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SANCTIFICATION

By E. W. Bullinger

This is one of the four things which God has made Christ to be unto His people. They are: "Wisdom, and Righteousness, and Sanctification, and Redemption" (1 Cor. 1:30).

It is a common practice with those who do not see the truth of "the two natures" to constantly speak of sanctification as if it were a progressive work by which the Old Nature is constantly improved until it is made meet for the inheritance of the saints (i.e., sanctified ones) in light.

But the opposite is the fact. Scripture never speaks of a change of heart. That is man's formula. God speaks of a "new heart" being created; but never of the old heart "changed." True, with Israel in the coming day of blessing, the heart will, be exchanged — the stony heart for a heart of flesh — but even that will not be the "change" of one into the other. The Holy Spirit never speaks of His work as being the improvement of the Old Nature. On the contrary, He tells us that the old man is hostile to God (Rom. 8:7); that he cannot get to know spiritual things; that they are foolishness to him (1 Cor. 2:14).

From this it is surely clear that if the natural man can neither "receive" nor "get to know the things of The Spirit of God," how can he be sanctified? The flesh is eternally opposed to the spirit; i.e., the Old Nature is eternally opposed to spirit, which is the New Nature, as Gal. 5:17 testifies. Conflict is not sanctification! Neither is The Spirit of God in His operations in our New Nature improving that with which He is carrying on a warfare.

Those who are looking for sanctification as a progressive work are looking for a ground of peace in a sanctified nature, instead of being occupied with that peace which has been made by the perfect sacrifice of Christ instead of being occupied with Christ's finished work FOR them, they are taken up with an ever unfinished work IN

them. It is a question of Christ or self; and the only reason why multitudes of Christians are occupied with progressive sanctification is because it exalts self. Whereas the work of The Spirit is just the opposite — viz., to glorify Christ. "He shall glorify me" were the Saviour's words (John 16:14), and in them we have a standard by which we may test everything in us and around us. .

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THE SIFTING AND CONVERSION OF PETER

(Luke 22: 31-32)

by Ralph C. Isbell

I. THE PROLOGUE IN THE HEAVENS. THE UNSEEN FOE.

NOTE: Job 1:6-12. Here we are introduced to events which no human eye has seen.

Job 2:1-7. The hidden foes in adversion to God's man.

In the name "Father," God is seen in the fullest sense, beyond human conception -- His love, His care, His blessing and His defense.

There are spiritual foes and forces which we cannot successfully contest.

NOTE: 1 Kings 22:19-22. The spirit that would deceive. (2 Thess. 2:10-12) Rev. 12:7-10. The expulsion of the accuser.

Michael. Dan. 12:1; Matt. 26:51-54.

The infernal influence (Satan); the supernal influence (Holy Spirit-Christ).

II. THE TEXT. CP. V. 35.

***Weymouth* -- "Simon, Simon, I tell you Satan has obtained permission (earnestly begged) to have all of you to sift you as wheat is sifted, but I have prayed for you that your faith fail not, and you, when you have come back to your true self, must strengthen your brethren."**

The *Corrected English N.T.* -- "Simon, Simon, Satan has desired to have you all that we might sift you as wheat, but, I

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besought that thy faith might not fail and when thou has turned, strengthen thou, thy brethren."

***Moffatt N.T.* -- "Simon, Simon, Satan has claimed the right to sift you all like wheat, but I have prayed that your faith may not fail, and you in turn must be a strength to your brothers."**

***Williams N. T.* -- "Simon, Simon, listen! Satan has asked permission to sift all of you like wheat, but I have prayed especially for you that your own faith may not**

utterly fail, and you yourself after you have turned must strengthen then your brethren."

Wuest-Moody Bible Institute. -- "Simon, Simon, behold Satan, by asking, obtained you and your fellow disciples for himself, and from My power to his, in order that he may shake you in a sieve as grain is sifted, by an inward agitation, trying your faith to the verge of overthrow, but, as for myself, I made petition concerning you that your faith should not be totally eclipsed. And as for you, when you have returned to your original position with respect to your faith, establish your brethren."

