORINTHIANS. Written to correct erroneous views arising out of the first epistle, and emphasizing Satanic counterfeit (2 Cor. 11).

ROMANS. 'The JUST shall live by faith' (Rom. 1:17).

The hope of Israel is in view from Acts 1:6 to Acts 28:20. It appears in Acts 26:6,7, Romans 15:12,13 and 1 Thessalonians 4:15-18. All reference to 'The twelve tribes', 'The reign over the Gentiles' and the 'Archangel' cease at Acts 28:28. With the setting aside of Israel a new dispensation comes into operation, and a new set of epistles.

**Seven Epistles after Acts 28**

EPHESIANS.	The revelation of the Mystery.
PHILIPPIANS.	Bishops and Deacons. The Prize.
PHILEMON.	Truth in practice.
COLOSSIANS.	The revelation of the Mystery.
1 TIMOTHY.	Bishops and Deacons.
TITUS.	
2 TIMOTHY.	The Crown.

The evidences for the exact dating of these Prison and Pastoral Epistles are not sufficient to enable anyone to dogmatize. All that we feel can be said with some measure of confidence is, that 1 Timothy and Titus were written in the interval of freedom that intervened between the two years at Rome (Acts 28:30), when Paul was treated as a military prisoner and allowed some measure of liberty, and the subsequent imprisonment when he was treated as an 'evil doer', and from which there was no hope entertained of release, except by death.

Most students know that it is necessary to antedate the birth of Christ by a few years, some say three, some four, some five. *The Companion Bible* makes the date of the Nativity 4 B.C., and the date of the Crucifixion A.D. 29. The Lord commenced His public ministry when He was 'about thirty years old' and this ministry continued for a space of three years and a half. This means that the date of the Crucifixion must be somewhere round about A.D. 29, but the reader will see from the following chronology that, working back from the settled date of Acts 12, 13, A.D. 44, we have felt obliged to adopt A.D. 30. We do not attempt to supply actual details, until we arrive at A.D. 36, the date of Saul's conversion. The calendar travels beyond the end of the Acts which we have put as A.D. 63, adding two more years to complete the apostle's ministry. To this we add five more years to bring us to the date of the destruction of Jerusalem. It will be observed that from A.D. 30 to A.D. 65 we have a period of thirty-five years, or five sets of seven years, each seventh year being marked by a Divinely expressed comment. Thirtythree whole years of the Saviour's life are balanced by thirtythree whole years of His ascended ministry 'The Lord working with them', which period also is the length of time which David reigned over all Israel (2 Sam. 5:5). The dates of the epistles are indicated, together with the several journeys of the apostle to Jerusalem, and other matters of interest concerning the dates of which some measure of exactness is possible are tabulated:

**Chronology of Acts 9 to 28**

EVENT	CHAPTER	YEAR	EVENT	EPISTLE
		31		
		32		
		33		
		34		
		35		
	9	36	Paul converted	
7. 'Rest'	9:31	37		
ARETAS		38	1st Jerusalem	
		39		
		40		
		42		
	11:26	43	Christians	
Famine	11:28	44		
HEROD 7. 'Growth'	12:24	44		
		45	2nd Jerusalem	
	12:1	46	1st Mission	
Cyprus (April)		47		
Return (July?)		48	Antioch (Nov.?)	

			49		
			50	3rd Jerusalem	
7. 'Increase'					
	16:5		51	2nd Mission	Galatians
FELIX Jews	18		52	Gallio	1 and 2 Thess.
	Expelled 18 months		53	Feast Sept. 16th	Hebrews
Death of CLAUDIUS					
	Ephesus	19:1	54	4th Jerusalem	
		19:21	55	3rd Mission	
	3 years	20:31	56		
			57		
7. 'Arrest'	22:		58	5th Jerusalem	1 and 2 Corinthians
			59	2 years prison	Romans
FESTUS	24:27		60	in Caesarea	
			61		
	28:		62	2 years prison	MYSTERY
End of Acts			63	in Rome	made known
Fire at Rome	Nero		64	Spain and	1 Timothy
					the West and Titus
7. 'Finished'	2 Tim. 4		65	Evil doer	2 Timothy

Two dates, namely A.D. 44, the death of Herod (Acts 12:23) and the fire of Rome, A.D. 64, peg the Acts down upon the calendar of the world, the rest is a matter either of arithmetic or of careful reading and comparison. As we said at the beginning of this article, some datings must remain tentative, but for all practical purposes the above chronology will prove to fit the circumstances and give a faithful all-over picture of the whole of the apostle's ministry.

## CHURCH

The English word 'church' has come down to us from the Greek through the Gothic. Walafrid Strabo, who wrote about A.D. 840 gives as the explanation of the word 'kyrch' the Greek *kuriake*, a word that means 'related to the Lord', as *he kuriake hemera* 'the Lord's day'. The Scottish word 'kirk' retains the sound of the Greek original still. In ordinary parlance, the word church can refer both to the body of worshippers assembled together, or to the building in which they are met, but there is no instance in the New Testament where the word 'church' refers to a building. In the ministry of Paul a transition in the usage of the word is observable which is dispensationally important. Before Acts 28 and while the hope of Israel still obtained, the apostle addressed six epistles to different companies of believers. 'Unto the *churches* of Galatia', 'Unto the *church* of the Thessalonians', 'Unto the *church* of God which is at Corinth'. Thus five of these early epistles use the word 'church' in a local sense. Romans is the exception in this group, this epistle is not addressed to 'the church which is at Rome' but 'To all that be in Rome, beloved of God, called to be saints' (Rom. 1:7), the word church being reserved for the last chapter, where it occurs five times.

This prepares the way for the great change which meets us in Ephesians and Colossians. In these great epistles of the Mystery, the word church is not used in the opening salutation, but is invested with new glory, the first occurrence being in Ephesians 1:22,23, 'The church which is His body, the fulness of Him that filleth all in all'. The word translated 'church', is with one exception the translation of the Greek word *ekklesia*, which becomes in English *ecclesia* and enters into the composition of such words as ecclesiastical etc. The one exception is Acts 19:37, 'robbers of churches', which the R.V. more correctly renders 'robbers of temples'. *Ekklesia* occurs in the New Testament 115 times, three of these occurrences being translated 'assembly' the rest 'church'. The Septuagint version uses the word about eighty times, but we will defer their examination until we have finished our survey of the usage of the word in the New Testament.

The following extract from Trench on the Synonyms of the New Testament is of interest:

‘There are words whose history it is peculiarly interesting to watch, as they obtain a deeper meaning, and receive a new consecration, in the Christian Church; which, even while it did not invent, has yet assumed them into its service, and employed them in a far loftier sense than any to which the world had ever put them before. The very word by which the Church is named is itself an example - a more illustrious one could scarcely be found - of this gradual ennobling of a word. For we have it in three distinct stages of meaning - the heathen, the Jewish, and the Christian. In respect of the first, as all know, was the lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the transaction of public affairs. That they were *summoned* is expressed in the latter part of the word; that they were summoned *out of* the whole population, a large, but at the same time a select portion of it, including neither the populace, nor strangers, nor yet those who had forfeited their civic rights, this is expressed in the first. Both the *calling* and the calling *out*, are moments to be remembered, when the word is assumed into a higher Christian sense, for in them the chief part of its peculiar adaptation to its august uses lies. It is interesting to observe how, on one occasion in the New Testament the word returns to this its earlier significance (Acts 19:32,39,41)’.

The LXX uses the word *ekklesia* to translate the Hebrew *qahal*. *Qahal* means to call, to assemble, and the noun form means a congregation or assembly. Solomon is called *kohleth* the Preacher, translated by the LXX *ekklesiastes*. The earliest known occurrence of the word is found in Job 30:28, ‘I cried in the congregation’. In the books of the law, *qahal* is rendered by the Greek word *sunagoge*, showing that the synagogue is the beginning of the New Testament church. Stephen in his speech which ended in his martyrdom referred to the history of Israel, and dwells for considerable length upon the one great leader Moses, saying in Acts 7:38:

‘This is he, that was in the CHURCH in the wilderness with the angel which spake to him in the mount Sinai’.

The people of Israel, looked upon as ‘a called-out assembly’ were ‘the Church’ of that period.

In the nineteenth chapter of Acts, a reference is made to the Greek usage of the word *ekklesia*. The concourse of people gathered to the theatre at Ephesus is referred to as an *ekklesia*, ‘the assembly was confused’ (Acts 19:32). Upon the arrival of the town clerk, he reproveth the people for the rashness of their proceedings saying: ‘If ye inquire anything concerning other matters, it shall be determined in a lawful assembly (*ekklesia*)’ (Acts 19:39), and having thus spoken he dismissed the assembly (Acts 19:41). Here the word is used in its original sense, a called-out people, assembled for a particular purpose. It will be seen, therefore, that it is not enough to point to the word ‘church’ and thereby set aside the distinctive callings of God. The kingdom as announced in Matthew is not to be contrasted with a church, but is in itself to be viewed as a company of called-out ones. The reference to the church in Matthew 16:18 does not look to the subject of subsequent revelation reserved for the prison ministry of Paul, but to the calling that was announced in the Gospel of the Kingdom. There was a ‘church’ before Pentecost, as Matthew 18:17 makes clear.

In the Prison Epistles (See under PRISON EPISTLES<sup>3</sup>) the word *ekklesia* is advanced to its highest conception. It is ‘the body of Christ’, it will be ‘the fulness of Him that filleth all in all’. It will be seen that it is not enough to say: ‘The church began at Pentecost’, we must go further, and define what church is in view. Under the heading *ekklesia* or ‘called-out company’ we find the following different assemblies, ranging from the nation of Israel separated from all the nations of the earth down to the church to which Philemon acted as host. Before, therefore, we build up any doctrine upon the presence of the word ‘church’ in any passage of Scripture we should consult the context and realize the dispensation in which any particular church finds its calling and sphere.

### *Ekklesia*

1. The nation of Israel viewed as distinct in their calling to be a kingdom of Priests in the earth (Acts 7:38). In this light it will be perceived that some care must be exercised when we are seeking to differentiate between the Kingdom and the Church.
2. The Church spoken of as existing in the days of Christ’s earthly ministry before either His sacrificial death, or before the day of Pentecost (Matt. 18:17).

3. The Church concerning which Christ spoke as future, and built upon the rock, and confession 'Thou art the Christ the Son of the living God' related to Peter with his keys of the kingdom of heaven (Matt. 16:18).
4. The Church which was formed in the day of Pentecost, which
  - (a) partly fulfilled the prophecy of Joel 2:28,29.
  - (b) awaits complete fulfilment until the future day of the Lord.
  - (c) is inseparable from the endowment of spiritual gifts.
  - (d) is inseparable from the kingdom of Israel (Acts 1:6; 2:30,31).
  - (e) is inseparable from baptism for the remission of sins. This Church is related to the dispersion (Jas. 1:1; 5:14).
5. The Church of God, which Paul persecuted before his conversion in Acts 9 (Gal. 1:13, 1 Cor. 15:9; Phil. 3:6) and which continued to assemble and to grow under his subsequent ministry (1 Cor. 1:2; 11:16; 1 Thess. 2:14; 2 Thess. 1:4).
6. The Church of God, called in the same chapter, the Church of the living God (1 Tim. 3:5,15) to whom was directed that ministry of re-adjustment which had in view the building up of the body of Christ until all arrived in the unity of the faith, etc. (Eph. 4:11-13).
7. The Church of the One Body, the calling that goes back before the foundation of the world, and ascends to the position 'far above all' where Christ sits. This church is entirely disassociated from all previous companies, having no relation with Israel, Abraham or New Covenant, but filling the great dispensational parenthesis of Israel's blindness, which fell on that nation in Acts 28. The status, calling and constitution of this Church can be gathered by reading Ephesians and Colossians, remembering as the reading progresses, ever to 'try the things that differ'.
8. The seven Churches of Asia (Rev. 1 to 3), one of them namely the Church at Pergamos, will be in the city 'where Satan's seat is' (Rev. 2:13). These seven churches will resume where the Church of Pentecost left off and carry the fulfilment of Joel 2:28,29 through to its end. In these Churches there will be some who will 'say they are Jews and are not' (Rev. 2:9). This company, though enumerated separately, really falls under heading No. 4, but owing to the setting aside of Israel at the coming in of the dispensation of the Mystery, we have listed these Churches separately.

We believe that the earnest student who obeys the injunction of 2 Timothy 2:15 and discovers under which of these heads 'the church' under examination falls, will have no difficulty in correctly relating any church mentioned in the New Testament with its respective calling and dispensation.

**CITIZENSHIP.** Among the glorious privileges of the members of the body of Christ is that of being 'fellow citizens with the saints' (Eph. 2:19) which is placed in contrast with a previous position, 'No more strangers and foreigners', which position is set out very clearly in earlier verses of this same chapter.

#### **Ephesians 2:11,12**

- A Gentiles in the flesh.
- B Without Christ.
- C Aliens from the commonwealth of Israel.
- C Strangers from the covenants of promise.
- B Having no hope.
- A Godless in the world.

The word 'commonwealth' here is *politeia*, the word 'fellow citizen' is *sumpolites*. In the flesh, the Gentile was an alien, but in the spirit, he could be a citizen on equal terms.

The apostle who thus writes of this great privilege of citizenship could bring to bear upon the subject his own conscious sense of privilege in being a citizen of Israel's commonwealth, by reason of his Hebrew birth, and the fact

that he was at the same time ‘a citizen of no mean city’ (Acts 21:39) namely of Tarsus, and above this, a Roman ‘born free’ (Acts 22:28), where it must be remembered that the word ‘freedom’ used by the Roman captain is *politeia*, the same word that is translated ‘commonwealth’ in Ephesians 2:12. It is evident that before we can use the word ‘citizenship’ without ambiguity we must know what ‘city’ is in view. Before discussing this feature, we will provide a concordance to all the derivatives of *polis* ‘city’ that are found in the New Testament.

<i>Politeuo</i>	‘I have lived in all good conscience’ (Acts 23:1). ‘Let your <i>conversation</i> be as it becometh’ (Phil. 1:27).
<i>Politeuma</i>	‘For our <i>conversation</i> is in heaven’ (Phil. 3:20).
<i>Politeia</i>	‘With a great sum obtained I this <i>freedom</i> ’ (Acts 22:28). ‘Aliens from the <i>commonwealth</i> of Israel’ (Eph. 2:12).
<i>Polites</i>	‘Joined himself to a <i>citizen</i> ’ (Luke 15:15). ‘But his <i>citizens</i> hated him’ (Luke 19:14). ‘A <i>citizen</i> of no mean city’ (Acts 21:39).
<i>Sumpolites</i>	‘Fellow <i>citizens</i> with the saints’ (Eph. 2:19).

The cities mentioned in the New Testament are many, Jerusalem, Capernaum, Lystra, Derbe, Damascus, the heavenly Jerusalem, and Rome, come at once to the mind. Jerusalem is called ‘the holy city’ (Matt. 4:5) and the city of the great king (Matt. 5:35). Christ was born in Bethlehem, ‘the city of David’ (Luke 2:11), but it is evident that the citizenship which is spoken of in the epistles is something higher than anything these could offer. In the epistle to the Hebrews and in the book of the Revelation, the heavenly Jerusalem is dominant, and it is in Hebrews, that we read ‘here we have no continuing city but we seek one to come’ (Heb. 13:14). The heavenly city is associated with Abraham, and is called Mount Sion. The description given of this city in Revelation 21, links it with the heavenly calling of the people of Israel. The twelve gates bear the names of the twelve tribes of Israel. The twelve foundations bear the names of the twelve apostles, as distinct from the order of apostles given by the ascended Christ spoken of in Ephesians 4 (see article on APOSTLE p. 82). This city is called ‘The Bride’ and ‘the Lamb’s Wife’, and cannot be confused with the church of the one Body which is the ‘perfect man’ (see article THE BRIDE AND THE BODY p. 125).

Weymouth’s translation of Philippians 3:20 reads:

‘We, however, are free citizens of heaven’.

The R.V. reads ‘For our citizenship is in heaven’, with a marginal note ‘commonwealth’.

A Gentile ‘in the flesh’ could not belong to the commonwealth of Israel, and in the spirit he has a citizenship in heaven, to which Israel would be a stranger. The citizenship open to believers today is not associated with Abraham, for he is never once mentioned in the Prison Epistles. Here there is no city bearing the names of the twelve tribes of Israel, for Israel and its hope is never mentioned in the Prison Epistles. Here is no city, resting upon the foundation of the twelve apostles, for Peter, James, John and the rest have no place in these Prison Epistles. It is a citizenship in complete harmony with the calling of the Mystery, which associates the believer with heavenly places where Christ sits at the right hand of God, and unlike the holy city, the New Jerusalem, will never be seen descending out of heaven to the earth, neither will it ever change its status of the perfect man, for that of the Bride.

The introduction of *politeuma* in Philippians 3 is not so much to teach positive truth as to exhort those who belonged to the high calling of God to comport themselves accordingly. The Philippians were in a peculiar position to enable them to appreciate this exhortation. Philippi was a ‘colony’ (Acts 16:12), free citizens of Rome, but living away from Rome itself, and Moffatt’s version reads suggestively here, ‘But we are a colony of heaven’, which has the advantage of including both the idea of citizenship and the idea of the Roman colony, and at the same time taking our eyes off the Heavenly Jerusalem which is never at any time associated with the idea of a colony. So the Philippians were free citizens of heavenly places, but living here on earth for the time being. Let us who realize our high and holy calling remember that we are indeed ‘citizens of no mean city’ and seek grace to act accordingly.

**COLOSSIANS**

The epistle to the Colossians is one of a group of epistles which were written by Paul from prison (*see PRISON MINISTRY*) and forms one of a pair with Ephesians leaving Philippians to form one of a pair with 2 Timothy. The relationship of the Prison Epistles can be seen by the following structural correspondence.

**The Prison Epistles**

- A Ephesians. The Dispensation of the Mystery.  
The Church which is His Body.  
The Fulness. Christ the Head.  
Principalities and Powers.
- B Philippians. Try the things that differ.  
Strive. Press towards the mark.  
Prize. Depart. Offered.
- C Philemon. A private and affectionate letter.
- A Colossians. The Dispensation of the Mystery.  
The Church which is His Body.  
Fulness. Christ the Head.  
Principalities and Powers.
- B 2 Timothy. Rightly dividing the word of Truth.  
Strive. Course finished.  
Crown. Depart. Offered.

Colossians supplements Ephesians, gives the same teaching in somewhat more condensed form, and adds a large central section in the nature of a warning. The warning has to do with 'the prize' of Philippians, the words, 'let no man beguile you of your reward' being a translation of *katabrabeuo* (Col. 2:18). 'The prize' of Philippians 3:14 being *brabeion*. At the close of this article we give a chart, setting forth the general idea of the epistle, but we will here give the structural outline of the epistle as a whole and exhibit the arrangement of some of its parts, and follow this with a few notes upon some outstanding features of the epistle.

**Colossians**

- A 1:1,2. Salutation.
- B 1:3-8. Faithful ministry Epaphras. Word of truth heard.
- C **a** 1:9-12. Prayer for spiritual walk.  
**b** 1:13-23. Christ before all. In Him all consist.
- D 1:23-27. The MYSTERY manifested by God.
- E 1:28 to 2:1. Preaching to present PERFECT.
- F 2:2,3. HID. Treasures of wisdom and knowledge.
- G 2:4-23. BEWARE. Fivefold warning.
- F 3:1-4. HID. Your life, with Christ.
- C **b** 3:5-15. Christ is all and in all.  
**a** 3:16 to 4:1. Indwelling word, spiritual walk.
- D 4:2-11. The MYSTERY manifested by Paul.
- E 4:12,13. Prayer to stand PERFECT.
- B 4:14-17. Public ministry. Archippus. Epistle to be read.
- A 4:18. Salutation.

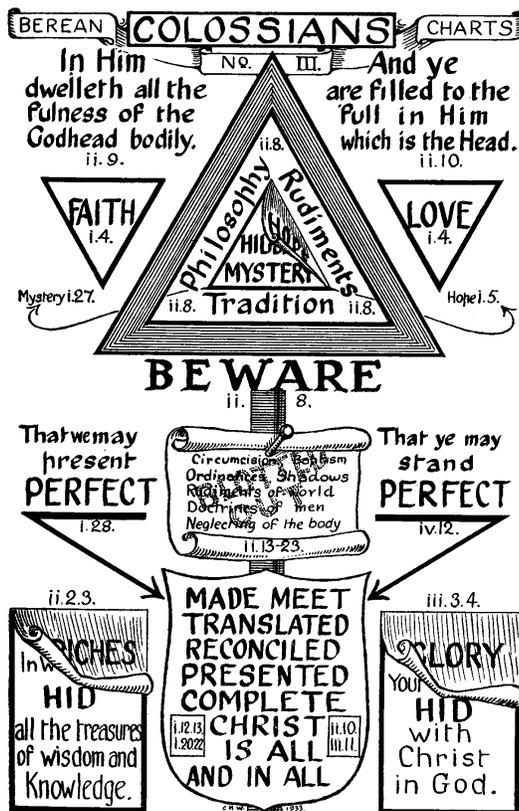
We follow this outline of the epistle as a whole, with one or two outlines of the larger correspondencies.



*Lord's Prisoner* devoted to that epistle. The chart on page 183 may help the reader to envisage the teaching of this great epistle.

**Colossians 2:4-23**

- R **a** 4-8. Plausible speech. Philosophy (*sophos*).  
**b** 8. Traditions of men.  
**c** 8. Rudiments of the world.  
CORRECTIVE 8. Not after Christ.  
9,10. Ye are filled full in Him.
- S **d** 11,12. Body of the flesh. The energy of God.  
**e** 11. Made without hands.  
**f** 11,12. IN Whom. Circumcised and baptized.  
CORRECTIVE 12. Dead and buried with Christ.  
10. Head of principality and power.
- T **g** 14. Handwriting of ordinances. Blotted out.  
**h** 14. Nailed to cross. Taken out of the way.  
**h** 15. Principalities spoiled. Triumph in the cross.  
**g** 16. Observances. Let no man judge you.  
CORRECTIVE 17. These are shadows.  
17. The body is of Christ.
- S **d** 18,19. Mind of the flesh. Increase of God.  
**e** 18. Voluntary humility. Vainly puffed up.  
**f** 18,19. OUT of Whom. Religion of angels.  
CORRECTIVE 19. Hold Christ the Head.  
20. Ye died with Christ.
- R **c** 20-22. Rudiments of the world.  
**b** 22. Teaching of men.  
**a** 23. Wordy show of wisdom (*sophos*).  
CORRECTIVE 23. Not in any honour.  
23. Filling the flesh.



**CONFIRMATION.** We have no intention of dealing with the Church of England rite of ‘confirmation’ under this heading, such a subject lies completely outside the limits of this analysis. We are confining ourselves to one use of the term found in the New Testament namely, the confirming character and purpose of miraculous gifts. The Greek word so translated is *bebaio*. Confirmation in the New Testament may be the sense of support received *episterizo* (Acts 14:22; 15:32,41, ‘strengthening’ Acts 18:23). It may be the confirmation that is received when validity or authority is established *kuroo* (Gal. 3:15). It may be the confirmation that results from the interposition of some unquestionable assurance, *mesiteuo* as in Hebrews 6:17. None of these aspects is in mind at the moment. *Bebaio* indicates that confirmation which is established by proof.

#### Confirm *Bebaio*

- Mark 16:20 ‘Confirming the word with signs following’.
- Rom. 15:8 ‘To confirm the promises made unto the fathers’.
- 1 Cor. 1:6 ‘The testimony of Christ was confirmed in you’.
- 1 Cor. 1:8 ‘Who shall also confirm you unto the end’.
- 2 Cor. 1:21 ‘He which stablisheth us with you’.
- Col. 2:7 ‘Stablished in the faith’.
- Heb. 2:3 ‘Was confirmed unto us by them’.
- Heb. 13:9 ‘The heart be established with grace’.

The passages which concern us in the present inquiry are Mark 16:20, 1 Corinthians 1:6 and Hebrews 2:3.

Mark 16. The signs following of verse 20, are most evidently the signs that shall follow them that believe of verse 17. They are:

‘In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands upon the sick, and they shall recover’ (Mark 16:17,18).

After these promises had been made, the Lord ascended and sat on the right hand of God, the apostles went forth and preached everywhere:

‘The Lord working with them, and confirming the word with signs following’.

1 Corinthians 1:6. The church at Corinth had a super abundance of spiritual and miraculous gifts, so much so that some regulation was necessary to avoid confusion (1 Cor. 14:26-33). In the opening address to this church Paul refers to the confirming character of these gifts:

‘In every thing 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’ (1 Cor. 1:5-7).

Here again we perceive that the Lord was confirming the Word with signs following.

Hebrews 2:3,4. ‘How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will’.

These confirmatory gifts are spoken of in Hebrews 6:5 as ‘the powers of the age to come’ the ignoring of which made it impossible to renew such unto repentance. These gifts promised in Mark 16, extend to the last chapter of the Acts, where Paul is bitten by a viper, unharmed, and miraculously cures a case of dysentery (Acts 28:3-8). These miracles of Mark 16 keep pace with the ‘hope of Israel’ (Acts 28:20), but when the condition foretold in Isaiah 6:9,10 is entered, Israel ‘dismissed’ and the salvation of God sent unto the Gentiles, miraculous signs cease. Instead we read such passages as Philippians 2:25-28, 2 Timothy 4:20, and 1 Timothy 5:23 with understanding. The people of sign and wonder are no longer on the scene, and it had been established on two occasions that miracles wrought before Gentiles as such, without the explanatory presence of Israel only made them more idolatrous saying ‘the gods are come down to us in the likeness of men’ (Acts 14:11), or they ‘said he was a god’ (Acts 28:6). ‘These signs’ DID follow, but ‘these signs’ DO NOT follow them that believe to-day. The answer is that the dispensation has changed, and with it the characteristic evidences of a past calling. As the present dispensation nears its end, and as the earlier Church’s position temporarily set aside is resumed, we may expect to see a return of genuine miraculous gifts, but this will make the anti-Christian travesty of 2 Thessalonians 2:9 the more dangerous, for the signs that will be wrought in support of the Man of Sin would deceive ‘if it were possible, the very elect’ (Matt. 24:24). The only ‘confirmation’ mentioned in the Prison Epistles is that of Colossians 2:7, ‘rooted and built up in Him, and STABLISHED (*bebaio*) in the faith, as ye have been taught’. All else so far as we are concerned is beside the mark and leads into by-paths fraught with danger.

**CORNELIUS.** The vision that Peter had of the great sheet, and his subsequent visit to Cornelius, form part of the movement that we see taking place in Acts 8 to 11, which prepares the way for the work of Paul, the apostle to the Gentiles. It will be found that there is nothing in Acts 10 to warrant the idea that Peter had a ministry among the Gentiles, for the vision of the sheet and the visit to Cornelius were exceptional. They accomplished their purpose, and Peter was left free to pursue his ministry among the circumcision.

The subject before us falls into four parts:

- (1) THE VISION OF CORNELIUS (Acts 10:1-9).
- (2) THE VISION OF PETER (Acts 10:9-24).
- (3) THE MINISTRY OF PETER (Acts 10:24-48).
- (4) THE EFFECT UPON THE CHURCH (Acts 11:1-18).

Cornelius is described as:

‘A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always’ (Acts 10:2).

Paul's converts are described variously as:

'Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led' (1 Cor. 12:2).

'When ye knew not God, ye did service unto them which by nature are no gods' (Gal. 4:8).

'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. 2:12).

Yet it is abundantly clear from Acts 10 that had he not had the vision of the sheet Peter would have called the devout, prayerful Cornelius 'common and unclean'. How is this attitude possible if it is true that the Church began at Pentecost? The dispersion of the Jew throughout the Roman world had of necessity influenced Gentile thought, and there were accordingly some who, though uncircumcised and outside the Hebrew pale, were nevertheless worshippers of the true God. Lydia, a woman of Thyatira, is said to be one who 'worshipped God' and is found at the place of prayer (Acts 16:14). At Thessalonica there was 'a great multitude of devout Greeks' (Acts 17:4), at Athens Paul disputed with devout persons (Acts 17:17); and at Corinth Paul found a refuge in the house of one named Justus who 'worshipped God' (Acts 18:7). It was to this class that Cornelius belonged, for if he had been a proselyte he would not have been looked upon by the Jew as 'common and unclean'. This conclusion is further strengthened by Peter's confession:

*'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him'* (Acts 10:34,35).

We must now turn our attention to the vision given to Peter, which produced so great a revolution.

Joppa! Did Peter ever think of Jonah? Was not Peter's name 'Simon bar Jonah'? Did not Jonah remonstrate with God because of His mercy to Gentiles? Were the problems of the expanding gospel forcing themselves upon Peter? We are not told, but we believe that he would have been neither human nor an apostle, if such were not the burden of his thought.

Falling into a trance upon the housetop he saw a vessel descending from heaven, and containing four-footed beasts, reptiles of the earth, and fowls of the air, and a voice said to him: 'Rise, Peter, slay and eat'. It is hardly possible for any Gentile to enter into the thoughts that would fill the mind of a Jew, whether Christian or otherwise, who received such a command. We can, however acquaint ourselves with the law that governed this matter of clean and unclean animals and see what is written:

'These are the beasts which ye shall eat among all the beasts that are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat' (Lev. 11:2,3).

