

(Inside front cover)

THE SAME YESTERDAY AND TODAY, AND FOREVER

(HEB. 13:8)

This text of Scripture is frequently used, but at the same time, often misused. Its misuse, as in the case of many other texts, is due, no doubt, to a zealous attempt to bolster up some pet idea, proposition, or program. It has been said that one may use the Scriptures so as to prove most any theory or belief. By wresting, twisting, misinterpreting the Word of God, one may be able to so use it as to support error.

As a suggestion, we offer five determining factors in Bible study: (1) Dispensational, (2) Contextual, (3) Textual, (4) Verbal, (5) Literal.

The first question to be settled is the Dispensational. In what dispensation does a text occur? The next matter to be settled is that of the Contextual. What is the subject of the related texts? And next in order should be a study of the text itself. Just what does the text say? That one may arrive at a proper Textual conclusion, he must note carefully each word used. This method of procedure will involve not only the Verbal, but the Literal also.

Now, then, let us apply these five determining factors to Heb. 13:8.

1. The Dispensational. In what dispensation does this text occur? Our answer is, "The Pentecostal." Just how is the matter determined? By chronology. Hebrews was written by Paul during the Acts period. "It was written to Hebrews by one who was a Hebrew of Hebrews (cp. Phil. 3:5). The book of Hebrews was written by a Hebrew, who had become a believer, to Hebrews who had become believers.

2. The Contextual. Going back to verse five, we find an exhortation to be content. Then follows this quotation from 1 Chron. 28:20: "I will never leave thee nor forsake thee." In these words, and those of verse six, the following things are set forth: (1) His Presence, (2) His Constancy, (3) His Helpfulness, (4) the Believer's Fearlessness.

We are so familiar with the changeableness of humans that the question might be asked: "Is there any danger that the Lord will change or become different in His character or person as towards His own?" The answer to such a question or thought comes to us in the 8th verse: "Jesus Christ, the same yesterday, and today, and forever."

(Inside back cover)

3. The Textual. (1) "Jesus Christ." This is the designation of The One who came in humility, but now, having ascended, is in the glory. Jesus, The Saviour; Christ, The Messiah. (2) "The same." The Greek words are: "ho autos." These two words represent His person; He, Himself. This is an important consideration in settling the question as to the force of the word "same." In what sense is He "the same?" In the sense of His very person (3). "Yesterday, and today, and forever." These time indications cover the past, the present, and the future, as to His essential being. The expression conveys the same sense as that of Rev. 1:4, 8, and similar texts. The literal translation of this expression follows: "Yesterday, and today, and into the ages." His essential existence in relation to the ages is thus depicted.

A false argument based on this text is that God, or Christ, having done certain things in a certain way in past times, must of necessity do the same things in the same way in the present time. The purpose of this article is to call the reader's attention to the fact that the text in question does not deal with the dispensational operations or ministrations of The Lord Jesus Christ, but rather His very person. In essence, as God, He is "the same yesterday, and today, and forever." That is, as to Himself, He is "the same"; but as to His manifestations and ministrations (or operations) He is not the same today as yesterday. As He is now in the glory, exalted, He is not the same manifestly as He was when He was here upon earth being buffeted by men.

It has been argued by some that because our Lord healed people during a past dispensation, He is bound to follow exactly such a healing program for the present dispensation; and they base their argument upon the fact that He is "the same." While we are not here dealing with the healing question, we contend that such argument is false. While Jesus Christ is the same person. His manifestations and ministrations are not the same for the present as they were in the past. During the past administrations He dealt specifically with the nation Israel. In the present, His ministration concerns the Church of which He is Head. Thus it must be

noted that He, Himself, is essentially the same throughout all the dispensations, but His manifestations and ministrations vary.

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Scripture Research

Volume 1 Number 17

Scripture Research, Inc

P.O. Box 51716 Riverside, CA 92517

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HOW I ASCERTAIN THE WILL OF GOD

By George Muller

We have found the article printed below so helpful that we are taking the liberty of passing it on to our readers: Thousands of Christian believers are in a

quandary as to the Divine Will. One problem is no more than settled when another problem arises, and once again we are compelled to seek the Will of God. George Muller of England, a true servant of God with long experience in making decisions involving matters vital to the work and Word of God, reveals his method of ascertaining the Divine Will. May the article help many.

(Editor)

Surrender your own will.

1. — I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do The Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

Do not depend on feelings.

2. — Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

Seek The Spirit's will through God's Word.

3. — I seek the will of the Spirit of God through, or in connection with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without The Word, I lay myself open to great delusions also. If The Holy Ghost guides us at all, He will do it according to the Scriptures and never contrary to them.

Note -- providential circumstances.

4. — Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

Pray.

5. — I ask God in prayer to reveal His will to me aright.

Wait.

6. — Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

THE SUPERLATIVE LANGUAGE

OF

EPHESIANS AND COLOSSIANS

(Outline)

by Nevin M. Wetzel

Superlative -- "Surpassing all other; to the utmost or highest degree" (Webster's New Collegiate Dictionary)

Introduction

The King James Authorized Version (1611) and the American Revised Version (1901) are, for the most part, accurate translations of the Old Testament from the original Hebrew and of the New Testament from the original Greek. In this outline we are concerned with the Greek language of the New Testament era. The finer shades of meaning of the Greek are not always evident in the English translations. A literal translation of every Greek word into English would have been somewhat cumbersome.

