

# SCRIPTURE RESEARCH - VOL. 1 - NO. 16

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## **HYPER-**

The word "dispensation" occurs in the Authorized Version of the New Testament in 1 Cor. 9:17, Eph. 1:10, Eph. 3:2 and Col. 1:25, as a translation of the Greek word *oikonomia*. This Greek word means the lawful, orderly administration of the affairs of a household.

Dispensational teaching has come to be understood as that which deals specifically with the various administrative purposes and programs of God from the beginning on down through the course of time.

The word "hyper" is from the Greek word *huper* which means "above" or "over." This prefix as used in the above subject is to denote excessiveness, or unwarranted extreme in dispensational teaching.

Falling short of the true Scriptural boundary lines of dispensational truth is doubtless a serious fault. It is likewise a serious fault to go beyond those boundary lines.

When does teaching prove to be *hyper* (above), *hupo* (under), *peri* (all around), or *apo* (away from) dispensational truth? Who is to decide? How is the matter to be decided?

Our answer is that God Himself, through His own Word, is alone The One to decide this important question.

Extremes and excessiveness are dangerous! To be accurate, one must be consistent. Is the teaching consistent? In consistency, there can be no contradiction.

**The Word of God is consistent, perfectly balanced. It is perfectly adjusted in all its portions and parts. Each book of the Bible is a perfectly balanced book. The Bible is in harmony with itself. No part of the Bible contradicts or in any way, manner, or form disputes any other part.**

**If dispensational teaching is not consistent, it is confusing.**

**One is not only justified, but duty bound to "rightly divide The Word of Truth." And not only is it a duty, but a wonderful privilege (Cp. 2 Tim. 2:15).**

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**(Course of Study Continued From Previous Issue)**

## **APPARENT DISCREPANCIES**

### **The Scripture text: John 5:37 and Matt. 3:17.**

**There is no discrepancy. It may be apparent, but not real. All these seeming discrepancies may be cleared up by noting just what is said. A study of The Words of Scripture is one of the essentials in settling the question of discrepancies.**

**John 5:37 reads as follows: "And The Father Himself, which hath sent Me, hath borne witness of Me. YE have neither heard His voice at any time, nor seen His shape."**

**Matt. 3:17 reads as follows "And lo, a voice from heaven, saying, This is My beloved Son, In Whom I am well pleased."**

**The seeming discrepancy is this: In John 5:37 it is taken that The Father's voice has never been heard. Yet in Matt. 8:17, His voice was heard. It seems that there is a contradiction, but those who note a discrepancy have doubtless failed to consider just what is said. Literally the phrase in John 5:37 reads: "Neither His voice have YE heard at any time."**

**Why overlook the word "YE"? To whom is The Lord speaking in this text, and in tact? In the entire chapter? John 5:10, 18, will enlighten us to the effect that our Lord is speaking to Jews, and unbelieving Jews at that. Note verse 38: "And YE have not His word abiding in you."**

**They had neither heard The Father's voice at any time, nor seen His form. The voice from heaven, as stated in Matt. 3:17, was not heard by these Jews.**

**Where is the discrepancy? There is none. There are no discrepancies in The Word of God. The seeming discrepancies show up in faulty translation, or a careless reading that fails to pay respectful attention to each and every word.**

**Another point we desire to bring out in the matter of seeming discrepancies is this: A regard for the DISPENSATIONAL DISTINCTIONS of Scripture is most certainly not to be overlooked. Unless one rightly divides The Word of Truth, he will run up against contradictions. That is, he will discover a statement, order, or truth in one place in The Bible, and then find the opposite elsewhere.**

**JESUS\* -- LOWER THAN THE ANGELS**

by Clarence Cree

The purpose of this study is to remove the obscurity which is attached in translation and comment about a certain interesting Scripture:

But we see Jesus, Who was made a little lower than the angels, For the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. (Hebrews 2:9)

The obscurity is removed and the text is illuminated by carefully noting the USE of Old Testament quotations by the author of Hebrews. Before proceeding further with this study, please read Psalm 8 with Hebrews 2:5-18 for the contextual association of these two passages. As we continue the study, it is hoped that we may find some new instruction from a portion of God's Word which is as inexhaustible as God Himself.

The one great enveloping conception which governs the first few chapters of the Book of Hebrews is the PARTNERSHIP OF THE SON OF GOD WITH THE SONS OF MEN. What a glorious revelation these passages are regarding the Incarnation of our Saviour! Oh, the wonder of it! -- setting forth in didactic splendor the necessity, nature, perfection, and purpose of our Lord's Advent.

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\* Transliteration of Hebrew *Joshua*, meaning *Jehovah* is Salvation. The prophetic import of this Old Testament title is fulfill-ed in Christ's past and future redemptive work. This Name was God's personal designation for Christ; it was used by inspired pen-men of Christ, but there is no record of anyone ever addressing Him by this Name during His earthly life. It is used in Hebrews eight times; the title "Lord" is added once in Hebrews 13:20. The quote in Acts 2:36 is worthy of attention, "God hath made that same Jesus, Whom ye have crucified, both Lord and Christ."

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While it is beyond our immediate purpose to reflect further upon this conception, still it is hoped that the student will read these first few chapters as a background for this study.

As Hebrews 2:5-18 crowns and culminates the partnership of The Son of God with the sons of men, the problem of death is introduced into the theme. The

problem is viewed by the author of Hebrews as it relates to MAN, to CHRIST, to SATAN, and to GOD. This could well be entitled, "JESUS, LOWER THAN THE ANGELS." Before this subject is considered at length, we wish to spend a few moments on another interesting theme developed in our text; that is, NOT TO ANGELS, BUT TO MEN HAS GOD (in purpose) SUBJECTED THE COMING WORLD (Hebrews 2:5). The impediment that would naturally stand in the way of man as an heir and righteous ruler of this coming world (of the book of Hebrews) would be his sinfulness with its ensuing death. Thus, we will be led back to the subject of death or JESUS LOWER THAN THE ANGELS.

### Not To Angels But To Man

Nor unto the angels hath He not put in subjection the world to come, whereof we speak. (Hebrews 2:5)

These thoughts are introduced by a preposition partly negative and partly positive in character. The negative needs no comment except that it leads us to ask, Why is the negation made? The writer denies because he wishes to affirm with emphasis. To emphasize a negative is to suggest a positive. I might say, "Not to me did he bequeath his estate." The hearer would reply, "To whom did he bequeath it?" So here: "Not to Angels" -- then to whom has He subjected the coming earth? We are led to expect that the writer is about to tell us the quotation from the 8th Psalm in Hebrews 2:6 advances to the affirmative. It says (in effect), "NOT TO ANGELS, BUT TO MAN," for notice the BUT in Hebrews 2:6 with which the quotation from Psalm 8 is introduced. BUT one...