The Berkely Version -- (And The Lord Said) "Simon, Simon, Satan has asked permission to sift you all like wheat, but I have prayed for you that your faith may not fail, and you, when you are converted, strengthen your brethren."

(The same appears in the *NEW ENGLISH BIBLE* translation.)

1. The desire of Satan. To sift.

"Satan has dragged you out of the hand of God and into his own hand."

"Satan permitted by God to put his hand upon you."

2. The disciples warned. "All of you."

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Satan's plan to hinder any further testimony for Christ by these disciples.

3. The defense of Simon Peter. "I have prayed for you." Cp. John 17:9, 15.

"Satan hath obtained," "I have prayed" (both in the past tense).

Peter did not realize that the dye was cast or he would have turned to The Lord for relief, but he was sure of himself.

4. The devotion of Simon Peter. "That your faith fail not."

Christ did not ask that Peter be exempted from the sifting: but that out of it he would come with a clearer faith.

5. The detour by Simon Peter. "When thou art converted"

(Turned back again.)

This was to happen. There was hope in his hour of default. The tragedy was followed by tears, the denial was followed by confession. Luke 22:54-60, 61, 62; John 21:7, 11, 17.

6. The duty of Simon Peter. "Strengthen thy brethren."

Acts 4:11-14; 4:19-22, 33; 5:14-15; 5:27-29; 5:34-40, and verses 41 and 42.

III. NOTE: HOW SATAN WORKED. John 12:31; 13:2; 14:30; Luke 22:47; 22:53.

The need of prayer Luke 22:40, 46.

IV. NOTE: THE BELIEVER AND SATAN TODAY.

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1. Satan's place. In the heavenlies, holding on.

2 Thess. 2:6. *katecho* 19 times. 1 Thess. 5:21; 1 Cor. 11:2; 1 Cor. 7:30; 1 Thess. 5:21; John 5:4; Matt. 21:38; Philm. v. 13.

2. Satan's position. Head of demon legions, prince of this world, king of the bottomless pit, god of the world or age.

3. Satan's power. Restricted as far as the believer is concerned.

4. Satan's practice. War, hindrance in Christian living.

The conflict is on the Christian's side. Gen. 3:15; Eph. 6:10-16. Satan's access to the old nature and its operations.

5. Satan's preclusion. His limitation.

He cannot separate the believer from his Lord. Rom. 8:38-39.

He cannot break the seal which God has placed upon the believer. Eph. 1:13-14; 4:30.

He cannot unseat the believer. Eph. 2:5-6.

He cannot successfully discredit the church which is His Body. Eph. 2:7; Col. 3:4.

He cannot sustain his claim that the believer is imperfect. Col. 2:9-10.

6. Satan's prospect. Expulsion, incarceration and consignment.

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NOTES ON THE GOSPEL OF MARK

by J. Eustace Mills

Preface

To those who know the Lord Jesus Christ as their Saviour there should be no need to emphasize the importance of His life, death and resurrection. Had He not come and died, "the just for the unjust that He might bring us to God," then we should have ever remained, "having no hope and without God in the world."

The finished work of our Lord Jesus Christ is the foundation upon which God's purpose of the ages is being worked out. To understand the place of the Gospels in this purpose is of special importance.

The majority of works on the Gospels seem to be on the principal of harmonies; good as harmonies may be in their place, they miss the mark in true exposition. If it had been God's will, He would have given one comprehensive Gospel instead of four. In comparing similar incidents, difficulties soon arise as to their strict parallelism; in fact, the Gospels seem to be so designed that it is impossible to draw up a perfect harmony. The Scriptural principal is to "try things that differ" (Phil. 1:10), and it is most important that this should be carried out.