The full significance of God's revelation of the mystery to the Gentiles through the Apostle Paul (Ephesians 3:1-11 and Colossians 1:24 through 2:3) becomes more apparent as we study the super-lative language of the Pauline epistles to the EPHESIANS and to the COLOSSIANS. It is in these two epistles, and only in these two epistles, that we learn about the calling of The Lord Jesus Christ as Head to the Church Which Is His Body (Ephesians 1:22, 23 and Colossians 1:24).

In this outline the underlined Greek word is followed by a definition of the word and then all of the occurrences, with a few exceptions so noted, of the Greek word in the New Testament are listed below each word. It is significant that

many of these compound Greek words occur only in EPHESIANS and in COLOSSIANS!

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A complete list of lexicons and other reference books used as the basis for the word definitions and for the Scriptural references in this outline is presented at the end of this study.

Redemption In Full

apolutrosis -- literally, "a loosing away from"; "redemption in full."

Dr. Bullinger's *Lexicon*: "Releasing upon receipt of a ransom; deliverance from guilt and punishment of sin — and applying to the whole being — deliverance of soul from sin and body from the grave."

Dr. Nida (*God's Word*): "a buying back."

Luke 21:28

Romans 3:24; 8:23; 1 Cor. 1:30 Hebrews 9:15; 11:35

EPHESIANS 1:7; 1:14; 4:30;

COLOSSIANS 1:14

Reconcile Completely

apokatallasso - "to change thoroughly from; to reconcile fully, to reconcile completely or absolutely; to restore to divine favor."

Dr. Bullinger's *Lexicon*: "to change a person altogether, absolutely, or in a greater

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degree; to put away enmity that amity follows, and no impediment remains to unity and peace."

EPHESIANS 2:16 - "And MIGHT RECONCILE them both (i.e., the nations and Israel) in one body unto God through the stake (*stauros*), having slain the enmity thereby."

COLOSSIANS 1:20-22 - "And through HIM (Christ Jesus) TO RECONCILE the all things unto Himself (God), having made peace through the Blood of HIS stake (*stauros*); through HIM, whether the things upon the earth, or the things in the heavens.

"And you, being in time past alienated and enemies in your minds in (by) your evil works, yet now He HATH RECONCILED in the body of His flesh through death, to present you holy and without blemish and unreprouable before Him."

Grace ABOUNDED TOWARD us; ABOUNDING in Thanks-giving.

perisseuo - "to be over and above" (idea of "more than enough"); "to super abound"

Examples: Romans 5:15; II Corinthians 1:5;

Philippians 1:9; 1:26; 4:12, 18; and some 25 or more other places in the N. T.

EPHESIANS 1:7, 8 - "grace ALL AROUND us" (Mr. Carl H. Ericson: - this is the Swedish translation (the idea or word picture being that of the

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believers residing in the center of a sphere and completely surrounded by the grace of God!)

COLOSSIANS 2:7 - "ABOUNDING in Thanksgiving"

The VERY MANIFOLD Wisdom of God

polupoikilos - "very manifold"; "multifarious."

Dr. Bullinger's *Lexicon*: "infinitely diversified."

***Weymouth's Translation*: "innumerable aspects."**

EPHESIANS 3:10 - "VERY MANIFOLD wisdom of God."

GREATNESS of His Power

megathos - "greatness, magnitude" (from *megas* - "great")

EPHESIANS 1:19 - "Exceeding GREATNESS of His Power to usward ..."

or

"Exceeding MAGNITUDE of His Power to usward ..."

EXCEEDING greatness of His power; EXCEEDING riches of His grace; The love of Christ which SURPASSETH knowledge.

huperballo - "to cast beyond; to surpass"

II Corinthians 3:10 - "glory that EXCELLETH"

(R.V. "surpasseth")

II Corinthians 9:14 - "EXCEEDING grace of God" (EPHESIANS 1:19) – "EXCEEDING great-ness of His power to usward that believe."

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EPHESIANS 2:7 - "EXCEEDING riches of His grace in kindness toward us in Christ Jesus"

EPHESIANS 3:19 - "To know the love of Christ which SURPASSETH knowledge, that you may be filled with all the fulness of God"

FAR ABOVE All Principality and Power; FAR ABOVE all Heavens

huperano - "far above"

Hebrews 9:5 - "OVER it (Ark of Covenant) the cherubim of glory" (R.V. reads: "ABOVE it ")

EPHESIANS 1:21 - "FAR ABOVE all prince- pality and power ... "

EPHESIANS 4:10 - "He (Christ) who descended is the same Who ascended FAR ABOVE all heavens that He might fulfill all things.

EXCEEDINGLY ABUNDANTLY ABOVE

huper ek perissos - "exceedingly abundantly above."

I Thess. 3:10 - "night and day praying EXCEEDINGLY"

I Thess. 5:13 - "to esteem them VERY HIGH- LY in love."

EPHESIANS 3:20 "Now unto Him who is able to do EXCEEDINGLY ABUNDANTLY ABOVE all that we ask or think, according to the power that worketh in us."

TOGETHER WITH Christ; TOGETHER WITH believers (the faithful in Christ Jesus)

sun (Greek preposition or prefix) - "together with" (with the idea of a "cohesive bond")

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Companion Bible, Appendix No. 104 (Prepositions):

xi. *meta* (Genitive and Accusative cases) - denotes "association and companionship with"

Examples: I Thess. 3:13 - "WITH all the saints"

Ephesians 6:23 - "love WITH faith"

Ephesians 6:24 - "grace be WITH all...."

xvi. *sun* (Dative case only) - denotes "proximity to" and hence "conjunction" or "coherence."