Then follows the long list of prohibited animals, with the recurring sentiment:

'They are unclean to you' (Lev. 11:8).

'Ye shall have their carcasses in abomination' (Lev. 11:11,20,23).

Not only so, but

'These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even' (Lev. 11:31).

All this prohibition is because Israel were a separated people:

'For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy ... This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: TO MAKE A DIFFERENCE between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten' (Lev. 11:44-47).

This instruction to 'make a difference' is reiterated in the corresponding section of Leviticus, namely, chapter 20.

'I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I am the LORD your God, which have SEPARATED YOU from other people. Ye shall therefore PUT DIFFERENCE between clean beasts and unclean ... which I have SEPARATED from you as unclean. And ye

shall be holy unto Me: for I the LORD am holy, and have severed you from other people, *that ye should be Mine*' (Lev. 20:24-26).

It was in this atmosphere that the Jew was born, lived, moved and had his being. Practically from cradle to grave, from morning till night, waking or sleeping, marrying or giving in marriage, buying or selling, he was continually reminded that all the Gentiles were unclean, and that his own nation alone was holy unto the Lord. This separation to the Lord was seriously enforced upon his conscience by the scrupulous observances of the Levitical law. The bearing of all this upon the words and attitude of Peter in Acts 10 is most evident by the following references:

'Not so, Lord; for I have never eaten any thing that is *common or unclean*' (Acts 10:14).

'What God hath cleansed, that call not thou *common*' (Acts 10:15).

'Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man *common or unclean*' (Acts 10:28).

Here are the words of Peter himself. If we accept the chronology of the A.V., this incident occurred *eight years after Pentecost*, and Peter is still by his own confession, 'A man that is a Jew'. He, at least, did not believe that 'the Church began at Pentecost'. Not only was he still a Jew, though a believer, but he was still under the Law. 'It is an unlawful thing', said he. How then can we tolerate the tradition that the Church began at Pentecost? He told Cornelius to his face that he would have treated him as 'common and unclean', for all his piety and prayers, had he not received the extraordinary vision of the great sheet. Yet at Pentecost

'All that believed were together, and had ALL THINGS COMMON' (Acts 2:44).

When taken with Acts 10 this is absolute proof that *no Gentile* could have been there. Yet the tradition that *the Church began at Pentecost* persists!

Peter moreover makes manifest his state of mind by adding: 'Therefore came I unto you *without gainsaying*, as soon as I was sent for' (Acts 10:29). Can we imagine the apostle Paul speaking like this even to the most abject of pagans? No, the two ministries of these two apostles are poles apart. Further, Peter continued: 'I ask therefore *for what intent ye have sent for me?*' (Acts 10:29). Can we believe our eyes? Do we read aright? Is this the man who opened the Church to the Gentile on equal footing with the Jewish believer? He asks in all simplicity, 'What is your object in sending for me?' Again, we are conscious that such words from the lips of Paul would be not only impossible but ridiculous. He was 'debtor' to wise and unwise, to Jew and Gentile, to Barbarian and to Greek. Not so Peter. He was the apostle of the Circumcision (Gal. 2:8), and therefore the call of Cornelius seemed to him inexplicable.

'*For what intent have ye sent for me?*' - Can we imagine a missionary in China, India or anywhere else on the broad earth, asking such a question, or asking this question in similar circumstances? Any Mission Board would request such a missionary to resign his post, and rightly so. No! every item in this tenth chapter is eloquent of the fact that Peter had no commission to the Gentiles.

At last Peter 'began to speak' (Acts 11:15). Let us listen to the message he gives to this Gentile audience:

'Of a truth I perceive that God is no respecter of persons (first admission): but in every nation he that feareth Him, and worketh righteousness, is accepted with Him (second admission). The word which *God sent unto the children of Israel* (note, not as Paul in Acts 13:26), preaching peace by Jesus Christ: (He is Lord of all:) (third admission) ... published throughout all Jud -a ... in the land of the Jews, and in Jerusalem ... preach unto the *people* (i.e. the people of Israel) ... whosoever believeth in Him shall receive remission of sins' (Acts 10:34-43).

One cannot but be struck with the attitude of Peter. He does not preach directly to the Gentile audience, he rehearses in their hearing the word which God *sent to Israel*, saying nothing of a purely gospel character until the very end.

But for the further intervention of God we cannot tell how long Peter would have continued in this way. It is doubtful whether he would have got so far as inviting Cornelius and his fellows to be baptized, as his own words indicate:

‘Can any man *forbid water*, that these should not be baptized, which *have received* the Holy Ghost as well as we?’ (Acts 10:47).

Peter’s ministry in the Acts concluded with the words ‘Forbidding’ and ‘Withstand’ both translations of the Greek word *koluo*. Paul’s ministry concludes with the words ‘No man forbidding’ (Acts 28:31) where the Greek word is *akolutos*. Peter maintained this attitude up to the tenth chapter of the Acts, he would have ‘forbidden’ both Cornelius and God, for the word ‘withstand’ in Acts 11:17, is *koluo*.

The upshot of this work at Caesarea was that even Peter was called upon to give an account of himself.

‘The apostles and brethren that were in Jud -a heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and *didst eat with them*’ (Acts 11:1).

We find no remonstrance from Peter to the effect that seeing that the Church began at Pentecost, the conversion of Cornelius should have been anticipated and be a matter for rejoicing. No, Peter patiently, and humbly, and apologizingly, rehearsed the matter, even to the pathetic conclusion: ‘What was I, that I could *withstand God*?’ (Acts 11:17). Why should Peter ever think of withstanding God, if he knew that the Church began at Pentecost? It is abundantly evident that neither Peter, the other apostles, nor the brethren at Jerusalem had the remotest idea of any such thing.

‘When they heard these things, they held their peace, and glorified God, saying, THEN HATH GOD ALSO to the Gentiles granted repentance unto life’ (Acts 11:18).

We have devoted this much space to the story of Cornelius, because we believe that when once the attitude of Peter here is realized, it will be utterly impossible to still retain the traditional view that ‘The Church’ began at Pentecost.

## COVENANT

Israel are associated with a covenant, old and new. Believing Gentiles during the Acts were blessed with faithful Abraham, but by nature and in the flesh the Gentiles were strangers from the covenant of promise, and in the teaching of the Prison Epistles, no covenant of any description is known. The English word ‘covenant’ obviously means ‘to come together’, and is derived from the Latin *con* ‘with’, *venio* ‘to come’, and is cognate with such words as ‘convention’ and ‘convenient’ where the basic idea of ‘coming together’ either of persons, or the fitness and aptness of circumstances underlies the meaning and usage of such words. A testament differs from a covenant, in that there is no necessary agreement between the person who makes his will and the legatee, who may be unconscious of the contents of the will. A testament has no force while the testator lives. It can only come into operation after the death of the testator. The word ‘testament’ does not occur in the writings of ‘The Law, the Prophets and the Psalms’ commonly called ‘The Old Testament’. The word thus translated is the Greek *diatheke*, a word employed by the LXX to translate the Hebrew *berith* ‘covenant’.

Before we discuss the principle that must guide us when we come to the translation of *diatheke*, let us go back to the Hebrew of the Old Testament and consider the meaning of the word there employed. The Hebrew word ‘covenant’ is *berith*, and this word refers to something that has been ‘cut’. So important is this conception of ‘cutting’ that in most cases where we read ‘made a covenant’ the Hebrew *karath*, another word meaning ‘to cut’ is used - so literally ‘to make a covenant’ is ‘to cut a cutting’ - but this thus baldly stated makes no sense. Let us attempt an illustration borrowed from our own language. The word ‘indent’ means ‘to notch with teeth’ yet an ‘indenture’ means in law ‘a deed under a seal, entered into between two parties’ and so very similar to a covenant. Now, when we read the term ‘to indenture an apprentice’ we do not understand that anyone was supposed to have ‘bit’ the young fellow, the ‘indentures’ refer to the zig-zag cutting that was made across the deed, so that they would tally one with another.

‘Whose tempers, inclinations, sense and wit,  
Like two *indentures* did agree so fit’ (*Butler*).

Here then is a parallel:

To covenant in the Hebrew is 'to cut'. To execute a deed or compact in the English is 'to notch with teeth'. This so far is useful in that it suggests that a custom or practice lies behind the peculiar use of the words 'to cut a cutting'. In the Hebrew, the covenant or the *berith* was confirmed by sacrifice and a reference to Jeremiah 34:18,19 will show what lies behind the choice of this expression. We learn that Zedekiah the king had made a covenant with all the people which were at Jerusalem, to proclaim liberty unto them, but afterwards the king and the people turned and caused the servants who had been set free to become bond slaves again (Jer. 34:8-11). To these men who had thus violated their covenant, Jeremiah addressed these words:

'And I will give the men that have transgressed My covenant, which have not performed the words of the covenant which they had made before Me, WHEN THEY CUT THE CALF IN TWAIN, and passed between the parts (through the pieces) thereof' (Jer. 34:18).

By means of this strange ceremony the contracting parties seem to say:

'The Lord do so to me and more also, if I keep not my promise'.

Psalm 50:5 speaks of the saints who have made a covenant upon sacrifice, and the earliest example of this custom is found in Genesis 15, where Abraham took the sacrificial animals, 'divided them in the midst, and laid each piece one against the other', and when the covenant was being made 'a smoking furnace and a burning lamp' passed between these pieces. The meticulous care with which Abraham 'laid each piece one against the other' closely resembles the 'tally' or 'the indenture', especially when we realize that the word 'against', the Hebrew *qara* literally means 'to meet' as it is so translated in Genesis 14:17. Turning to the New Testament we find that the word that is used to speak of the covenant made by God is the word *diatheke*, a word which means 'to appoint' and which contains no idea in its composition of 'agreement'. Now if we are justified in building our doctrine on the etymology of the Greek words employed, we shall have to agree with Janius and Parkhurst, that it indicates: 'A disposition, institution, appointment, and signifies neither a testament, nor a covenant, nor an agreement, but as the word simply requires, a disposition or institution of God'. Parkhurst says that the word 'dispensation' conveys the idea of *diatheke*, and continues:

'I am well aware that our translators have rendered the word *diatheke* by covenant, and a very erroneous and dangerous opinion has been built on the exposition, as if polluted, guilty man could covenant or contract with God for his salvation'.

Now we are fully in sympathy with the impossibility of man being able to covenant or contract with God for his salvation, but that must not be allowed to blind our eyes to other equally obvious features.

First, let us consider the question of etymology. There is no doubt that *diatheke* is composed of elements that mean 'to dispose' or 'to appoint', just as there is no doubt but that the word 'indenture' means 'to notch with teeth' words that can be spoken of a saw. Secondly, there is no doubt but that the word *diatheke* was used in the Greek of the Greeks to refer to a 'will and testament' whereby property was bequeathed, but we must remember that the language of inspiration at the beginning was Hebrew, and that when the time came to translate the Hebrew into Greek, the Septuagint translators had no option but to take the extant Greek words and use them for their new and sacred purpose. So, although *diatheke*, when used of 'a man's covenant' and 'speaking after the manner of men' retains its pagan meaning as it does when introduced by Paul into Galatians 3:15, the overwhelming evidence is that *diatheke* must be looked upon as the Greek equivalent of the Hebrew *berith*, and that we must ignore the etymology of the word, remembering its usage. Before we allow the appeal of Parkhurst, namely, that no polluted or guilty man can enter into a covenant with God, to sway us, we must remember that the covenants of the Old Testament are either *covenants of obligation*, in which the contracting parties agree to observe certain terms, or *covenants of promise*, in which no such agreement is entered.

When Israel stood before Mount Sinai, and said, 'all that the LORD hath spoken we will do' (Exod. 19:8), we read that Moses 'returned the words of the people unto the LORD'. Consequent upon this agreement, the ten commandments were given, and became the covenant which Israel miserably 'broke'. This covenant, they received at the hands of a mediator, and that mediator was Moses. Whenever man has entered into any agreement or covenant of this character disaster has inevitably followed. When Noah and his family stepped out of the ark to make a new world and a fresh start, the Lord made a covenant with them that ensured the recurrence of day and

night, seed time and harvest, summer and winter, cold and heat. No undertaking was entered by the family of Noah, for the Lord knew, before they had time to make it manifest, that the imaginations of man's heart are evil from his youth. Here in Genesis 8:21,22 we have an example of a covenant of promise (Gen. 9:9-17), and the covenant has remained inviolable to this day.

Similarly, when the Lord made the covenant with Abraham that is detailed in Genesis 15, Abraham instead of walking between the pieces, and so becoming one of two contracting parties, was put into a 'deep sleep'. Consequently the covenant with Abraham is called a covenant of promise, which the covenant and obligation given 430 years after could not disannul. The Mediator of the covenants of promise is Christ, and He faileth not:

'He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ' (Gal. 3:16).

Titus 1:2 says that the eternal life was 'promised before the world began'. 2 Timothy 1:9 says that the believer was called according to the Lord's own purpose and grace 'which was given us in Christ Jesus before the world began'. Ephesians 1:4 says that such were 'chosen IN HIM before the foundation of the world'. Here are covenants, agreements, promises, but they were not made *with* or *to* us, they were all made in and with Christ. So, when we examine 2 Corinthians 3 and 4 we see that everything turns on two mediators - Moses and Christ. How thankful should we not be, to think that so far as the Church of the one Body is concerned there are no contractual agreements, no covenants, no testaments, that involve the believer, he finds all in his completeness in Christ.

We must now turn our attention to the employment of the words 'testament' and 'testator' in Hebrews 9:16,17. In Hebrews 9:16,17 we read in the A.V.: 'For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth'. This is not only a bad and a biased translation, it is futile, for what congruity is there in the figure of a person who makes his last will and testament, bringing confusion to his heirs, by *rising again from the dead*? It is entirely unscriptural to speak of Christ as a Testator, upon Whose death His last will and testament becomes effective, and it is entirely inconsistent with the context of Hebrews 9, for the following verse attaches this reference to a 'testator', with the action of Moses when he dedicated the first 'covenant' with blood, as a reference to Exodus 24:6 will show.

The following is adapted from Dr. Bullinger's Greek Lexicon, under the heading, 'Testator'.

'*Gar* for, *hopou* where, *diatheke* a covenant (is), *thanaton* a death, *anagke* necessary, *pheresthai*, to be brought in, *tou* of him, *diathemenon* that makes the covenant, *gar* for, *diatheke* a covenant, *epi* over, *nekrois* dead ones, or victims (is) *bebaia* sure, *epei* since, *mepote* at no time, *ischuei* has it force, *hote* when, *ze* he is living, *ho* the one who is, *diathemenos* making the covenant. Thus all is clear when we remember that He Who makes the covenant of which the apostle speaks, is Himself the victim, and hence must of necessity die'.

MacKnight's paraphrase reads:

'For to show the propriety of Christ's dying to ratify the new covenant, I observe that where a covenant is made by sacrifice, there is a necessity that the death of the appointed sacrifice be produced. For according to the practice both of God and man, a covenant is made firm over dead sacrifices; seeing it never hath force whilst the goat, calf or bullock, appointed as the sacrifice of ratification liveth'.

The introduction of the figure of will making into Hebrews is entirely beside the apostle's argument, the nature of the subject, and the character of the Hebrews themselves. It would take us too far afield at this point to make a digression, and show that the epistle to the Galatians was written at the same time as the epistle to the Hebrews, and was indeed the covering letter for that epistle to the Hebrews which does not, consequently, bear the apostle's name. Where the apostle speaks of a man's 'will' is in Galatians 3, a figure which he introduces with the formula: 'I speak after the manner of men', and there he plainly declares that he speaks of 'a man's covenant' which here, alone of all the occurrences of the word *diatheke*, demands the translation 'testament'. This word 'testament' is used in the A.V. of Hebrews on six occasions, and 'covenant' on eleven occasions, but without consistency. What justification is there to translate Hebrews 7:22:

'By so much was Jesus made a surety of a better *testament*'

and on the very next occasion to render the passage:

‘By how much also He is the Mediator of a better *covenant*?’ (Heb. 8:6).

Or again, what warrant is there for translating Hebrews 9:15, ‘new testament’, when the passage refers most surely to the ‘new covenant’ of Hebrews 8:8? In every passage whether in Matthew 26:28, 2 Corinthians 3:6 and 14, the seventeen occurrences in Hebrews, or the remaining occurrences of *diatheke*, in every passage with the one exception already noted in Galatians 3:15, *diatheke* must be rendered consistently ‘covenant’. To attempt to make the Hebrew *berith* or the Greek *diatheke* bear the meaning of a will whereby one may dispose of property after death, introduces man’s ideas to the confusion of the reader and the contradiction of revealed truth. We must reject the etymology of Greek words, as the basis of our doctrine, for such a basis is untrustworthy. We must ignore the composition of the word *diatheke*, and, in its place put the usage of the word as found in the Septuagint. It then becomes synonymous with the Hebrew *berith*, and means a covenant. It may not be possible for us to avoid the use of the terms Old Testament and New Testament as titles of the two great sections of the Bible, but we must remember that they are accommodations only.

The relationship of the Lord’s Supper with the new covenant is considered in the article entitled LORD’S SUPPER<sup>2</sup>.

**CREATION.** If there be no Creator, there can be no moral ruler. If no moral ruler, there can be no responsibility, no sin, no penalty, no law, and no gospel. If there be a Creator, He alone can plan the unfolding ages, He alone can introduce a way of escape for the penalties He Himself has joined to sin. Consequently we find creation in the opening verse of Genesis, and a New Creation coming into view as the last chapters of Revelation are reached. The fact of creation is found in the very heart of the ten commandments and by the one fact of creation and its necessary implications all Job’s problems were solved and his anxieties stilled (Job 37 to 42). The restoration of Israel and the faithful fulfilment of all His promises, is linked by the prophets to the Creator and His work, and creation therefore finds a prominent place in the unfolding dispensations. In this quest we are particularly concerned with the place occupied by creation in the epistles, and we find this distributed under two headings. The visible creation and invisible creation.

### The Visible Creation

#### *Ktisis and Ktizo*

‘For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead’ (Rom. 1:20).

‘Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever’ (Rom. 1:25).

‘The earnest expectation of the creature waiteth’  
(Rom. 8:19).

‘For the creature was made subject to vanity’  
(Rom. 8:20).

‘The creature itself also shall be delivered’ (Rom. 8:21).

‘For we know that the whole creation groaneth’  
(Rom. 8:22).

‘(The Gospel) was preached to every creature’  
(Col. 1:23).

‘Neither is there any creature that is not manifest’  
(Heb. 4:13).

‘That is to say, not of this building’ (Heb. 9:11).

‘Every ordinance of man’ (1 Pet. 2:13).

‘From the beginning of the creation’ (2 Pet. 3:4).

‘The beginning of the creation of God’ (Rev. 3:14).

'For every creature of God is good' (1 Tim. 4:4).  
 'Every creature which is in heaven' (Rev. 5:13).  
 'The creatures which were in the sea' (Rev. 8:9).  
 'Neither was the man created for the woman'  
 (1 Cor. 11:9).  
 'Hid in God, Who created all things' (Eph. 3:9).  
 'By Him were all things created' (Col. 1:16).  
 'Which God hath created to be received' (1 Tim. 4:3).  
 'Thou hast created all things, and for Thy pleasure'  
 (Rev. 4:11).  
 'Swear by Him ... Who created heaven ... earth ... sea' (Rev. 10:6).

In these passages the fact of creation is stated or assumed, and various consequences drawn from this fact are given. Those which have a dispensational bearing and demand some fuller examination in this analysis are the following:

*Ephesians 3:9 R.V.*

'And to make all men see what is the dispensation of the mystery which from all ages hath been hid in God Who created all things'.

This one passage throws us back to Genesis 1:1 in which we read: 'In the beginning God created the heaven and the earth', and it was then that this great purpose of the ages was conceived, and the necessity consequent upon Israel's blindness that would arise, for a parenthetical dispensation to intervene until the blindness of Israel should be removed. For a fuller examination of this theme, see 'The foundation of the world, before, from', and also the phrase 'before the world was' - literally 'before times of ages' in the article entitled AGE (p. 47). All that we need stress here is that Ephesians 3:9 shows that like every other part of the Divine purpose of the ages, the mystery cannot be separated from the initial purpose and fact of creation. It is this as well as a common redemption, that links all spheres of blessing together, however different they may be, as surely as creaturehood unites in one, the highest created being in heaven, with the lowest and simplest element of earth. Under the heading DISPENSATION (p. 225), the two readings of Ephesians 3:9 (A.V. 'fellowship' and R.V. 'dispensation') will be considered, and under the heading MYSTERY<sup>3</sup> all the mysteries of Scripture will be associated and their differences assessed.

*Colossians 1:16 R.V.*

'For in Him were all things created'.

This verse will come up for consideration again, when we are dealing with the 'invisible creation', all that we will do here is to draw attention to the change from the A.V. which reads: 'For by Him were all things created'. First let us record that the preposition *en* which means, literally 'in', can and must often times be translated 'by', as for example in Ephesians 5:26, 'by the word', or 1 Corinthians 3:13, 'revealed by fire', but when Colossians 1:16 continues to say, 'all things were created by Him', the Greek preposition used is not *en* but *dia*, and the reader is not given a clear-cut rendering, especially when we observe that the preposition *en* is repeated at intervals in this great passage of Colossians 1. In the following the various occurrences of *en* are indicated by the use of the italic type:

'For *by* Him were all things created, that are *in* heaven ... by Him all things consist ... that *in* all things He might have the preeminence ... *in* Him should all fulness dwell ... *in* earth, or things *in* heaven ... *by* wicked works ... *in* the body of His flesh' (Col. 1:16-22).

Revelation 3:14 reveals that Christ Himself is 'the beginning of the creation of God' and throws a vivid light upon Genesis 1:1 'in the beginning' being not so much a note of time, but a reference to Him, Who is the *Image* of the invisible God, the *firstborn* of every creature, the One in Whom Creator and creature, Redeemer and redeemed, meet, the One Mediator, the One in Whom not only the spiritual world finds its sphere, but the very visible creation itself is seen to have been created 'in Him'. We shall supply the structure of the whole passage, with its corresponding portion in chapter 3, when we deal with the second heading, 'The invisible creation'.

### The Invisible Creation

‘Created in Christ Jesus unto good works’ (Eph. 2:10).

‘For to make in Himself of twain one new man’  
(Eph. 2:15).

‘The new man, which after God is created in  
righteousness’ (Eph. 4:24).

‘After the image of Him that created Him’ (Col. 3:10).

‘If any man be in Christ, he is a new creature’  
(2 Cor. 5:17).

‘A new creature’ (Gal. 6:15).

‘A kind of firstfruits of His creatures’ (Jas. 1:18).

Of these references to the invisible creation, let us consider the following:

*Ephesians 2:15* R.V. ‘That He might create in Himself of the twain one new man, so making peace’. It will be observed that the A.V. reads ‘make’ here, which is not an adequate translation of *ktizo*, which should always be rendered ‘create’, as distinct from make, fashion, form, etc. If this new company is a ‘creation’ it must be something *new*. The Church of the Mystery is not an evolution from the Church of Pentecost, or from the Church as constituted according to Galatians 3:26-29. In the Acts period the basis and background of the Church was the promise to Abraham - here, Abraham is never mentioned (see article ABRAHAM, p. 4, for his relationship with the Church). The believing Gentile during the Acts period was grafted contrary to nature into the true olive tree of Israel. The present dispensation is not a consequence of the dispensation of the Acts but something thrust in to fill the gap occasioned by the defection of Israel. It is a newly created company, resting upon an entirely different promise, chosen at an entirely different period, blessed in an entirely different sphere. (For the nature of these distinctive blessings, see articles on BLESSINGS, p. 116, HEAVENLY PLACES<sup>2,6</sup>, FOUNDATION OF THE WORLD<sup>8</sup>, ISRAEL<sup>2</sup> and MYSTERY<sup>3</sup>). The Place which Ephesians 2:15 occupies in the apostle’s argument will be seen, together with the structure of the passage in articles entitled MIDDLE WALL<sup>3</sup> and BOTH p. 125.

*Colossians 3:10*. ‘And have put on the new man, which is renewed in knowledge after the image of Him that created him’. The passage containing this reference is in structural correspondence with Colossians 1:13-23, as the following structure will indicate:

#### Colossians 1:13-23 and 3:5-15

- A 1:15,16. The Creator. The Image.
- B 1:20. Reconciliation of heaven and earth.
- C 1:17,18. Christ pre-eminent. All in Him.
- D 1:20. Peace and forgiveness of sins.
- E 1:22. Holy, blameless, unprovable.
- A 3:10. Created after the Image.
- B 3:11. Reconciliation of Jew and Greek.
- C 3:11. Christ is all and in all.
- D 3:13,15. Peace. Forgive quarrel.
- E 3:9,12. Put off, put on, holy and beloved.

The reader will perceive that the order of one or two verses has been inverted. To exhibit the complete structure in perfect alignment and in full detail would occupy a disproportionate amount of space, and serve no good purpose. The above will demonstrate the evident correspondence that exists and that is all we need at the moment.

These two references in the epistle of the Mystery will show that there is a most definite link between the initial purpose manifested in creation with the subsequent unfolding of the purpose that is presented in the different dispensations, and that while the Mystery is unique, it is not unrelated, but holds a most definite place in the purpose of the ages, and indeed constitutes its crown and climax. When contemplating with wonder the glory of the truth as

revealed in Ephesians, we may for a moment think that the pseudo-scientific attack upon the authority of Genesis 1 and 2 is too far removed from the matter to call for any exercise of prayer and testimony, but it is not so; indeed, the taller the building the more essential the foundation, and consequently if the ten commandments needed the truth of creation to be incorporated in them, how much more the high calling which is made known in the epistles of the Mystery? For the purpose of this analysis, however, the most critical passage is that of Ephesians 2:15, and the presence and consequence of the word 'create' must be recognized and observed if we would have the truth of the present high calling unsullied and complete. It should be remembered, whenever there is a tendency to bring over from one calling, observances and doctrines that belong to another, that where a new creation is mentioned in the Scriptures, there we usually find that 'former things have passed away'. If this principle be observed when dealing with Ephesians 2:15, the one new man, will be seen as 'new' indeed.

**CROWN.** The first Christian martyr is named Stephen, and his name means 'a crown' (*stephanos*). This is no accidental association, for a crown in the New Testament is usually related to service in the nature of a reward. The great principle that underlies the teaching of the Scriptures regarding the crown, is discussed in the articles entitled HOPE<sup>2</sup> and PRIZE<sup>3</sup>, all that we intend to do here is to show the connection made by Scripture between the idea of a prize and that of a crown. 'Prize' is equated with 'crown' as we may see in the following passage:

'Know ye not that they which run in a race run all, but one receiveth the PRIZE? ... Now they do it to obtain a corruptible CROWN' (1 Cor. 9:24,25).

In Philippians Paul expressed his willingness 'to depart' and to be 'offered' upon the sacrifice and service of faith (Phil. 1:23; 2:17). In this epistle he speaks of the 'Prize' of the high calling, and associates it with terms that take us back to the Greek games and the race-course (Phil. 3:13,14). In 2 Timothy Paul reveals that the time for his 'departure' had arrived, and that he was about to be 'offered'. Here once more is a reference to the Greek games and the race-course, here is the holy calling, here is the warning that no man is crowned except he strive lawfully, and here, the prize of Philippians 3 becomes 'the crown of righteousness' (2 Tim. 4:6-8; 1:9; 2:5).

The word 'prize' is a genus, the word 'crown' is a species. When we use the word 'dog' we use a word that means a genus, but in that genus will be many species. So is it here. The prize of Philippians 3 is not defined. We discover that it is a crown by comparing Philippians with 2 Timothy. No competitor in a sports contest could possibly object when presented with a purse of gold, that he had expected a 'prize'. The purse of gold would be the prize, and it is equally foolish to fail to see that the prize of Philippians 3, when it is defined is the crown of 2 Timothy 4. With this aspect of truth must be linked those Scriptures which speak of the believer 'reigning' particularly such passages as 2 Timothy 2:10-13. 'So run that ye may obtain'. See article PRIZE<sup>3</sup>.

**DAY.** The Greek word *hemera* corresponding with the Hebrew *yom* is used of (1) The natural day, the interval between sunrise and sunset, and so distinguished from night, and (2) The civil day of twenty-four hours, which consequently includes the night as well. The word is used in a figurative sense in such expressions as 'the last day', 'the day of the Lord', 'the day of Christ' and 'that day', etc., which impinge upon the subject of this analysis and must here be given attention. The form *semeron*, which is a compound indicates 'this day'. The Greek word has entered into our own tongue in the name of the Mayfly - the *ephemera*, because of the brevity of its life, and as an adjective *ephemeral* having the sense of being short-lived. The following list contains the figurative use of the word as it has any connection with Dispensational Truth:

The day of the Lord, the day of God, man's day (in the A.V. of 1 Cor. 4:3 man's judgment). The day of Jesus Christ, the day of the Lord Jesus, the day of Christ, the day of salvation, the day of redemption, the evil day, that day, the last days, the day of temptation, the days of His flesh, the days of Noah, the day of visitation, until the day dawn, the day of judgment, the day of the age (2 Pet. 3:18 in the A.V. 'both now *and ever*') the great day and the day of Pentecost.