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...somewhere hath borne witness, what is man? Then follows a rather full extract all about man extending from Hebrews 2:6-8. It is not until Hebrews 2:9 that Jesus is introduced. It is to MAN, then, that God has subjected the coming earth. Dr. W, Graham Scroggie entitles the 8th Psalm, "Man, The Viceroy of God." It truly brings to view man's capacity, charge, dignity and ultimate destiny. The writer of Hebrews in 2:8b states, "But now we see not yet all things put under Him," and, thus admits that not yet is this coming subjection to man realized. But he does imply that we are to see it -- it is yet to be. No, we do not see yet the full realization of God's intention for man, but in the words of Hebrews 2:9a, "We see Jesus." In Him and through Him we see pledged the grand consummation of The Divine design and purpose. The coming earth has been subjected to man as man. The Psalm predicts it, Christ pledges it, and will finally secure it.

An objection to the foregoing conclusion may spring out of the actual words of Psalm 8. At the first reading of Psalm 8, the dominion of man over the earth does not seem to refer to the COMING WORLD at all, but rather to the world placed under man's dominion at the beginning, for we cannot doubt that the 8<sup>th</sup> Psalm refers to the first chapter of Genesis. That being the case, the text (Hebrews 2;8b) should have read, "We NO LONGER SEE IT" rather than "We see not yet all things put under him." The writer of Hebrews should have spoken of a dominion lost in Eden rather than to a dominion not yet attained. The difficulty is slight if we believe the truth of Romans 11:29, "For the gifts and calling of God are without repentance (without change of mind)." Therefore, the dominion once decreed, though for a time lost or held in abeyance, will be realized. It is obvious that from Paradise till the present, man has not fully entered into his regal inheritance. The 8<sup>th</sup> Psalm places in parallelism "MAN" (Enosh, frail man) and The "SON OF MAN" (*Ben-adam*, man from the earth) as referring to a race destination rather than to an individual man, i.e., Christ. This race destination is inherent in the original charge to Adam, "Fill the...

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...earth and subdue it" (Genesis 1:28). We believe that this original investiture will result in a dominion in a yet coming habitable (*oikoumene*) earth -- the earth as it is to be under the reign of Messiah-Jesus.

### Jesus, Lower Than The Angels

As we return to our introductory theme, it is interesting to compare these words of Hebrews 2:7a and 9a, JESUS, LOWER THAN THE ANGELS, with a statement made earlier in Hebrews 1:4 where the SON is declared to have been "made ... better than the Angels," that is, superior, more eminent, and that by measure of a more distinguished name which, as SON, He had inherited, a Name more excellent than was ever bestowed on them. It appears that Psalm 8 takes cognizance of this in its opening and closing verses: "*Jehovah*, our (Sovereign) Lord, how excellent is Thy Name\* in all the earth."

\* "JEHOVAH" is The NAME, no doubt, intended by the author of Hebrews to support his argument of Christ's preeminence in Hebrews 1:5-14. The comparing of Eph. 1:20, 21 and Phil. 2:9 with the text in Hebrews is rewarding. In the first, Christ is given a position above every name, and in the second He is given a Name above every name.

As we look now at our text, Hebrews 2:9, we see it is at this point in the record that The Divine dealing with the difficulty of DEATH commences, for it is here

that the subject of DEATH is introduced in this Hebrews Epistle. To follow the argument of the writer of Hebrews, it is absolutely necessary that the structure of the text be keenly observed. The important point is to distinguish between what the author of Hebrews is saying and what he is quoting from the 8th Psalm. For instance, death is first named under the form of a comment on the Psalm. Not to perceive this is...

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...to fail to lay hold of the key which opens the author's method of argument. In Hebrews 2:2-8a, there are some six lines of direct quotation from Psalm 8, followed in 2:8b by a general remark by the author on the universality of the dominion assigned to man. In developing Hebrews 2:9, we will underscore the author's comment and place the quotations from Psalm 8 underneath. This will be done to visually aid us in distinguishing comment from quotation.

(Rotherham Translation. Hebrews 2:9)

"We see Jesus Comment

Made some little less than the angels" Quotation fr. Psa. 8:5a

"Because of the suffering of death," Comment

"We see Him Comment

With Glory and Honor crowned," Quotation fr. Psa. 8:5b

"To the end that by the grace of God

He might taste death for every one." Comment

In observing the writer's method of quotation from Psalm 8, all will agree that this structure is conducive to the luminous unfolding of the passage. If not observed, the passage appears exceedingly involved, and both translators and expositors have resorted to inverting the clauses because of imaginary difficulties. For example, as generally read, it appears that the writer unaccountably postpones his statement of the design of Jesus' death until after he had advanced to the crowning of Jesus which imparted to His death its great object. And, inasmuch (traditionally speaking) as we have looked upon the crowning of Jesus as exclusively following the death, we wonder how (supposed) after-crowning could impart an intention to the death.

We must note, in looking at the text, that the first reference to death in Hebrews 2:9 is a statement as to the generality of death, that is, death as the liability and doom of the RACE, rather than of an individual, i.e., Christ. Dr. Weymouth suggests in a note on this...

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...passage, "Or, because man (as a whole) has to suffer death." While it is not strictly "translation" to put it this way, still we may understand the clause to point this way, for the writer does not say, "Because of HIS suffering of death." Also, when we couple this generality with the fact that the clause is a comment on the Psalm, which Psalm manifestly, it then treats of man as man. In the Psalm, MAN was made LOWER than the angels and we are constrained to ask the reason WHY he was made so inferior. Was it not for the very purpose that he, man, might be susceptible to death? Angels are not ever said to die -- awful truth. Man can die -- merciful provision, since out of that possibility springs the grand provision of Redemption. Thus, the author's comment is exactly right, and exactly in place: "Because of -- for the sake of -- with a view to -- the suffering of death." Because true of man as man; then it becomes true of The Son of Man as the great kinsman redeemer.