It has been accepted for many years that the Gospels give four different presentations of the Lord Jesus Christ. Matthew presents Him as King, Mark as Servant, Luke as Man and John as Son of God. Evidences of this will be found in the introductory notes to each Gospel in the *Companion Bible*, Oxford Press. This work is invaluable in the study of the Word -- any subsequent reference to it will appear as *C.B.*

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In more recent years, it has been found that the Gospels are especially written for the use of different people living in different ages. The purpose of Matthew is

perhaps the most widely understood of any in this connection. Matthew is so obviously Jewish in character that it is often used today in missionary work among the Jews; its full use awaits the future age when the gospel of the Kingdom will be the gospel for that day. Luke is written from the standpoint of the Gentile. A very helpful chapter on the purpose of Luke appears in "The Apostle of the Reconciliation" by Mr. C. H. Welch. It has been given to Mr. Welch to show the place of the Gospel of John as being the Gospel especially suited for the proclamation of salvation during this dispensation. To those whose eyes have been graciously enlightened to the truth of the mystery, the special calling of the "Church which is His Body" whose blessings are in the heavenly places -- the understanding of John explains something of God's purpose in the many who may never be led to see this truth. Now what is the purpose of the Gospel of Mark? For whom is it written and what is its dispensational position? To find this is the object of these studies.

It is hoped that no reader will accept any conclusions that are reached without first searching The Scriptures to find whether these things are so, and also that no reader will treat the subject as unimportant or of little interest. It is well to remember that the injunction, "Study to show thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth" (2 Tim. 2:15), is an individual matter. While we are thankful for those who have been raised up to set forth a rightly divided Word, yet it behooves each workman to study for himself The Word of truth that by the grace of God he may be unashamed.

As we ponder the Gospel record of the One Who was full of grace and truth, surely we must, with Thomas, exclaim, "My Lord and my God."

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INTRODUCTION

And the gospel must first be published among all nations (Mark 13:10).

What is "the gospel" that is to be published and before what must it first be preached? Matthew 24:14 supplies the answer:

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

The Gospel of Matthew is addressed to the Jew; its message is the Gospel of the Kingdom, which Gospel is concerned with The Lord Jesus as King and the hope of the setting up of the Kingdom of Heaven. This message was preeminently the message of The Lord Jesus and His disciples during the time He was on earth and was continued by His disciples after His return to heaven. When this *loammi* gap in Israel's spiritual history has ended, this same gospel will again be preached to them; i.e., the coming of The Lord Jesus as their Messiah and King and the consequent striving for an abundant entrance into the Kingdom of Heaven.

Seeing that the "Kingdom of Heavens" is distinctively Jewish, what will be the hope of the Gentiles contemporary with the proclamation? There are no vacuums in God's great plan and it is certain that there has been and will be a gospel suited for the needs of every true child of Adam.

The quotation from Matthew declares that the Gospel of the Kingdom is to be preached to the nations and the parallel passage in Mark shows that that phase of the Gospel of the Kingdom is "the gospel" of Mark. May not Mark be the Gospel especially written for the needs of the nations during that coming age when Matthew will be the Gospel for the Jews?

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There is a link between Matthew and Mark in the words of The Lord Jesus to the woman that anointed Him in the house of Simon the leper:

Verily, I say unto you, wheresoever this gospel shall be preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her (Mark 14:9; Matt. 26:13).

"This gospel" is common to Matthew and Mark, proving that both are concerned with a similar message. The statement is not recorded by either Luke or John which is an evidence that "this gospel" -- the Gospel of the Kingdom -- is not their special subject (Luke 7:37). (This anointing is not the same as John 12, 3-8 which took place in the house of Lazarus (see *C.B.* App. 158).