To attempt an examination of these twenty phrases, with any fulness, is manifestly beyond the limits of the present work, and we shall, perforce be obliged to select those which appear to be of dispensational importance.

*The day of the Lord.* This phrase is found in the A.V. only in 1 Thessalonians 5:2 and 2 Peter 3:10 and the R.V. reads 'the day of the Lord' in 2 Thessalonians 2:2. In Revelation 1:10 we have the one occurrence of the term, 'The Lord's day'. It is assumed by many without proof that 'the Lord's day' means 'Sunday' or the first day of the week, and when challenged for their proof, those who hold this view appeal to Revelation 1:10: 'I was in the spirit on the Lord's day'. Verse 9 tells us that John *came to be* in Patmos for the word of God and the testimony of Jesus; verse 10 tells us that he *came to be* in spirit in the day of the Lord, and verse 11 completes the parallel by saying, 'what thou seest write in a book'. The word and testimony were received by signs ('He sent and signified', verses 1 and 2) in the isle of Patmos, and are vitally concerned with the statement, 'in spirit in the day of the Lord'. The words *anthropine hemera*, 'man's day' in 1 Corinthians 4:3 are translated 'man's judgment', so in Revelation 1:10 *kuriake hemera* means 'the Lord's judgment'. This 'day' of Revelation 1:10 is the great prophetic day of the Lord which bulks so large in Old Testament prophecy.

The Hebrew and the Greek languages differ in many ways, and it is impossible in Hebrew to say 'The Lord's day'. The word 'Lord' cannot be used as an adjective, and the words must be 'in regimen', 'the day of the Lord', whereas in Greek either mode of expression is possible. There is no essential difference between 'the Lord's day' and 'the day of the Lord', the only difference is one of emphasis. The occurrences of 'the day of the Lord' whether in the Old Testament or the New Testament are marked by the number four. There are sixteen occasions where the Hebrew *yom Jehovah*, 'day of the Lord' is used: Isaiah 13:6,9; Ezekiel 13:5; Joel 1:15; 2:1,11,31; 3:14; Amos 5:18 (twice), 20; Obadiah 15; Zephaniah 1:7,14 (twice), and Malachi 4:5. In four other places, the Hebrew adds the preposition, the letter *lamed* or 'L', 'a day to or for the Lord' (Isa. 2:12; Ezek. 30:3; Zech. 14:1 and 7). The New Testament as we have seen has four references, 1 Thessalonians 5:2; 2 Thessalonians 2:2 (R.V.); 2 Peter 3:10 and Revelation 1:10. The Church of the Mystery has no reference in any way to this great prophetic day.

There are four occasions where John tells us that he was 'in spirit', viz., Revelation 1:10, he became in spirit in the day of the Lord; 4:2, he became in spirit, and saw the throne in heaven; 17:3 he is carried away into a desert in spirit to see the woman sitting on the scarlet beast; 21:10, he is carried away in spirit to see the holy city. When John is to be taken to a desert or a mountain he is 'carried away in spirit', and when he is transported into time, 'the day of the Lord' or to the future heavenly sphere, he writes, 'I became in spirit'.

The four references made by John find an echo and an explanation in the statement to a like effect by Ezekiel:

'The spirit lifted me up, and brought me unto the east gate of the LORD's house' (Ezek. 11:1).

'Afterwards the spirit took me up, and brought me *in a vision* by the spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me' (Ezek. 11:24).

'The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones' (Ezek. 37:1).

In Ezekiel 40:2 we have a close parallel to Revelation 21:10 :

'In the visions of God brought He me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south'.

The man with the measuring reed (verse 3), and the command to declare what he saw (verse 4), also find their parallels in the Revelation. This and the seven succeeding chapters are punctuated by the words 'then', 'and', or 'afterwards', 'he brought me'. Ezekiel 43:5 records similar words. Ezekiel was not merely taken in vision from one locality to another, but was taken into the yet future even as was John.

In Ezekiel 8:1-3 the parallel with Revelation 1 is most pronounced:

'And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took

me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem’.

The description of the wondrous being who appeared to Ezekiel is very similar to the description of the Lord Who appeared to John. The vision is a prelude to a revelation of dark apostasy and the retiring glory of God. It is so also in the book of the Revelation.

*The Day of Christ; of Jesus Christ; of the Lord Jesus*

The Divine titles are used with discrimination and meaning, see the article entitled CHRIST JESUS p. 143. The epistle to the Corinthians uses the title, ‘The day of the Lord Jesus’ (1 Cor. 5:5, 2 Cor. 1:14) and ‘the day of our Lord Jesus Christ’ (1 Cor. 1:8). Philippians uses the titles ‘the day of Jesus Christ’ and ‘the day of Christ’ (Phil. 1:6,10, 2:16), and while each reference has its own context and is coloured by the existing characteristics of the dispensation then obtaining, all have a future day in view when service will be assessed, and the day of Christ becomes almost a synonym for ‘the judgment seat of Christ’ or its equivalent. So, when writing to the Corinthians concerning their service, the apostle says ‘the day shall declare it’, adding as an expansion and explanation, ‘because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire’ (1 Cor. 3:13-15). This question of reward or loss, is more fully described under articles entitled HOPE<sup>2</sup>, PRIZE<sup>3</sup>, REWARD<sup>7</sup>, and JUDGMENT SEAT<sup>2</sup>, which should be consulted.

Something of this same association of reward, loss and assessment of service, is attached to several passages where the reader’s attention is directed to ‘that day’. This phrase is borrowed from the Old Testament where it will be found in frequent use by the Prophets. Isaiah 2:11, 26:1, Ezekiel 29:21, Hosea 2:18, Zechariah 2:11,14:4, and Malachi 3:17 will serve as specimens. It is found in the Gospels with much the same association of judgment as for example: ‘It shall be more tolerable in that day for Sodom’ (Luke 10:12). So when we read in 2 Timothy 1:12, 18 and 4:8:

‘He is able to keep that which I have committed unto Him against THAT DAY’.

‘The Lord grant unto him that he may find mercy of the Lord in THAT DAY’.

‘Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at THAT DAY: and not to me only, but unto all them also that love His appearing’.

For an examination of 2 Timothy 1:12, and what was committed see the article entitled GOOD DEPOSIT<sup>2</sup>.

To be children of the day is one of the gracious characteristics of the redeemed, 1 Thessalonians 5:5,8, Romans 13:13, a variant of this being ‘children of light’ in Ephesians 5:8. In the section of Ephesians which speaks of ‘the whole armour of God’ the believer is warned of an ‘evil day’ which must come, and which will demand self-discipline, courage and ability to use the sword of the spirit (Eph. 6:11-18), there is also ‘a day of redemption’ spoken of in Ephesians 4:30, a passage that looks back to Ephesians 1:14, and necessitates some knowledge of the Old Testament types of the Jubilee, the Kinsman Redeemer and the book of Ruth, if the full meaning of these two passages is to be attained. Some help will be found under the heading REDEMPTION<sup>7</sup> which distinguishes between the two aspects found in Ephesians 1:7 and 14.

The term ‘the last days’ is used in more than one sense in the New Testament. Hebrews 1:2, contrasts ‘these last days’ with the days of the Old Testament prophets, whereas 2 Timothy 3:1, James 5:3 and 2 Peter 3:3 use the term ‘the last days’ of the future. Paul speaks of the apostate nature of the closing days of the present dispensation; Peter speaks of the days immediately preceding the day of the Lord. One of the commendable characteristics of the Bereans, was that they ‘searched the Scriptures daily’ (Acts 17:11) as well as endeavouring to see whether what was taught them was ‘so’. One peculiar use of the word ‘daily’ is found in the Lord’s Prayer, ‘give us this day our daily bread’ (Matt. 6:11, Luke 11:3). No more common expression of everyday life can be imagined than the word ‘daily’ and in the sixty occurrences of the word in the Old Testament and New Testament nothing extraordinary is to be found. The two references taken from the Lord’s Prayer, however, are the exception. The word translated ‘daily’ is so extraordinary, that apart from these two passages, it is unknown and unused in any extant Greek writing. Origen in his commentary says:

‘We must first know that the word *epiousion* is not used by any of the Greeks and learned men, nor is it in vulgar use, but seems to have been framed by the evangelist’.

Scholars disagree as to the actual derivation of the word. Some say that it is composed of *epi* ‘upon’ and *eimi* ‘to be’, but this is objected to by others, who say that had the word derived from *eimi* ‘to be’, the participle would have been *epousa*, and that *epiousion* is a compound of *epi* and *eimi*, a word of the same spelling but meaning ‘to come’ or ‘to go’, and so literally, the prayer would read: ‘Give us this day, the bread that cometh down upon us’. To say, ‘give us *this day*, our *daily* bread’ introduces a tautology that does not appear necessary. No Jew would need to be told what bread that would be that ‘came down from heaven’ and this petition will go up in the full meaning of the term, when the persecuted believer, in the day of the Lord, will be miraculously fed in the wilderness once again by God, as revealed in Revelation 12:14. To repeat many times in one day this request for daily bread, when the cupboard is well stored and there is plenty on every hand leads to insincerity, but there will be no insincere repetition in that three and a half years sojourn in the wilderness, even as there was a sense of real need, that led to the original gift of the manna in the forty years’ sojourn in the wilderness at the beginning of Israel’s history.

While we have not recorded every variety of combination in which the word ‘day’ figures in the New Testament we believe what has been brought forward will be sufficient to guide the believer in his studies, and as this analysis is especially concerned with Dispensational Truth some restraint must be practised.

## THE DECREES

If this were a ‘doctrinal’ and not a ‘dispensational’ analysis we should have to give serious attention to the Calvinistic doctrine of ‘The decrees’ which find a place in the Westminster Confession thus:

‘Q. What are the decrees of God?’

A. The decrees of God are His eternal purpose according to the council of His will, whereby for His own glory, He hath ordained whatsoever comes to pass’.

We must take cognizance of the great and glorious fact of Divine purpose, but this will be considered under the headings ELECTION p. 255, ELECTION<sup>6</sup>, & PREDESTINATION<sup>3</sup>. The matter before us is simpler and deals with decrees published by the early Church and which has a bearing upon the constitution of the one Body of Ephesians. The Greek word translated ‘decree’ is *dogma*, with which we can couple the verb *dogmatizomai*. There are six occurrences in all, which we will set out before going further.

### *Dogma*

Luke 2:1. ‘There went out a decree from C -sar Augustus’.

Acts 16:4. ‘They delivered them the decrees for to keep’.

Acts 17:7. ‘These all do contrary to the decrees of C -sar’.

Eph. 2:15. ‘The law of commandments contained in ordinances’.

Col. 2:14. ‘The handwriting of ordinances that was against us’.

### *Dogmatizo*

Col. 2:20. ‘Why ... are ye subject to ordinances?’

Before we can hope to deal with these passages with any clearness it will be necessary to rid our minds of the secondary and more modern meaning that is associated in common speech with the words ‘dogma’ and ‘dogmatic’. Such expressions as ‘a tenet or doctrine sometimes held deprecatingly, an arrogant declaration of opinion’, ‘He wrote against *dogmas* with a spirit perfectly *dogmatic*’ (Dr. Israeli). ‘A way of thinking built upon principles, which have not been tested by reflection’. ‘Where there is most doubt, there is often most dogmatism’ (Prescott). The growth of this popular meaning is a sad reflection upon human nature. Whenever we become convinced of the truth or importance of any subject we are prone to become ‘dogmatic’, i.e. to assert with self-opinionated zeal and authority that which after all may rest upon the slender basis of a private opinion.

This, however, is not the meaning of *dogma* and *dogmatizo* as employed in the New Testament. The ‘decree’ of C -sar that commanded all the world to enrol for taxation was a *dogma*, but not in the modern secondary sense. The ‘decrees of C -sar’ cited by the Jews as a pretext for the punishment of the believers in Thessalonica were known as the Julian Laws, and by them ‘whoever violated the majesty of the State was declared a traitor’, and these ‘decrees’ are called *dogmas* also. The remaining occurrences refer to the decrees issued by the council at Jerusalem (Acts 15), and to certain ‘ordinances’ which contained an element of ‘enmity’ and which were dissolved at the change of dispensation when ‘the both’ were created ‘one new man’. On three occasions when the apostle spoke of ‘opened doors’ for service, we discover that enemies of the truth were close at hand (1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3).

At the close of Acts 14 and as a result of his first missionary journey, the Church at Antioch learned with some measure of surprise, that God had ‘opened the door of faith unto the Gentiles’ (Acts 14:27). This is immediately followed by the controversy of Acts 15, which issued in those temporary placating measures called ‘the decrees’ in Acts 16:4. Acts 15:1-35 is a complete section. Its place in the structure of the Acts as a whole can be seen in *The Berean Expositor*, Vol. 27, page 149, where it is in correspondence with Paul’s first missionary journey. The following extract will be sufficient for our present purpose.

#### Acts 13:4 to 15:35

- A 13:4 to 14:28. **a** Departure from Antioch.  
**b** JUSTIFICATION, APART FROM LAW OF MOSES.  
**a** Return to Antioch.
- A 15:1-35. **a** Men of Jud -a raise question.  
**b** AFTER THE MANNER OF MOSES.  
**a** Men that have hazarded their lives.

Acts 15 falls into two main sections.

- (1) Acts 15:1-12, where the Pharisaic attempt to impose the yoke of the law upon the Gentile believer before he could reckon himself ‘saved’ is emphatically repudiated both by Peter, ‘put no difference between us and them’ (Acts 15:9) and by the council, ‘To whom we gave no such commandment’ (Acts 15:24).
- (2) Acts 15:13-35. The testimony of James and of the council.

Peter’s argument was unanswerable. The law as a means of salvation was obsolete. The Jews themselves, who had the law by nature, were saved by grace, through faith. The emphasis on there being ‘no difference’ - the central feature of the structure - must have rejoiced the heart of the apostle of the Gentiles (see Rom. 3:22; 10:12).

This noble testimony to salvation by grace coming from the leading apostle of the Circumcision, silenced the disputants and prepared an audience for Barnabas and Paul. It should be noticed that the order in naming these apostles changes in the narrative. While they are at Antioch it is ‘Paul and Barnabas’, but when they arrive at Jerusalem, the order is reversed. This reversed order is maintained in the actual letter drafted by the council, but it should be noted that where Luke is recording the facts himself, he reverts to the old order (Acts 15:22). It seems clear that Barnabas spoke first:

‘Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them’ (Acts 15:12).

The obvious parallel between the miracles and experiences of Peter and of Paul would not fail to make an impression. For example:

- PETER. (1) The healing of the lame man (Acts 3,4).  
 (2) The conflict with the sorcerer, SIMON (Acts 8:9-24).
- PAUL. (1) The healing of the lame man (Acts 14).  
 (2) The conflict with the sorcerer, BAR-JESUS (Acts 13).

To the Jew, confirmation by miracle would be a stronger argument than almost anything else, and it would seem, judging from the interval of silence that followed 'after they had held their peace' (Acts 15:13), that the multitude as a whole were convinced.

From Galatians 2 we gather that the apostle, knowing only too well how easily a multitude can be swayed, and knowing that there were false brethren secretly at work, communicated the gospel which he preached among the Gentiles privately to them that were of reputation. Peter, James and John, therefore, were convinced that Paul's apostleship and gospel were of the Lord, and took their stand for the truth at the public gathering.

We must now pass on to the testimony of James, and before examining his words in detail, we give the structure of the passage.

C 15:13-21. Men and Brethren. **f** James ... me.  
**g** Gentiles visited.  
 JAMES. **h<sup>1</sup>** The agreement of  
 prophecy.  
**h<sup>1</sup>** The knowledge of the  
 Lord.  
 'My sentence is **f** James ... my.  
 that we trouble **g** Gentiles turn to God.  
 not the Gentiles'. **h<sup>2</sup>** Write that they abstain.  
**h<sup>2</sup>** Moses is preached.

James takes up the claim made by Peter - calling him by his Hebrew name Simeon - and, directing his argument to those who revered the Old Testament writings, draws attention to a passage from one of the prophets:

'As it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, Who doeth all these things which were known from the age' (Acts 15:15-18).

It should be noted that James does not say: 'This fulfils what is written by the prophet', he simply says: 'To this agree the words of the prophets'. The word translated 'agree' is *sumphoneo*, which gives us the word 'symphony' and as a noun is translated 'music' in Luke 15:25.

We could therefore interpret James' meaning as follows:

'The inclusion of the Gentile upon the same terms as the Jew is in harmony with such a passage as Amos 9:11,12 (which in the Septuagint Version reads as above) and it is therefore clear that the spirit in which Peter enjoys us to act now, is that in which the Lord has revealed, He will act in the future. He has known these things, which He has commenced to do, since the age, and to object, or to impose restrictions, is but to tempt God as our fathers did in the wilderness, with dreadful consequences, as we all know'.

The fact that James could give such hearty support to the position taken by Paul and subsequently by Peter, was a shattering blow to the Judaizing party in the Jerusalem Church. A little man might have been content with this victory and have ignored the susceptibilities of the Jewish believers. Not so, however, the apostle James. He realizes the feelings of shock and abhorrence which would almost inevitably result from the Jewish Christian coming into contact with the revolting customs of the Gentiles, and he therefore gives a double sentence:

- (1) With regard to the immediate question, as to whether believing Gentiles must submit to circumcision and the law of Moses, before they can be sure of salvation, my answer is 'No'. 'My sentence is, that we *trouble not* them, which from among the Gentiles are turned to God'.

In the body of the letter sent to the Gentiles it is categorically stated that such teaching was a 'subverting of souls' and that no such commandment had been given by the leaders at Jerusalem (Acts 15:24).

- (2) My sentence is not, however, harsh or mechanical. I am by nature and upbringing a Jew, and I know the horror that seizes the mind at the bare possibility of contact with those who have partaken of meat offered to

idols, or with those who have not been particular about the question of blood. While we yield no ground with regard to justification by faith, we must not forget that we are called upon to walk in love, to remember the weaker brethren, and to be willing to yield our rights if need be. My sentence, therefore, is that we write to the Gentiles that believe 'that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood' (Acts 15:20).

Three of these items we can readily understand as being offensive to a Jewish believer, though inoffensive to a Gentile. One, however, is a grossly immoral act and cannot be classed as in the same category. The reason for its inclusion here is not that James meant for a moment to suggest that sexual immorality was a matter of indifference, but rather that, knowing how the Gentile throughout his unregenerate days looked upon this sin as of no consequence, James realized that he was likely, even after conversion, to offend by taking too lenient a view. This is brought out most vividly in 1 Corinthians, an epistle that deals with the application of the decrees sent from Jerusalem, and which we must examine before this study is complete.

James follows his counsel of abstinence by a reference to Moses:

'For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day' (Acts 15:21).

His meaning appears to be that there was no need to fear that, by reducing the appeal to only four points, the scruples of the more rigid Jewish believer would be invaded. Moses was preached every Sabbath day in the synagogue, and the synagogue was the nursery of the Church. If we will but put ourselves in the position of the early Church we shall see the wisdom of this decision. The coming into the synagogue of men whose practices filled the body of the people with horror, would be a serious hindrance to the advance of the gospel. It might even mean the destroying, for the sake of 'meat', of one for whom Christ died. We shall see presently that Paul's spiritual application of the decrees of Jerusalem went much further than James' four items. He would not eat meat, or drink wine, or do anything that would cause his brother to stumble.

Such, then, was the two-fold decision of the Church at Jerusalem, a decision which, taking the state of the affairs at that time into account, must commend itself to all who have any sympathy with the teaching of the apostle Paul. Such a state of affairs was not ideal, and could not last. It was, as the decrees put it, a question of imposing 'no greater burden than these necessary things' - much in the same way as the apostle Paul in 1 Corinthians 7 enjoined abstinence 'because of the present distress' (1 Cor. 7:26).

The assembled Church, together with the apostles and elders, agree with one accord to the appeals of Peter and James, and their decision is recorded in a letter sent by the hands of Barnabas, Paul, Silas and Judas. This letter is of intense interest, not only on account of its teaching, but also because it is *the earliest Church letter in existence*. Let us take it out of its setting for the moment and look at it as a letter, complete in itself.

'The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment:

It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well' (Acts 15:23-29).

Such is the letter itself. Its inter-relation with the context is best seen by expanding the structure of this section as follows:

## Acts 15:22-29

- B 15:22-29. Antioch, Syria and Cilicia. **n** IT SEEMED GOOD.  
**o** To apostles, elders and whole church.  
**p** Send chosen men.  
 ‘We gave no such commandment’. **q** Chief men among the brethren.  
**r** Greeting. No such commandment.
- n** IT SEEMED GOOD.  
**o** Assembled with one accord.  
**p** Send chosen men.  
**q** Men who hazarded their lives  
**r** Tell you the same things.
- n** IT SEEMED GOOD.  
**o** To the Holy Spirit and to us.  
**p** Lay no other burden.  
**q** That ye abstain.  
**r** Fare ye well.

Three times ‘it seemed good’ occurs. First, ‘it seemed good to the apostles and elders, and the whole church’. Secondly, ‘it seemed good unto us, being assembled with one accord’. And thirdly, ‘it seemed good to the Holy Spirit, and to us’. To break this threefold cord, the whole Church, with the apostles and elders, together with Barnabas and Paul, and Silas and Judas, as well as the Holy Spirit Himself, would have to be regarded as in the wrong. Any system of interpretation necessitating such an assumption is self-condemned.

We must now return for a moment to the word *dogma*. This word is derived from the Greek *dokeo* ‘to think’, but which does not refer to that process of reflection and ratiocination which is the characteristic of reasoning, thinking, perception and analysis, for *dokeo* originally means ‘to seem’, and so can indicate an opinion ‘*which may be right*’ (John 5:39; Acts 15:28; 1 Cor. 4:9; 7:40), *but which may be wrong* (Matt. 6:7; Mark 6:49; John 16:2). It will be seen that the structure throws into prominence the words IT SEEMED GOOD, and the third couples together ‘The Holy Ghost and us’.

We now turn to Paul’s application of these decrees, as we find it in his first epistle to the Corinthians. In chapters 5 to 7 the apostle reproves the Church with regard to fornication, while in chapters 8 and 10 he deals with the question of meats offered to idols. It will obviously be profitable to consider the apostle’s own interpretation of the Jerusalem ordinances as revealed in these chapters.

It appears that the Corinthian conception of morality allowed a man to ‘have his father’s wife’, and not only so, but the offence was made a matter of boasting. The apostle had already written to this Church, commanding them not to company with men guilty of such offences, but they had misunderstood him. He takes the opportunity now of correcting the misunderstanding by saying in effect:

‘If I had meant that you were not to company with the fornicators of this world, or with the covetous, or extortioners, or with idolaters: you would need to go out of the world. What I enjoin has reference to a *brother* who practises any of these things - with such an one no not to eat; but I have no idea of attempting to judge the world or of setting up a code of morals for the ungodly’ (1 Cor. 5:9-12).

He clinches his exhortation by showing that the sin of immorality is a sin against a man’s own body, and that body, if redeemed, should be regarded as a temple of the Holy Ghost (1 Cor. 6:13-20).

In 1 Corinthians 7 the apostle deals with the question of marriage, and explains that ‘for the present necessity’ it would be as well for all to remain unmarried. But these statements were not to be taken as commandments for all time, nor even for all believers at that time. It was a counsel of abstinence, because the Lord’s coming and the dreadful prelude of the Day of the Lord were still before the Church. With the passing of Israel a change came, and the apostle later encouraged marriage, as we find in his Prison Epistles. The fact that Ephesians 5 sets aside

1 Corinthians 7 does not make 1 Corinthians 7 untrue for the time in which it was written - any more than the setting aside of the decrees of Acts 15 makes Acts 15 a compromise or a mistake. Each must be judged according to the dispensation that obtained at the time. The dispensation of the Mystery had not yet dawned either in Acts 15 or 1 Corinthians 7.

With regard to the pollution of meat offered to idols, the apostle agrees that, strictly speaking, 'an idol is nothing in the world' (1 Cor. 8:4) - and therefore one might say: Why should I refuse good food, simply because someone who is ignorant and superstitious thinks that its having been offered to a block of wood or stone has polluted it? This is true, rejoins the apostle in effect, but 'take heed lest by any means this liberty of yours becomes a stumbling-block to them that are weak'. The thing that must be uppermost in the mind, is not the safeguarding of our own so-called liberties, but the safeguarding of the weaker brother for whom Christ died. To achieve this, the apostle is willing to go much further than 'the four necessary things' of the Jerusalem decrees. In 1 Corinthians 8:13 he writes:

'If meat make my brother to offend, I will eat no flesh (even though it satisfy the most scrupulous Jew) while the world standeth, lest I make my brother to offend'.

A further interpretation of the spirit of the decrees is found in Chapter 10:

'All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth. Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake ... but if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake ... conscience, I say, *not thine own* ...' (1 Cor. 10:23-29).

If we can but keep in mind those words, 'not thine own', we shall have no difficulty in understanding the principles involved in the decrees of Acts 15. Those who condemn Acts 15, should, if consistent, more strongly condemn the apostle Paul.

If man has failed under the law of Sinai, it is not surprising to find that he fails many times under grace. The moderate request that the Gentiles should abstain from the 'four necessary things', while the Jewish believers had 'Moses preached in the synagogue every Sabbath day' would lead, in time, wherever the flesh became prominent, to a line of demarcation between the Churches of Jud -a and those of the Gentiles. This gradually grew to become 'a middle wall of partition', a division that could not be permitted in the Church of the one Body. The one Body was not, however, in view in Acts 15. Only those things known of the Lord 'since the age', only those things that harmonized with the Old Testament prophecies were in operation in Acts 15, and nowhere throughout the Acts is there a hint that a Jew ceased from being a Jew when he became a Christian. On the contrary, he became the better Jew, for he was believing the testimony of the law and the prophets. Even justification by faith, as preached by Paul, was to be found in the law and the prophets and was, therefore, not part of a mystery or secret purpose.

We have, therefore, in Acts 15 two vastly different themes. One is *eternally* true, and independent of dispensational changes. The other is *relatively* true, but to be set aside when that which is perfect has come. The former is doctrinal truth, the latter the practical manifestation of graciousness and love.

Returning to Acts 15 we come to the conclusion of the matter.

**Acts 15:30-35**

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| <p>A 5:30-35. ANTIOCH.<br/><i>The Answer.</i></p> <p>Paul and Barnabas,<br/>Judas and Silas.</p> | <p><b>a</b> <i>Apoluo.</i> Dismissed.<br/><b>b</b> The epistle delivered.<br/><b>c</b> <i>Paraklesis.</i><br/>Consolation.<br/><b>c</b> <i>Parakaleo.</i> Exhorted.<br/><b>a</b> <i>Apoluo.</i> Dismissed.<br/><b>b</b> Teaching and<br/>preaching.</p> |
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It was inevitable, human nature being what it is, that two systems of Christian practice, involving questions of sanctification, clean and unclean observances, compelling often Jewish believers to sit at separate tables from Gentile believers, should erect a 'middle wall' between them, and create an 'enmity' which could not be allowed, when the dispensation of the Mystery, the creation of 'the both' into one new man was ushered in with Paul's prison ministry. It is to this 'decree' of Acts 15, that Paul refers in Ephesians 2:15, under the figure of the middle wall of partition, and it is to this decree to which he refers in the parallel epistle to the Colossians:

'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: which are a shadow of things to come; but the body is of Christ' (Col. 2:16).

'Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, *are ye subject to the decrees*, (Touch not; taste not; handle not; which all are to perish with the using;?)' (Col. 2:20).

The greater must include the lesser. If the believer be dead to the rudiments of the world, he must also be dead to any fleshly distinction, however much it may have been right to 'lay upon' the Gentile believer 'no greater burden than these necessary things'. For the meaning of 'the middle wall of partition', see the article entitled MIDDLE WALL<sup>3</sup> for the bearing both of the middle wall and of the decrees of Acts 15 on the subsequent teaching of the Mystery, see also, articles entitled BOTH p. 125, RECONCILIATION<sup>4</sup>, ACCESS p. 13, ACTS OF THE APOSTLES p. 19, BAPTISM p. 106, and LORD'S SUPPER<sup>2</sup>.

**DEPOSIT.** See GOOD DEPOSIT<sup>2</sup>.

**DEVIL.** See article entitled SATAN<sup>4</sup>, also PRINCIPALITY AND POWER<sup>7</sup>. Devil is the translation of two Greek words *diabolos* and *daimon*. The latter should be translated 'demon' in order to preserve the distinction. For the place that 'demons' occupy in the closing days of this dispensation, see the article LAST DAYS AND LATTER TIMES<sup>2</sup> where the teaching of 1 Timothy 3:1-5 will be examined, and the true character of the 'doctrines of devils' made manifest.

**DIFFER.** For an examination of Philippians 1:10 margin: 'Things that differ', see article entitled EXCELLENT p. 306.

**DIFFERENCE.** For a note on the difference between 'Doctrinal' and 'Dispensational Truth', and their relationship one with the other, the reader is referred to the Introduction to this Part 1 of *An Alphabetical Analysis*, and to the article entitled EXCELLENT p. 306.

## DISPENSATION

The word dispensation is the translation of the Greek *oikonomia*, a word that has become well known in the anglicized form ECONOMY. Crabb discriminates between *economy* and *management* thus:

'Economy has a more comprehensive meaning than management: for it includes the system and science of legislation as well as that of domestic arrangements, as the *economy* of agriculture ... political, civil, or religious economy'.