As we further weigh our text, we must treat the crowning of our Lord in the same broad spirit, that is, in HIM catching up the thread of man's original creation and royal destiny. Man, the Race, was "crowned with glory and honor," either actually, or in the Divine purpose. Jesus (Jehovah Our Savior), representing the race was "crowned...." When we grasp the close connection between the crowning of man and the crowning of our Lord, we are on the way to a material modification of our concept regarding the question, "In what or wherein did the crowning of Jesus consist?" For one thing, rather than looking at the crowning of Christ as being a REWARD for His sufferings, we must look at it as a perfecting of His MAN-HOOD in His partnership with man and as representing man. This is the tone of the Hebrew Epistle.

Where then shall we place the crowning? In accord with our text, the crowning MUST take place before the crucifixion rather than AFTER it. The crowning was to give merit to the death. This is in accord with our text, "We see Him WITH GLORY AND HONOR CROWNED ... TO THE END THAT HE MIGHT TASTE

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**DEATH FOR EVERY ONE."** Note, the text does not say He **HAD ALREADY TASTED DEATH** for everyone or because He **HAD** already died and been raised, but He was crowned in order that He might so die.

Where or when was Christ so crowned? The Transfiguration! Looking thus at the mysterious events of the Transfiguration will invest it with a significance and magnificence in keeping with its majestic grandeur. The Transfiguration account occurs in three of the four Gospels, pointing up its significance (Matthew 17:1-8, Mark 9:1-10, Luke 9:28-36). Peter (2 Peter 1:16-18), in recalling this historic and prophetic event, makes mention of seeing His power and glory, that they were eye witnesses of His Majesty -- that on the holy mount He received from The Father honor and glory; that there was the investing of The Son, well pleased to The Father, receiving all that was implied in the term, "Son" and "Heir" as brought out so beautifully in Hebrews 1:3-13. Was it not there in the Mount of Transfiguration that the express Image of The Father shown out in the brightness of His glory? May we quote?

And was transfigured before them: and His face did shine as the sun, and His raiment was white as the Light. Matthew 17:2

The fashion of His countenance was altered. (Luke 9:29)

In the *LXX* (Greek O.T.) we meet again with the words, "Honor and Glory," but translated "glory and beauty" (Exodus 28:2, 3) at the **CONSECRATION OF THE HIGH PRIEST**. He was to have garments for **HONOR AND FOR GLORY**, and thus was consecrated to minister in the priest's office. How beautiful of The Father to clothe His Beloved Son as with Priestly-Kingly robes of Light. This was the official and formal consecration of The Lord Jesus as High Priest (cp. Hebrews 5:5) (though the little company was cautioned to tell no one) and the investiture of Christ as Heir of...

...all things in the words, "This is My Beloved Son." The Book of Hebrews makes much of this Sonship and Royal Priesthood. This occasion was also the first time that the Sufferings were mentioned (Mark 9:12). It was here that Moses and Elijah "appeared in glory, and spake of His decease (Gr. *EXODUS*) which He was to accomplish at Jerusalem" (Luke 9:31). Moses knew what an *EXODUS* was; his had been inaugurated with the blood-shedding of the Lamb in Egypt, but Christ was to inaugurate another and greater *EXODUS* at Jerusalem with

His own blood. Moses and Elijah not only "spake" but declared and related its various steps. How fitting to speak of His death, resurrection and ascension as an *Exodus* -- a going out, a deliverance from our bondage and sin, and a coming in to a life of righteousness ... Each word mentioned in the Transfiguration scene bears mention -- the verb *Metamorphoo* - the work He was to ACCOMPLISH (and we may be certain He did accomplish and finish it forever and ever) ... and so much more that is inexhaustible.

Returning for a moment to the original "crowning of Man, " as celebrated in Psalm 8, it has been suggested by some that man was "crowned with glory and honor" at his creation, either actually or in The Divine purpose. If he was thus actually crowned, then we can only conclude that the crown soon fell from his brow. If, on the other hand, he was put under discipline for the express purpose that his manhood might be perfected before he was crowned, it comes to the same thing insofar as The Lord Jesus, The Anti-type of Man, is concerned. The crowning of perfected and glorified Manhood was won by Jesus in His obedience. The crowning then of Jesus, before the cross was reached, was The Divine acknowledgement of His trained and perfected Manhood. "He was crowned with glory and honor that it MIGHT BE SEEN THAT FOR HIMSELF HE NEED NOT DIE -- there was no reason for Him to die, except for the sake of others" (J. B. Rotherham).

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...Death then, in relation to Christ, was not necessary John 10:17, 18 may have a bearing on this:

Therefore doth My Father love Me,  
Because I lay down my life, that  
I may take it again. NO MAN TAKETH  
it from Me, but I lay it down of Myself.  
I have power to take it again. This  
commandment have I received of My Father.

Isaiah 53:12b may be a good commentary on the import of His death,

**... because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.**

**Jesus was crowned with honor and glory before He came to the cross -- our passage states this. His manhood was morally adorned with every grace by devotion, fidelity and obedience before His Passion. He was fittingly adorned on the holy mount (2 Peter 1:17); nevertheless, we know from this Hebrew Epistle (5:7-8) that Jesus went on learning by His sufferings a more painful, a more complete, a more heroic obedience UP TO and UPON the very cross itself. Philippians 2:8 states this so poignantly: "... He humbled Himself, and became obedient unto death, even the death of the cross."**

**We know from other Scriptures that He was further exalted subsequent to His finished redemptive work (Philippians 2:9, Ephesians 1:20-22). This would not detract from the preliminary crowning on the Mount of Transfiguration, but would invest it with a prophetic fore-shadowing of the yet-coming kingdom. So much, then, as to the relationship of death to Jesus and the death of man.**

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**Next, we would note the relationship of Jesus' death to God, since this is touched upon in the context of our passage of Scripture. We might ask, "Was it derogatory to God to permit The Son in Whom He was well pleased to die?" Far from this, says the Scripture. It was a "becoming," suitable, beseeming, thing for Him to do (Hebrews 2:10). For God had a noble and worthy end in view, i.e., of leading MANY SONS to glory. By giving His Firstbegotten permission to lay down His life, He was endowed with the capacity of becoming a yet more accomplished leader of those other sons. Equipped as The Savior was with the experience of suffering, and a patience of suffering, the foundation was laid for the solacing words of Hebrews 2:17-18, wherein He is said to be a "faithful" and "merciful" Mediator -- able to bring prompt and effectual succor to those passing through fiery ordeals. Yes, God is vindicated; "It became Him" by such means to secure such great ends. Therein lies Divine justification in producing and setting before us such a Leader. It suits God's character, it is consonant with His attributes, and is agreeable with His perfections. It became His wisdom, holiness, power, righteousness, love and peace.**

**Finally, in this study we would note the relationship of Jesus' death to Satan or the Adversary as mentioned in Hebrews 2:14-15. To appreciate what is said here, we have to consider the nature of that hold of death which is here conceded as**

belonging to Satan. He had not exactly the "power (*dunamis*)" of death, not the "authority (*exousia*)" of death, but the "grasp" or "hold (*kratos*)" of death. In Rev. 12:10, Satan is called the "Accuser of the Brethren" and our present text points in that direction also. He tempts men to sin, and when successful, he accuses them of it before God, and, it would appear, challenges God to vindicate His holy law and truth by inflicting death on the offenders. If this thesis is correct, we can see what sort of "hold" he has on death, i. e., the hold of a simulated zeal for Divine Law and Holy Justice which must be effectually met. In...