Examples: Ephesians 3:18 - "WITH all the saints" Colossians 3:3 - "life hid WITH Christ in God"

Colossians 3:4 - "appear WITH Him in glory"

"Perfect Union with the Risen and Glorified Christ" (Paragraph heading for Ephesians 2:4 in *Weymouth's Translation*)

(1) *suzoopoieo* - "make alive together"; "quicken to gether"; "co-quicken."

EPHESIANS 2:5 - "MADE ALIVE TOGETHER with Christ"

COLOSSIANS 2:13 - "MADE ALIVE TO- GETHER with Him"

(2) *sunegeiro* - "raise up together"; "co-raise"

EPHESIANS 2:6 - "RAISED (us) UP TO- GETHER ... in Christ"

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COLOSSIANS 2:12 - "buried together with Him in baptism, in Whom also RAISED UP TOGETHER."

COLOSSIANS 3:1 - "If you are RAISED UP TO- GETHER with Christ" ("CO-RAISED with Christ") - Nestle Greek Text and Translation by Dr. Marshall

(3) *sugkathizo* - "make to sit together."

Luke 21:25 - "Peter SAT IN THE MIDST of them." EPHESIANS 2:6 - "MADE (us) SIT TOGETHER in the heavenlies in Christ Jesus."

* * * * *

Perfect Union of the Saints or Faithful Brethren in Christ Jesus

(1) *sunarmologeomai* - "to join perfectly together."

Dr. Bullinger's *Lexicon* - "to join together parts fitted to each other"

Dr. Young's *Concordance* - "to lay systematically Together."

***Companion Bible* - "being perfectly fitted together."**

EPHESIANS 2:21- "In Whom all the building (every building) FITLY FRAMED TOGETHER groweth into an holy temple in The Lord."

EPHESIANS 4:16 - "Out from Whom the whole body FITLY JOINED TOGETHER"

(2) *sunoikodomeomai* - "to be built together"

EPHESIANS 2:22 - "In Whom you also are

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BUILD TOGETHER for an habi- tation of God through the Spirit"

(3) *sumbibazo* - "to knit together"; "to drive together"; "to unite"

Acts 9:22 - "PROVING that this is the Christ (i.e., Messiah)"

Acts 16:10 - "ASSUREDLY GATHERING that the Lord had called us...."

1 Corinthians 2:16 - "Who hath known the mind of The Lord, that he may INSTRUCT Him?"

EPHESIANS 4:16 - "Out from Whom the whole body fitly joined together and COMPACTED"

COLOSSIANS 2:2 - "That their hearts might be comforted, BEING KNIT TOGETHER in love...."

COLOSSIANS 2:19 - "And KNIT TOGETHER, increaseth with the increase of God"

(4) *sumpolitees* - "fellow citizens"; "joint-citizens"

EPHESIANS 2:19 - "JOINT-CITIZENS with the saints, and of the household (i.e., members of the family) of God"

Perfect Union of the Saints or Faithful Brethren in Christ Jesus

(5) *sunkleronomos* - "co-heirs"; "fellow-heirs"; "joint- heirs"

Romans 8:17 - "JOINT-HEIRS with Christ" Hebrews 11:9 - " Isaac and Jacob, the JOINT- HEIRS with him (Abraham) of the same promise"

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1 Peter 3:7 - "Husbands and wives... JOINT-HEIRS of the grace of life"

EPHESIANS 3:6 - "That the Gentiles (nations) should be JOINT-HEIRS...."

(6) *sussomos* - "same body"; "joint-body"

EPHESIANS 3:6 - "That the Gentiles (nations) should be joint-heirs, and a JOINT- BODY"

(7) *surometokos* - "joint-partakers"; "joint-sharers"; "co-participants"

EPHESIANS 3:6 - "That the Gentiles (nations) should be joint-heirs; and a joint-body, and JOINT-SHARERS of the Promise in Christ Jesus through the gospel...."

EPHESIANS 5:7 - "Be not you, therefore, JOINT- PARTAKERS with them (children of dis- obedience)." (Note: this occurrence is in a negative sense.)

Notes on EPHESIANS 3:6 in the *Companion Bible* (Marginal notes on EPHESIANS 3:6 on page 1764):

Ephesians 3:6 is the subject of the revelation. Joint-heirs; A Joint-body; Joint-partakers. "His" equals "the," as all the texts. "Christ" in the texts reads: "Christ Jesus"

Gr. *sussomos*. Only here. Not joined to an existing Jewish body, but to a new body "of the twain."