It is a secondary and derived meaning of the word, that uses it as a synonym of frugality, for a truly economical use of money, sometimes may mean very lavish spending. We can speak of the 'economy of nature', and by so doing refer to the operations of nature in generation, nutrition, preservation and distribution of plants and animals. Macaulay writing of David Hume said: 'David Hume, undoubtedly one of the most profound political economists of his time'.

The Greek *oikonomia* is made up of the word *oikos* 'house' and *nemo* 'to administer', 'to deal out', 'to distribute'. The word *oikonomia* is employed by Plato for the management of a household and *oikonomia* and *oikonomos* and *oikonomeo* are found in the LXX. In Isaiah 22:19,21 where the A.V. reads 'station', 'government',

the LXX reads *oikonomia* 'stewardship'. *Oikonomos* translates the Hebrew *Al ha Beth* 'over the house' in 1 Kings 4:6; 16:9; 18:3 and in four other places. We have gone thus far afield in order that the reader may have first-hand information concerning the use of the term from ancient to modern times. We now give a concordance of the three words that are found in the Greek New Testament.

#### *Oikonomeo*

Luke 16:2. Thou mayest be no longer steward.

#### *Oikonomia*

Luke 16:2. Give an account of thy stewardship.  
 Luke 16:3. Taketh away from me the stewardship.  
 Luke 16:4. When I am put out of the stewardship.  
 1 Cor. 9:17. A dispensation (of the gospel).  
 Eph. 1:10. That in the dispensation of the fulness.  
 Eph. 3:2. The dispensation of the grace of God.  
 Eph. 3:9. The dispensation of the mystery (R.V.).  
 Col. 1:25. According to the dispensation of God.  
 1 Tim. 1:4. A dispensation of God which is in faith (R.V.).

#### *Oikonomos*

Luke 12:42. That faithful and wise steward.  
 Luke 16:1. Rich man, which had a steward.  
 Luke 16:3. The steward said within himself.  
 Luke 16:8. Commended the unjust steward.  
 Rom. 16:23. Erastus the chamberlain of the city.  
 1 Cor. 4:1. Stewards of the mysteries of God.  
 1 Cor. 4:2. It is required in stewards ... found faithful.  
 Gal. 4:2. Is under tutors and governors.  
 Tit. 1:7. Blameless, as the steward of God.  
 1 Pet. 4:10. Good stewards of the manifold grace of God.

'The Greek word rendered dispensation is *oikonomia* and refers to the act of *administering*. By the figure *Metonymy*, the *act of administering* is transferred to the *time during which that administering* is carried on' (*How to Enjoy the Bible*, Dr. E. W. Bullinger).

How many 'dispensations' are indicated in the Scriptures? This is a question that is more easily asked than answered. Every single believer who has been entrusted with stewardship of truth adds to the number of 'dispensations', but this aspect of the matter is of course not intended by the question. When we refer to the different 'dispensations' we refer to those subdivisions of the ages, in which the revealed will of God, carrying differing obligations, has been made known, and put into force, and in practically every case, the administration or stewardship of these separate and differing administrations, are found to have been entrusted to some chosen servant of the Lord. Moses, for example, is inseparable from the dispensation of law, and 'Moses verily was faithful in all his *house*' (Heb. 3:5).

The following subdivision of the Purpose of the Ages does not claim to be perfect or complete, but no real distinction in administration has been ignored, though some may have been merged (as for example the special stewardship of John the Baptist, the period under Saul before the accession of David and others, which would swell the list unduly).

### Outstanding Dispensations

(*N.B.* - Some may overlap, and more than one can run together at the same time).

- (1) Innocence. Adam unfallen. Paradise enjoyed.
- (2) Adam to Noah. The Fall to the Flood.
- (3) Noah to Babel. *N.B.* - Some features of Genesis 9 remain unchanged.
- (4) Babel to Abraham. The Nations and the Nation.
- (5) Abraham to Egypt. The Exodus marks a critical change.
- (6) Exodus to Sinai. The covenant 430 years after the promise.
- (7) Sinai to Jericho. The forty years wandering.
- (8) Jericho to Saul. The land entered.
- (9) David to Christ. Here there are subdivisions which we have not noted.
- (10) The Earthly Ministry of Christ, His Birth, Life, Death, Resurrection, Ascension.
- (11) Pentecost to Peter in Prison, Acts 2 to 11.
- (12) Paul's First Ministry. The Gentile a wild olive contrary to nature.
- (13) Paul's Prison Ministry. The dispensation of the grace of God and the dispensation of the Mystery.
- (14) The Resumption of Pentecost. The seven churches of Revelation 2,3.
- (15) The Day of the Lord. The Apocalypse.
- (16) The Millennial Kingdom and Revelation 20.
- (17) The Period between the end of the Millennium and the Great White Throne.
- (18) The End. The goal reached. God all in all.

No significance must be attached to the numbers that stand before any one dispensation. Paul's Prison Ministry happens to be No. 13 in this list, but the very questionable period from Sinai to Jericho is No. 7. Anyone is at liberty to add further subdivisions as the study of the Word makes such dispensations, administration, or stewardships clear.

A word perhaps is called for in connection with the subheading that suggests that two dispensations may run together. If a dispensation is but another name for an age it is clear that two 'ages' cannot run together, but in any one period of time there may be more than one stewardship in exercise. Galatians 2:7-9 makes it clear that Paul had an apostleship and a stewardship that differed from that of Peter, but which was exercised during the self-same period. Or again, Romans 1:18 to 2:29 and Acts 17:25-28 make it clear that at the same period that Israel had the law, the covenants and the service of the tabernacle with all its rich typical teaching, the nations of the earth were under a dispensation of conscience and the witness of the works of creation.

John's Gospel with its insistence upon the Giver of life, is addressed to those who did not know the meaning of the Hebrew word *Rabboni* and so could not be Jews. It was written after the whole of Paul's ministry had ceased, it can be preached to-day without invading the smaller circle of faith encompassed by the Prison Epistles (see the article JOHN<sup>2</sup>). It will be seen that a mere list of dispensations cannot set forth the whole truth of the matter, and must be used with discrimination. The office of Dispensational Truth is to decide whether any particular doctrine be it command, promise, calling or prophecy - does or does not pertain to any particular individual or company, and the recognition of these varying dispensations is therefore essential if we would walk worthy of our calling, and preach the truth for the present time.

Before attempting to explain or expound any particular portion of Scripture, the following interrogation, which is but the recognition of the fact that there are a succession of dispensations observable in the Bible, will prove a valuable guide.

- (1) Is the verse in question in the Old Testament or in the New Testament.?
- (2) If in the Old Testament is it in the Law, or the prophets, before or after Abraham, before or after David, etc.?

- (3) If in the New Testament is it in the Gospels, if so which, for each gospel has its own peculiar viewpoint (*see THE FOUR GOSPELS*)?
- (4) If in the Acts, is it in the period covered by Pentecost (Acts 2 to 12) by the early ministry of Paul (Acts 13 to 19), by the interval (Acts 20 to 28) or by the Prison Ministry of Paul?
- (5) Most objections to the teaching of the Mystery, and most of the confusion that is so evident, are the result of continually harking back to epistles before Acts 28, as for example, a believer may appear to be following and endorsing your teaching concerning the constitution of the Church of the one Body in Ephesians, only to betray confusion by quoting Galatians 3:27-29.  
(See the article on ELECTION, p. 255, for an analysis of the dispensational portion of Romans, namely Romans 9 to 11. See also OLIVE TREE<sup>3</sup> and ISRAEL<sup>2</sup>).

### DIVISION

Instead of postponing the consideration of the great principle of 'right division' to the section which deals with words commencing with 'R' we bring the subject forward, by reason of its importance, and give a partial consideration to it here. It is the key that unlocks the dispensations and should govern our entire approach to the Scriptures. The Scripture that enjoins the practice of this principle 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'.

This verse divides naturally into three parts:

- (1) The approval of God.
- (2) The unashamed workman.
- (3) The essential principle of interpretation.

In chapter 1 of 2 Timothy there is an anticipation of the great principle of right division, for the apostle emphasizes 'the testimony of the Lord and of me His prisoner'. He refers to that calling that goes back 'before age times' but is manifest 'now' that he is a prisoner. He draws attention to his own special ministry to the Gentiles and the 'good deposit' entrusted to him and afterwards committed to Timothy, when he urged upon him the importance of having a pattern of sound words which he had heard of him, and in chapter 2 he exhorts Timothy to commit to faithful men 'the things he had heard of him'. What is all this but the application of right division? Here a distinction between the apostle's earlier ministry and his 'prison ministry' is intimated. Here is a recognition of the distinctive calling of Ephesians 1, 'before the foundation of the world'. Here is the claim that the apostle, preacher and teacher of the Gentiles, is Paul, and here the distinction is made between 'that good deposit' and other parts of God's purposes.

If Timothy is to be unashamed of his work he must know and appreciate these distinctions, otherwise (by occupying himself with service that belongs to other callings and dispensations, and so not being engaged in 'God's building'), his work, being revealed by fire, will be found worthless. 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 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* (Paroimai 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. We are not now concerned with the differences here observable between the A.V. and the LXX but are desirous that all shall see that the words used by Paul in 2 Timothy 2:15 and known by Timothy are identical.

*Orthotomeo*, 'To rightly divide'.

*Temno*, 'to cut', does not occur in the New Testament but several combinations of the word are found.

'Sharper', *Tomotos*. 'Sharper than a two-edged sword' (Heb. 4:12).

'Sharply', *Apotomos*. 'Rebuke them sharply' (Tit. 1:13).

*Peritemno* and *peritome* refer to circumcision, and there is no need to stress the literal meaning of either the Greek or the English. The word finds its place in our own language, and in such surgical expressions as anatomy, tracheotomy, and phlebotomy, the primary meaning of cutting is retained unaltered.

With this evidence before him, the reader will need no refutation of the many suggestions put forward as translations, such as 'handling aright the Word of Truth'. Again, there is no possibility of mistaking what was to be rightly divided. It was not the believer's conduct or service or anything to do with himself, but the 'Word of Truth'. Just as Timothy was subsequently exhorted to 'preach' the Word, so is he here commanded to 'divide' the Word aright. What this principle involves when put into operation cannot be detailed here. Besides a number of volumes and smaller booklets, thirty-seven volumes of *The Berean Expositor* have been published, and they all have been subject to this one great principle. Right division distinguishes dispensations. It does not confound Kingdom with Church, Gentile with Jew, Mystery with Gospel, Earth with Heaven. It is beyond us, however, to attempt even a summary of its bearings, for there is no item of Scriptural teaching to which the principle does not apply.

Moreover, let us repeat that what is here to be 'rightly divided' is, *and remains*, the Word of Truth. No 'higher critical' cutting up of the Scriptures is countenanced by this Word, and indeed we have only to read on to find in 2 Timothy 3:16 one of the most emphatic statements concerning the inspiration of the Scriptures that the New Testament contains. We can, however, easily rob the Word of its 'truth' if we fail to 'rightly divide' it. We can confound law and grace, to our undoing; we can preach Moses where we ought to preach Christ. We can be concerned with 'earthly things', to our loss, if our calling is associated with 'things above where Christ sitteth at the right hand of God'. If we attempt to spiritualize the promises made to the fathers, we rob the word of promise of its truth. If we misinterpret Israel as of the Church; if we confound the Bride with the Body; if we preach the gospel of the circumcision to the Gentile to-day; if we do any of these things, we rob the Word of its Truth.

One glorious result of 'rightly dividing the word of truth' is that every statement of God may be taken without alteration. For instance, in the case of the promise, 'the meek shall inherit the earth', a rightly divided word has no need to substitute 'heaven' for 'earth'.

'Let us heed this word of exhortation. If we are not occupied with that part of God's purpose which has a present application, we shall most certainly be ashamed of our work. In other words, whether found in Genesis, Romans, Ephesians or the Revelation, "Dispensational Truth" is all the truth there is'.

Happy is the workman who, though suffering under the disapproval of tradition, is approved unto God; that workman who will have no need to be ashamed of his work, because he has obeyed the great all-covering principle of interpretation - 'Rightly dividing the Word of Truth'.

Passing from the meaning of 'Right Division' let us take an illustration of the application of this principle from the ministry of the Lord Himself. In Luke 4:16-21 we read that the Saviour upon returning from Galilee to Nazareth, entered the synagogue and stood up for to read. He was given the book of the prophet Isaiah and He found the place where it was written:

'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord' (Luke 4:18,19).

According to Moses Maimonides, a public reading of the Scriptures should consist of some twenty to twenty-five verses, and had the Saviour read the whole of Isaiah 61, even though it contained but eleven verses, no

one would have been surprised. What He did, however, was something extraordinary. He read one verse, and one sentence of the second verse, stopped, shut the book, and sat down. The second verse of Isaiah 61 reads:

‘To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn’.

but had He continued His reading so as to include the reference to the day of vengeance, He could not have said, as He did, THIS DAY IS THIS SCRIPTURE fulfilled in your ears, for the day of vengeance, even after nineteen hundred years, has not yet come. There is but a comma, in our English version, between the two periods, yet that comma represents a gap of nearly two thousand years. In the original Hebrew or the Greek from which the Saviour read, there would have been no punctuation mark at all. The Lord by no means set aside the dreadful fact of future judgment, He simply kept both references in their true dispensational place. This same gospel, at chapter 21 speaks of that future day, saying: ‘For these be the days of vengeance, that all things which are written may be fulfilled’ (Luke 21:22). The relations between these two passages may be set out thus:

### Luke

<p>The Acceptable year of 4000 years fulfilled at first advent</p>	<p>The Day of the Lord (over 1900 years) of our God. fulfilled at 2nd advent</p>
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The books of the Bible were all originally addressed to some particular hearer or company, and before we take all that is written in the Scriptures as truth for ourselves, we should observe several things which in reality will be but the application of ‘Right Division’. If we hold the faith that is common to evangelical protestants we shall strenuously maintain the great doctrine of Justification by faith apart from works of the law, and by so doing we of necessity ‘divide’ the Word of truth, for the law of Moses is equally as inspired Scripture as is the epistle to the Romans. And so the principle of right division enables us to say:

‘While the Word of God is written FOR all persons, and FOR all time, yet it is true that not every part of it is addressed TO all persons or ABOUT all persons IN all time’ (*How to Enjoy the Bible*, Dr. E. W. Bullinger).

Hence, we can say that the Scriptures refer to three companies or classes, ‘Jew, Gentile and Church of God’, or we can say that the Scriptures relate to three spheres of blessing, ‘The Earth, The Heavenly Jerusalem and Far above all’. Yet again, the Scriptures are concerned with The Kingdom of Israel, The Bride of the Lamb and the Church which is His Body. Some of the epistles are specifically addressed to the Dispersion.

‘To the twelve tribes which are scattered abroad, greeting’ (Jas. 1:1).

‘To the strangers scattered throughout Pontus ... Bithynia’ (1 Pet. 1:1).

To which should be added the epistle to the Hebrews, for Peter, writing to the Dispersion said, ‘our beloved brother Paul ... hath written UNTO YOU’ (2 Pet. 3:15). The question of the authorship of the epistle to the Hebrews, together with its distinctive teaching, is discussed in the article entitled HEBREWS<sup>2</sup>. This principle of interpretation ‘right division’ observes the ‘sundry times’ and ‘divers manners’ in which God has spoken, and these different ‘times’ are called for convenience ‘dispensations’. We will not enlarge upon this here, as the subject is treated with some degree of fulness in the article entitled DISPENSATION, p. 225. The Ages too have their differences, and the article AGE, p. 47, deals with this aspect of truth. Dr. Bullinger devotes seventy-five pages of the book *How to Enjoy the Bible* to the unfolding of what he has called ‘the one great requirement’, the reading of which is illuminative. We give the subdivision of the theme as set out in the Contents, but can give no quotations owing to limitation of space.

### THE GREAT REQUIREMENT

(iv) As to the DISPENSATIONAL TRUTH and TEACHING.

(1) One part of the PAST not necessarily to be read into another part of the PAST.

(a) Matt. 10:5,6 and 28:19,20.

(b) Luke 9:3 and 22:35,36.

- (2) The PAST not to be read into the PRESENT.
- (a) Law and Grace.
  - (b) Imprecatory Psalms.
  - (c) The Sabbath.
  - (d) The Kingdom.
  - (e) The Gospels.
  - (f) The Sermon on the Mount.
  - (g) The Lord's Prayer.
  - (h) The Priesthood.
  - (i) Baptisms.
  - (k) The prophecy of Amos. Amos 9:11,12, Acts 15:14-18
  - (l) The title 'Son of Man'.
- (3) The PRESENT not to be read into the PAST.
- (a) The Mystery.
  - (b) 'Sons of God'.
  - (c) The 'Church'.
- (4) The FUTURE not to be read into the PRESENT.
- (a) The Great Tribulation.
  - (b) The 144,000.
  - (c) Sundry Prophecies. Psa. 2; Isa. 2; Isa. 40.
  - (d) The Day of the Lord.
- (5) One part of the FUTURE not necessarily to be read into another part of the FUTURE.
- (a) The Advents.
  - (b) The Resurrections.
  - (c) The Judgments. 2 Cor. 5:10; Matt 25:31-36; Rev. 20:11-15.
- (6) The truth and teaching of the CANONICAL ORDER to be distinguished from the CHRONOLOGICAL AND HISTORICAL ORDER.
- (a) The Tabernacle.
  - (b) The Great Offerings.
  - (c) The Four Gospels.
  - (d) 1 Samuel 16 to 18.
  - (e) The book of Jeremiah.
  - (f) The Pauline Epistles.

The reader may not agree with every interpretation and every conclusion arrived at by the Doctor under these heads, but the very contemplation of these subdivisions is of itself suggestive and provocative of individual Berean-like search.

For the chronological order of the epistles, and the chronology of the Acts the reader is referred to the article bearing the title CHRONOLOGY, ACTS AND EPISTLES p. 146.

The expansion of this principle of right division is only limited by the limits of Scripture itself, and this Analysis, under whatever subdivisions it may fall, is from first to last but an exhibition and exposition of this great principle. Having given the term an examination and the application of the principle an illustration we must leave its full unfolding to the separate articles as they appear in the alphabetical order of their occurrence. Under the heading RIGHT DIVISION<sup>4</sup>, a few further notes will be found. The subject is so vital, that no apology will be necessary for this double emphasis.

**DUE TIME.** The apostle follows the statement that Christ is the Mediator and the One Who gave Himself a ransom for all, with the words 'To be testified in due time' (1 Tim. 2:6).

Instead of slowly accumulating Scripture evidence, and then announcing the conclusion to which that evidence points, we open this study with a proposition, and then proceed to establish its truth, the bearing of this proposition upon the words of 1 Timothy 2:6 just recorded will then, we trust, be recognized by all. The proposition is this: 'Every dispensational change, or every vital link in the dispensational development is the subject of *positive witness* in the New Testament'. The word translated 'to be testified' in 1 Timothy 2:6 is *marturion*, the noun 'witness' is *martur*, and the verb 'to witness' is *martureo*. Other variants are made up by combining the root of the word with *pro* before *kata* down or against, *epi* upon and *sun* with. Lexicographers differ considerably with regard to the supposed etymology of the word *martus*. One deduced it from the ancient word *mare* 'the hand' another from *meiro* 'to divide or decide'; another derives it from the root *mart* which means a mark, and yet another from a Sanscrit root meaning to remember. It is evident that the origin of the word is lost in obscurity, and that it would be very unwise and unsafe to build a doctrine upon such uncertain foundations. No such ambiguity shadows the origin of the English word 'witness', it is derived from *witan* 'to know', the synonym 'testimony' being derived from the Latin *testes* 'a witness'.

The great dispensational change ushered in with the advent of Christ was the change from law to grace, and this in itself was a subject of many subdivisions as we shall see. The first witness of the New Testament is John the Baptist. 'There was a man sent from God, whose name was John, the same came for a witness ... John bare witness ... John bare record ... I saw and bare record' (John 1:6,7,8,15,32,34). John's testimony is that Jesus is the Christ, the Light of men, the Lamb of God, the King. He declares that he himself was sent as a forerunner, in fulfilment of the prophecy of Isaiah 40:3-5, and preached: 'Repent ye: for the kingdom of heaven is at hand' (Matt. 3:1,2). This witness of John, was endorsed by the Saviour Who said: 'Ye sent unto John, and he bare witness unto the truth' (John 5:33). An element of miracle is found in connection with the birth of this first witness who was to go before the Lord 'in the spirit and power of Elijah' (Luke 1:17). John could say 'that He should be made manifest to Israel, therefore am I come baptizing with water' (John 1:31).

The second witness is John the apostle. The attention of the reader of John's gospel is focussed upon the 'finished' work of the Son of God (John 4:34; 17:4; 19:30). This last reference is John's own testimony as to what took place at the Crucifixion.

'And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe' (John 19:35).

John has much precious truth to make known, and for the grace and glory revealed in his 'gospel' we thank God, but let us never forget that he was also one of a chain of witnesses who 'saw and heard' and whose record is an essential link in understanding the purpose of the ages.

The witness of the early Acts is to the Resurrection.

'Ye shall be witnesses unto Me' (Acts 1:8).

'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 1:22).

Here there is an unbroken chain of evidence, from the baptism of John unto the Ascension. To this, of course, could be added the supplementary witness recorded in Acts 5:29-32, 'and we are His witnesses of these things; and so is also the Holy Ghost Whom God hath given to them that obey Him'. Or again as it is written in Acts 10:39 and 41. At the conversion of the apostle Paul, another witness appears who was destined to carry the torch of truth to its furthest bounds. The night following his apprehension by the Roman guard, the Lord appeared to Paul and said: 'Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome' (Acts 23:11). Here then is a further extension of evidence, linking the apostolic witness at Jerusalem with far-off Rome. At his conversion, Ananias, who had been sent by the Lord, said to Paul: 'The God of our fathers hath chosen thee, that thou shouldest know His will, and see that Just One, and shouldest hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard' (Acts 22:14,15).

The witness of Paul is twofold. The first part of his testimony ended at Ephesus (Acts 20:21), 'testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ'.

This testimony, however, came to an end: ‘And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more’ (Acts 20:25). The reason for this is given in verses 22-24. ‘And now I go bound in the spirit unto Jerusalem ... 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’. The twofold witness of the apostle is categorically stated in Acts 26:16. ‘I have appeared unto thee for this purpose, to make thee a minister and a witness BOTH of *these things* which thou hast seen (Acts 22:14,15) and of *those things* in the which I will appear unto thee’. The testimony here is unmistakable. ‘Both’ must refer to two things. It cannot be used of one only. ‘These things’ are set over against another group called ‘those things’. ‘I *have* appeared’ is placed in contrast with ‘I *will* appear’, and the whole commission is concluded with a reference to the Gentiles in the present ‘unto whom now I am sending thee’ (as an apostle *apostello*).

This ‘prison’ ministry to the ‘Gentiles’ constitutes the final witness of the apostle, and leads us to 1 Timothy 2:6,7, ‘to be testified in due time. 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’. Here is a witness which is upon oath - so solemn, so important, so opposed is the testimony here given. The translation ‘to be testified in due time’ is too tame a rendering to represent the apostle’s intention here. The A.V. margin draws attention to the fact that the original does not use the verb ‘to testify’ but the noun ‘a testimony’, and the words translated ‘in due time’ are in the original *kairois idiois* ‘seasons peculiar’ or ‘its own season’. We meet the same terms in Titus 1:1-3 where we read: ‘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 (*kairois idiois*) manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour’.

Again, in 2 Timothy 1, Paul writes: ‘Be not thou therefore ashamed of the *testimony* (the witness still going on) of our Lord, nor of me His prisoner ... according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest ... whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles’ (2 Tim. 1:8-11). Both the passages in Titus and the one here go back to a promise and a purpose made ‘before the world began’, literally ‘before age times’ and which finds the time of its testimony NOW, and the instrument of its revelation Paul in his three fold office.

Preacher	} of the Gentiles.
Apostle	
Teacher	

The time had come when ‘all men’, not Jews and proselytes only were the object of Divine love. This ministry was entrusted to the apostle Paul, the only one designated ‘The apostle of the Gentiles’. This testimony had its ‘own peculiar season’ for making its blessed theme known.

The translation ‘in due times’ entirely hides the peculiar character of these times from the reader. *Idios* means anything peculiarly one’s own. Thus an *idiograph* means a trade mark, which must of necessity be ‘peculiarly one’s own’. An *idiom* is a mode of expression peculiar to a language. An *idiosyncrasy* is a peculiarity of temperament or constitution, something peculiar to and distinguishing an individual. Even the words *idiot* and *peculiar* when taken to mean one who is of weak intellect, are so used because such persons are ‘on their own’, and different from the normal. The word ‘peculiar’ in like manner is derived from the Latin *peculium* ‘private property’.

We have it, therefore, on the highest of all authority, that:

- (1) Dispensational changes are not left to the process of deduction, they are the subjects of witness and testimony.
- (2) The present dispensation is differentiated from all that goes before it, by the fact that it has its *own peculiar* apostle, Paul, who ministered in his *own peculiar* condition ‘the prisoner of Jesus Christ’ to his *own peculiar* company ‘the Gentiles’, relative to a *peculiar* period ‘before age times’, regarding a calling that has its *own peculiar* seasons, which season is drawing near to its close, as a comparison of the signs of the times with 2 Timothy 4 will make clear.

By the testimony of 1 Timothy 2:6,7, Dispensational Truth is for ever lifted above the fog of speculation and placed upon the unimpeachable ground of accredited testimony - for which let all true Bereans praise God and take courage. Today, no such personal 'testimony' can be given. All that we can do as preachers and teachers is to abide by these initial records, and see to it that all our dispensational subdivisions harmonize with the witness that God has appointed. We rejoice that we are not called upon to 'prove' by any process of argument the distinctive character of the dispensation of the Mystery. Paul was alone commissioned to make that testimony clear and he has done so for all time.

**EARTH.** This word is the translation of several different Hebrew and Greek words, but not only must these necessary distinctions be observed, but we shall find that there are different meanings attached to identical words and that the recognition of these differences makes for a clear apprehension of Dispensational Truth. In the first case we will tabulate the different words used in the Old and New Testaments.

Hebrew or Aramaic words employed.

- |                                 |                                    |
|---------------------------------|------------------------------------|
| (1) <i>Adamah</i> , Gen. 1:25.  | (2) <i>Ara</i> , Dan. 2:35.        |
| (3) <i>Erets</i> , Gen. 1:1.    | (4) <i>Arqa</i> , Jer. 10:11.      |
| (5) <i>Cheres</i> , Lev. 15:12. | (6) <i>Yabbesheth</i> , Dan. 2:10. |
| (7) <i>Aphar</i> , Gen. 26:15.  |                                    |

Greek words employed:

- |                                      |  |
|--------------------------------------|--|
| (1) <i>Ge</i> , Matt. 5:5.           | (2) <i>Oikoumene</i> , Luke 21:26.     |
| (3) <i>Ostrakinos</i> , 2 Tim. 2:20. | (4) <i>Katachthonios</i> , Phil. 2:10. |

Some of these words, though listed, will not detain us, for they are not used in any way that impinges upon Dispensational Truth. For example the word used by the Chaldeans in Daniel 2:10 means 'the dry' as distinct from the sea (Psa. 95:5). *Ara* and *arqa* are Chaldean variants of the Hebrew *erets*. The peculiar thing to note concerning Jeremiah 10:11 which uses both *ara* and *arqa*, is that this one verse in Jeremiah is written in *Chaldee* instead of Hebrew, as though this verse were intended as a very definite witness that Israel should make during their captivity. *Cheres* refers to earthenware, and *aphar* means 'dust' (Gen. 18:27). The word *adamah* is rendered by the Septuagint *ge*, even as is the Hebrew word *erets*, but *adamah* applies more particularly to the *substance* of the earth, the soil, the mould, although, by a well-used figure, extending the meaning of the word to include a region, land or tract of country. So we read: 'There was not a man to till the ground' (Gen. 2:5). It was the 'ground' that was cursed, and when Cain bemoaned that he was cursed from 'the earth' it is the ground still that is in mind.

*Erets.* This is the word that is mostly translated 'earth'. Usage employs this word in a variety of ways:

- (1) The earth, as opposite to heaven, Genesis 1:1. In Genesis 2:4 'heaven and earth' comprise the universe. By the figure of *synecdoche* (see *The Companion Bible*, Appendix 6) the word is used for the inhabitants of the earth (Gen. 9:19).
- (2) The earth, land or continent as opposite to the sea (Gen. 1:28).
- (3) A land or a country. 'The whole land of Havilah' (Gen. 2:11), 'The land of Nod', 'Unto thy seed will I give this land' etc., 'Get thee out of thy country' (Gen. 12:1). Very often *erets* and *haerets* are used of Palestine, as 'The land of all lands' (Joel 1:2).
- (4) A piece of land, land belonging to a village or city (Gen. 23:15).
- (5) The ground as in Genesis 18:2, but not quite in the same sense as the ground or soil represented by *adamah*.