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...other words, he invokes Divine justice on offending man. It is as if he said, "Thou, God, hast made man of an inferior order to ourselves, on purpose that it might be possible for him to suffer death. Thou hast ordained that death shall, in his case, be the wages of sin. He has sinned-fulfill Thy Holy Law, execute Thy threat." That there is "justice" in the claim of Satan goes without comment.

If this is then the nature of Satan's "hold" on death, we begin to see how the death of Jesus affected him. It answers him, silences him, paralyzes him. It brings to naught his machinations (Colossians 2:15). For The Son of God, in becoming man, assumes the office of Redeeming-Kinsman. He became The Sin-bearer to the race, offering His own life as its ransom. What can the adversary say? Nothing! He is beaten. He has compassed the death of The Son of God and thereby compassed his own undoing. And so it is through the death of The Redeemer that Satan loses the only "hold" on death that he had. His schemes are vanquished; he is undone (1 John 3:8).

(Conference Message at Ewalt Memorial Bible School)

Suggested side reading:

*The Crises of the Christ, Book IV, "The Transfiguration"* by G. Campbell Morgan.

*Doorway Papers, #52 "If Adam Had Not Died"* by Arthur C. Custance

*The Transfiguration, Selected Writings* by E. W. Bullinger

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**BAPTISM AND THE SCRIPTURES**

**By Russell H. Schaefer**

**With its sociologically orientated program, the modern professing church has little interest in systematic Bible study. But this indifference should not characterize true believers who hold to the verity and truth of The Scriptures. The study of the various Biblical baptisms may be rich and rewarding.**

**In a study of this nature, there is no desire to review the great baptismal controversies that raged for several hundred years, except to state that, out of those controversies, arose many of the Protestant denominational bodies. In looking over the major issues in those often pitiless and divisive debates, the emphasis was almost without exception upon WATER baptism. In Scripture the mode and manner of water baptism was left up to inferences, but in these debates, the mode was raised to excommunicative levels. The seriousness of the issue was further increased by deducing WATER BAPTISMAL REGENERATION from certain texts; that is, that water baptism is the instrumental cause of regeneration, and that regeneration is conveyed when the water rite is (supposedly) authentically performed. Once this issue became relevant to the water baptism question, the rite became sacrosanct. Instead of being the door to a local church, as among some denominations, it was henceforth the door to heaven and to God. Instead of being a symbol of a new life, it became that life. Once water baptism is looked upon as an essential part of regeneration, then the role and credentials of the administrator of that rite come into sharp focus, for here then would be the administrator of life or death -- the opener of the door to the very presence of God. Truly then, instead of being humble ministers of the Word of God, these administrators would be the priestly vicars of Christ on earth.**

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**There is no need to be reminded that there are many who so glory in this watery rite -- some even to supposing the vicariousness of their act and office so as to be efficacious for generations that have died.**

**While the great controversy revolved about water baptism, and all texts that mentioned baptism were made to serve or support the watery rite, still the truth that there were other and different baptisms in the Word of God received little notice. As we look at the many different baptisms in Scripture, may we continually ask ourselves, "Does God have a baptism now in which we can have a part -- one which we can truly call ours while being consistent and true to the edict of Ephesians 2:8-10, that we are indeed saved by grace through faith, and**

that not of ourselves, but as the pure gift of God, not of any works lest we be found boasting.

A simple outline follows. Commit it to memory. It will be used more and more as the study progresses:

1. The Baptizer } {1. Who is the Baptizer?
2. The Baptized} or this {2. Who are the Baptized?
3. The Baptism } {3. What is the baptismal element?
- {4. What is the result?

### The Language

The words baptist, baptize and baptism, as found in most of our English Bibles, are not a translation from the Greek Text, but an Anglicized form of the Greek words that have become a part of our English heritage. The Greek non-Christian literature affords a wealth of material on the usages of these words -- usages that we will allude to briefly. May they and the Biblical usages aid us somewhat in scaling the lofty heights of God's truth relative to this theme.

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The family of words associated with Baptism are:

1. *BAPTO* (v.) 2. *BAPTIZO* (v.) (intensive of #1)
3. *BAPTISMOS* (n.) 4. *BAPTISTES* (n.)
5. *BAPTISMA* (n.)

In this study we will use the simplest designation to identify the word under consideration, understanding that, in the Greek text, spellings will vary according to grammar. To give each different spelling would confuse the English reader. This will be understood by the Greek student. All Old Testament references will be to the Greek Old Testament known as the *Septuagint*, designated *LXX*.

Bapto

The verb, *bapto*, is aptly illustrated in Alcibiades' *Epigram on the Comic Pool Eupolis*:

You dipped (*bapto*) me in plays: but I  
in waves of the sea baptizing, will  
destroy thee with streams more bitter.

The author is simply saying, "You dipped me (made me a joke), but I will kill you, drown you in streams of bitterness." The point is made that *bapto* is something temporary in nature, a mere dipping. The more intensive *baptize* was reserved for the more intensive act of destruction in this instance. Because of the frequent temporary nature associated with *bapto*, it was used or signified to dye. This dying of cloth was performed by dipping the object into the color vat until it reached the desired hue. It is this suggestion that in all likelihood is meant in Revelation 19:13 where it speaks of the Lord's garment "dipped" in blood. *Bapto*, in its non-Biblical usage, seems to be very adequately translated by our word dip, or dipping, as, for instance, in Homer's

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*Odyssey*, IX, 391-4;

And as a brazier dips (*bapto*) a large adze or ax in cold water.