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Scriptural references:

To Jewish Preeminence under Promises to Abraham:

Isaiah 61:6 (Israel to eat of the wealth of the nations)

Romans 15:27 - "For if the Gentiles (nations) have been made partakers of their (Israel's) spirit- ual things, their (the nations') duty is also to minister unto them (Israel) in carnal things (i.e., things of the flesh). "

To "Of the Twain" One New Man in Christ Jesus:

EPHESIANS 2:11-18

Summary

MADE ALIVE TOGETHER WITH (IN) CHRIST

(Ephesians 2:5 and Colossians 2:13)

RAISED UP TOGETHER WITH (IN) CHRIST

(Ephesians 2:6 and Colossians 3:1)

MADE TO SIT TOGETHER IN THE HEAVENLIES IN CHRIST (Ephesians 2:6)

EVERY SPIRITUAL BLESSING IN THE HEAVENLIES IN CHRIST (Ephesians 1:3)

How that by revelation was made known unto me the mystery (secret), even as I (Paul) wrote before in a few words* ... that:

The Gentiles (they who are of the nations) should be JOINT- HEIRS, and a JOINT-BODY, and JOINT-PARTAKERS of the promise in CHRIST JESUS through the gospel, of which I was made a minister,

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according to the gift of the grace of God which was given unto me according to the effectual working of His power.

(EPHESIANS 3:3-7)

Compare: Ephesians 1:9 & 10, concerning the mystery of His will.

Unto me who am less than the least of all saints (holy or separated ones) is this grace given, that I (Paul) should preach among the Gentiles (nations) the unsearchable (untraceable) riches of Christ: and to make all men see (to enlighten all; to bring to light) what is the dispensation (stewardship or administration) of the mystery (secret) which from the ages hath been hidden in God, who created all things: to the intent that NOW unto the principalities (rulers) and unto the powers (authorities) IN THE HEAVEN-LIES might be made known through the CHURCH (called-out company or assembly) the VERY MANI-FOLD WISDOM OF GOD: according to the purpose (plan) of the ages which He made IN CHRIST JESUS, our Lord, in Whom we have boldness and access with confidence (assurance) through the faith in Him. (EPHESIANS 3:8-12)

(A composite translation from: *American Revised Version*; *The Companion Bible*; *The Emphasized Bible*; and *The Nestle Text, with Translation by Dr. Marshall*)

Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable (inscrutable) are His judgments and untraceable are His ways!

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For who hath been His counselor?

Romans 11:33-36 (Isaiah 40:13, 14; 40:28)

Listing of Greek Lexicons and other Biblical reference books used:

Bullinger, Ethelbert W., D. D., *A Critical Lexicon and Concordance to The English and Greek New Testament*, Sixth Edition.

THE ENGLISHMAN'S GREEK CONCORDANCE OF THE NEW TESTAMENT, Edited by George W. Wigram, 1870. (From the library of Carl H. Eric)

Strong, James, LL.D., *Exhaustive Concordance of the Bible and Dictionaries of Hebrew and Greek Words*, 1890.

Young, Robert, LL.D., *Analytical Concordance to the Bible, and Index Lexicons to the Old and New Testaments*, 20th American Edition, 1936.

THE COMPANION BIBLE (Being Authorized Version of 1611), With Critical Notes and 198 Appendixes (Edited by E. W. Bullinger, D.D., and other scholars - all anonymous, including E.W.B.),

THE INTERLINEAR GREEK-ENGLISH NEW TESTAMENT, THE NESTLE TEXT, With a Literal English Translation by Alfred Marshall, D. Lit., Second Edition.

THE NEW TESTAMENT IN MODERN SPEECH, by Richard F. Weymouth, D. Lit., Revised by James A. Robertson, D. D., Fifth Edition, 1929.

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THE EMPHASIZED BIBLE, by Joseph Bryant Rotherham, circa 1870.

Nida, Eugene A., *God's Word in Man's Language*, Harper and Brothers, 1951.

THREE KINDS OF GIVERS

Some witty person once said: "There are three kinds of givers — the flint, the sponge and the honeycomb.

To get anything out of a flint you must hammer it, and then you can get only chips and sparks.

To get water out of a sponge, you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving without being asked at all; and of these the Bible says: "The Lord loveth a cheerful giver."

—THE CHRISTIAN.

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BAPTISM AND THE SCRIPTURES

(Continued)

By Russell H. Schaefer

BAPTIZO

In this study, as in the last, examples will be drawn from Biblical and classical usages to help arrive at a fair meaning of this word. It is a more intensive verb than *BAPTO* of the prior lesson. Again, in the original Greek, text spellings will vary according to grammar but we will not burden the English reader with these except as it touches the Greek middle voice. The simplest identifying word *BAPTIZE* (-ed, -est) will be used to translate the Greek word,

It Is Interesting that the Greeks used this word BAPTIZE In much the same way that our modern writers use it. If they wished to express total or great calamity they used this word BAPTIZE. We see this readily in Don Cassius' account of the Battle of Actium, *Roman History*, Bk. I, ch. 32:

...the other from above BAPTIZING (sinking) them with stones and engines.

Another apt illustration of this is in the more familiar *Life of Josephus*, sec. III;

For our vessel having been BAPTIZED (sunk) in the midst of the Adriatic, being about six hundred in number, we swam through the whole night.

It was this serious aspect of this word, almost implying death or destruction, that caused Josephus to use It in *Wars of the Jews*, Bk. III, ch. 9:3:

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And many struggling against the opposing swell toward the open sea... the billow rising high above BAPTIZED (drowned).

This same tenacious influence of pain, death, or tragedy is seen in that poor military strategy of Molon when he sent his cavalry through the marshes to attack Xenotas- ... through ignorance of the localities, required no enemy, but themselves by themselves BAPTIZING (drowning and floundering) sinking down in the pools, were all useless, and also many of them perished.