Coming to the New Testament the only words that we need to consider are the Greek words *ge* and *oikoumene*. Let us consider *oikoumene* first. This word is derived from the Greek *oikeo* 'to inhabit' and looks upon the earth as a place prepared and fitted for inhabitants. It is used to indicate the Roman Empire, not only in the New Testament, Luke 2:1, Acts 11:28, but in secular writers, for example, Polybius, born 203 B.C., wrote a 'Universal History' in forty books, in which he says, 'the Romans in a short time subdued the whole inhabited world (*pasan ten oikoumene*). In like manner the LXX uses the term for the Babylonish Empire (Isa. 13:11; 14:17) and Alexander's empire is so called by the historian Aelian, (V.H. iii: 29); and the Greek dominion is thus denominated by Demosthenes. Rome, it will be seen, is put into its true place in the image of Daniel 2 by the use of this term. Strictly speaking apart from one reference, there is no necessity to consider this word *oikoumene* here, for it is only translated 'earth' once in the A.V. of the New Testament namely in Luke 21:26 and as Luke has used the word most definitely of the Roman Empire (Luke 2:1; Acts 11:28; 19:27; 24:5), this passage should be translated 'world' accordingly, which indeed is what we find in the R.V. There is, therefore, but one word, the word *ge* that is translated rightly earth in the New Testament. The student will recognize the word in such English terms as geography, geometry and geology. This word, like the Hebrew *erets* is used in several senses:

- (1) The earth, as distinguished from the heavens (Matt. 5:18; 6:10).
- (2) The dry land as distinct from the seas (Luke 5:11).
- (3) A particular tract of land, a country (Matt. 2:6).
- (4) The land of Palestine in particular (Acts 7:3,4).
- (5) Land for cultivation (Matt. 13:5; Heb. 6:7).
- (6) The ground in general (Matt. 10:29; 25:18).

There was created in the beginning, the heaven and the earth (Gen. 1:1), and there shall be a new creation when the purpose of the ages is attained.

'Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness' (2 Pet. 3:13).

'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea' (Rev. 21:1).

The interval is occupied by the present earth, and it is of supreme importance to remember that at the forefront of the scriptural revelation, the reader is warned that the word 'earth' is going to be employed in a limited sense. 'And God called the dry land "earth"' (Gen. 1:10), which is comparable to the earlier passage 'and God called the firmament "heaven"' (Gen. 1:8). This temporary heaven and earth is the stage upon which is enacted the great story of the ages, and is to pass away. This aspect of truth will be more fully discussed in the article entitled THREE SPHERES<sup>5</sup>, but it must be remembered by every reader, that to ignore the definition given in Genesis 1:10 will be to ruin the import of many a subsequent reference.

The term 'earth' must often be used with limitation when interpreting the Scriptures, and much misunderstanding will arise if this limitation be forgotten or ignored. The emphasis that a spiritualizing system of interpretation laid upon 'heaven' has robbed the believer of the joy of remembering that this earth itself will not be abandoned by the Lord, but will be a sphere of blessing in the days to come. This spiritualizing of terms has found a place even in a Greek lexicon which is open before us at the moment. It reads against the Greek *ge*, 'The land of Canaan, but figuratively and spiritually denoting heaven, Matthew 5:5'. According to this method of interpretation the words of the Lord, 'the meek shall inherit the EARTH' mean, that they will inherit HEAVEN! This of course we only quote to repudiate as both absurd and harmful. There is practically nothing said in the gospel according to Matthew of any believer 'going to heaven', the prayer of that period includes the petition, 'Thy kingdom come, Thy will be done on EARTH as it is in heaven'.

The heavenly and the super-heavenly callings are the subject of further revelation, made known in the epistles and in the book of the Revelation, and it is the essence of true interpretation to keep these callings distinct. Those who read these words to-day have no connection with the *earth as a sphere of future blessing*, and the consideration of this subject is only of service as a part of the greater study of the different spheres and callings of which the earth is but one, and apart from its relationship with the heavenly spheres and callings, it need not have been included in this analysis, as the earthly sphere and calling of the Scriptures is practically unknown in the Scriptures that relate to

the present dispensation. Before leaving this word 'earth' we will use its varied meanings to illustrate the parallel variety of uses that we find of the word 'heaven', on the principle that we should proceed from the known to the unknown.

The reader should know, but he may need reminding, that a concordance is a human invention, and should therefore be treated as such. A concordance deals simply with the *occurrences* of words, and it is entirely outside its scope to deal with the *meaning* of words. Further, while it is a good servant, it is a bad master. Let us show what we mean. We turn to any concordance and open at the word *ge*. We note that the occurrences occupy several columns of print. We are assured that we have before us every occurrence of the word *ge*. So far, so good. But what do we know about this word? We notice that the first occurrence in the New Testament reads 'the *ge* of Judah' (Matt. 2:6), and we might (if we did not already know better) think that *ge* was something particularly connected with the Jews.

The next reference is more extended but not fundamentally different. 'The *ge* of Israel' (Matt. 2:20). We cannot here go through the 251 occurrences, so we omit a few lines and at Matthew 5:5 read, 'they shall inherit the *ge*' while at Matthew 13:5 we read, of seed, that it 'had no deepness of *ge*'. We pass over the gospels and our eye lights on I Corinthians 15:47, 'the first man is of the *ge*'. We glance at Hebrews, where we find that 'In the beginning the Lord laid the foundations of the *ge*' (Heb. 1:10), and that this '*ge*' 'drinketh in the rain' (Heb. 6:7), that if the Lord 'were on *ge* He would not be a Priest' (Heb. 8:4), and that Israel were led 'out of the *ge* of Egypt' (Heb. 8:9).

The reader, however, is not misled by this assortment. He knows that the one word *ge* denotes the *earth* as distinct from heaven, the *ground* into which the seed may be sown, or any particular *land*, whether of Judah, Egypt or elsewhere. But the reader should remember that *he does not get this from the concordance*. A spirit being, wishing to convince other spirit beings, who had no personal acquaintance with the earth, that these various meanings of the one word were fantastic and untrue, might impress some of his hearers by a formidable concordance of passages. To us it would prove nothing, but to them it might prove an end of all argument.

Now let us reverse the point of view and ask, what do we know of 'heaven' by acquaintance with it? Is it all one undivided space? Is there a top and bottom to it? Can it be measured by miles? Is it three-dimensional space? Is there anything outside or over heaven? If so, can anything that is over the heavens also be spoken of as in heaven? How can we answer? If at this point another, equally ignorant by acquaintance with the heavens, should produce a concordance of occurrences of the word 'heaven', the long list of words might impress the fearful, but it would no more 'prove' anything about 'heaven' than the list of occurrences of the word *ge* proved that 'land' and 'ground' and 'earth' were all one and the same in meaning and intention.

Let us now come from the known to the less known, and the unknown. Let us turn from *ge* 'earth' to *ouranos* 'heaven'. The concordance presents us with a list of 283 occurrences. Let us proceed as we did with *ge*.

'The kingdom of *ouranos* (plural) is at hand' (Matt. 3:2).

'Behold the fowls of the *ouranos* (sing.)' (Matt. 6:26).

'The *ouranos* (sing.) is red and lowring' (Matt. 16:3).

'The stars shall fall from *ouranos* (sing.)' (Matt. 24:29).

'The *ouranos* (sing.) gave rain' (Jas. 5:18).

'Descending out of *ouranos* (sing.) from God' (Rev. 21:10).

Here we find that 'stars' and 'fowls' and 'rain' and the 'New Jerusalem' all belong to *ouranos*, in the singular, but that the kingdom which the Lord came to establish upon *earth* was the kingdom of *ouranos* in the plural.

We read in Ephesians 4:10 that the Lord ascended 'far above all *ouranos*' (plural), and that we have a Master in *ouranos* (plural) (Eph. 6:9). It is easy to pour ridicule upon the attempt to distinguish things that differ, and, as we know less of the heavens than we do of the earth, the attempt is sometimes sadly successful. But 'Bereans' are not daunted by columns of words, they 'search and see' whether the things taught about these words 'are so'. They use the concordance as a servant, but do not let it become their master. Furthermore, what arguments could be invented as to the basic distinction that must be observed between the heavens (plural) or heaven (singular)! Yet Matthew 3:16 says 'heavens' (plural) and John 1:32 says 'heaven' (singular). John 3:13 says, concerning the Ascension, 'The

Son of man which is in heaven' (singular), whereas Hebrews 8:1 says He is in the heavens (plural) and Ephesians 4:10 that He ascended far above all heavens (plural).

Now, just as, from one point of view, a Jew living at Jerusalem could be described as living in (*en*) the *ge* (in the land), he could also be described as living upon (*epi*) the *ge* (on the surface on the earth) without involving a contradiction. So also, and in a greater number of ways, can the heaven be spoken of without confusion and contradiction.

**EARTHLY THINGS.** The word *epigeios* occurs seven times in the New Testament as follows:

- John 3:12. 'If I have told you earthly things'.
- 1 Cor. 15:40. 'There are also celestial bodies, and bodies terrestrial'.
- 1 Cor. 15:40. 'The glory of the celestial is one, and the glory of the terrestrial is another'.
- 2 Cor. 5:1. 'If our earthly house of this tabernacle were dissolved'.
- Phil. 2:10. 'Things in earth, and things under the earth'.
- Phil. 3:19. 'Who mind earthly things'.
- Jas. 3:15. 'Earthly, sensual, devilish'.

Let us take these references in order:

- John 3:12. 'If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?'

The 'earthly things' which had been spoken of by the Lord to Nicodemus included the necessity of the new birth, and consequently the use of the word 'earthly' here, cannot be this sense as opposed to that which is bad or unspiritual, it relates simply to the sphere of blessing.

Much of what the Lord taught him should have been known by Nicodemus. He was a teacher of Israel, if not 'the teacher of Israel', as the presence of the article may indicate, but the Lord says he was ignorant of 'these things', yet he might have gathered the necessity of the spiritual begetting from Ezekiel 11:19,20:

'And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God'.

Without this new spirit, no man of Israel should 'see' or 'enter' the kingdom of God.

The Lord follows this statement concerning the flesh and the spirit with these words:

'Marvel not that I said unto thee, Ye must be born again (begotten from above). The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: so is every one that is born (begotten) of the Spirit' (John 3:7-8).

This is the only occasion in the New Testament where the words *to pneuma* are translated 'the wind'. The word in John 6:18 is *anemos* and this is so translated thirty-one times. The word 'listeth' is *thelo*, 'to will', and is found in John 5:21, 'quickeneth whom He will'. This word occurs twenty-three times in John's gospel, and in twenty-two of the references personal will is intended. The word 'sound' is *phone* and is always translated 'voice' in John's Gospel, except in 3:8 (see John 1:23; 3:29; 5:25,28,37; 10:3,4,5,16,27; 11:43; 12:28,30; 18:37). The verse therefore should be translated thus:

'The Spirit breatheth where He willeth, and thou hearest His voice, but thou knowest not whence He cometh or whither He goeth; thus is everyone that hath been begotten of the Spirit'.

To one who, like Nicodemus, was familiar with the Old Testament prophecies, the connection between John 3:6 and 8, and Ezekiel 11:19 (quoted above) and Ezekiel 37:9, 'Prophesy unto the wind ... breathe upon these slain that they may live', and Ezekiel 37:12-14, 'I will open your graves ... and ye shall live', would be obvious, and to us who read John's Gospel and remember the remote context of John 5:21-29 with the parallels, 'quicken whom *He will*', 'all that are in the graves shall hear His *voice*', further associations will be suggested.

Nicodemus, however, apparently still held by the tradition of his sect and still holding to the advantages of being a physical descendant of Abraham, could only reply, 'How can these things be?' The Lord, perhaps with sorrow at the thickness of the veil that still blinded his eyes, said: 'Art thou the teacher of Israel, and knowest not these things?' Dr. Lightfoot tells us that there were four sorts of teachers. The teacher of children, public teachers in the synagogues, those who had their 'midrashoth', or divinity schools, like the schools of Hillel and Shammai or Gamaliel, and the Sanhedrin, the great school of the nation. Of this company of the great doctors and teachers of the Sanhedrin, Nicodemus was one.

'Their divinity, that they taught and learned, was generally to this tenor: - to build upon their birth privilege from Abraham, to rest in the law, to rely upon their own works, to care for no faith but historical, to patter over prayers as efficacious ... How was it imaginable, that ever the doctrine of the new birth should be dreamed of among them, who looked for salvation upon such principles and terms as these' (Dr. Lightfoot, Vol. 5, page 44).

The doctrine of the new birth is not a new revelation, it belongs to the Old Testament, and the Lord implied as much when He said to Nicodemus: 'If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?' (John 3:12).

*1 Corinthians 15:40.*- Lifted out of their context, the words 'celestial bodies' might easily refer to the sun, moon and stars, but when placed against the contrast 'terrestrial bodies' this is seen to be impossible, for there is but one terrestrial body, namely the earth itself. The theme of 1 Corinthians 15 is 'resurrection', and as the structure of 1 Corinthians 15 must be given somewhere in this analysis, it might as well find its place here.

#### **The structure of 1 Corinthians 15 as a whole**

- A 15:1-11. The evidence and evangelistic importance of the Resurrection of Christ.
- A 15:12-34. The fact of the Resurrection of Christ and of man.
- A 15:35-58. The manner of the Resurrection.

After the opening witness of verses 1-11, the remainder of the chapter is concerned with two aspects of the Resurrection, the fact verses 12-34, and the manner verses 35-58.

#### **1 Corinthians 15:12-58**

- A 15:12. The fact of Resurrection 'How?'
  - B 15:13-33. Adam and Christ. Death destroyed. 'When?'
    - C 15:34. Exhortation. 'Awake'.
- A 15:35. The manner of Resurrection. 'How?' 'With what?'
  - B 15:36-57. The first and last Adam. Death swallowed up. 'When?'
    - C 15:58. Exhortation. 'Be steadfast'.

There is much food for thought here. Many Christians wonder how it is possible for the individual dead body to be raised, and ask many questions which need never arise. One might put them a question in this form. A certain man 3,000 years ago died, and was buried. Five hundred years later, the elements that composed the first man's body became the body of another man. He also died, and each 500 years the same elements became the body of another man. At the resurrection whose body would it be, for all these men had it? The answer would be, 'Ye do err, not knowing the Scriptures, nor the power of God'. First of all, Scripture does not speak of the resurrection of the *body*, but of the resurrection of the *dead*. The body is given by God at the resurrection and will be in accord with the believer's rank. 'There are heavenly bodies, and earthly bodies'. These words do not refer to 'heavenly bodies' of astronomy, but to the resurrection bodies of believers. In resurrection, there will be some raised to sit at the right hand of God far above all; some will walk the streets of the New Jerusalem; some will inherit the earth, and for each sphere of blessing an appropriate body will be given. 'How' God preserves the identity and individuality of each soul is not emphasized, possibly the explanation would not have been intelligible to us even if it had been revealed. Then as to the differing 'ranks':

'There is one glory of the sun, and another glory of the moon, and another glory of the stars: for (one) star differeth from (another) star in glory. SO ALSO IS THE RESURRECTION OF THE DEAD' (15:41,42),

that is, it too is raised with a different body, and the glory of the one raised believer will differ from that of another, 'every man in his own rank'. The contrasts between the body which we have 'in Adam' and that which God will give 'in Christ' are given:

Corruption	contrasted with incorruption.
Dishonour	contrasted with glory.
Weakness	contrasted with power.
A natural body	contrasted with a spiritual body.

The 'sowing' here in each of the four instances must not be translated as of the death and burial of a believer. When seed is sown it must be *alive*, or nothing will come of it. If living seed be sown, it dies, and lives again. That is the teaching here. The 'sowing' is our birth into the life of the Adamic race, 'raising' is our *new* birth into the life of Christ.

*2 Corinthians 5:1*.- The subject is still the resurrection, but the term 'earthly' is used of the present mortal body, which is likened to the booth in which Greek plays were enacted, and so emphasizes the transient character of this 'earthly' life.

*Philippians 2:10*.- Here we have three, and not two subdivisions of the universe 'things in heaven, and things in earth, and things under the earth', the last term being an illustration of the saying, 'revelation is not always explanation' for we have no idea who 'things under the earth' comprise or involve. It is here added to indicate the Lord's supremacy in the entire universe.

The use of the word *epigeios* in Philippians 3:19 needs a consideration of the context. The apostle has by his exhortation, thrown the believer back upon the example both of the Lord and of himself, he now proceeds to enforce the need for observing this example both positively, 'be followers together of me', and negatively, 'and mark them which walk so as ye have us for an ensample' (Phil. 3:17). The words of verses 18 and 19 are a parenthesis, the whole passage being constructed as follows:

#### Examples

- A 17-. *Positive*. Be followers together of me ... us for an ensample.  
 B -17-. *Negative*. Mark them which walk.  
 B 18,19. *Negative*. Their end - destruction.  
 A 20,21. *Positive*. Our citizenship is in heaven ... we shall be changed.

Five things are enumerated by the apostle when speaking of those whose example was to be avoided.

- (1) They were the enemies of the cross of Christ.
- (2) Their end was destruction.
- (3) Their god was their belly.
- (4) Their glory was in their shame.
- (5) They minded earthly things.

It is impossible to believe that a church of so high a spiritual standard as that of Philippians could need a solemn warning not to follow a worldly crowd, yet at first sight such a list as that given above does not seem of possible application to a believer. Let us examine them a little more closely, and let us start with the last named 'who mind earthly things'. It will be conceded after a moment's thought, that the unsaved man of the world has no option, he can mind nothing else. Philippians 3 is a section complete in itself, and the word 'mind' *phroneo* occurs in it as follows:

- A 3:15-. As many as would be perfect (one thing, *to hen* verse 13) be thus minded.  
 B 3:-15. Otherwise (*heteros*) minded.  
 A 3:16. Whereto ... outstripped others ... mind the same thing (*to auto*).  
 B 3:19. Who mind earthly things (*ta epigeia*).

It will be seen that those who mind earthly things are in correspondence with those who think differently from the apostle in his single-eyed effort to attain the prize. 'Earthly things' therefore need not mean things positively sinful, but things that come in between the runner and his goal; 'every weight' as Hebrews 12 suggests.

'Earthly things', are in the original *ta epigeia* (Phil. 3:19).

'Things on the earth' are *ta epi tes ges* (Col. 3:2). 'Earthly things' are spoken of in John 3:12, James 3:15, 1 Corinthians 15:40, 2 Corinthians 5:1, and in Philippians 2:10 and 3:19. In each case, 'earthly things' are set over against 'heavenly', 'from above' and 'celestial'. Those, therefore, who mind earthly things, are those who do not act in accordance with their heavenly citizenship (Phil. 3:20) and whose example must be shunned by all who seek the prize of the high calling. The example of Abraham, as set out in Hebrews 11:8-16, who desired a better country that is an 'heavenly' can be added to the example of the apostle here. The reference in James 3:15 is not very intimately related to Dispensational Truth and we must therefore recognize the limitations set in this analysis and conclude our study of the words 'earth' and 'earthly' here. Under the heading 'world' other aspects of this great subject will be considered, and a fuller presentation of the dispensational import of the Greek *oikoumene* and the Hebrew *tebel* will be offered.

**ELECTION.** This great word underlies the whole purpose of grace, and mainly belongs to doctrine, but it is used in Romans 9 to 11 in the exposition of Dispensational Truth, as it pertains to that part of the purpose of God that relates to Israel, and we therefore give an analysis of these three great chapters together with a few comments on those passages which speak of election, but necessarily leave the great question of Election itself untouched. The matter will come up again when we deal with the peculiar constitution of the Church of the one Body when examining the distinctive teaching of *Ephesians*, and again when dealing with the word *Predestination*. Romans 9 to 11 is bounded at either end with the tremendous thought that 'God is over all' (Rom. 9:4,5 and 11:33-35).

We must first of all obtain a view of these chapters as a whole.

### Romans 9 to 11

- A 9:1-5. Sorrow.  
Doxology. 'Over all (*panton*), God blessed unto the ages' (9:5).
- B 9:6-29. The Remnant saved. Mercy on some.  
*Corrective as to 'all Israel'* (9:6).
- C 9:30 to 11:10. The stumbling stone. The Lord of all  
Christ the end of that believe.  
the law. No difference.
- B 11:11-32. All Israel saved. Mercy on them all.  
*Corrective as to the Remnant* (11:1-5).
- A 11:33-35. Song.  
Doxology 'Of Him, through Him, and to Him are all  
things (*ta panta*). To Him be glory unto the ages' (11:36).

### The Nation and the Remnant

The fact that the bulk of the nation was in a state of unbelief at the time that Paul wrote, did not in any way throw doubt upon the accuracy of prophecy, and the promises. Rather the reverse, for there are a number of references in the Old Testament to Israel's apostasy, and the preservation of a remnant. Isaiah, in a day of departure, speaks of this remnant in 1:9; 10:21,22, etc., and is quoted in Romans 9:27 :

'Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved'.

On the day of Pentecost, Peter omitted the close of Joel 2:32 because the appeal was to the nation. Subsequent events, however, proved that what Joel had prophesied was fulfilled. The omitted words 'and in the remnant whom

the Lord shall call' were applicable then, and will again be true in the future day of Israel's restoration. When, therefore, we read in Romans 11:26, 'and so all Israel shall be saved' we must read the words 'all Israel' in the light of Romans 9:6-9. The 'all Israel' that shall be saved is not co-extensive with the total number of Abraham's descendants, but indicates a definite company - 'children of promise', a 'reckoned seed'.

### Dispensational not Doctrinal

Had the apostle, when writing Romans 9, intended to discuss the doctrines of free will, and eternal election and reprobation, he would have been obliged to have introduced many different arguments. His purpose in this chapter is much simpler. He is pointing out that the whole history of the people of Israel is the outworking of an elective purpose, and that if this elective purpose is satisfied for the moment by the salvation of a remnant, then there can be no truth in the suggestion that the Word of God has failed. When seen in their true context, the words 'hate' and 'love' in verse 13 create no insuperable difficulty, but if the apostle's object in Romans 9 is misunderstood, then we must expect confusion, and the inevitable evils that flow from a false representation of the sovereignty of God. Just as the advocates of eternal punishment can only find a basis for their dreadful creed by ignoring the qualifying statements of Scripture, and applying what is peculiar and limited to what is universal, so in Romans 9, we can only build up the Calvinistic doctrine of eternal reprobation, with the allied error which regards sin as part of the Divine decree, if we fail to see that Paul is here dealing with the dispensational question of Israel's rejection and failure. We give the structure of the passage just considered.

### The remnant, and the Word of God (Romans 9:6-13)

- A 9:6-8. THE WORD OF GOD.
- B 9:6-8. IN ISAAC, A SEED RECKONED
- a All out of Israel, these are not all Israel.
- b The seed of Abraham, these are not all children.
- c In Isaac the seed shall be called.
- a The children of the flesh, these are not the children of God.
- b The children of promise.
- c Counted for a seed.
- A 9:9. THE WORD OF PROMISE.
- B 9:9. TO SARAH A CHILD PROMISED.
- a At this time.
- b Will I return.
- c Sarah shall have a son.
- A 9:10-13. IT WAS SAID UNTO HER.
- B 9:10-13. TO REBEKAH A NATION CHOSEN.
- a Rebekah ... Isaac. Common parentage.
- b Purpose according to election.
- c Greater, lesser, loved, hated.

The rejection of the Jewish people in the apostle's own time was no more contrary to the promises of God than the rejection of the ten tribes who were carried away into captivity by the Assyrians; for though the number carried away were like the sand in multitude, a remnant returned. Instead of reproaching God with the smallness of the remnant, the apostle says that we should rather be glad to think that a remnant had been spared at all, for as Isaiah has already said, the people had become like Sodom and Gomorrah, and the Lord, apart from His sovereign will, might have left them also to perish.

Before concluding, let us review this intensely difficult passage in broad outline.

**Romans 9:6-29***First Proposition*

God's promise has not been broken by the failure and rejection of the bulk of Israel (6-13).

(a) The children of ABRAHAM (7-9).

Everything depends upon what we understand by 'Israel'. We have Abraham's children, Ishmael and Isaac, but in Isaac the seed was called.

(b) The children of ISAAC (10-13).

The purpose of God according to election was signally manifested in the choice of Jacob, and the rejection of Esau.

*Second Proposition*

God is therefore just when He shows mercy on some, and allows others to go the natural road to perdition. This is later proved from the argument from 'the same lump' (14-18).

(a) As to MERCY. - This prerogative is claimed by God Himself in Exodus 33.

(b) As to HARDENING. - This is written large in His dealings with Pharaoh.

*Third Proposition*

God, therefore, has always acted in accordance with His sovereignty, and in harmony with Old Testament Scripture (19-29).

(a) Man, as a creature, has no right or power to reply to God.

(b) God has dealt with 'vessels of wrath' and 'vessels of mercy' according to His sovereign will.

*Fourth Proposition*

In the inclusion of Gentiles and the saving of a remnant of Israel, God is acting in harmony with Old Testament Scripture.

(a) Quotation from Hosea. - He calls a people 'My people' who once were 'not My people'.

(b) Quotation from Isaiah. - He saved but a remnant at the captivity of Israel years before.

**Structure of Romans 9:14-29**

## The Sovereignty of God Established.

A 14. WHAT SHALL WE THEN SAY?

B 15-18. MOSES AND MERCY. Divine election  
PHARAOH AND HARDENING. established from  
the law.

A 19. THOU WILT THEN SAY.

B 20-24. POTTER Divine election, an essential prerogative  
VESSELS. of the Creator, illustrated from common usage.

A 25. AS HE SAITH.

B 25-29. HOSEA - NOT MY PEOPLE. The purpose of  
ISAIAH - REMNANT. Divine election  
further illustrated from the Prophets.

The two apparently opposite aspects of truth represented by sovereignty and responsibility meet together in Romans 11:1,2, summed up in the word 'foreknew'. (See articles on PREDESTINATION<sup>3</sup>, and PURPOSE<sup>3</sup>).

Were the Bible nothing but Romans 9:14-29 we might all be Calvinists. Were it nothing but Romans 10, we might all be Arminians. As it is, we cannot be either to the exclusion of the other, for each system contains an element of truth, in spite of the admixture of error.

### Discovering the Structure

Romans 9:30 to 10:21 deals with the question of Israel and righteousness, and it has been suggested that the subject is handled in a threefold way: Israel's failure in spite of the prophets (9:30-33); Israel's failure in spite of the law (10:1-11); and Israel's failure in spite of the gospel (10:14-21). Upon examination, however, it would seem that this subdivision of the subject-matter is not justified. It will be observed that the apostle uses twice over one particular quotation from the prophet Isaiah: 'Whosoever believeth on Him shall not be ashamed' (Rom. 9:33; 10:11). This fact must certainly be given a place in any structural outline. Further, we notice that the Greek word *skandalon* 'offence' (Rom. 9:33) and 'stumbling block' (Rom. 11:9,10), is used in two passages with evident and intentional parallelism. This, too, must find a place in the structure, and extends the section beyond the limits of Romans 10. Again, we observe that the subject-matter of Romans 9:30-32, the fact that the Gentiles attained what they did not follow after - is echoed in Romans 11:6,7. These items are decisive, and demand recognition. We accordingly give them their place in the structure, which is as follows:

### Romans 9:30 to 11:10

'The Election hath obtained It'

- A 9:30-32. **a** What shall we say then?
  - b** Gentiles followed not; yet attained.  
Israel followed; yet attained not.
  - c** Faith *versus* Works.
- B 9:33. *Skandalon*. The rock of offence.
- C 9:33. *Kataischuno*. Whoso believeth, not ashamed.
- D 10:1-10. **d** Paul's prayer for Israel.
  - e** Israel ignorant and not submissive.
  - f** The word of faith which we preach.
- C 10:11. *Kataischuno*. Whoso believeth, not ashamed.
- D 10:12 to 11:3. **f** The word of faith that was preached.
  - d** Elijah's intercession against Israel.
  - e** Israel gainsaying and murderous.
- A 11:4-7. **a** What saith the oracle of God.
  - c** Grace *versus* Works.
  - b** Israel seek, but obtain not.  
Election obtain.
- B 11:9,10. *Skandalon*. The stumbling stone.

In the earlier verses of Romans 11 the apostle has shown that the failure of the bulk of the nation of Israel in no way invalidates God's purpose of His faithfulness. We have seen that the prophets foretold 'a remnant according to the election of grace', and we also learn that the defection of Israel has been overruled to bring about the reconciliation of the Gentile world. Looking on to the close of the chapter, we find that 'all Israel' shall be saved, because 'the gifts and calling of God are without repentance'. The words 'all Israel', 'Jacob' and 'Zion' together with the prophecy alluded to, preclude our making any deduction from these verses but one - namely, the national restoration and blessing of Israel according to the terms of the New Covenant. Quite a number of questions suggest themselves as we read this section, but it is evident that the apostle, when he wrote about the olive tree, had no intention of introducing a theological argument at this point. He had one and only one purpose before him - to

show, by the figure of the olive tree, how the Lord had used Gentile believers, in order, if it were possible, to 'provoke' the nation of Israel 'to emulation'. This, and this only, is the reason for introducing the figure, and the recognition of this will save us from almost endless argument as to the ultimate destiny of the branches that remained.

Before attempting any exposition of these verses, it will be wise to see what particular parts of the passage are emphasized by the structure, which we set out opposite:

### Romans 11:11-32

A 11-25. ISRAEL'S FALL OCCASIONS GENTILE RECONCILIATION.