In each instance of its use, the object doesn't seem to be too large but what it can be placed into an element besides its own and then withdrawn. There seems to be a lack of permanency and a very true limit to the time that the object was to be in the element as seen in the following:

One evening he took a chaplet of flowers from his head,  
dipped (*bapto*) it in the richest essences, and sent it from  
his table to Antalcidas.

Plutarch, *Artaxerxes*, xxlll.

In the *LXX* (Greek O.T.) it is used of vessels, i.e.,

Every vessel in which work should be done, shall be  
dipped (*bapto*) into water. (Lev. 11:32)

We see three things here: the ability of the object to be dipped by the dipper, the object being dipped into water, and, finally, the result was a cleansing.

In Leviticus 14:6 (*LXX*) we have a more serious issue -- the healing of a leper. It might be worthy of noting that, until Christ healed the lepers, there is no record of a priest ever having used this formula over a healed leper in Israel.

**And he shall dip (*bapto*) them (the living bird, cedar wood, the scarlet and the hyssop) into the blood of the bird that was slain over living water.**

Here the typology is more inclusive -- a slain and yet living symbol of redemption (the slain and released bird), an earthen vessel, the wood, the scarlet and the hyssop, all point to One Who took the form of a slave, bore the shame of the cross,

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...and Whose blood sufficed to justify the leprous sinner and to present him free from condemnation -- to show in the freed bird that, while death had taken place, still He lives and will forever succor and sustain the one for whom He died. The leper could do nought for himself. It was all done for him. Here we have indeed a shadow picture, a mere dip into that greater baptism of death of our Saviour. Death was to take place first. The living bird had its wings dipped into the blood of its co-sacrifice; the picture though was one illustrated by two birds -- a dipping into death foretelling a more intensive baptism. Who indeed is the LIVING Water ? Who said,

... The water that I shall give him shall be to him a well of water springing up into everlasting life. (John 4:14)

How fitting that this typology should use the word *bapto* and not the intensive *baptizo*, that would be used of the REALITY of which the type spoke. We would remark once again that this was a dipping of the living bird to identify it with the one that had died -- a dipping into death. How shallow are the types compared to the reality of the fulfillment!

In Numbers 19:19 (*LXX*) we read:

**And a clean man shall take hyssop, and dip (*bapto*) it into the water.**

**In this instance of *bapto* we have the same elements as the prior one mentioned -- the wood, hyssop and scarlet. The sacrificial victim was to be a red heifer, spotless and without the camp, bringing to mind the quotation of Hebrews 13:12,**

**Therefore Jesus also, that He might  
sanctify the people with His own blood,  
suffered without the gate.**

**He went forth outside the religious camp of Israel, wearing the crown of thorns and the SCAR LET robe (Matthew 27:28), and bearing the terrible timber on which He was to die.**

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**This *bapto* of Leviticus 19:18, this dipping of the humble hyssop plant into the liquid into which the ashes of the burnt sacrifice had been mixed, the sprinkling of the unclean person, all picture an unusual provision by an unusual type. First of all, WHERE the slaying took place -- outside the city walls; secondly, the burning of the victim, according to the Levitical law, signified the complete acceptance of the victim by God. It was perfect in its appearance and accepted in its destined work of meeting the demands arising from a broken law or defilement. It was the only accepted sacrifice placed where anyone could have access to it (Leviticus 19:9). The ashes could be carried away and, upon mixing with water, they could apply them to the guilty party by the hyssop sprig. It was indeed a water of separation, a purification for sin. In the religious school days of types and shadows, it awaited its Anti-type -- its fulfillment in The One Who was led to the slaughter: One Who opened not His mouth, but was wounded for our transgressions, bruised for our iniquities, bearing the rod that we so well deserved (Isaiah 53:5, 6). It was this *bapto*, this dipping into death, and death applied by the hyssop that David had reference to in that great Psalm of confession:**

**Have mercy upon me, O God,  
according to Thy lovingkindness:  
according to the multitude of Thy tender mercies blot  
out my transgressions.  
Wash me thoroughly from mine iniquity,**

and cleanse me from my sin.

Purge me with hyssop, and I shall be clean: wash me,  
and I shall be whiter than snow.

Psalm 51:1, 2, 7.

How wonderfully this Psalm sets forth the need for God to be just in His condemnation of sin, and be clean and pure, in His moral character in dealing with it. David wanted to be purged (sin-cleansed) by the great expiation of the sin offering...

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...and the atoning, sprinkled blood. David could not escape from the consequence of his sin with Bathsheba, but he could plummet the wondrous depths of God's forgiveness, all because the type looked forward to The One Who carried the cursed wood to Golgotha's heights to suffer and die for our sins.

The WATER of PURIFICATION is the key-note in the great prophecy of Eze. 36 and 37. Christ asked of Nicodemus, "Art thou a teacher of Israel and knowest not these things?"

Then will I sprinkle clean water upon you and ye shall  
be clean. Eze. 36:25.

It was by availing himself of the WATER of PURIFICATION that the Israelite testified to the efficacy of the sin-offering to continue to cleanse (wash) him from defilement. This was then followed by the Israelite bathing himself in pure water. The Ezekiel passage looked forward to a day when The Great Expiator's work was wrought and finished, when the nation needed the APPLICATION of that work, and this was set forth in the words of the type so familiar to every Israelite.

The next usage in the Greek O.T. (*LXX*) of *bapto* is in the oldest book in the world -- Job, chapter 9:30 (verses 30-31 in A.V.):

For if I should wash myself with snow,  
and purge myself with pure hands, Thou  
hadst thoroughly dipped (*bapto*) me in  
filth, and my garment had abhorred me.

**Job's long trial with its loss of possessions and family was made more bitter by his flesh being polluted by boils.**

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**His misery was compounded by well-meaning friends who sought to relieve his misery by prescriptions drawn from human tradition, human experience and human merit, thinking that in these were to be found the answer to Job's problems.**

**They were physicians to no avail. They could not answer the great question of the Book of Job,**

**HOW SHALL MORTAL MAN BE JUST (justified)  
WITH GOD? (Job 9:2) (*Companion Bible [CB]*)**

**Few of us know and less believe that suffering can produce peaceable fruits of righteousness. None of us wish or welcome The Divine discipline or chastisement or correction in any form. Nor do we believe that God has the right to so correct us by whatever means will accomplish His purpose in and for our lives. We are grieved by stern measures and sit in judgment upon God for them and hasten to grow careless because He is The God of all love and grace. Like Job, we claim to be more righteous than God. But -- God Who truly loves us may strip off our religious dress, our platitudes, our station in life, separate us from family and friends to accomplish a more eternal purpose in us and for us. Job couldn't understand having to lay aside his chieftain's dress, don sackcloth and, though he washed himself and made himself pure, still he felt The Hand of God dipping (*bapto*) him in misery's filth. He could not escape this ditch. His "boilous" misery made him a reproach to his friends and his bitterness made him reproach God. He longed for an Arbiter, a Daysman who could plead his case (Job 9:33) with God. Job at last found His Arbiter (33:6), only to discover that God did not demand anything of a poor sinner, nor would He accept what mortal man could produce as an acceptable righteousness. "He GAVE to man HIS OWN righteousness" (Job 33:26). What a contrast to the quote in Job 32:1 where Job was righteous in his own...**