These "keys" suggest that Mark's gospel should be considered in the light of its use in the proclamation of the Gospel of the Kingdom among the nations. This will be done in the following order:

1. Mark's presentation of The Lord Jesus.

2. The literary peculiarities of Mark.

3. The contents of Mark.

THE PRESENTATION OF THE LORD JESUS

MY SERVANT

Mark's presentation of The Lord Jesus is no doubt that of Jehovah's Servant as the four special references to The Branch In the O.T. would require (see *C.B.*) although perhaps this presentation may not seem so obvious as that of The "King" in Matthew.

Behold I will bring forth My Servant the Branch. Zech. 3.

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What was to be the special mission of Jehovah's Servant?

Behold My Servant Whom I uphold, Mine elect, in Whom My soul delighteth, I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles. (Isa. 42:1).

The *C.B.* structure shows that the context must be considered to verse 17. Note the following:

Till He have set judgment in the earth: and the isles shall wait for His law v. 4.

Give Thee for a covenant to the people, for a light to the Gentiles v. 6.

His praise from the ends of the earth v. 10.

Declare His praise in the islands v. 12.

Notice also that God is presented as Creator, v. 5, and those that forsake Him are idolaters, w. 8 and 17 which is especially applicable to the Gentiles" (Rom. 1:18-32).

And He said, "Is it a light thing that Thou shouldest be My Servant to raise up the tribes of Jacob and to

restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the ends of the earth" (Isa. 49:6).

This verse is future; Israel was not restored at the first Advent. Notice the two purposes:

1. Restore the preserved of Israel.

2. I will also ... to the Gentiles.

"My Servant ... shall be exalted ... His visage was marred ... so shall He sprinkle many nations; the Kings shall shut their mouths at Him..." (Isa. 52:13-15). Verse 15 is the promise of Mark 13:10.

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My righteous Servant shall justify many (Isa. 53:11).

These all need careful reading. It is clear that the purposes of God in His "Servant" extend to the Gentiles.

The evidences of The Lord Jesus Christ being set forth as Jehovah's Servant in Mark are dealt with in the *C.B.*

This presentation of The Lord Jesus as Jehovah's Servant is fitting for the age in which the Gospel of the Kingdom will be proclaimed for The Lord's people in that day are called servants, as a reference to the Revelation will show; this is in contrast to the heavenly sphere of Israel's blessings where the participators are called "sons." These "servants" will have the example of the perfect Servant. It is enough for the disciple that he be as His Master and the servant as His Lord" (Matt 10:24).

This designation "servant" is more true of the Gentiles who will be the servants of Israel in a day to come and still more so of the Hametic nations, which is a point worth considering "Cursed by Canaan; a servant of servants shall he be unto his brethren ... Shem and Canaan shall be his servant ... Japheth ... and Canaan shall be his servant" (Gen. 25-27).

There are fewer references to servants and service in Mark than in the other Gospels although there are several significant ones peculiar to Mark. "If any man desire to be first the same shall be last of all and servant of all" (9:35). This

is omitted in Matt. 18:1-6 and Luke 9:48. "Servant of all" occurs again in ch. 10:44, cp. with Matt. 20:27.

The prophecies of ch. 13 are brought to a close by the parable of a man "taking a far journey who left his house and gave authority to his servants, and to every man his work and commanded the porter to watch" v. 34. This is peculiar to Mark, but has a similar exhortation to the parables of Matt. 24 and 25; i.e., "Watch."

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"The hired servants" (Mark 1:20) are not mentioned in the other Gospels. Mark records the ministry of the angels in 1:13 and the women in 1:31, 15, 41, mentioned by the other.

THE TITLES OF THE LORD JESUS USED IN MARK

The following are the titles of The Lord Jesus in Mark. They are arranged in the order of their first occurrence. These were found by reading the Gospel and afterwards checked by Young's.

Jesus Christ 1. 1:1.

Son of God 3. 1:1, 3:11, 15, 39.