Polyblus, *History*, Bk. V, ch. 47, 2

This reminds us of the war in Viet Nam where the terrain is the enemy of the allies. It is likely the epitaph of many soldiers in that sad war, as well as being a sad baptism of suffering for youths accustomed to city streets. The overwhelming aspect of this word is seen in its use as describing the flood -- tide outside the Pillars of Hercules.

... desert places full of rushes and seaweed, which when It is ebb-tide are not BAPTIZED but when it is flood-tide are flooded.

Aristotle, *Wonderful Reports*, 136

It is not only in The Scriptures that this vital word is associated with death and burial but also in the following quote from chapter 21 in Plutarch's, *Life of Sylla*.

... and dying they filled the marshes with blood, and the lake with dead bodies; so that until now, many barbaric bows, and helmets, and pieces of iron breast-plates, and swords, are found BAPTIZED in the pools.

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Josephus uses this word *BAPTIZO* many times in his works. Because of the context, at least five of the usages would have to be translated "drown" since the usages relate to sinking of ships with men aboard, resulting in their death. Winston, in his translation of *Josephus Works* uses other words as well, like "destruction," "sink," "dipped till drowned," and "plunge." Dion Cassius, in *Roman History*, Bk. I, ch. 35, cites a kindred thought as seamen sought to escape from their burning ships:

... and others leaping into the sea were drowned or struck by the enemy and were drowned (BAPTIZED).

If we seem to belabor this point about *Baptizo*, it is with a purpose; it is that we may see the various meanings associated with this word and out of the various concepts may later arrive at an interpretation of the Biblical Baptisms. It is to be noted by those who see only a "dipping into water" in this word that the usage by the Greek, when associated with water, was usually a FATAL DIP - as:

Continually pressing down and baptizing him while swimming, as if in sport, they did not desist till they had entirely suffocated him.

Josephus, *Antiquities*, Bk. XV, ch. 3:3

or

Desiring to swim through, they were baptized (drowned) by their full armor.

Suidas, *Lex*.

For those who see only water in this word, may we cite Langhorne's *Plutarch's Lives, Galba*, vol. IV, p. 393:

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... and that he was loaded (BAPTIZED) with a debt of five millions of drachmas.

We see this non-water usage in Winston's, *Josephus, Wars of the Jews*, Bk. IV, ch. 3:3:

These very men, besides the seditions they raised, were otherwise the direct cause of the city's destruction (BAPTISM).

This destruction of the city is reflected also in BAPTISM being used of the sword. To baptize a sword was to take a life, as seen by the following quote from *Josephus, Jewish War, Bk. II, ch. 18, p. 4*:

And stretching out the right hand so as to be unseen by none, he BAPTIZED the whole sword into his own neck.

When the sword is spoken of as being sheathed in one's own bowels, one thinks of the narrow escape of Philippian jailor in Acts 16:27. He escaped this BAPTISM.

Another meaning associated with *BAPTIZO* is that of being under the INFLUENCE of someone or something. Thus, it was used not only of a man being in the drink, but the drink being in the man; that is, under the influence of intoxicants. We see this usage in the following quote from *Chrysostom's Admonition (1) to Theodorus*:

Therefore I beseech thee, before thou art fully BAPTIZED by this drunkenness, to return to soberness, and to arouse, and thrust off the satanic debauch.

Or,

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... and having made Alexander drunk (BAPTIZED) with much wine...

Conon, *Narration L*

Thus we see that this word carries the thought of influence, something so deeply influencing that one's whole life can be altered. This will be borne out still further as we look into the New Testament usage.

BAPTIZO AND THE LXX

In the Greek Old Testament we have Elisha sending a messenger to Naaman telling him to wash seven times in Jordan to be healed and cleansed.

And Naaman went down and BAPTIZED himself in Jordan.

A.V, 2 Kings 5:14

This certainly was not a traditional baptism since it is never again spoken of in Scripture. Water could not in itself heal leprosy. The account shows how foolish the command appeared to Naaman. It was Jehovah doing the healing and Naaman doing the obeying. One can imagine how foolish Naaman felt after baptizing himself six times and still no healing - but the seventh time. Grace had reached Israel through Elisha and now it reached a Gentile. Naaman said, "I though" in 5:11 but "I know" in 5:15. Obedience to God may take some strange forms such as: to the woman of Samaria -- "Go, call" (John 4:16); to the young ruler -- "Go, sell" (Matt. 19:21); and to Naaman - "Go, wash." Christ refers to this event in Luke 4:27 as an illustration of the reason why God would not work miracles to satisfy the capriciousness of the crowds. In the past when Israel was beset by unbelief, God had turned to the Gentiles, and as we

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know, did so again. Thus, the act of Naaman was exceptional and unique. None of the other twenty lepers mentioned in the Bible were healed this way. (Moses, the first. See Exodus 4;6.). How bright faith can become in the face of disappointments when it can turn away from the failures of the past and say, NEXT TIME. Faith too is irrevocably bound up with obedience; for the highest exercise of faith is obedience to the will and purpose of God. At times, the reason, why and wherefores may elude us, but faith will always justify God and declare the rightness of His edicts and the correctness of His acts. How wonderful to take God at His Word and act accordingly.

Regarding Naaman's act, it is and was obedience that availed for his healing and from it praise was wrought for God. It was not like other healings, or should we expect it to be. Unless we are to go to the Jordan, baptize ourselves seven times and be healed of leprosy, this act is not illustrative of any baptism that we may have; albeit, there is that greater baptism that avails for the healing of the leprosy of sin, and of this we must exercise faith and obedience even though it is the work of our Redeemer in our behalf. No, it is not the rituals or practices of Judaism that will determine the baptism we seek.