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**...eyes. We too need to find God's appointed Arbiter, The One Who can put His hand upon us both (as Job so pleaded). Was this dipping into the wretchedness of sickness and sorrow worth the END OF THE LORD, The Divine goal that God had in mind for Job? Can it be so for us if we are willing to learn the Divine**

lesson? Is it only men like Job or Paul who are given the goads, the thorns in the flesh? Life is more than a Vanity Fair, a Coney Island, a Disneyland. God wants to make it of eternal worth. This *bapto* of Job, after its lessons were learned, brought forth the great confession:

Then answered Job, and to Jehovah said:

"I know, I know, that Thou canst all things do:

No purposes of Thine can be withstood.

Thou askedst" (38:3; 40:2).

"Who is this that counsel  
hides,

and darkens all, because of  
knowledge void?"

"tis I!" I uttered things I could  
not know;

Things far too wonderful,  
beyond my ken.

Hear now, I pray Thee: let me  
speak this once.

Thou saidst (40:2)-

"tis I Who ask thee: ANSWER ME."

I heard of Thee by hearing of the ear,

But now mine eye hath seen Thee, I abhor (Myself), In  
dust and ashes I repent.

(Job 42:1-6, *CB*)

To be in fellowship with God, to know Him and to enjoy Him forever and ever -- this truly ennobles all of life and gives it tone and purpose. A dear friend once wrote, "The pure in heart see God; others see only the trials of life." By faith we can see God and, maybe some day, we will be able to confess that the rod of

correction is as needful from The Hand of God as are the words of His greatest encouragement, and that all

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is from His love. Like Elihu in this ancient book, let us always justify God and condemn ourselves so that The Divine workmanship might be wrought in us, and that we may see that God's love rules and over-rules all. It wounds that it might heal; it brings low that it might lift to greater heights; it humbles that it might exalt and bring the sinner into The Holy Presence.

The next usage of *bapto* in the *LXX* (Greek O.T.) which we want to consider is found in Exodus 12:22:

And ye shall take a bunch of hyssop, and  
having dipped (*bapto*) it in some of the blood....

"By the blood of the Paschal Lamb the Israelites were redeemed IN EGYPT, in all the hopelessness and degradation of their doom and bondage" (Sir Robert Anderson). There is within this language of the kindergarten of Israel's religion a great truth for us. God meets us WHERE we are and HOW we are. This is taught so vividly in Romans 4:5:

But to him that worketh not, but believeth on Him that  
justifieth the ungodly, his faith is counted for  
righteousness.

Israel was yet to experience the redemption from Egypt at the Red Sea. Still later she was to learn the approach and access to a Holy God. The influence of the vile gods of Egypt was to last a whole generation. A *bapto*, a dipping in blood, seems so futile, so useless. We might well ask, "How can a red-lined paper bill with a little printers ink on it make all the difference between famine and fortune?" Blood shed speaks of a sacrificial death, blood sprinkled, of that death applied. For an Israelite, Paul's words in 1 Corinthians 5:7 would have a very special significance:

... for even Christ our Passover is sacrificed for us.

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Hebrews 9:10 describes Israel's religion:

Which stood only in meats and drinks, and divers washings (*baptisms*), and carnal (fleshly) ordinances, imposed on them until the time of reformation.

Israel alone had a divine religion. If we have Christ we do not need religion; if we have religion, we do not need Christ. Ours is indeed a revelation from God, and is meant to be a very simple faith without rites, religion or priest-craft.

Before we pass on to the New Testament use of *bapto*, we would like to mention that we have not exhausted the usages in the Greek Old Testament. It occurs in Leviticus 4:6, 17; 14:16 as dipping a finger in blood; in Deuteronomy 33:24 of dipping a foot in oil; in Joshua 3:15 of the priests' dipping their feet in the waters of the Jordan river; in Ruth 2:14 of dipping food in vinegar; in 1 Kings 14:27 of dipping a staff into a honey-comb; in 2 Kings 8:15 (Eng. Version) of a cloth dipped in water; in Daniel 4:30 and 5:21 of the king's body dipped with the dew of heaven; in Psalm 68:23 (*Eng. Version*) of dipping one's foot in the blood of your enemies.

In the New Testament we have very similar usages as in the O.T.:

(Luke 16:24) "That he may dip the tip of his finger." (John 13:26) "Shall give a sop when I have dipped" (it). (Revelation 19:13) "Clothed with a vesture dipped in blood."

In Matthew 26:23, Mark 14:20 and John 13:26, we have the same word (*bapto*) with a prefix added, *EMBAPTO*, that is, *BAPTO* and *IN*. In-dipping the morsel and handing it to Judas Iscariot revealed who the betrayer was to the small company in the upper room. Though Baptists have been

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dipping those of their persuasion in water over the years, the word *Bapto* as used in the Scriptures is not used in the New Testament of *WATER BAPTISM*. Whatever mode or manner that may be inferred from the usage of the word, the inference should include the limited duration of the act, the size of the item dipped, the rapid return of the item, the symbolical nature involved with each act, and the act not necessarily including the whole item dipped. It does not convey the thought of complete immersion in itself. Dipping is satisfactory to the context in each instance. Whether one sees more than this in this act depends indeed upon one's denominational background. Whether one can hear anything else besides *WATER* when the word *BAPTISM* is mentioned likewise depends

upon one's denominational background. It is hoped that much more shall be seen and heard.