The Lord Kurios. As a title of the Deity 18 times. Used directly of The Lord Jesus 7 times 2:28; 5:19; 7:28; 9:24; 11:3; 12:37; 16:19, [Other references. Used of God 11:10; 13:20; 16, 20. Occurrences in quotations from O.T., 1:3; 11:9; 12:11, 29 (2), 30, 36 (2), and used of others in parables -- 12:9; 13:35].

Jesus 84 = 7 x 12. If 5:24 and 16:19 are omitted. 1:9, 14, 25, 41, 45. 2:5, 8, 15, 17, 19, 3:7. 5:6, 7, 13, 19, 21, (24) 27, 30, 36. 6:4, 30, 34. 7:27. 8:1. 9:2, 4, 5, 8, 25, 27, 39. 10:5, 14, 18, 21, 23, 24, 27, 29, 32, 38, 39, 42, 47, 49, 50, 51, 52 (2). 11: 6, 7, 11, 14, 15, 22, 32, 33. 12: 17, 24, 29, 34, 35, 41. 13: 2, 5. 14: 6, 18, 22, 27, 30, 48. 53, 55, 60, 62, 72. 15:1, 5, 15, 34, 37, 43. 16:(19).

My Beloved Son. 2. 1:11; 9:7.

Jesus of Nazareth. 4. 1:24; 10:47; 14:67; 16:6.

The Holy One of God. 1. 1:24

Son of Man. 14. = 2 x 7. If 13:34 is omitted.

2:10, 28. 8:31, 38. 9:9, 12, 31. 10:33, 45. 13:26 (34). 14:21, 21, 41, 62.

Master - *Didaskalos*. 12. 4:38. 5:35. 9:17, 38. 10:17, 20, 35. 12:14, 19, 32. 13:1. 14:14.

Son of The Most High God 1. 5:7.

The Christ. 5. 8:29. 9:41. 12:35. 14:61. 15:32 (Used of others 13: 6, 21, 22).

Master - *Rabbi* 4. 9:5. 11:21. 14:45, 45.

Son of David 3. 10:47, 48. 12:35.

Lord - *Rabboni* 1. 10:51.

Son of The Blessed 1. 14:61.

King of the Jews. 5. 15:2, 9, 12, 18, 26.

King of Israel 1. 15:32.

The number of the occurrences of these titles is very significant. The title of His humiliation -- Jesus, occurs 84 times (7 x 12).

It is interesting to note that there are 7 titles that only occur once: (1) Jesus Christ 1:1; (2) Holy One of God 1:24; (3) Son of The Most High God 5:7; (4) *Rabboni* 10:51; (5) The Son 13:32; (6) Son of The Blessed 14:61; (7) King of Israel 15:32.

The Lord Jesus is only called Son of God in Mark by: (1) The Holy Spirit, 1:1 (2); Demons 3:11; (3) A Gentile 15:39.

,In the introductory note on Mark in the *C.B.*, it states as an evidence to the "servant" presentation, that The Lord Jesus is only addressed as Lord "*Kurios*" twice before the resurrection, by the

Gentile woman (7:28 and 9:24), the latter may be omitted. If this is so, The Lord Jesus is only acknowledged as *kurios* (7:28) by a Gentile in Mark. (See footnote to *C.B.*, App. VI: 1 a, 3 b.) If 9:24 is omitted, then the number of the occurrences of

***kurios* as a title of The Lord Jesus would be reduced to six; this constitutes a strong reason for retaining it. The Lord Jesus refers to Himself as Lord on 4 occasions. The Holy Spirit does not use the title until after the Ascension (16:19).**

In considering these titles from the view point of this present enquiry, the title -- "The Son of Man" (always with the article in the N.T.) is perhaps the most significant.

Although "The Son of Man" does not occur so frequently as in Matthew and Luke, yet the number of its occurrences in Mark single it out as being of special importance -- 2 x 7, two of testimony, seven of spiritual perfection.