The LXX of Isa. 21:4 speaks of transgression BAPTIZING the prophet:

My heart wanders, and transgression BAPTIZES me; my soul is occupied with fear.

LXX Translation

The prophet was oppressed in spirit. The sins of the people made them unworthy vessels to be used of God. The scorching scourge of the Assyrian invader threatened to destroy all. In such an hour the prophet identifies himself with the people and assured Hezekiah of God's deliverance from Assyria:

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I will defend this city for mine own sake, and for my servant David's sake.

2 Kings 20:6b

The people had consented to the rule of twenty wicked kings and were willing participants in two-hundred and sixty-five years of national rebellion. It was for His own sake and His servant David's sake that God withheld, for the moment, the stroke of judgment. It is for the sake of the greater David that judgment is withheld from us:

God for Christ's sake hath forgiven you.

Ephesians 4:32b

Before we go on to the New Testament usages of *BAPTIZO*, may we briefly sum up a few lessons the foregoing material. Each illustration shows something of the following:

- 1. The intensive nature of this verb.**
- 2. The tremendous, often tragic and fatal union between the object and the element.**
- 3. The word is used of that which influences one, debt, sin, death, suffering - or even wine.**
- 4. It is used of that which overwhelms one.**
- 5. It is used of death and burial.**
- 6. It is used of that which engulfs, drowns, and encloses one.**

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7. The element can be within one, as wine, or be a billowing wave from above, or distress, or mud, or blood (as a sword sheathed in a body), or fear, or sin, or debt, or floods of water, or destruction surrounding one.

8. The greatest use made of this word by the ancients is IDENTITY, one object with another. In almost all of the instances it is an identity WITH DEATH, or with something involving a great deal of suffering and trial.

9. The instance of Naaman baptizing himself seven times for washing and healing is unique. Israelites did wash themselves fully after all sacrificial involvements. These were the DIVERS BAPTISMS of the Book of Hebrews (Heb. 9:10).

If the mode or manner seems to be of little account, rest assured that the meaning involved is clear. In each instance we can deduce:

The ELEMENT of the BAPTISM is so closely identified with the object, or the OBJECT IS IDENTIFIED with the ELEMENT so closely that the fate or destiny of the one becomes an attachment or encroachment on the other.

Even if it is used in a symbolical sense, it would still have the concept of close attachment, identification, identity with whatever is symbolized, or for the net end of the symbolization.

TRANSLATION OF *BAPTIZO*

As we mentioned in the first study, words dealing with Baptism have come to us not as translation from the Greek, but as

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transliteration from the Greek. It may be well that this is so and it may indeed be wasting time to seek an English translation of the Greek words. However, some translators have sought to supply us with a translation. It is worthy of mention that those who have done so usually seek to convey a certain mode of water baptism. In reading over the literature on this subject one is immediately struck by the fact that the MODE of water baptism seems to be everything, and all texts that make use of these words are brought into subservience to buttress a mode or manner of water baptism. Among the reformation churches that teach baptismal regeneration, almost without exception, only a very little water is used. On the other hand, among some of the great denominational churches that teach only the symbolical meaning of water baptism, a great deal of water is used. From

Scripture itself the mode is not once mentioned in detail. Inferences from that we have on this subject.

Any translation arrived at must take into account the context of each baptism. Again, we would keep in mind: 1)THE BAPTIZER; 2) THE BAPTIZED; and 3) THE BAPTISM. Various words have been put forward, such as DIP, IMMERSE (no egress implied in the word immersion as in dip), sink, place, plunge, bury, submerge, and others. In any translation the classic usage should not be forgotten and from it we would enforce the meaning by reminding ourselves that to the Greeks BAPTISM meant death, burial, drowning, killing overwhelming trials and troubles. It meant to be under the dire influence of someone or something, as intoxicants. In all this there is an underlying thought of IDENTITY and of close or absolute identification of one thing with the other -- the BAPTIZED with the BAPTISM or the BAPTISM with the BAPTIZED. Among the Greeks this association is frequently taken for granted and no qualification or further explanation is given. If a

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ship was baptized, it was sunk; if a city was baptized, it was put to the sword; if a person was baptized in the sea, he was drowned; if a man was baptized in intoxicants, he was drunk; in debt, bankrupt; in sorrow, desolation. If we can carry over into the New Testament studies this underlying concept of close IDENTITY, -- of IDEN-TIFICATION between the efficient cause; of the BAPTIZER and the BAPTIZED with his or her BAPTISM, we will be a little further along the road to understanding this great subject.

(To be continued)

The Scripture texts: Matt. 6:12 and Col. 3:13.

In order to show that the discrepancy here is merely apparent, we need but call the readers' attention to the words used and the place to which each text belongs dispensationally.

Matt. 6:12 reads: "And forgive us our debts, as we forgive us our debtors."

Col. 3:13 reads: (in part) "Forgiving one another . . . : even as Christ forgave you, so also ye."

The order in Matthew is: Forgive to be forgiven. The order in Colossians, is: Forgive because of having been forgiven. The words are different.

In Matt. 6:12, the Greek word translated forgive is *aphieemi*, meaning to dismiss and set one free.

In Col. 3:13, the Greek word translated forgive is *karizomai*, meaning to deal graciously with a person. Favor is the dominant idea.