## **LISTENING IN**

**By J. Clyde Stillion**

**Grace is the flower. Glory is the fruit.**

**"If you individualize what God has nationalized, you will demoralize your faith." (W.L.T.)**

**Observe not only the times IN which the Words were spoken, but also the times OF which they are spoken.**

**From out of the darkness of the dungeon the Apostle Paul looked into the glory of the heavenly places.**

**In Ephesians the Believer is presented as being in Christ. In Colossians, Christ is viewed as being in the Believer.**

**1 read in the papers: Music and flowers are much more important on rainy days than on bright, sunny ones.**

**Every opposition to The Written Word of God springs either out of the soil of IGNORANCE or out of the soil of ENMITY.**

**When the Church tries to enter Israelitish premises, there is confusion multiplied. Avoid confusion. Rightly divide.**

**The term "Leaven" occurs 90 times in the Scriptures. In every case "Leaven" symbolizes or represents "Evil" or "Corruption."**

**Are you teaching? You learn by teaching. Teach! Teach!!**

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## **NEW TESTAMENT I**

**(Continued from Vol. 1, #15)**

**THE LORD'S FORERUNNER**

**(HIS BACKGROUND)**

**11. The word "angel" occurs in the New Testament 158 times, and each of these occurrences have to do with some kingdom person or aspect; it occurs only once in Paul's prison ministry and that negatively. May it not be a fair deduction that angelic ministry in The Word of God has do largely with \_\_\_\_\_  
\_\_\_\_\_?**

**1. Israel and the Kingdom 2. The present Gentile nations 3. The Body of Christ**

**Scripture: Exodus 23:20; 32:34; 33:2. Cp. Hebrews 2:5, Galatians 3:19**

**12. The reaction of Zacharias to the presence of the angel was one of:  
\_\_\_\_\_.**

**1. Joy 2. Praise 3. Fear**

**Scripture: Luke 1:12**

**13. Zacharias and Elizabeth had prayed for a son, and, since this had become humanly impossible, the prayer had ceased to be offered. The response of Zacharias to the announcement was one of \_\_\_\_\_.**

**1. Faith 2. Humility 3. Unbelief**

**Scripture: Luke 1:18-20**

**14. Spiritual weakness, depression, impairment of the flesh, all seem to be a part of our lives. It was thus with the disciples on the Mount of Transfiguration (Luke 9:32), in Gethsemane (Luke 22:45), and reflects itself in Peter's three-fold denial of Christ...**

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**...(Luke 22:31-34). In spite of what John had heard and seen concerning Christ, he at last questioned if He were The Messiah (Luke 7:18-23). The lesson seems to be that none of us is sufficient in ourselves for God's service. Out of our \_\_\_\_\_ comes strength from God.**

**1. Needs 2. Learning 3. Weakness**

**Scripture: 2 Corinthians 5:7; 12:9**

**15. It was traditional that the son be named after the father (Luke 1: 59). The Greek is 'Ioannes, a Hebraism from Johanan,' meaning "Whom Jehovah hath graciously given," or from Jehochanan, or Jochanan, "The Lord is Gracious," was to be the name of the child. There are \_\_\_\_\_ Johns in the New Testament.**

**1. One 2. Two 3. Three 4. Four**

**Scripture: Luke 1:13, 60, 63; Matthew 4:21; 10:2, 17; Acts 4:6; 12:12, 25; 13:5, 13 ; 15:37**

**16. The child was not to be ordinary, but would remind Israel of Samson and Samuel (1 Samuel 1 & 2; Judges 13). He would be a Nazarite, like them (Luke 1:15), and know neither wine nor strong drink. He was to be ordained by God alone, being filled with the Power from on High from his birth (Luke 1:15). He dressed like Elijah, which was a garment of \_\_\_\_\_ .**

**1. Hair 2. Cloth 3. Royal colors**

**Scripture: Matthew 3:4, 2 Kings 1:8 R.V. Cp. Num.6**

**17. The unbelief of Zacharias had struck him dumb. His last words were of doubt and unbelief; his first words of speech were praise, and, following the pattern of the ancient Jewish prayer, the Eighteen Benedictions, he turns it into fulfillment (Luke 2:64-80). This was a fitting benediction; one he had not been able to give...**

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**...after the offering of incense in the Temple. This took place at the naming of the child, at the time of his\_\_\_\_\_**

**1. Birth 2. Baptism 3. Circumcision**

**Scripture: Luke 1:59-64**

**18. The events attendant upon John's birth caused in those who heard of it \_\_\_\_\_.**

**1. Rejoicing 2. Hope 3. Fear**

**Scripture: Luke 1:65**

**19. The silence of centuries had at last been broken for Israel -- the home of a rustic priest resounded with hope for national blessing -- God's presence again with His people -- redemption, mercy and deliverance -- all this was involved with the statement pronounced concerning The Lord's forerunner, "For the Hand of The Lord was with him " (Luke 1:66 cp, vv 66-80) John was to be called the \_\_\_\_\_.**

**1, Messenger of the Covenant 2 Prophet 3. Prophet of the Most High**

**Scripture: 1:76**

**20. John dwelt in \_\_\_\_\_.**

**1. The wilderness 2. The Temple 3. The House of his father**

**Scripture: Luke 1:80; 3:2**

**21. The Jordan, where John baptized, was the place of the 12 stones (Joshua 4:3) placed to be a memorial of the entry into the...**

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**...Promised Land by the twelve tribes. In this entry were bound up all the hopes and promises that God had made to the Fathers. This place in the wilderness of Jordan must have seemed a strange place to start a ministry with a man dressed as the prophets of old had dressed. It involved dusty traveling, a hardship and a river often at flood, but the mission of John the Baptist was to make \_\_\_\_\_ a people ready for the Lord.**

**1. In the wilderness 2. In the crowded cities 3. In the Temple of God**

**Scripture: Luke 3:4; Matthew 3:3 (Note "The voice of one crying, in the wilderness make ye ready.")**

**22. "Among them that are born of woman, there hath not risen a greater than \_\_\_\_\_."**

**1. Christ 2. Mary 3. John the Baptist**

**Scripture: Matthew: 11:11**

**23. Gabriel announced the birth of Christ and John (Luke 1:5-12; 1:26-30); named them respectively John and Jesus (Luke 1:13; 1:31); said they would be**

great (Luke 1:14-17; 1:32, 33); told how this would be (Luke 1:18-23; 1:34-38). There was to be a time of waiting for both (Luke 1:24, 25; 1:39-56); rejoicing at their birth (Luke 1:57, 58; 2:1-20); circumcision and naming (Luke 1:59-63; 2:21-24); concerning each a prophecy was spoken (Luke 1:64-79; 2:25-39); and "the child grew" (Luke 1:80; 2:40). From the above, we judge that God intends for us to see how the events connected with John were bound to those connected with \_\_\_\_\_ .