- B c 11. PROVOKE. 'If'.  
 d 12. FULNESS of Israel.  
 c 13-15. PROVOKE. 'If'.  
 d 16. FIRSTFRUIT.  
 c 17-24. PROVOKE. 'If'.  
 d 25. FULNESS of Gentiles.

A 26-32. MERCY TO GENTILE OCCASIONS ISRAEL'S RESTORATION.

- B e 26. All Israel shall be saved.  
 f 26. Deliverer: turn away ungodliness.  
 g 27. The covenant.  
 h 28. Enemies. Gospel. For your sakes.  
 h 28. Beloved. Election. For the fathers' sakes.  
 g 29. The gifts and calling.  
 f 32. Concluded in unbelief.  
 e 32. Mercy upon them all.

It is evident that the apostle is speaking here of the *dispensational* aspect of truth, for no Gentile could be justified by being placed in the position forfeited by one of the natural branches of Israel's olive tree. No believer, who is justified by faith, can ever be separated from the love of God, or can ever be condemned (Rom. 8), so that the threat of excision in Romans 11:22 must refer to the dispensational position which then obtained.

The introduction of the figure of the olive tree, especially the strange use of the grafting of a wild olive, is considered separately under the title OLIVE TREE<sup>3</sup>. We pass on here to the conclusion of the question of the bearing of election on the dispensational place of Israel. At the first advent, the bulk of the nation rejected the Saviour, and but a remnant according to election was saved, but at the consummation 'All Israel shall be saved' (Rom. 11:26). This is in fulfilment of the terms of the New Covenant, and fully recognizes the sinful character of this elect people, while magnifying the sovereignty of electing grace.

'As concerning the gospel, they are ENEMIES for your sakes: but as touching the election, they are BELOVED for the fathers' sakes. For the gifts and calling of God are without repentance' (Rom. 11:28,29).

Thus this dispensational chapter opens with sorrow and ends with song. At the beginning is set out in detail the privilege of Israel 'according to the flesh' but at the end the salvation of Israel by sovereign grace. The elect remnant, like the Pentecostal harvest were a kind of firstfruits, a pledge of the great ingathering when Israel shall look upon Him Whom they pierced, and become at long last a kingdom of priests in the earth. For a fuller dealing of the place of Israel in the purpose of the ages, see ISRAEL<sup>2</sup>.

**THE END.** This English word is employed in the A.V. to translate more than a dozen Hebrew words, and seven Greek words. Those of dispensational importance, however, are two. They are the Greek words *telos* and *sunteleia*.

*Telos* means ‘the end’ in the sense of completion, fulfilment, or realization, not so much the end in the sense of cessation.

‘It denotes strictly, not the ending of a departed state, but the arrival of a complete or perfect one’ (Dr. E. W. Bullinger, *Greek Lexicon*).

Thus in Greece, one might have been invited to a party celebrating the happy fact that the firstborn son had come to the end of his life, not of course that he had died or ‘ceased to live’, but that he had attained to the great goal of life and reached man’s estate. Closely associated with this word are the derived words *teleios* and *teleioo*, which are translated ‘perfect’ again with the basic idea of attaining a goal, not of being sinless or flawless. It is an easy transition then for the word to indicate maturity as over against infancy. This aspect, however, is discussed under the heading PERFECTION OR PERDITION<sup>3</sup>, and is also a feature in the structure of the epistle to the HEBREWS<sup>2</sup> which should be consulted. When we examine the Scriptures which contain the other word *sunteleia* we shall have to include one or two references to *telos* in the context, but the one passage that demands consideration at the moment is 1 Corinthians 15:24. The structure of 1 Corinthians 15 will be found in the article entitled EARTHLY THINGS p. 249, and the twenty-fourth verse is a part of the teaching of the apostle concerning the relationship of resurrection with the goal of the ages. In verses 20-23 the figure that is stressed is the ‘firstfruits’ both in connection with the first (20) and second coming (23).

The Corinthians are now taken one step further in the endeavour to impress upon them the fundamental importance of the resurrection. The very goal of the ages is impossible without it. This is shown in the verses that follow.

### 1 Corinthians 15:24-28

- A 15:24. The end.
- B a 15:24-. WHEN He delivers up the kingdom.
- b 15:-24. WHEN He abolishes all rule.
- c 15:25-. FOR He must reign.
- d 15:-25. Till all enemies under feet.
- d 15:26. The last enemy; death abolished.
- c 15:27. FOR He hath put all things under His feet.
- b 15:-27. WHEN. The one exception.
- a 15:28-. WHEN. The Son Himself subjected.
- A 15:-28. That God may be all in all.

There is no word for ‘cometh’ in the original of verse 24. It simply reads ‘then the end’. Some understand the words to mean ‘then the end *rank*’ but we can find no justification for such a rendering. Cremer, in his note on *to telos*, says that this word does not primarily denote the *end, termination*, with reference to time, but the *goal reached, the completion or conclusion* at which anything arrived, either as issue or ending; or as a result, acme, consummation, e.g., *polemon telos*, ‘victory’ (literally ‘the end of war’, end, not measuring time but object); *telos andros*, ‘the full age of man’ (not the end of man - death), also of the ‘ripening of seed’. In Luke 1:33 and Mark 3:26 the idea of termination seems uppermost. The idea of issue, end, conclusion, is seen in Matthew 26:58, ‘to see the end’; James 5:11, ‘Ye have seen the end of the Lord’; 1 Peter 4:17, ‘What shall the end be of them that obey not the gospel?’

The idea of a *goal reached* is seen in Romans 6:21, ‘the end of those things is death’; Philippians 3:19, ‘whose end is destruction’. So also 2 Corinthians 11:15; Hebrews 6:8. When the apostle wrote the words of 1 Corinthians 15:24, ‘then the end’, what goal had he in view? What is the object of resurrection? Does it not take man back into the place intended for him in the Divine purpose, for which sin and death had for a while rendered him unfit? The goal, this end in view, is contained in the words of 1 Corinthians 15:28, ‘that God may be all in all’. Although ‘the end’ is mentioned immediately after the resurrection of those that are Christ’s at His *parousia*, it is not attained without a reign of righteousness and a rule of iron. The uninterrupted statement of the end is as follows:

‘Then the end, when He shall have delivered up the kingdom to God, even the Father ... with the object that God may be all in all’.

The reader is aware, however, that the end is not attained in this unbroken sequence. The first ‘when’ is conditional upon the second, ‘when He shall have abolished all rule and all authority and power’. This will not be effected by one grand miraculous stroke, but by the reign of Christ as king, ‘For He must reign till He hath put all enemies under His feet’. He reigns ‘till’, His reign has one supreme ‘end’, and that end cannot be reached while one unsubdued enemy exists.

In this category comes death, the last enemy of mortal man. ‘Even death, the last enemy, shall be abolished’. This is included in the Divine purpose, ‘For He hath put all things under His feet’. The resurrection therefore is absolutely essential to the fulfilment of the great purpose of God.

But it may be asked: Can such an expression as ‘destroyed’ or ‘abolished’ speak of resurrection? Take the statement of 2 Timothy 1:10:

‘But now is made manifest by the manifestation of our Saviour Jesus Christ, Who abolished (*katargeo*) death, and illuminated life and incorruptibility through the gospel’ (Author’s translation).

This refers to the Lord Himself, in the first instance. He abolished death when He arose from the dead. Not only did He abolish death, but He commenced that destruction of all rule and power which He will carry through when He sits upon the throne of His glory:

‘That through death He might destroy (*katargeo*) him that had the power of death, that is, the devil’ (Heb. 2:14).

Other passages illustrating the meaning of *katargeo* (‘put down’, ‘destroyed’, 1 Corinthians 15:24-26) are Romans 6:6; 1 Corinthians 2:6; 1 Corinthians 13:11; 2 Corinthians 3:7; Ephesians 2:15; and 2 Thessalonians 2:8.

When we read ‘all rule and all authority and power’, we may be inclined to make too wide a sweep, but the corrective of verse 26 enables us to see that we are dealing with *enemies*. There are two distinct actions, and two distinct classes in view in these verses. The enemies are ‘abolished’, but others are ‘subdued’. This word ‘subdued’ (*hupotasso*) is a cognate of *tagma*, ‘order’, ‘rank’ of verse 23, and looks to the perfect order and alignment that will characterize the kingdom of Christ. It is used of Christ Himself in the words, ‘Then shall the Son also Himself be *subject* unto Him ... that God may be all in all’.

The first occurrence of the word is beautiful in its suggestiveness. That One of Whom it was prophesied that ‘all things should be subjected beneath His feet’ did not presume to act out of harmony with the Father’s will for Him during His boyhood, for:

‘He ... came to Nazareth (with His parents), and was *subject* unto them’ (Luke 2:51).

In Romans 8:7 the two words ‘enmity’ and ‘subjection’ are seen to be irreconcilable:

‘The carnal mind is *enmity* against God: for it is not *subject* to the law of God, neither indeed *can be*’.

The word ‘subject’ involves the idea of a ‘willing surrender’. All must come down in that day. Some by being ‘abolished’ or ‘destroyed’, others by a willing surrender like unto that of the Son of God Himself. In Romans 8:20 it is revealed that the creation has become involuntarily subjected to vanity, and this cries aloud for that willing submission of all things to the true goal of all creation which is summed up in Christ. The word is used in Philippians 3:21, where the transforming of the body of humiliation is said to be according to the self-same energy whereby He is able to *subject* all things to Himself. Surely this cannot include the power that destroys - it is foreign to the thought. Destruction *or* subjection is the idea of 1 Corinthians 15.

While 1 Corinthians 15 is mainly concerned with the human phase of the great purpose of God, as expressed in the words ‘in Adam’, nevertheless the reference to ‘all rule and all authority and power’ goes beyond the sphere of Adam. Before the Son delivers up the kingdom, all rule, authority and power (*arche*, *exousia*, *dunamis*) will be abolished. Ephesians 6 reveals that the Church of the one Body has principalities and powers among its spiritual enemies, and Colossians 1:16-20 shows that some principalities and powers will be reconciled. Once again we are forced to see that the reign of Christ before ‘the end’ is reached will be a process of discrimination. Some will be

‘destroyed,’ others will be ‘reconciled’, and when all enemies will have been abolished and all the redeemed and unfallen brought into perfect line (subjection carries with it the idea of perfect order and harmony) with the great Archetype of all, then ‘the end’ is reached and God will be all in all.

There is a tendency on the part of some expositors to wander outside the passage and introduce subjects which are quite foreign to the intention of the apostle. This is so with regard to the word ‘death’. What ‘death’ is intended in verse 26? The subject is introduced in verse 21 definitely and exclusively. There can be no doubt as to what is intended:

‘By man came death ... as in Adam all die’ (1 Cor. 15:21,22).

‘Death is swallowed up in victory’ (1 Cor. 15:54).

Its sting is removed (verse 55), which sting is sin (verse 56).

By comparing the two balancing portions of this chapter together we shall get further and fuller light upon the whole subject. The two portions are balanced in the structure:

15:13-33. Adam and Christ. Death destroyed. ‘When?’

15:36-57. The first and last Adam. Death swallowed up. ‘When?’

- (1) The differences of every one’s ‘order’ are amplified (15:23 with 15:37-44).
- (2) The nature and relation of Adam is explained (15:21,22 with 15:45,47,49).
- (3) The nature and relation of Christ is explained (15:20-22,28 with 15:45,47,49).
- (4) The meaning of the destruction of death is given (15:26 with 15:54).
- (5) The time periods are illuminated (15:24 with 15:54).

These amplifications by the apostle of his own words are worth more than libraries of other men’s thoughts, and give us inspired explanations which to see is to come under an obligation to accept and hold against all theories.

*Sunteleia*. This word occurs six times in the New Testament and always in combination with the words *tou aionos* ‘of the age’, namely in Matthew 13:39,40,49; 24:3; 28:20 and Hebrews 9:26. The first passage gives the clue to the meaning of the phrase ‘the end of the age’, ‘The harvest is the end of the world’ (Matt. 13:39). When the apostles asked the Lord:

‘What shall be the sign of Thy coming, and of the end of the world?’ (Matt. 24:3),

they used an expression familiar in their mouths as household words, for the Septuagint uses the word *sunteleia* for the harvest ingathering. In Exodus 23:14-16 we learn that Israel were enjoined to keep three feasts in a year:

- (1) The feast of unleavened bread.
- (2) The firstfruits of their sowing in the field.
- (3) The ingathering, at the end of the year.

The word ‘ingathering’ is this word *sunteleia*, a term in common use in Palestine. The apostles’ question is practically ‘What shall be the sign of Thy coming, and the true antitypical harvest ingathering at the end of the age?’ The Lord in His reply differentiates between ‘the end’ *telos* and ‘the end’ *sunteleia*, saying that even though they may hear of wars and rumours of wars, ‘the end’ *telos* is not yet, only after all has taken place, that is predicted in verses 7-14, will ‘the end come’ (Matt. 24:14).

When these simple facts and essential differences are known, the great commission of Matthew 28:20 will be seen in its true dispensational light. ‘Go ye therefore, and teach (*make disciples of*) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the *sunteleia* of the age, Amen’ (Matt. 28:19,20). There is no reference here to the gospel of the grace of God, indeed, that gospel was not then known. The commission speaks of ‘making disciples’ of all nations *matheteuo*, a word never employed in the epistles. The baptismal formula is never used so far as the subsequent record of the Acts and epistles is concerned, and the main feature of this commission is the teaching to ‘observe’ commandments already given, and which belong to the dispensation of the King’s advent, not to the extension of the gospel of grace among the Gentiles as it is today. Matthew 28:19,20

will have glorious results in its own proper season, but it is a poor substitute for the preaching of the 'One Mediator' which Paul declared was the testimony for its own peculiar season, namely now during the intervening dispensation of grace during Israel's blindness.

Just as the 'end' of 1 Corinthians 15:24 transcends everything that the lesser ends of Matthew 24 or 28 can comprise, so the commissions given to the apostles and witnesses at different times deal with narrower or wider phases of the one great purpose and should be kept apart, and not confused. Neither the commission of Matthew 28 nor that of Mark 16, Luke 24 or John 21 are the marching orders of the Church today, these can only come through the one apostle who has been given to the Gentiles today, namely the apostle Paul. See the article APOSTLE (p. 82) for fuller exposition of this and related themes.

**ENMITY.** For a fuller discussion of this dreadful term, the doctrinal import should be included, which speaks of the condition of the carnal mind (Rom. 8:7), the friendship of the world (Jas. 4:4), the great enemy of God and man, Satan 'the enemy that sowed them is the devil' (Matt. 13:39), and finally death itself (1 Cor. 15:25). These, however, we must leave, and concentrate our attention on that use of the words enmity and enemy that has a bearing on Dispensational Truth. *Echthros*, enemy, occurs thirty-two times of which occurrences, two are translated 'foe' (Matt. 10:36, Acts 2:35). *Echthra* occurs six times, five times being translated 'enmity' and once 'hatred'. We give a concordance of this word.

#### *Echthra*

Luke 23:12.	They were at enmity between themselves.
Rom. 8:7.	The carnal mind is enmity against God.
Gal. 5:20.	Witchcraft, hatred, variance.
Eph. 2:15.	He ... abolished in His flesh the enmity.
Eph. 2:16.	Having slain the enmity thereby.
Jas. 4:4.	The friendship of the world is enmity with God?

The idea of an invading army which the word 'enemy' is so likely to conjure up in the mind just now, is not uppermost in the use of the word in the New Testament. This meaning is found in such a passage as Luke 19:43, but it is rare. The enemies of the New Testament are the members of one's household (Matt. 10:36), or like Israel, by reason of their rejection of Christ and the gospel (Rom. 11:28), or again, by reason of antagonism that exists in the mind against all that is spiritual and true (Phil. 3:18; Rom. 5:10; Gal. 4:16). The passage with which we are chiefly concerned is Ephesians 2:15,16 but we shall obtain light on the essential character of enmity by giving a thought to the other occurrences of *echthra*.

'And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves' (Luke 23:12).

Luke who records this fact, records also the Divine commentary in Acts 4:26-28. Both the enmity and the friendship of these rulers was one of policy, not of deep-seated principle.

'The carnal mind is enmity against God' (Rom. 8:7).

The enmity between Herod and Pilate was economical, and could be exchanged for friendship by the pressure of self interest, but the carnal mind is not merely AT enmity against God, it is enmity, and is unchangeable. This enmity belongs to no one dispensation but is universal 'for there is no difference for all have sinned and come short of the glory of God'.

'Now the works of the flesh are these ... hatred' (Gal. 5:19,20). These works of the flesh are placed over against the fruit of the Spirit (Gal. 5:22), and are the indices of the two natures in the child of God.

'For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would' (Gal. 5:17).

In this epistle to the Galatians, 'the flesh *versus* the spirit' is one of a number of antonyms, like 'faith *versus* works' or 'law *versus* grace', and the enmity or hatred that is one of the works of the flesh that is here mentioned is one of the many characteristics of the old nature. This enmity is too deep-seated for any sort of 'religion' to change, and the Galatians were being seduced from the only safe ground, the finished work of Christ, to attempt some measure of amelioration or deliverance by their own efforts. It is this that drew from the apostle this challenging epistle. See GALATIANS<sup>2</sup> for analysis and structural outline.

'The friendship of the world is enmity with God' (Jas. 4:4). Friendship with the world, must not be confused with the Christian grace of love to enemies, for even God Himself so loved the world as to give His only begotten Son. The world as at present constituted is under the domination of the great enemy of truth, and friendship in these circumstances is but treason and betrayal. The kingdoms of this world will one day become the kingdom of the Lord, but until that radical change takes place, friendship with the world, can only mean enmity with God.

Thus briefly we have considered the references to enmity apart from the one great dispensational passage Ephesians 2:15,16. The setting of this passage has been partly considered in the article entitled BOTH (p. 125) which it would be advisable to read once more, and a fairly exhaustive analysis of the whole passage will be found under the title MIDDLE WALL<sup>3</sup>. Light too will be received by re-reading the article entitled DECREES (p. 212) which deals with Acts 15. We must allow these different articles to speak, and cannot afford the space for repetition here, but will supplement their findings by giving fuller heed to the implications of the word 'enmity' as it is used in this great passage. This enmity is said to be 'even the law of commandments contained in ordinances', and as a result of the cross, the enmity is said to have been slain, making reconciliation possible 'so making peace'. It existed between 'the both' who had now been made one and a survey of the conditions under which the Church grew, with its strong association with the Jewish synagogue, the ceremonial scruples of Jewish Christians, the 'four necessary things' enjoined upon the believing Gentiles, which form 'the decrees' (Acts 16:4), the consequent friction that would arise out of two codes of sanctification, all this and more was like the middle wall of partition which stood in Herod's temple, and which forbade the foreigner on pain of death from access. The inscription containing this prohibition together with its translation, will be found in the article entitled MIDDLE WALL<sup>3</sup> and cannot be repeated here.

The 'breaking down' of the middle wall of partition is interpreted as being typical of the 'abolishing' of this enmity that the decrees fostered, and that this enmity and the ensuing peace were not the enmity of a sinner's heart against God, and the consequent place that flows from being justified, the whole context proves. Sin had already been dealt with (Eph. 2:1-10), but the disability of being a Gentile quite apart from individual sins, was a barrier between man and God. Israel, whatever their condition, were a people in covenant with the God of their father Abraham, but the Gentile, however upright he may have been personally, was a stranger from the covenants of promise, having no hope and without God in the world.

All this, as well as the distance suggested by the decrees of Acts 15, was fully and finally removed at the opening of the dispensation of the Mystery, 'the both' as two separate entities disappearing and in their place, a newly created new man, in which no precedence could be claimed by the Jew, no disability felt by the Gentile, but in place of the enmity induced by these distinctions, is the Church of the one Body, a calling unknown until revealed at Acts 28, which gives an access and provides an acceptance that all the resources of inspired language used in Ephesians and Colossians together, scarcely conveys to the believer the grace and the glory of this parenthetical dispensation that intervenes between the blindness of Israel, and the day of their restoration.

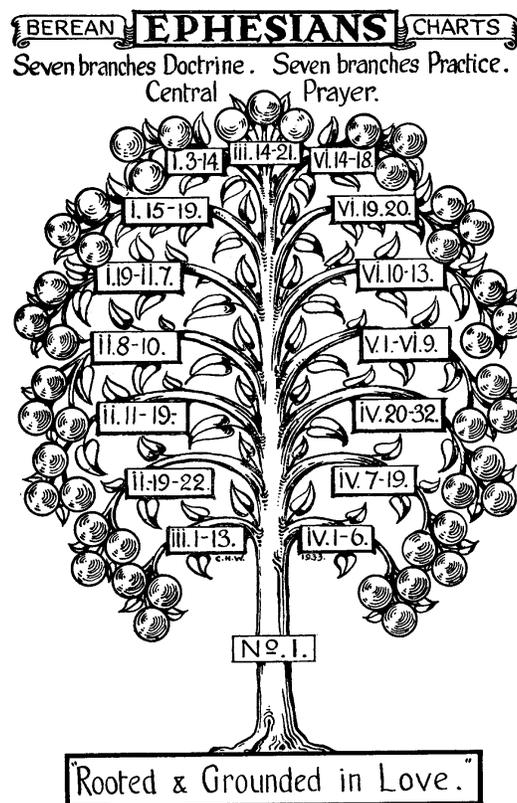
## EPHESIANS

To these who have seen that Acts 28 is the dispensational boundary, the epistle to the Ephesians is like the Magna Carta is to English freedom. There, the member of the Body of Christ learns the nature and sphere of this high calling, and with this epistle as his standard he can freely range all Scripture, receiving blessing and illumination from Law, or Prophets, from Psalm or Gospel, yet without confusing the various callings or robbing others of their own peculiar blessings. Ephesians is one of five PRISON EPISTLES<sup>3</sup> and under that heading the

inter-relationship of these epistles has been set out. Let us first of all see the structure of the epistle, and then seek to discover some of its distinctive teaching. Upon examination, it will be found to divide itself up into two main portions, chapters 1 to 3:13 being mainly DOCTRINAL, chapters 4 to 6 being mainly PRACTICAL, the whole pivoted as it were upon the great central prayer, chapter 3:14-21.

This balance of subject matter we have set out in the form of a tree, each branch bearing three fruits, and each branch corresponding with another on the other side of the tree.

The epistle to the Ephesians has seven sections of Doctrine, seven corresponding sections of Practice, and a central section devoted to Prayer that leads up to 'All the fulness of God'.



### Doctrine (1:3 to 3:13).

- (1) THE THREEFOLD CHARTER  
 (1:3-14).

- (a) The Will of the Father.  
 (b) The Work of the Son.  
 (c) The Witness of the Spirit.

- (2) THE THREEFOLD PRAYER  
 (1:15-19).

### Practice (4:1 to 6:20).

- (1) THREEFOLD EXHORTATION  
 (4:1-6)

- (a) Walk worthy of calling.  
 (b) Forbear in love.  
 (c) Keep the unity.

- (2) THREEFOLD MEASURE (4:7-19).

- |   |   |
|---|---|
| (a) That ye may know.-Hope.               | (a) The gift of Christ.                 |
| (b) That ye may know.-Inheritance.        | (b) The fulness of Christ.              |
| (c) That ye may know.-Power.              | (c) The measure of every part.          |
| (3) THE THREEFOLD UNION<br>(1:19 to 2:7). | (3) THREEFOLD APPLICATION<br>(4:20-32). |
| (a) Quickened together.                   | (a) Put off old man.                    |
| (b) Raised together.                      | (b) Put on new man.                     |
| (c) Seated together.                      | (c) Put away the lie.                   |
| (4) THREE WORKS (2:8-10).                 | (4) THREEFOLD WALK<br>(5:1 to 6:9).     |
| (a) Not of works.                         | (a) Walk in love.                       |
| (b) We are His work.                      | (b) Walk as light.                      |
| (c) Unto good works.                      | (c) Walk circumspectly.                 |
| (5) THREEFOLD PEACE (2:11-19).            | (5) THREEFOLD STAND (6:10-13).          |
| (a) Far off nigh.-Peace.                  | (a) Stand against Devil.                |
| (b) Two made one.-Peace.                  | (b) Withstand evil day.                 |
| (c) He came and preached.-Peace.          | (c) Stand having 'worked out'.          |
| (6) THREEFOLD UNION (2:19-22).            | (6) THREEFOLD EQUIPMENT<br>(6:14-18).   |
| (a) Citizens together.                    | (a) Girdle and breast-plate.            |
| (b) Framed together.                      | (b) Shoes and shield.                   |
| (c) Buildd together.                      | (c) Helmet and sword.                   |
| (7) THREEFOLD EQUALITY (3:1-13).          | (7) THREEFOLD PRAYER<br>(6:19,20).      |
| (a) Heirs together.                       | (a) Open mouth.                         |
| (b) Members together.                     | (b) Speak boldly.                       |
| (c) Partakers together.                   | (c) As I ought.                         |

### The Central Prayer (3:14-21)

- (a) That He would grant strength.  
 (b) That ye may be able to comprehend.  
 (c) That ye might be filled unto all the fulness of God.

## THE EPISTLE TO THE EPHESIANS

### The Structure of the epistle as a whole

(Introversion).

- A 1:1,2. EPISTOLARY. **a** 1:1. PAUL'S COMMISSION.  
**b** 1:2. SALUTATION.  
*Grace and Peace.*
- B 1:3 to 2:7. **c** 1:3-14. ALL SPIRITUAL BLESSINGS.  
**d** 1:15-19. PAUL'S PRAYER.  
 That He may give.  
 That you may know.  
*The hope, riches, power of the Mystery.*
- e** 1:19 to 2:7. THE MIGHTY POWER

INWROUGHT.

- energeo* 'seated'.
- C 2:8-10. GOSPEL. New Creation and Walk.  
(*The shortest section of the epistle*).
- D 2:11-19. THE NEW MAN. Once aliens.
- E 2:19-22. FITLY FRAMED TOGETHER,  
*sunarmologoumene*, Apostles and  
Prophets, Foundation ministry.
- F 3:1-13. PRISONER OF CHRIST JESUS.  
'The same body'.
- G 3:14-21. CENTRAL PRAYER.  
'All the fulness of God'.
- F 4:1-6. PRISONER IN THE LORD.  
'There is one body'.
- E 4:7-19. FITLY JOINED TOGETHER,  
*sunarmologoumenon*, Apostles, etc.  
And adjusting ministry.
- D 4:20-32. THE NEW MAN. Once aliens (see verse 18).
- C 5:1 to 6:9. PRACTICE. New Creation and Walk.  
(*The longest section of the epistle*).
- B 6:10-20. *e* 6:10-13. THE MIGHTY POWER  
WORKED OUT.  
*katergazomai* 'stand'.
- c* 6:14-18. ALL SPIRITUAL ARMOUR.
- d* 6:19,20. PRAYER FOR PAUL.  
That utterance may be given.  
That I may make known.  
*The mystery of the gospel*.
- A 6:21-24. EPISTOLARY. *a* 6:21,22. TYCHICUS' COMMISSION.  
*b* 6:23,24. SALUTATION.  
*Peace and grace*.

We read in the R.V. at Ephesians 1:1 that 'some very ancient authorities omit *at Ephesus*', and some have leaned to the idea that the epistle to the Laodiceans, mentioned in Colossians 4:16 is the epistle to the Ephesians. For a fuller examination of this question, the reader is directed to an article in *The Berean Expositor*, Vol. 35, page 169, where the matter is considered from several angles, and the conclusion arrived at, is there thus stated.

'The truth of the matter seems to be that the epistle was originally addressed to the Ephesians, but that copies of it were circulated among the churches, and that in some few of these copies a space had been left so that the name might be filled in'.

The question of whether any particular epistle was or was not addressed to Ephesians, Galatians, Romans or Corinthians is mainly of historic interest only, and if that were the only thing that mattered we could no more take 'Ephesians' to ourselves than we could 'Hebrews'. For no reader to-day lives in literal 'Ephesus'. We therefore have to remember that a personal letter addressed to a specific company, long passed away, remains a living message from the living God, to all those whose dispensational position and characteristics are comparable with the original recipients. As we, Gentile believers, today, are on this side of Acts 28, we cannot be, if we wished to be, 'wild olives' grafted contrary to nature into the olive tree of Israel. As we have believed the testimony of the Lord's prisoner, we have as much right to the epistle to the Ephesians, as any believer living in Ephesus in the years A.D. 64-66.

It is one thing to be able to answer to the description 'to the saints which are at Ephesus' but quite another 'to the faithful in Christ Jesus'. By virtue of redemption the believer is a 'saint' even though his walk may be far from 'saintly' (see 1 Corinthians where the Corinthians are called 'saints' yet were rebuked for gross immorality). It is

otherwise with the word 'faithful'. No one is 'faithful' by reason of redemption, faithfulness is an act of a responsible agent, however much it may be the outcome of Divine grace. It is obvious that *pistos* 'faithful' cannot be translated simply by the word 'believing' in such passages as:

- 'But God is *faithful*' (1 Cor. 10:13).
- 'But as God is *true*' (2 Cor. 1:18).
- 'This is a *faithful* saying' (1 Tim. 1:15).
- '*Faithful* high priest' (Heb. 2:17).