In Matt. 6:13, the question is of "debt." The Greek word is *OPHILEEMA*, meaning "that which one owes."

In Col. 3:13, the question is one of "quarrels." The Greek word is *MOMPHEE*, meaning "complaint, occasion of blame."

And then, last but not least, there is the Dispensational point to be considered. Matt. 6:12 comes within the scope of the kingdom order, while Col. 3:13 comes within the order of the dispensation of the Mystery or Secret.

If there were more regard for just these matters that we have tried to bring out, there would be less confusion and more profit for everyone in the study of Scripture.

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NEW TESTAMENT I

(Continued)

JOHN THE BAPTIST - HIS MINISTRY

1. "John... preached... to all the people of _____."

I. Israel 2. The Nations 3. The Wilderness

Scripture: Acts 13:24

2. The coming of John the Baptist meant a milestone had been reached in God's dealing with His chosen people, and, for good or ill, the world as well. The Christ he announced was to be for the glory of His people, Israel, and a light for revelation to the: _____.

1. Israelite 2. Priests 3. Gentiles

Scripture: Luke 2:30-32. John 1:4, 5, 7

3. In Psalm 81:11, 12, it is stated that Israel would have none of God and would not hear His voice. Therefore, God gave up unto their own heart's desires and their own counsels. John's voice to Israel required a response of faith then just as does the presentation of truth for Gentiles does now. Fear of man, fear of leaving beaten paths, unbelief when confronted with new truths -- all are as much with us today as when John ministered. To suppose it was easier for another generation to believe than ours, is simply tested by considering John's words, I have seen and have borne witness that **THIS IS THE SON OF GOD**" and "**Behold THE LAMB OF GOD**" (John 1:34,36). From the context, both statements have a universal import ... one stating WHO Christ was, and the other His Sacrificial Character and work or office. If faith rests here then Christ's_____

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is established.

1. Person and work 2. Profession as a great teacher

3. Prophet, Priest and King

4. Solomon's prayer laid down the guide lines for the forgiveness of Israel (1 Kings 8:33, 34 R.V. cp. 2 Chronicles 6:24), and this same condition was expressed by Hezekiah in 2 Chronicles 30:6-11 and by Jeremiah (Jeremiah 25:1-9). Zedekiah refused the condition (2 Chronicles 36:13) and thus the way was paved for the last two tribes of Israel to go into captivity and all the land promised to the personal seed of Abraham became that of Nebuchadnezzar (2 Kings 24:7; cp. Genesis 15:18). The CONDITION expressed by Solomon was;

1. Repentance or turning again 2. Offer sacrifice 3. Weep

5. Gentile dominion in the earth was revealed to Nebuchadnezzar and this dominion would be ended when the God of Heaven would set up a Kingdom (Daniel 2:44 R. V.) ... Following those that returned upon the completion of the wall and Temple in the days of Nehemiah and Ezra, those of Israel that dwelt in the Land did so under Gentile sufferance. Until Israel they would not be fully restored.

1. Turns again 2. Builds the Temple 3. Fights for the Land

Scripture: Zech. 10:6; cp. Hosea 5:14-61; 14:1-7

6. The Israel to which John appeared had reached the time table set forth in the book of Daniel for Messiah's coming (Daniel 9:24-27). John the Baptist came to fulfill the condition set forth by Solomon for Israel's blessing (1 Kings 8:33-34). The angel's message to

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Zacharias stated in Luke 1:16, "Many of the children of Israel shall he turn to the Lord their God." The term translated "turn to" (*epistrepho*) is the same word as "turn again" in the *LXX* or *Greek O. T.* "To prepare the way of the Lord," (Luke 1:76) is defined as _____.

1. Building a highway 2. A religious revival 3. A people

7. John's coming meant the centuries of silence on God's part were over. God's visitation and redemption of His people, Israel (Luke 1:68 and 78), meant that all the prophetic Scriptures were about to be _____.

1. Preached 2. Searched 3. Fulfilled

Scripture: Luke 1:70-79

8. Luke 1:68, 78; 7:16 speaks of the first coming of Christ as God visiting His people. On the other hand, the Gospel of John in the Greek text speaks of Christ, the Word of God, as dwelling, or more literally, tenting or tabernacling in our midst. This very term (tenting) speaks of an uncertain sojourn. The Scriptures speak of a reigning Christ (Isaiah 9:6, 7), and also of a _____ Christ.

1. Rejected and crucified 2. Humiliated 3. Defeated

Scripture: Isaiah 53 and Psalm 22

9. The Christ for whom John was to prepare a people was to be called _____.

1. Son of the Highest 2. Great High Priest 3. A Great Teacher

Scripture: Luke 1:32

10. John stated in Matthew 3:2, "Repent ye, for the Kingdom of Heaven is at hand." This kingdom, that was to be established from heaven, would see Christ

on the throne of his father, David. (Christ was the legal son of Joseph and the actual son of Mary,

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both descended from King David ... Joseph through Solomon and Mary through Nathan). Christ was to reign over the House of Jacob (the twelve tribes). In Isaiah 9:6-7 and Luke 1:32-33, another interesting point is made about Christ's heavenly kingdom, and that is, it would have no _____ (Gr. *telos*).