1. Mary 2. Zacharias 3. Christ

Scripture: Luke 1:76

24. Of John it was said, "He shall be great in the sight of The Lord (Luke 1:15). This greatness was extrinsic from without because John was to be

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1. Filled with the Holy Spirit 2. Elijah 3. God's Messenger

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Scripture: Luke 1:15

25. In contrast to John, The Lord was intrinsically great because He was the \_\_\_\_\_ .

1. Creator 2. Great Teacher 3 The Way-shower

Scripture: John 1:3, 10.

26. John would not have fit the "chair" of professor of theology in the modernistic seminaries; he was not up to dialectic discussion with the religious leaders of his day. He called these \_\_\_\_\_ .

1. Offspring of vipers 2. Doctors of Religion 3. Honorable Members of the Clergy.

Scripture: Matthew 3:7

27. Multitudes went to hear John preach, but he died alone in prison because he condemned sin in high places (Matthew 14:3, 4). The hatred of a woman led to his death. The woman who danced and asked for his head was \_\_\_\_\_ .

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1. The daughter of Herodias 2. Herodias 3. Herodias 's mother.

Scripture: Matthew 14:4-11

28. After John's disciples had laid him to rest, they went and told Jesus (Matthew 14:12). Christ called John a light (John 5:35), a witness to the truth (John 5:33). The object of this witness was that all men \_\_\_\_\_.

1. Might be religious 2. Believe on the True Light 3. Might be good

Scripture: John 1:4-9, 34

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29. John's public ministry was not attested by any outward signs or miracles. Can we believe in the absence of these?

Continuing this course of lessons in the next issue, we will take up "John The Baptist - His Ministry"

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### **THROUGH THE FOG**

**QUESTION:** Is it true that there were submitted to God the names of two persons to take the place of Judas, and that God rejected both, and finally selected Paul?

**ANSWER:** There is not one portion of Scripture to support such a claim.

Paul was not chosen to take the place of Judas. Paul never belonged to the company of the Twelve. The one who was chosen according to Acts 1:21-26 met the exact requirements for the Apostleship. Note verses 21, & 22. Language could not be plainer. Paul met none of these requirements. He did not belong to that order of Apostles connected with The

**Lord's earth ministry, and confined to The Land.**

**Paul belonged to an entirely different order of Apostles. Peter and Paul became leaders respectively of these two orders. Cp. Gal. 2:7, 8.**

**Paul was an "apostle of the Gentiles." Cp. Rom. 11:13.**

**The number TWELVE signifies governmental perfection in relation to Israel.**

**It is clearly proved in the third chapter of Philippians that Paul eventually was severed from all relationship with Israel. Note verses 5, 7, 14.**

**The twelve Apostles will yet be in a special governmental place and power as touching ALL, ISRAEL. Cp. Rev. 21:12-14.**

**The method of choosing Matthias has been questioned. Prov. 16:33 is the answer.**

**It has been argued, that Matthias was never mentioned thereafter. Our answer is that a number of the other Apostles were never mentioned thereafter. This does not mean that they were not Apostles.**

**(H. N. B.)**

**No, science does not contradict the Scriptures. And why should it? \_\_\_\_\_**

**God is in the business of helping humans out of their difficulties; but He needs no human to help Him out of difficulties. \_\_\_\_\_**

**Study the last book of the Bible for two reasons: In order to have a knowledge of the future and in order to see that the Revelation is not written concerning us.**

\_\_\_\_\_

**There were three separate Commissions given to the Eleven Apostles on distinctly different occasions: (1) Lk. 24:47-49, (2) Mk. 16:15-18, (8) Matt. 28:19, 20.**

\_\_\_\_\_

**God can get His plans worked out without us; but He has graciously condescended to let us in. \_\_\_\_\_**

**Remember: When there was angelic ministration, there was angelic manifestation. \_\_\_\_\_**

**Until you get to the nineteenth Chapter of Revelation, Israel is not saved. \_\_\_\_\_**

**You are right: "The Great Commission" is not Scriptural terminology. \_\_\_\_\_**

**Did you ever stop to think that Modernism is really Ancient-ism? \_\_\_\_\_**

**"Come" occurs 1942 times in the Scriptures. Of these, 632 are personal invitations from God to Man.**

\_\_\_\_\_

**Avoid confusion: Don't try to make synonymous the Church of which Christ is Head and the Kingdom of which Christ is King. \_\_\_\_\_**

**Yes, Isaiah's message was "Concerning Judah and Jerusalem" (Isaiah 1:1), and was not "Concerning the**

Mystery." When Isaiah wrote, the Mystery was "hid in God" (Eph. 3:1-11). \_\_\_\_\_

When you study "hit or miss" you miss more than you hit. \_\_\_\_\_

The Epistle to the Hebrews assures us that "God IS" (Heb. 11:6) and declares that "God HATH SPOKEN" (Heb. 1:1-2). Teach the Scriptures as the very words of God; and teach! And teach!! And TEACH!!!

(Inside back cover)

In "rightly dividing the Word of Truth," one should go ALL the way. Is it "*hyper*-dispensationalism" to go ALL the way? Consistency demands that we go ALL the way.

It cannot be other than inconsistency to claim that the Church of which Christ is Head began at Acts 2, and yet not make a serious, honest attempt to conform to the program and order as set forth in Acts.

It is just as inconsistent to claim that the Church of which Christ is Head did not begin at Acts, and yet make a serious, honest attempt to conform to the Acts program. It is inconsistent to oppose pentecostalism while standing on pentecostal ground.

It is inconsistent to hold to Eph. 2:8 — "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God," and at the same time insist upon Matt. 10:22 — "And ye shall be hated of all for My Name's sake: but he that endureth to the end shall be saved."

All such inconsistency only helps to bolster up the many attempts to ridicule the Holy Scriptures.

Is one "*hyper*-dispensational" because he goes further than someone else in dispensational teaching? It is "*hyper*-dispensational" to go beyond that which is

**consistent with the administrative purposes of God as set forth in His Word.**

**It is "*hupo*-dispensational" to fall short of that which is consistent with the administrative purposes of God as set forth in His Word. There can be no excuse for either method of interpretation.**

**When the Word of God is rightly divided, there will be consistency and not confusion.**

**Fellow Christians in their zeal are too often accusative in spirit and enunciation. Thus the teaching ministry is hindered by being robbed of its gracious ministrations.**

**Let us all be consistent in our teaching, true to the Word of God, and tolerant in judgment.**

**HOWARD NATHANAEL BUNCE, PH. D.**