The word occurs in the Prison Epistles nine times as follows:

- 'The faithful in Christ Jesus' (Eph. 1:1).
- 'Faithful minister' (Eph. 6:21).
- 'The ... faithful brethren' (Col. 1:2).
- 'A faithful minister' (Col. 1:7).
- 'A faithful minister' (Col. 4:7).
- 'A faithful ... brother' (Col. 4:9).
- 'Faithful men'. 'Faithful saying'. 'He abideth faithful'. (2 Tim. 2:2,11,13).

'The saints' therefore are 'the faithful' and both are 'in Christ Jesus'. The double title suggests the two-foldedness of their calling. As saints they have been redeemed, called, sanctified and assured of glory. This, however, does not mean that because salvation is not *of* works, it is not *unto* works. Those who are thus called and sanctified are expected to respond. They rise and walk in newness of life, and this is largely expressed in faithfulness. More than half the passages cited from the Prison Epistles, are connected with service. It is therefore not entirely to be unexpected, that some who are most certainly believers in Christ, yet who are prevented from being 'faithful' by reason of dispensational views, tradition and denominational bonds and practices, the fear of men, the refusal to contemplate a lonely path, 'the other things' that choke the Word, fail to 'see' the transcendent glory of the calling here revealed, who say with the traditionalists who were before them 'the old is better'.

We have called Ephesians 1:3-14 'the charter of the Church' because it includes some of the distinct features that make this Church a unique company in the Scriptures. One way in which the teaching of Ephesians 1:3-14 can be set before the eye of the reader is to take the recurring word 'according' as the pivot, and make a simple alternation as follows:

- A Eph. 1:3. BLESSING.
- B Eph. 1:4. PURPOSE. 'According as He chose us'.
- A Eph. 1:5. PREDESTINATION and SONSHIP.
- B Eph. 1:5-8. PURPOSE. 'According to the good pleasure of His will'.
- A Eph. 1:9-. REVELATION.
- B Eph. 1:9-10. PURPOSE. 'According to His good pleasure'.
- A Eph. 1:11-. PREDESTINATION and INHERITANCE.
- B Eph. 1:11-14. PURPOSE. 'According to purpose ... will'.

This fourfold revelation of blessing beyond compare is interlinked with four statements of purpose, immutable grace, irreversible will, unflinching counsel, and unalterable purpose.

- (1) Eph. 1:4. 'According as He hath chosen us in Him before the foundation of the world'.
- (2) Eph. 1:5. 'According to the good pleasure of His will'.
- (3) Eph. 1:9. 'According to His good pleasure which He hath purposed in Himself'.
- (4) Eph. 1:11. 'According to the purpose of Him Who worketh all things after the counsel of His own will'.

The word 'according' could be translated 'in harmony with', 'in accord'. Viewed externally, the promises of God appear to be balked by evil, and threatened with extinction, yet viewed from the Divine standpoint, there is complete 'accord'. He rules and overrules. We read in the Old Testament that Jacob and his mother 'believed God',

but they attempted to help God fulfil His purposes by using the despicable means of fraud and deceit. What Jacob received from Isaac by deceit, he never enjoyed. Isaac pronounced the words ‘plenty of corn and wine’ (Gen. 27:28), but what a hollow mockery this promise must have sounded when Jacob was obliged to send his sons down to Egypt to buy corn! Nevertheless, in God’s own time and way, the original promise made to Jacob was given freely and without constraint (Gen. 28:3,4).

While this alternation of ‘blessing’ and ‘purpose’ is useful, it does not quite present the structure of this passage. Upon reading carefully, it will be perceived that Ephesians 1:3-14 is punctuated three times with the refrain:

‘To the praise of the glory of His grace’ (Eph. 1:6).

‘To the praise of His glory’ (Eph. 1:12).

‘Unto the praise of His glory’ (Eph. 1:14).

On one occasion we remember likening this passage to a hymn of three verses and a refrain, and made the suggestion that someone in the congregation might be led to write such a hymn for our use. The next week a fellow believer and reader of *The Berean Expositor* who was present at the meeting, handed to us the following hymn, which is incorporated in the hymn book used at the Chapel of the Opened Book and in many meetings along similar lines up and down the country. The reader may like to see this, and if he so chooses, to interrupt his reading by a song of praise.

### Ephesians 1.

Blessed be our God and Father,  
Who such wondrous love hath shown,  
Choosing us in Christ our Saviour  
Ere the world was overthrown;  
We shall see Him face to face,  
Praise the glory of His grace.

Blessed be our Lord Christ Jesus,  
God’s own well-beloved Son,  
Who from sin and bondage frees us,  
Shares the glories He has won;  
With Him in the highest place,  
Praise the glory of His grace.

Blessed be the Holy Spirit:  
Love, joy, peace, and life, and light,  
All the blessings we inherit  
Reach us through the Spirit’s might;  
Men of every clime and race  
Praise the glory of His grace.

Threefold cord that nought can sever  
Father’s love and Saviour’s grace,  
Spirit’s might, in one endeavour  
Saves our fallen human race,  
And of sin leaves not a trace,  
Praise the glory of His grace.

With this song of praise in our ears and hearts, we may the better appreciate the structure of Ephesians 1:3-14 which is as follows:

### Ephesians 1:3-14. All spiritual blessings

A 1:3-6. THE WILL OF THE FATHER.

A a 3. Blessed be God.

- b** 3. The believer blessed - IN CHRIST.  
**B c** 4. The Father's choice - Us.  
**d** 4. The Father's object - HOLY.  
**e** 4. The Father's motive - LOVE.  
**B c** 5. The Father's predestination - Us  
**d** 5. The Father's object - ADOPTION.  
**e** 5. The Father's motive -  
 GOOD PLEASURE.  
**A a** 6. Praise of glory of grace.  
**b** 6. The believer accepted - IN BELOVED.  
**A** 1:7-11. THE WORK OF THE SON.  
**C<sub>1</sub>** 7. Redemption IN WHOM (*en ho*).  
**D<sub>1</sub>** 7,8. According to riches of grace (*kata*).  
**C<sub>2</sub>** 8,9. Mystery of His will.  
**D<sub>2</sub>** 9. According to His good pleasure (*kata*).  
**C<sub>3</sub>** 10,11. Inheritance IN WHOM (*en ho*).  
**D<sub>3</sub>** 11. According to purpose (*kata*).  
**A** 1:12-14. THE WITNESS OF THE SPIRIT.  
**E** 12. The praise of His glory.  
**F** 12. The prior hope.  
**G f** 13. Hearing. The word ... your  
**g** 13. Believing. salvation.  
**G f** 13. Seal. The Spirit ... our  
**g** 14. Earnest. inheritance.  
**F** 14. The purchased possession.  
**E** 14. The praise of His glory.

We have seen that the opening section of Ephesians is threefold, and deals with:

- (1) The WILL of the Father (Eph. 1:3-6).
- (2) The WORK of the Son (Eph. 1:7-11).
- (3) The WITNESS of the Spirit (Eph. 1:12-14).

Each department in this great passage is devoted to one phase of the truth and together make up the charter of the Church. We go back in time to 'before the foundation of the world' (Eph. 1:4), and on to the future day of redemption (Eph. 1:14 with 4:30). This redemption comes under the heading 'The Work of the Son' for He alone is the Mediator, He alone the Redeemer, for He alone offered Himself without spot an offering and a sacrifice for sin. The Spirit's seal and earnest follows, and does not precede this great redemptive work; the Witness of the Spirit combines together the 'Promise' given before age times (2 Tim. 1:8-10 and Eph. 1:4) and the 'Redemption' accomplished by Christ.

In Ephesians 1:3-6 we have 'The Will of the Father'.

WHAT does the believer inherit? The answer is: 'All spiritual blessings'. WHERE will this inheritance be enjoyed? The answer is: 'In heavenly places'. WHEN was this will made? The answer is: 'Before the foundation of the world'. WHO will inherit? The answer is: those who receive 'The adoption'. WHY did the Father thus choose? The answer is: 'The good pleasure of His will'.

While these five subdivisions of this mighty subject do not actually state all that is written, it will be found that they will help us as we endeavour to grasp something of the stupendous revelation which is here made to us.

'All spiritual blessings'.

'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).

Our blessings are not so much in mind in this opening passage as an overwhelming sense of grace. 'Blessed be God'. No petition rises to the Father, no confession, no vows of reform, no statement of failure, but thanksgiving and worship, full and free ascends unto the God and Father of our Lord Jesus Christ. No blessing is sought or desired, 'all blessings' are acknowledged. The opening words of this glorious revelation are NOT 'May I be blessed', but 'May HE be blessed.' This note struck so early, should never be forgotten by the reader as he follows his guide through chamber after chamber of unspeakable glory.

'He *hath* blessed us'. The word 'blessings' *eulogia* is derived from the verb 'to bless' *eulogeo*, which is a compound of *eu* 'well' and *lego* 'to speak'. The reader will recognize that this word is the origin of the English 'eulogy' a word meaning a high form of praise. Once, the word translated 'blessings' in Ephesians 1:3 is actually translated 'fair speeches' namely in Romans 16:18 which reveals the primary meaning of the word. *Eu* is an adverb, and is found in Ephesians 6:3: 'That it may be *well* with thee'. It is of frequent use as a particle in combination with other words as is most familiar to the reader in the word *evangel* or 'gospel' where the letter 'u' is pronounced 'v' in English.

Writing to the believer, before the great dispensational landmark of Acts 28, Paul speaks of 'the blessing of Abraham' coming on the Gentiles, but Abraham is never mentioned in the 'Prison Epistles', and no blessing of Abraham is associated either with 'heavenly places' or 'before the foundation of the world'. There are some terms used in the Scriptures, which by their very nature, and the place they occupy in the scheme of salvation, come over and over again in the writings of the apostles. Such terms as 'faith', 'redemption' 'justification' will come to the mind immediately, and are found in many of the epistles whether written before or after Acts 28. No one moreover could deny the use of the word 'blessing' when speaking of these great doctrines of salvation, yet the fact remains that Romans 15:29, 'the fulness of the blessing of the gospel of Christ', 1 Corinthians 10:16, 'the cup of blessing which we bless' and Galatians 3:14, 'the blessing of Abraham' are the only other occurrences of the word in Paul's epistles. So far as the Prison Epistles are concerned, Ephesians 1:3 stands alone, the word 'blessing' meeting us in the very opening words of the new revelation, and never again employed in any capacity by the apostle. Terms such as 'seated together' and 'blessing' receive emphasis by their glorious solitariness. They stand alone and are beyond compare.

These blessings of Ephesians 1:3 are moreover peculiar in this, that they are 'all spiritual'. As the record stands in the A.V. 'all spiritual blessings' must be considered as plural. The fact is, however, that in the original the word is singular, and a literal rendering is 'In (or with) every blessing (that is) spiritual'. Where the Greek word *pas* 'all' is used of one it means 'the whole', 'entire' or 'all the ...' but if it be used to cover several items, it means 'every'. Green, in his handbook says that where the adjective *pas* 'all' in the singular number is written without the article 'the' it signifies 'every', but with the article it means 'the whole of' the object which it qualifies. Thus *pasa polis* means 'every city', *pasa he polis* or *he pasa polis* 'the whole city', and *he polis pasa* would have a slightly different meaning - either 'the city, all of it' or 'the city in every part'.

The Church of the One Body is blessed 'with every blessing that is spiritual'. This is even wider in its scope than to say 'all spiritual blessings' for if the number of the blessings were but few - say four, they could be defined as 'all spiritual', whereas the mind reels as it endeavours to grasp the fact that there is no blessing that comes under the category of 'spiritual' that is omitted. It is highly improbable that while we are in this life we shall be able to appreciate a tithe of what is here so freely bestowed.

We turn our attention from this vision of unspeakable glory, to consider the nature of the blessings thus bestowed. They are 'spiritual' Greek *pneumatikos*. *Pneuma* 'spirit' is derived from the idea of 'breath' and goes back to the equivalent terms that are found in the Hebrew. It would be a mistake, however, just here and now, to attempt a dissertation of the origin and usage of *pneuma* for that would take us so far afield that we should be in danger of forgetting our immediate quest. We discover that *pneumatikos* occurs three times in Ephesians.

- 'All spiritual blessings' (Eph. 1:3).
- 'Hymns and spiritual songs' (Eph. 5:19).
- 'Spiritual wickedness' (Eph. 6:12).

Without comparison or consideration we might have been tempted to think that 'spiritual' blessings, must mean any blessing that comes from God, that they must be good, that they must refer to redemption and so on. But

Ephesians 6:12 gives us pause, for there we read of ‘spiritual WICKEDNESSES’. It is manifestly absurd to speak of ‘good’, ‘holy’ or ‘Divine’ wickedness, and therefore we realize that the word spiritual has other and different connotations if it can be used in the same epistle of both ‘blessings’ and ‘wickedness’. In Ephesians 6:12 ‘spiritual’ wickedness is set over against ‘flesh and blood’. It is evident that the word ‘spiritual’ is the opposite of the word ‘corporeal’, and this is what we find elsewhere. Paul writing in the epistle to the Romans, places the idea of the ‘spiritual’ over against the ‘carnal’. ‘For we know that the law is spiritual *pneumatikos*; but I am carnal *sarkinos*’ (Rom. 7:14). ‘For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in *carnal* things’ (Rom. 15:27). In 1 Corinthians he not only contrasts spiritual with carnal, but with ‘natural’.

‘The natural man (*psuchikos*) ... but he that is spiritual’ (1 Cor. 2:14,15).

‘It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body’ (1 Cor. 15:44).

The ‘carnal’ things of Romans 15:27 were good. We can learn from other passages, that the apostle was very earnest in his endeavour to fulfil the injunction received at Jerusalem that in the exercise of his ministry among the Gentiles, he should remember the poor saints at Jerusalem, and quite a large portion of the epistles to the Corinthians is occupied with this ‘collection’. These ‘carnal’ things would include food and drink and clothing, and other necessities of this life. The ‘natural’ is placed over against the spiritual, for the spiritual is supernatural and is enjoyed on resurrection ground. In complete contrast with the spiritual blessings of the Mystery, are the ‘carnal’ or ‘natural’ blessings of the law.

‘Blessed shalt thou be in the city, and blessed shalt thou be in the field ... blessed shall be thy basket and thy store ... The LORD shall command the blessing upon thee in thy storehouses ... The LORD shall make thee plenteous in goods ...’ (Deut. 28:3-13).

‘Blessed is every one that feareth the LORD; that walketh in His ways. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table’ (Psa. 128:1-3).

How completely opposite all this is from the experience of the believer under the dispensation of grace. Like Paul, he may know what it is to suffer need, to be in want, to know what it is to be continually in trouble. He will have no guarantee of a settled dwelling place, he has no promise of special protection during periods of danger, his ‘basket and store’ may show impoverishment, while the ungodly may appear to prosper. It would be foolish to assess a man’s spiritual worth today by the size of his bank balance, or the weight of his watch chain. Ephesians 1:3 does not speak of daily bread, of dwelling place, of home comforts, or of business success, it visualizes a new plane, the spiritual, which is on resurrection ground. The earnest of our inheritance is not a bunch of grapes as it was when the spies returned with the grapes of Eshcol, neither are our enemies men of flesh and blood, but spiritual foes.

The individual believer, like the rest of mankind, must needs find the means of living and provide things honest in the sight of all men, but these come to him as the blessings of the wilderness. They are no more ‘spiritual blessings’ than the ‘manna’ of the wilderness was the fruit of the land of promise. A member of the One Body may be rich or poor, sick or well, in trouble or tranquil, but such conditions have no reference to ‘every blessing that is spiritual’ for two reasons.

- (1) By reason of their nature.
- (2) By reason of their sphere.

The second reason refers of course to the words ‘in heavenly places’ and this we must now examine.

*In heavenly places. En tois epouraniois.* We have said elsewhere that this phrase is unique, that it occurs in the epistle to the Ephesians and nowhere else. The unwary can easily be disturbed when they read that in spite of what we have said, *epouraniois* occurs in fifteen other places, outside of Ephesians, as widely distributed as Matthew, John, 1 Corinthians, Philippians, 2 Timothy and Hebrews. We have been accused of misleading God’s people and of misquoting the Scriptures, and yet, in spite of all that has been or can be said we repeat that the phrase ‘in heavenly places’ *en tois epouraniois* is unique, occurring nowhere else than in the epistle to the Ephesians.

The word 'heavenly' *epouranios* most certainly occurs elsewhere, this we have never denied. We read in Matthew 18:35 of 'My heavenly Father', and in John 3:12 of 'heavenly things', in 1 Corinthians 15:40 of 'celestial bodies' and in Hebrews of those who 'tasted the heavenly gift'. No one, so far as our knowledge permits us to say, has ever maintained that those Hebrews who had tasted of the heavenly gift, had actually ascended up to heaven itself in order to taste it. Many things may be heavenly in origin and in character that are not enjoyed 'in heaven'. First let us consider the implications of this term 'in heavenly places'. What justification is there for the added word 'places'? The reader will agree that the word 'places' answers the question 'where?' and our first consideration must be to examine the Scriptures to see whether 'this is so'. *Pou* is an adverb of place, and is used elliptically instead of the full expression *eph hou topou* 'in what place'. We read in Colossians 3:1, 'seek those things which are above WHERE Christ sitteth on the right hand of God'. Presently we shall see that 'heavenly places' is synonymous with 'where Christ sitteth on the right hand of God', and that it is moreover allied with the word *ano* 'above' which also is directly connected with these heavenly places. This one passage, Colossians 3:1 establishes that Christ is represented as being somewhere, and if He is said to be seated at the right hand of God in heavenly places in Ephesians, no more need be said on that score. That such a statement is true, every reader is aware, for Ephesians 1:21,22 directs our wondering attention to the exalted position of Christ, Who being raised from the dead was set 'at His own right hand in the heavenly places'. Now this sphere of exalted glory is further defined, it is said to be 'Far above all principality and power' (Eph. 1:21). The simple connective *ano* is sufficient to take us to 'where' Christ sitteth at the right hand of God (Col. 3:1), consequently the intensive *huperano* employed by the apostle, and translated 'far above' in Ephesians 1:21, cannot, certainly mean *less*, it must mean *more* than the simple *ano*. If we allow the apostle to speak for himself, we shall be left in no doubt as to the nature of this exaltation. In Ephesians 4 we read:

'He that descended is the same also that ascended up far above all heavens, that He might fill all things' (Eph. 4:10).

Let us notice one or two important features in this passage. 'He ascended up' *anabaino* literally means 'to go up' as one would a mountain (Matt. 5:1); or as the false shepherds who 'climb up' some other way (John 10:1). The Ascension is put in contrast with His 'descent' *katabaino*. This also primarily means 'to go down' as rain descends (Matt. 7:25); or when one descends a mountain (Matt. 17:9). Ephesians 4 tells us that His descent was to 'the lower parts' *katoteros* and that His ascent was 'far above all heavens', and lest we should be tempted for any reason to set a limit to this ascent, we are further informed that this descent and this ascent was in order that He may 'fill all things'. Consequently, the Saviour ascended to the highest conceivable position in glory.

Now this position described as *huperano*, 'far above all heaven' is found in Ephesians 1:21: 'Far above all principality and power'. They are coextensive in scope and meaning. In other parts of the New Testament we read of this Ascension and one or two passages give further meaning and point to the phrase we are examining 'in heavenly places'. For when the apostle speaks of the Ascension, when writing to the Hebrews, he says of Christ that He 'is passed into the heavens', which the R.V. corrects to read 'passed through the heavens'. The word here is *dierchomai* 'passed through' as Israel passed through the Red Sea (1 Cor. 10:1) or as the proverbial camel is spoken of as going through the eye of a needle (Matt. 19:24). Again, in Hebrews 7:26 Christ is said to have been made 'higher than the heavens'. We can therefore understand that the *epi* in the compound *epouranios* does really indicate position and place - every reference so far considered points to that one fact, this is 'where' Christ sits, this is 'where' all spiritual blessings will be enjoyed.

We have not yet concluded our examination, however. Christ is said to be 'in heaven' (Heb. 9:24) in the self-same epistle that says He 'passed through the heavens'. How can this be? The Hebrew reader acquainted with the first chapter of Genesis would need no explanation. The heaven, which is 'at the right hand of God' is the heaven of Genesis 1:1. The heavens through which Christ 'passed' and above which He ascended are called the 'firmament' or 'expansion' in Genesis 1:6. This 'heaven' spread out during the ages, 'as a curtain' and 'as a tent to dwell in' is to pass away. The Lord is far above this limited 'heaven' and so is the sphere of blessing allotted to the Church of this dispensation. While there are references in the Old Testament Scriptures as well as in the New Testament which show that saints of old knew that there were 'heavens' beyond the limited firmament of Genesis 1:6, no believer ever entertained a hope that the sphere of his blessing was THERE where the exalted Christ now sits

'far above all heavens', yet this is what we are now to learn. The expression *en tois epouraniois* occurs five times in Ephesians as follows:

A Eph. 1:3. 'In heavenly places'. Dispensation of fulness of times.

Mystery of His will.

The purpose in Himself.

B Eph. 1:20. 'In heavenly places'. Principality and power.

Power, strength, might.

Power inwrought.

C Eph. 2:6. 'In heavenly places'. Quickened.

Raised together.

Seated.

A Eph. 3:10. 'In heavenly places'. Dispensation of the grace of God.

The Mystery.

The purpose of the ages.

B Eph. 6:12. 'In high places' (A.V.) Principality and power.

(heavenly places R.V.)

Strong, power, might.

Power worked out.

We will not attempt to examine these references here, but each one will come before us in its turn, and will be given the attention that such a revelation of grace demands. We have been concerned with one thing only in this study. To establish two things:

- (1) That 'in heavenly places' refers to a sphere, a place, a condition that answers to the question 'WHERE?'
- (2) That 'in heavenly places' is unique, and is found only in the Epistle to the Ephesians.

The Mystery, concerning which Ephesians was written, is the only calling of believers that goes BACK so far, even to 'before the foundation of the world' (an expression that awaits examination), it is the only calling of believers that goes UP to where Christ ascended when He passed through the heavens, when He ascended up 'far above all heavens'. If these two features alone do not make the calling of the Church of the One Body UNIQUE, language is emptied of its meaning, and our attempt to let the Scriptures speak for themselves is so much waste of time. If 'unique' means 'having no like or equal; unmatched, unparalleled, unequalled, alone in its kind of excellence', these references to the phrase *en tois epouraniois* do most certainly indicate a sphere of blessing 'unparalleled, unmatched, unequalled' in all the annals of grace or glory.

The unique blessings of the Church of the One Body are 'according' to an elective purpose. Now, it is by no means true to say that 'election' or 'predestination' is a peculiarity of the dispensation of the Mystery, the very distribution of these terms sufficiently disproves such a statement, and no one has ever put such a proposition forward. Yet there is something unique in Ephesians 1:4, that when once perceived, makes the calling of the Church of the One Body, completely separate from that of any other company spoken of in the Scriptures. The peculiarity of this calling does not rest on the word 'foundation' whatever that word shall ultimately prove to be, it rests on the word 'before', this is the unique feature.

All other callings are related to a choice and a purpose that is dated 'from' or 'since' the foundation of the world, this calling of Ephesians alone, is related to a choice and a purpose that goes back 'before' that era.

As a certain amount of doctrine must be built upon these two prepositions 'before' and 'from', some acquaintance with them seems called for.

*Pro* 'before' is a preposition that indicates time, place or preference.

- (1) *Before* in respect of place:  
'The Judge standeth before the door' (Jas. 5:9).
- (2) *Before* in respect of time:  
'Judge nothing before the time' (1 Cor. 4:5).

- (3) *Before* in respect of preference:  
 'He is before all things' (Col. 1:17).

*Apo* 'from' is a preposition that indicates separation or origin. The primary use of *apo* is with reference to place, but by a recognized transition, it can be employed of the distance of time, of the temporal terminus 'from which':

- 'From that time Jesus began to preach' (Matt. 4:17).  
 'From two years old and under' (Matt. 2:16).  
 'From the beginning of the world' (Eph. 3:9).

The two expressions 'from the foundation of the world' and 'before the foundation of the world' occur as follows:

#### FROM THE FOUNDATION

- (1) With reference to the use of parables, in speaking of 'the mysteries of the kingdom of heaven':  
 'That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world' (Matt. 13:35).
- (2) With reference to the separation of the nations at the second coming of Christ:  
 'Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world' (Matt. 25:34).
- (3) With reference to the character of those who killed the prophets sent to them:  
 'That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation' (Luke 11:50).
- (4) With reference to the typical character of the Sabbath:  
 'As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world' (Heb. 4:3).
- (5) With reference to the character of the offering of Christ:  
 'Nor yet that He should offer Himself often ... for then must He often have suffered since the foundation of the world' (Heb. 9:25,26).
- (6) 'Every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain' (Rev. 13:8, R.V. margin).  
 'They whose name hath not been written in the book of life from the foundation of the world' (Rev. 17:8, R.V.).

#### BEFORE THE FOUNDATION

- (1) With reference to Christ alone:
  - (a) 'Thou lovedst Me before the foundation of the world' (John 17:24).
  - (b) 'As of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world' (1 Pet. 1:19,20).
- (2) With reference to the Redeemed:  
 'Chosen us In Him before the foundation of the world'  
 (Eph. 1:4).

Comment upon the most obvious difference between these two sets of passages is unnecessary. Let us, however, not miss one precious item of doctrine that is revealed by comparing the three references to 'before the foundation' together. In John 17:24 Christ was 'loved' *agapao*, in 1 Peter 1:19,20 He was 'without blemish and without spot' *amomos*. In Ephesians 1:4 the believer is said to have been chosen before the foundation of the world 'in love' *agape*, to be 'blameless' *amomos*. Here, those who were chosen in Christ, were looked upon as being so closely identified with Him, that the same terms are used. No wonder that as we proceed we read of further identification with the Beloved that not only speaks of being 'crucified together with Christ', but 'raised together', 'seated together' and ultimately to be 'manifested together with Him in glory'. These two sets of terms 'before' and 'since'

indicate two distinct time periods. Further studies will show that 'before' and 'since' the age times is a somewhat similar set of terms, but before this we must arrive at some understanding of the meaning of the word 'foundation'.

Our thoughts naturally turn to such passages as Job 38:4 and Isaiah 48:13 where the Lord speaks of 'laying the foundation of the earth'. Now, happily, we have a New Testament quotation in Hebrews 1:10, where the word 'foundation' is expressed by the word *themelion*, but when we turn to any of the passages where the words 'before' or 'from' the foundation of the world occur, *themelion* is not found, but instead the word *katabole* is employed. It is impossible to argue, that Paul for some peculiar reason would not and did not employ the word *themelion*, for it occurs as the translation of the foundation of a temple in Ephesians 2:20, 'the foundation of the apostles and prophets', and again in 1 Corinthians 3:10 and 2 Timothy 2:19. There must be, therefore, some good reason for choosing so different a word as *katabole*.

This word has entered into our own language as a biological term - metabolism, being the name given to the process in an organism or a living cell, by which nutritive material is built up into living matter, and this process is divided into (1) *constructive* metabolism, which is called *anabolism*, by which protoplasm is broken down into simpler substances to perform special functions; and (2) *destructive* metabolism, which is called *katabolism*. In its biological use, *katabole* indicates 'destruction'.

It is strange, if the word means to place upon a foundation, that it should have been adopted by scientists to indicate disruption. The verb *kataballo* is used three times in the New Testament.

'Cast down, but not destroyed' (2 Cor. 4:9), and  
'The accuser of our brethren is *cast down*' (Rev. 12:10),

indicate clearly the meaning of the word. In Hebrews 6:1 the word is used with *themelion*, the true word for a foundation, and there it appears to have its primitive meaning 'cast down' but not in the sense of overthrowing, but of laying a foundation.

Examples can be adduced to show that in some passages of classical Greek, the words *katabole* and *kataballo* approximate to the translation of the A.V. and speak of laying a foundation, but there are many references that can be brought forward to prove exactly the opposite sense. Liddle and Scott in their Lexicon give in explanation of *kataballo* to throw down, cast down, overthrow, lay down, to strike down, kill, to bring down to nothing, to let fall, drop down, to cast off, reject, neglect, abandon and only in the middle voice are examples given of laying down a foundation. So under *katabole*, the meaning is divided between laying foundations and paying down instalments, and periodical attacks of illness and generally any disease, a cataract in the eye. It will be seen that classical usage points in two ways, but with the preponderant weight in favour of the translation 'overthrow'.

*The Septuagint version knows no such diversity.* This version comes down solid for the translation 'overthrow' and uses the verbal form of *themelion* (foundation, Eph. 2:20) when it wishes to speak of laying a foundation, see for example Joshua 6:26, 2 Chronicles 8:16 and Job 38:4. If the apostle wished to speak of 'laying a foundation' he had this word *themelion* right to hand. In Ephesians 1:4, he evidently did not wish to speak of 'laying' a foundation, and so chose by divine inspiration a word that consistently means in the Septuagint 'overthrow'. It should be remembered, moreover, that there is no word for 'foundation' in Ephesians 1:4 apart from *katabole*, the word under review.

It is possible to dig out from the writings of antiquity examples that go to prove that *katabole* and *kataballo* are employed to mean 'to lay a foundation', and similar examples can be found of most important words. When, however, the believer learns that the Septuagint consistently uses *kataballo* to mean 'overthrow' and employs *themelion* to mean 'lay a foundation' the matter is settled. If the apostle, when writing to the Ephesians, introduced a word with a new meaning from that which had been associated with it in the sacred books of the Jews for over two centuries, then it would have been necessary for him to have warned his readers of the change.