1. End 2. Boundries 3. Time element

11. The reigning was to be UNTO THE AGES (Gr. *eis tous aionas*) (Luke 1:33). The *TELOS* (end) could bear several meanings. In Isaiah 9:6, 7, the word is used in the context of the INCREASE of His government and PEACE there would be NO END. The word itself lends weight to this meaning of ceaseless activities to accomplish a certain goal. It could also mean the final issue or fate of His Kingdom. Other kingdoms rise and then pass away. His would be carried to its ultimate destiny regardless of the assaults or impediments cast in its way. Or this *TELOS* could mean as in Luke 22:37, a fulfillment, in this case WITHOUT FULFILLMENT; that is, it could be constantly broadening its base, its boundaries, its influence, its subjects and even its sphere of habitation. Certainly the picture of the reigning Christ in Revelation 19:11-21 is not a picture of reigning by peaceful means or even over loyal subjects. The promised Kingdom in Daniel 2:35, 44 was to stand forever and fill the whole earth. If you were to hear one preaching, as John the Baptist preached, "The kingdom of (from) heaven is at hand (near)," would you associate this with the promise and prophecy of Daniel 2:35, 44; Isaiah 39:6- 40; 40:3; 60:1-22? The kingdom spoken of in these verses is a _____ kingdom.

1. Literal 2. Ecclesiastical 3. Temporal

12. The prophecy, "The Voice of one crying in the wilderness prepare ye the way of the Lord, make straight in the desert a highway for

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our God" (Isaiah 40:3). This was to be the commission of John the Baptist as is written within the context of comfort to Israel and was to culminate in the wonderful declaration "say unto the cities of Judah, BEHOLD YOUR GOD" (Isaiah 40:9). The outline in the *Companion Bible* is as follows (Isaiah 40:1-11):

1, 2 Comfort for Jerusalem -- Iniquity gone

3-5 The Voice -- *Jehovah's* work - Glorious

8-8 The Voice -- *Jehovah's* Word - Eternal

9-11 Comfort for Zion -- *Adonai Jehovah* Come

John preached in the country places of Judea, in these country towns and villages where David passed so much of his time. It was here that he made the weighty declaration concerning of ONE that was to follow him. The COMING ONE was so much greater than John that John did not feel that he was even fit to fetch or stoop down and unloose the sandals from His feet (Matthew 3:11). The most menial service rendered to The Christ of God was deemed too holy for this mighty prophet of God. The holy sacredness of Christ's person should ever be kept before us, and, if we are united to Him as objects of His love and great redemption, it is because of grace, not because we are somebody. If this Jew of Jews felt that he was unworthy to touch His wearing apparel or even His dusty sandals, how profane would sound our flippant use of His Holy Name! When John pro- claimed THE COMING ONE, he portrayed the era as one of impending _____.

1. Judgment 2. Blessing 3. Judgment and Blessing

13. In Matthew 3:11, John states that Christ, The Coming One, was to be a Baptizer. According to the reference in John 4:2, the disciples baptized but Jesus baptized _____.

1. Many 2. In much water 3. Sprinkled 4. Not

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**14. In Matthew 3:11, John states that COMING ONE was to be the Baptizer. "He shall baptize," that is, HE HIMSELF will and no other. This is repeated in Luke 3:16. In Joel 2:27, this Baptizer of Israel is spoken of as _____
_____. Cp. Isaiah 44:3**

1. The Lord Your God 2. The Prophet 3. The Teacher

15. Joel 2:28 is a commentary on the work of the Baptizer. Please note carefully the distinction between the Baptizer, Christ, and the ELEMENT. This distinction

is borne out in all the references dealing with this subject. The first distinction needing to be made is that the BAPTIZER is:

1. The Coming One of John's ministry 2. The Holy Spirit Himself 3. The Power of The Holy Spirit 4. God in general

16. The second distinction to be made in these verses (Matthew 3:11; Luke 3:16) is that there is more than one ELEMENT involved. Christ was to BAPTIZE with the holy spirit, *pneuma hagion*, that is power from on high as defined in Luke 24:49 -- "Tarry ye in the city of Jerusalem until ye be endued with POWER FROM ON HIGH." This power from on high is displayed in the bestowal of spiritual gifts as in 1 Corinthians 12:4-11 and referred to in Acts 1:5, "For John truly baptized with water, but ye shall be baptized with (in) Holy Spirit (not definite article in the Gr. text) not after many days." The proof text cited by so many that the Holy Spirit baptizes us into the Body of Christ (1 Cor. 12:13) is belied by the Greek text that reads, "in one spirit." This is further enforced by the last clause of this verse, "and all one spirit were we given to drink." The reference being, of course, to Christ, the Baptizer ... The Holy Spirit's POWER FROM ON HIGH being the element. If this was not Christ's baptism, the one He was to accomplish in fulfillment of prophecy and proclamation by John

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then where is it? The fulfillment of Acts 1:5 certainly is in Acts 2, or at least a partial fulfillment.

The second element of this baptism is _____

1. Water 2. Fire 3. Judgment

Scripture: Matthew 3:11.

(Continued in next issue)

Christ's "I Have..." in John 17

1. I have glorified Thee (vs. 4).

2. I have finished the work (vs. 4).

3. I have manifested Thy Name (vs. 6).

4. I have kept (vs. 12).

5. I have given them Thy Word and Words (vss. 8 , 14).

6. I have declared Thy Name (vs. 26).

7. I have known Thee (vs. 25).

8. I have sent (vs. 18).

9. I have given them Thy glory (vs. 22),