With these prefatory remarks, the reader is invited to consider the scriptural meaning of the words of the apostle translated in the A.V., 'before the foundation of the world'.

*Kataballo* occurs some thirty times in the Septuagint version of the Old Testament Scriptures. It will strengthen the faith of many, and deepen the conviction of most, if these references which contain the word *kataballo* are

quoted, but to avoid occupying a disproportionate amount of space, verses will not be given in full. We will also quote from the A.V. instead of giving translations of the LXX version, except in those cases where the LXX has an entirely different text. Those who have access to the LXX will not be hindered, and those who cannot refer to it will be helped.

- 2 Samuel 20:15. (LXX 2 Kings.) 'Joab battered the wall, *to throw it down*'.
- 2 Kings 3:19,25. (LXX 4 Kings.) 'Ye (*they*) shall fell (*felled*) every good tree'.
- 2 Kings 6:5. (LXX 4 Kings.) 'As one was *felling* a beam'.
- 2 Kings 19:7. (LXX 4 Kings.) 'I will *cause him to fall* by the sword'.
- 2 Chron. 32:21. 'They ... *slew* him there with the sword'.
- Job. 12:14. 'Behold, He *breaketh down*, and it cannot be built again'.
- Job 16:9. 'He *teareth* me in His wrath'.
- Job 16:14. 'He *breaketh* me with breach upon breach'.
- Psa. 37:14. (LXX 36.) 'To *cast down* the poor and needy'.
- Psa. 73:18. (LXX 72.) 'Thou *castedst them down* into destruction'.
- Psa. 106:26,27. (LXX 105.) 'To *overthrow* them in the wilderness'.
- Prov. 7:26. 'She *hath cast down* many wounded'.
- Prov. 18:7. (LXX 8.) 'A fool's mouth *is his destruction*'.
- Prov. 25:28. 'Like a city that *is broken down*, and without walls'.
- Isa. 16:9. 'Esebon and Eleale *have cast down* thy trees' (LXX translation).
- Isa. 26:5. 'The lofty city, *He layeth it low*'.
- Jer. 19:7. 'I will *cause them to fall* ... before their enemies'.
- Ezek. 6:4. 'I will *cast down* your slain men before your idols'.
- Ezek. 23:25. 'Thy remnant *shall fall* by the sword'.
- Ezek. 26:4. 'They *shall destroy* the walls of Tyrus, and *break down* her towers'.
- Ezek. 26:9. 'He *shall cast down* with his swords' (LXX translation).
- Ezek. 26:12. 'He *shall cast down* thy walls' (LXX translation).
- Ezek. 29:5. 'I will leave thee *thrown* into the wilderness'.
- Ezek. 30:22. 'I will cause the sword *to fall* out of his hand'.
- Ezek. 31:12. 'Have *cast him down* upon the mountains' (LXX translation).
- Ezek. 32:12. 'Will I cause thy multitude *to fall*'.
- Ezek. 39:4. 'Thou *shalt fall* upon the mountains of Israel'.
- Dan. 11:12. 'He *shall cast down* many ten thousands'.

This is rather a formidable list, and the verification of each reference is no light task, yet we believe it is impossible for any reader not to be impressed with the solidarity of its witness. Every single reference is for the translation 'overthrow', not one is for the translation found in the A.V. of Ephesians 1:4. This, however, is not all. If each reference be read in its context, the references will be found to be those of battle, of siege, of destruction, of judgment, which tilt the beam of the balances still further. If still further we discover what Hebrew words have been translated by *kataballo* in the LXX our evidence will be complete. These we will supply, for the benefit of any who may not have the facilities to discover them.

- Naphal.* 'To cast down, to fall' (LXX ref. 2 Sam. 20:15 and sixteen other references).
- Haras.* 'To crush' (LXX ref. Job. 12:14; Ezek. 26:4,12).
- Shacath.* 'To mar, corrupt or destroy' (LXX ref. Ezek. 26:4).
- Natash.* 'To leave, spread out' (LXX ref. Ezek. 29:5; 31:12).
- Nathats.* 'To break down' (LXX ref. Ezek. 26:9).
- Parats.* 'To break forth'. (LXX ref. Job 16:14).

*Taraph.* 'To tear' (LXX ref. Job 16:9).

Not a solitary Hebrew word is here that means to build, to lay a foundation, to erect, but a variety of words all meaning destruction, spoiling, causing to fall. This is 'proof positive', no reasoning is necessary except the most elementary recognition of fact when it is presented. From every point of view, the word *katabole* in Ephesians 1:4 should be translated 'overthrow'. The Church of the one Body consequently is blessed with peculiar blessings, these blessings are to be enjoyed in a peculiar sphere, and now we learn, they are according to a purpose made and to a peculiar period.

Where, and what is intended by the words: 'The overthrow of the world'? We can do two things at this point. Summarily deal with this particular passage, and condense all that we have to say into the closing paragraphs of this article, or, seeing the importance of the subject, we can devote a complete article to its examination. The reader is accordingly directed to articles entitled TOHU AND BOHU, FOUNDATION OF THE WORLD<sup>8</sup>, CHERUBIM p. 138, and ANGELS p. 69, for other aspects of this great subject.

We cannot give an exposition of Ephesians in this analysis, but we believe that the exhibition of these distinctive features, when supplemented by reference to articles bearing such titles as BODY p. 119; MYSTERY<sup>3</sup>; PRINCIPALITY AND POWER<sup>7</sup>; BAPTISM p. 106; HEAD<sup>2</sup>; PRISON EPISTLES<sup>3</sup>; DISPENSATION p. 225, and the like will make it abundantly clear that in the epistle to the Ephesians we have a fundamental epistle for the Church of the present dispensation.

**EPISTLE.** We are not, at the moment, concerned with any particular epistle, but with the true significance of the Greek word *epistole*. A superficial acquaintance with language may lead a reader to say, 'epistle is most evidently but the Anglicized form of the Greek *epistole* and should therefore be adopted without demur'. This, however, takes no notice of the subtle changes that words undergo in the course of time. Did the apostle desire the high priest to send 'letters' or 'epistles' to Damascus (Acts 9:2)? Did the Corinthians compose 'epistles' or merely send 'letters' of approval? (1 Cor. 16:3). To the uninstructed, it would seem quite obvious that the French word *demandez* should be translated by the English word 'demand', but that is not so. The English word has developed a peremptoriness that is absent from the French, and so *demandez* is better translated by the word 'ask'.

So while on the surface 'epistle' appears to be the normal translation of *epistole*, it is too formal a word and many times the more homely word 'letter' must be used. The question therefore before us is, are Paul's epistles to be considered as 'epistles' in the formal sense or 'letters' in the homely sense? The following quotation from Deissmann's *Bible Studies* will express the difference that we must make between 'letters' and 'epistles'.

'Men have written letters ever since they could write at all. Who the first letter-writer was we know not. But this is quite as it should be: the writer of a letter accommodates himself to the need of the moment; his aim is a personal one and concerns none but himself, - least of all, the curiosity of posterity. We fortunately know quite as little who was the first to experience repentance or to offer prayer. The writer of a letter does not sit in the market-place. A letter is a secret and the writer wishes his secret to be preserved; under cover and seal he entrusts it to the reticence of the messenger. The letter, in its essential idea, does not differ in any way from a private conversation; like the latter, it is a personal and intimate communication, and the more faithfully it catches the tone of the private conversation, the more of a letter, that is, the better a letter, it is. The only difference is the means of communication. We avail ourselves of far-travelling handwriting, because our voice cannot carry to our friend: the pen is employed because the separation by distance does not permit a *tête-à-tête*. A letter is destined for the receiver only, not for the public eye, and even when it is intended for more than one, yet with the public it will have nothing to do: letters to parents and brothers and sisters, to comrades in joy or sorrow or sentiment - these too, are private letters, true letters. As little as the words of the dying father to his children are a *speech* - should they be a *speech* it would be better for the dying to keep silent - just as little is the letter of a sage to his confidential pupils an *essay*, a literary production; and if the pupils have learned wisdom, they will not place it among their books, but lay it devoutly beside the picture and other treasured relics of their master. The form and external appearance of the letter are matters of indifference in the determination of its essential character. Whether it be written on stone or clay, on papyrus or parchment, on wax or palm-leaf, on rose paper or a foreign postcard, is quite as immaterial as whether it clothes itself in the set phrases of the age;

whether it be written skilfully or unskillfully, by a prophet or a beggar, does not alter its special characteristics in the least. Nor do the particular contents belong to the essence of it. What is alone essential is the purpose which it serves; confidential personal conversation between persons separated by distance. The one wishes to ask something of the other, wishes to praise or warn or wound the other, to thank him or assure him of sympathy in joy - it is ever something personal that forces the pen into the hand of the letter-writer. He who writes a letter under the impression that his lines may be read by strangers, will either coquette with this possibility, or be frightened by it; in the former case he will be vain, in the latter, reserved, in both cases unnatural - no true letter-writer. With the personal aim of the letter there must necessarily be joined the naturalness of the writer's mood; one owes it not only to himself and to the other, but still more to the letter as such, that he yield himself freely to it. So must the letter, even the shortest and poorest, present a fragment of human *naivete* - beautiful or trivial, but, in any case, true.

Here are two 'letters' taken from a collection of papyrus discovered in Oxyrhynchus, Egypt, and dating from or near the same period in which Paul wrote his epistles.

### **Letter of recommendation from Theon to Tyrannos**

About A.D. 25

'Theon to his esteemed Tyrannos, many greetings. Herakleides, the bearer of this letter, is my brother. I therefore entreat you with all my power to treat him as your protégé. I have also written to your brother Hermias, asking him to communicate with you about him. You will confer upon me a very great favour if Herakleides gains your notice. Before all else you have my good wishes for unbroken health and prosperity. Good-bye'.

Address: 'To Tyrannos, dioiketes'.

### **Letter of consolation from Eirene to Taonnophris and Philon**

Second century

'Eirene to Taonnophris and Philon, good cheer. I was as much grieved and shed as many tears over Eumoiros as I shed for Didymas, and I did everything that was fitting, and so did my whole family, Epaphrodeitos and Thermuthion and Philon and Apollonios and Plantas. But still there is nothing one can do in the face of such trouble. So I leave you to comfort yourselves.

Athyr 1'.

Address: 'To Taonnophris and Philon'.

Coming to the question of the true nature of Paul's epistles, we further quote from Deissmann:

'The written words of a letter are nothing but the wholly inartificial and incidental substitute for spoken words. As the letter has a quite distinct and transitory motive, so has it also a quite distinct and restricted public - not necessarily merely *one* individual, but sometimes, according to circumstances, a smaller or larger company of persons: in any case, a circle of readers which can be readily brought before the writer's mind and distinctly located in the field of inward vision. A work of literature, on the other hand, has the widest possible publicity in view: the literary man's public is, so to speak, an imaginary one, which it is the part of the literary work to find'.

At first sight there is confessedly a great difference between the epistle to Philemon, with its personal appeal, and the epistle to the Romans with its logical presentation of fundamental doctrine. Both are, however, true letters written to known readers, without any thought of posterity, without any idea that a wider public would ever read them. That they prove to be a part of all Scripture which is given by inspiration of God, in no wise alters the personal intention of the original writer.

Instead, therefore, of conceiving of Paul writing 'epistles' with an eye to a future public, we have the privilege and the sacred joy of seeing him dealing in private with the problems of the infant Church. Had the Lord intended that we should learn Doctrinal and Dispensational Truth in a formal manner, Paul could have most surely framed the most complete and authoritative compendium of Christian doctrine that the mind of man could conceive and the

Church demand. As it is, we have to exercise faith, patience and prayer, and can only piece together as the spirit of wisdom and revelation is granted to us, the majestic doctrine that underlies, but is never fully expressed in the 'epistles' of the apostle to the Gentiles. See the CHRONOLOGY OF THE ACTS (p. 146) for the relationship that exists between the affairs of the Church at the time, and the epistles that were prompted by those selfsame times.

### **ETERNAL, EVERLASTING, FOR EVER.**

Eternal is the translation of the Hebrew:

*olam* and its New Testament equivalent:

*aion* and *aionios* which has been examined under the heading AGES.

The other words so translated are the Hebrew:

*qedem* which means 'what is before in time or place', and the Greek:

*aidios* 'perpetual' (Rom. 1:20).

Everlasting is the translation of the Hebrew:

*ad* 'continuity or duration' (Isa. 9:6; Hab. 3:6),

*olam*, age, or time, the end of which is secret,

*qedem* (Hab. 1:12),

and the Greek:

*aidios* (Jude 6), and

*aionios* (John 3:16) everlasting.

For ever, is either the translation of the Hebrew:

*le* or *ad olam* 'unto the age' (Gen. 3:22),

*ad* duration (Job 19:24),

*la netsach* to pre-eminence (Psa. 77:8),

*tsemithuth*, extinction (Lev. 25:23,30),

*le-orek yamim* for length of days (Psa. 23:6),

or the Greek words:

*eis aiona* to the age (Heb. 5:6),

*eis hemeran aionos* to the day of the age (2 Pet. 3:18),

*eis to dienekes* continuously (Heb. 10:12,14) and

*aionios* (Phile. 15).

The duplication 'for ever and ever' is but the duplication of some of the terms recorded above.

*le-netsach netsachim*, to perpetuity (Isa. 34:10),

*le-olam-va-ed*, to the age and beyond (Exod. 15:18),

*min ha olam ad ha olam*, from the age to the age

(Neh. 9:5), and

*eis aionas aionon*, to ages of ages (Rev. 14:11),

*eis ton aiona tou aionos*, to the age of the age

(Heb. 1:8),

*eis tous aionas ton aionon*, to the ages of the ages (2 Tim. 4:18).

In the list of words given above will be found every Hebrew and Greek word that is translated in terms of eternity, and an examination of the primary meanings of these words, together with their scriptural usage, will prove to be a helpful corrective. The human mind cannot truthfully conceive of that which had no beginning. All our experience forces us to believe that that which had no beginning in the past, cannot have an existence in the present, and this if pursued with remorseless logic would eliminate God Himself.

Happily the Bible does not burden the mind with the inexplicable. With blessed sanity the Sacred Record opens with the words, 'In the beginning'. Those who come to God 'must believe that He is', and in the same way, they must accept the limitations imposed upon both revelation and their own nature. *Eternity is not a Biblical theme.* The great theme of the Bible is the Redemptive purpose of the ages. What took place before the ages began, and what will take place when the ages are past, is not the subject of Divine revelation. We shall be wise to accept with gratitude what the wisdom of God has provided, and avoid introducing into the limited purpose of the ages, the unlimited notions of Eternity. Time enough for us to attempt the vaster undertaking when we know even as we are known.

**EXCELLENT.** This word is used in the New Testament to translate Greek words meaning something widely 'different' (Heb. 1:4), something 'surpassing' (1 Cor. 12:31), something 'fuller' (Heb. 11:4), as well as the title 'most excellent' used of Theophilus, or of Felix with which aspect of the subject we are not here concerned. The reference to Abel's offering being 'fuller' than that offered by Cain (Heb. 11:4) is of intense significance, but the subject of the Atonement is doctrinal, and it is entirely beyond the scope of this present analysis, which is particularly concerned with Dispensational Truth. The other aspects of the term, however, do bear upon Dispensational Truth and must here be considered.

*Diaphero*, is composed of *dia* 'through' and *phero* 'to bear' and the English 'differ' from the Latin *dis* apart and *fero* to carry or to bear is almost an exact equivalent. *Diaphero* occurs thirteen times, and the varied ways in which it is translated give a fairly comprehensive picture.

- (1) Carry. Here, in Mark 11:16 the word is employed in its primitive meaning.
- (2) Drive up and down. This translation given in Acts 27:27 of the passage of a ship in the grip of a tempest is a vivid application of the essential meaning of *diaphero*.
- (3) Publish. The idea of 'carrying through' when applied to the declaration of a message is the next stage in the application of the word.
- (4) More value and better. Matthew 6:26; 10:31. We now find the word used in a more figurative sense, difference in value being the idea, rather than difference in place and position.
- (5) Differ. 1 Corinthians 15:41 and Galatians 2:6.
- (6) To make matter. Here in Galatians 2:6: 'It maketh no matter to me', which passage Moffatt translates, 'it makes no difference to me what their status used to be', the word begins to assume its fuller figurative meaning.
- (7) Excellent. Romans 2:18; Philippians 1:10. These two references must be considered, but first we must look at the cognate word.

*Diaphoros*. This word occurs but four times, thus:

- Rom. 12:6. 'Gifts differing according to the grace ... given'.
- Heb. 1:4. 'Obtained a more excellent name'.
- Heb. 8:6. 'Obtained a more excellent ministry'.
- Heb. 9:10. 'Meats and drinks, and diverse washings'.

The passages that claim our attention are Philippians 1:10 and Hebrews 1:4, these having particular bearing upon the dispensational aspect of truth. The A.V. of Philippians 1:10 reads, 'that ye may approve things that are excellent', the margin reads, 'try the things that differ'. It is impossible to approve things that are excellent without trying things that differ, and so whatever translation we adopt, we reach the same end. The verse before us, is echoed in 2 Timothy 2:15 where we have the injunction, 'rightly divide the word of truth', and the sequel in Philippians 1:10, 'that ye may be sincere and without offence till the day of Christ' is to the same effect as that of 2 Timothy 2:15, 'approved unto God, a workman that needeth not to be ashamed'.

We must remember that there is a need to realize the difference made in the Scriptures, between fundamental doctrinal truth, which remains true, however much the dispensational teaching may change, and the changing teaching, sphere, constitution and privileges that are dispensational in character. 'All have sinned' was true before

Paul wrote the epistle to the Romans, it remains true today, and will remain true until the New Creation. This statement consequently is prefaced by the apostle with the words, 'There is no difference'. The failure to discriminate between fundamental truth and Dispensational Truth, has led some to be persuaded against endorsing its findings and of employing the principle in interpretation, the following somewhat simple argument, therefore, may possibly help to put the matter in a clearer light. What would you think of the following argument?

*'Englishmen eat, drink and sleep. Frenchmen eat, drink and sleep, therefore Englishmen are Frenchmen'.*

You would not think very highly of the intelligence of anyone who would put forward such a trifling statement as a serious argument. You would need no training in formal logic to set it aside as ridiculous. You might even go further and say, 'Why waste precious time by speaking of it at all?' The reason is, that the truth of God in one great particular is sometimes attacked with as foolish an argument as that given above.

You may have been exercised in your reading of the Scriptures as to the evident differences that are to be found in the Gospels, the Acts, the epistles and the Book of Revelation, for example, differences as to spheres of blessing, such as, 'the meek shall inherit the *earth*', and 'all spiritual blessings in *heavenly* places'. You may have discerned a real difference between 'The Kingdom' and 'The Church', or between 'The Bride' and 'The Body', and then someone has demolished the whole of your conception of truth by saying something like this:

*'All the redeemed are saved by the same precious blood, they receive the same gift of life, they read the same inspired Book, they worship the same God, they own and are owned by the same Father, therefore all these so-called differences are fanciful and highly dangerous.'*

Now while you readily perceive the fallacy in the argument about Englishmen being Frenchmen because both eat, drink and sleep, you may not so readily perceive the selfsame fallacy in the argument that denies all the differences concerning different companies of the redeemed taught by the Scriptures, simply because such companies have some things in common.

Let us see whether this figure of the two nationalities will help us in appreciating what is known as 'Dispensational Truth'.

*Things that are the same*

Englishmen  
Eat,  
Drink,  
Sleep.

ENGLAND

*Things that differ*

England is a Monarchy.  
English money standard  
is the £.  
English rule of the road  
is 'Keep left'.

E n g l i s h   C h a n n e l

Frenchmen  
Eat,  
Drink,  
Sleep.

FRANCE

France is a Republic.  
French money standard is  
the Franc.  
French rule of the road  
is 'Keep right'.

It is most obvious that the similarities noted on the left-hand side cannot neutralize the most evident differences that are recorded on the right-hand side. Let us set out the case for Dispensational Truth in exactly the same way, using the two countries to represent two dispensations, and using the English Channel for the dispensational boundary, noting on the left-hand some things that are similar in both dispensations, and on the right some things that are different.

*Things that are the same**Things that differ*

	The	
The Word of God.	Dispensation	The people of Israel a present
Redemption by the	covered	factor.
blood of Christ.	by the	The presence of miraculous
God the Father.	ACTS	gifts.
		The hope of Israel.

----- Acts 28 -----

	The	
The Word of God.	Dispensation	The people of Israel absent.
Redemption by the	of the	The absence of miraculous
blood of Christ.	Mystery	gifts.
God the Father.	EPHESIANS	The hope of glory.

Throughout the Acts of the Apostles and the epistles of the period, the Jew is 'first' (see Rom. 1:16). The Kingdom of Israel is ever before the mind (see Acts 1 to 6); when the apostle Paul reached Rome, he did not visit the Church so far as we are told, but sent for the elders of the Jews. After an all-day conference, the people of Israel were solemnly dismissed by the quotation of Isaiah 6:9,10, and, for the first time since the call of Abraham, the salvation of God was sent to the Gentiles without reference to the people of Israel.

Upon examining the epistles written by Paul during his imprisonment (that is, after the change of dispensation had been made) we discover that the people of Israel, the fathers, Abraham, Isaac and Jacob, are all conspicuous by their absence. We have crossed the English Channel as it were, and have left a 'Kingdom' for a 'Republic'.

The second feature we have indicated on the diagram is the presence of miraculous gifts. The apostle - who worked miracles during the Acts of the Apostles - sent Timothy a prescription for his 'often infirmities' in the dispensation that followed, and many are the wrecks that have resulted from the attempt to live as though the miraculous gifts of the Acts period were to-day still the rule and not the exception.

When we cross the Channel and step on to the shores of France, we find ourselves at once surrounded with a set of circumstances that differ from those obtaining in our own country. If we should be so foolish as to persist in ignoring, for example, the change in money, we should put ourselves and others to a great amount of trouble, and soon find life impossible; while if we were so foolish as to attempt to ignore the change from the 'left-hand' turn to the 'right-hand' turn, we should probably pay for our foolishness with our lives, and most certainly endanger the lives of others.

Lastly, what is 'hoped for' is a good index to a calling. The reader will remember the phrase, 'the hope of your calling'. The epistle to the Romans was the last to be written before the Acts came to a close, and whatever was the hope of the Church then will represent what was its hope right through the period:

'There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles *trust* (*hope* R.V.)'.

'Now the God of (that) *hope* fill you with all joy and peace in believing' (Rom. 15:12,13).

The apostle refers to Isaiah 11, which speaks of the millennial reign of Christ, when the wolf shall dwell with the lamb, and when the Lord will set His hand the second time to recover the remnant of His people Israel. This is in line with the statement of the apostle in Acts 26 and 28:

'The *hope* of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, *hope* to come' (Acts 26:6,7).

'For the *hope* of Israel I am bound with this chain' (Acts 28:20).

In the Prison Epistles of Paul, Israel has gone, and with Israel the *hope* connected with that nation. In its place is 'the hope that is laid up in heaven', 'which was preached unto every creature under heaven' (see Col. 1:5,23,27; 3:4). We will not enlarge on these differences further, as they form the subject matter of the bulk of this analysis.

We turn to Hebrews 1:4 for a word on the statement ‘a more excellent name’. For a full examination of this subject, particularly as it fits the theme of HEBREWS<sup>2</sup>, the article dealing with this epistle should be consulted, as also for parallel teaching, the article on PHILIPPIANS<sup>3</sup>, and the one dealing with the PRIZE<sup>3</sup>. Here we will deal with the actual wording of the passage and its relation with the context. The simplified structure of Hebrews 1 and 2 is as follows:

### Hebrews 1 and 2

- A 1:1,2. God once spoke by prophets. Now by His Son.  
 B 1:2-14. The Son. His glories. Better than angels.  
 A 2:1-4. God once spoke by angels. Now by the Lord.  
 B 2:5-9. The Son. His sufferings. Lower than angels.

It will be seen that the relationship of the Son to angels, is not connected with His own inherent superiority, as Creator to creature, but in relation with His mission ‘His sufferings’ and its sequel ‘His glory’. We scarcely need a revelation from heaven to tell us that One, Who can be described as ‘the express image of His (God’s) person’ must necessarily be far above angels, it goes without saying; but Hebrews 1 is teaching us that He ‘obtained’ this position ‘by inheritance’. The Saviour had a glory that was His ‘before the world was’ (John 17); He voluntarily ‘emptied Himself’ (‘made Himself of no reputation’ Phil. 2), and the glory that He thus relinquished as the Image of the invisible God, He receives back as the one Mediator, and *this* glory He will share with His redeemed people (John 17:22). That great prophetic chapter of suffering, namely Isaiah 53, is introduced by words that magnify the wonder of His subsequent exaltation.

As many were astonished at thee  
 (reference to suffering and shame)  
 So shall many nations be startled (R.V.)  
 (reference to His unprecedented exaltation) (Isa. 52:14,15).

and this glorious simile is introduced with the triumphant words:

‘Behold, My Servant shall deal prudently, He shall be EXALTED and EXTOLLED, and be VERY HIGH’ (Isa. 52:13).

The exact sameness of the wording as given in the references above of Hebrews 1:4 and 8:6, may mislead the English reader. In Hebrews 1:4 the word is ‘obtain by inheritance’ *kleronomeo*, whereas in Hebrews 8:6 the Greek word translated ‘obtained’ is *tugchano*, a word which came to mean something that ‘happened’ (1 Cor. 15:37), but which originally meant ‘to hit’, especially ‘to hit a mark with an arrow’, as in Homer, and then in a secondary sense ‘to hit upon’ by chance. There is no chance work in Hebrews 11:35, the only other reference in this epistle, for the obtaining of a better resurrection was by voluntary suffering. The ministry of Christ as the Mediator of the New Covenant, has no reference to the Church of the Mystery, but it is so glorious that the old covenant is entirely set aside (*see* the argument of 2 Cor. 3). The more excellent name of Hebrews 1:4, and the more excellent ministry of Hebrews 8:6, are part of a series of ‘better things’, and before considering this part of our study, we will set out the occurrences of the word ‘better’ as it is found in Hebrews.

### Better, in Hebrews

- A 1:4. Christ at the Right Hand (3).  
 Better than angels, more excellent name.  
 B a 6:9. Things that accompany salvation.  
 b 7:7,19,22. Better priesthood, hope and covenant.  
 A 8:6. Christ at the Right Hand (1).  
 Better covenant, promises, more excellent ministry.  
 B b 9:23. Better sacrifice.  
 a 10:34; 11:16,35,40. Things that accompany salvation.  
 b 12:24. Better than Abel’s offering.

The more excellent way (1 Cor. 12:31). The theme of 1 Corinthians 12 is indicated in the opening sentence, it is 'concerning spiritual gifts' and whatever differences there may exist between one gift and another, all are of 'the same spirit'. These gifts include miracles, healings, government and prophecy. Yet, wonderful as each or any of these supernatural gifts may be, the apostle at the close of the chapter says, 'and yet show I unto you a more excellent way.' Literally the words 'more excellent' read 'according to an hyperbole'. An *hyperbole* is an exaggeration, 'it consists in magnifying an object beyond its natural bounds . . . our common forms of compliment are almost all of them extravagant hyperboles'-*Blair*. Even *Blair* here unconsciously slips into an hyperbole, for an *extravagant* hyperbole is according to his own dictum 'an extravagant extravagance'! The word *hyperbole* occurs seven times in the New Testament and where the phrase *kath hyperbole* is used, the letters *k.h.* will be put in brackets after the quotation.

### Hyperbole

Rom. 7:13.	Might become exceeding sinful ( <i>k.h.</i> ).
1 Cor. 12:31.	Shew I unto you a more excellent way ( <i>k.h.</i> ).
2 Cor. 1:8.	We were pressed out of measure ( <i>k.h.</i> ).
2 Cor. 4:7.	The excellency of the power.
2 Cor. 4:17.	A far more exceeding and eternal weight ( <i>k.h.</i> ).
2 Cor. 12:7.	Through the abundance of the revelations.
Gal. 1:13.	Beyond measure I persecuted the church ( <i>k.h.</i> ).

To understand the way that was exceedingly superior to the possession or employment of spiritual gifts, we must read 1 Corinthians 13:

'And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing' (1 Cor. 13:2).

The reason for this excellence is discovered in the close of the chapter. 'Charity never faileth' but prophecies, tongues and knowledge shall cease and vanish away. They are after all 'in part' and are to be likened to childish things which are put away upon arriving at adulthood.

With 1 Corinthians 12 and 13 before us, and with the apostle's own statement in 1 Corinthians 12:31 and 13:11 we perceive that the cry, 'Back to Pentecost' may be but the cry of a full-grown man who cries 'back to the nursery'. The presence of spiritual gifts in an assembly today is no sign of maturity, rather the reverse. For a fuller treatment of 1 Corinthians 12, see the article entitled BODY (p. 119); for the reference to immaturity, see the article entitled BABES (p. 102); for the dispensational place of miracles, see MIRACLE<sup>3</sup>, and for the place of 1 Corinthians 12 in the epistle as a whole, see 1 CORINTHIANS. The epistle as a whole is given an exposition in the book entitled *The Apostle of the Reconciliation*.

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