The following is the distribution of The Son of Man in the Gospels:

Matthew 32 -- 4 x 8

Mark 14 -- 2 x 7

Luke 26 -- 2 x 13

John 12

84 -- 7 x 12

Other occurrences:

Hebrews 1

Revelation 2

Acts 1

Total 88

The sum of the Gospels gives the 12 of governmental

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perfection and 7 of spiritual perfection. It is interesting to note that Mark and John have 7 and 12 as their respective factors; these numerals are combined in the sum of the Gospels 7 x 12.

In the Gospels this title is only used by The Lord Jesus Himself, with the exception of John 12:34, not until He was at the right hand of God was it used by His own (Acts 7:26). The first reference in the N.T. has to do with His humiliation (Matt. 8:20) and the last with His coming glory (Rev. 14:14).

To understand the meaning of "The Son of Man" is a little difficult. In what sense is He The Son of Man? Is it to be understood that He was the son of Adam, or mankind? As The Son of Man The Lord Jesus is to regain the dominion that was lost by the first man, Adam. In Psalm 8, the first occurrence of the title that refers to The Lord Jesus, this dominion over the earth is described in an inverse order, with Adam commencing with "fish" (Gen. 1:28), with The Son of Man ending with "fish" etc. Although Psa. 8 uses the past tense, yet the actual receiving "dominion over the earth" is future. Heb. 2:5-9 makes this clear, "For unto the angels hath He not put into subjection the world (not age, but world as inhabited) to come whereof we speak ... but now we see not yet all things put under Him."

The title, "The Son of Man" appears to be only used of The Lord Jesus during the time in which He is engaged in regaining this dominion in the earth. To accomplish this He became in very truth The Son of Man, below the status of angels, as man He suffered death and returned to heaven. As The Son of Man "we see not yet all things put under Him" but in the habitable world that is to come, all things shall be put under Him. No reference to The Lord Jesus under the title, The Son of Man can be found in connection with any event between the judgment that precedes the setting up of the Kingdom (Matt. 19: 28; 25:31) and the final judgment (John 5:27). A climax of the title "The Son of Man" seems to be reached when He is "crowned with glory and honour ... dominion" (Psa:8). At that day it will be said "The kingdoms of this world are become the

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kingdoms of our Lord and of His Christ and He shall reign for ever and ever," (Rev. 11:15). It seems possible that after dominion in the earth has been gained, the title "The Son of Man" will give place to the title, "King."

As King:

He must reign till He hath put all enemies under His feet" (1 Cor. 15:24).

Then cometh the end when He shall have delivered up the kingdom to God even The Father when He shall

have put down all rule and all authority and power (v. 24).

And so in turn the title King will have fulfilled its purpose.

The furthest point in time in which the title "The Son of Man" is used is John 5:25-29, where it is associated with the last judgment. The dominion on the earth will be again challenged in the insurrection that occurs at the end of the millennium, and so the title "The Son of Man" is again used because The Father "hath given Him authority to execute judgment because He is The Son of Man." Dominion is a fact concerning The Lord Jesus that is especially prominent in Mark. His authority in teaching, healing, casting out demons, and over the elements, is often recorded, together with the wonder and astonishment of the people.

The context of "The Son of Man" in Mark is free from any distinctively Jewish aspect. This is noticeable in the reasons given for the first advent of the Son of Man.

In Mark it is simply:

The Son of Man came not to be ministered unto but to minister and to give His life a ransom for many. (ch. 10:45).

This is parallel with Matt. 20:28 (cp. Luke 9:56) but a further reason for His coming is given in Matt. 18:11:

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The Son of Man is come to save that which was lost.

The ensuing parable of the lost sheep requires Matt. 15:24 for its proper understanding:

I am not sent but unto the lost sheep of the house of Israel.

"That which was lost" was Israel; with this agrees, Luke 19:9-10:

Forsomuch as He also is a son of Abraham, for The Son of Man is come to seek and to save that which was lost.

This inner, or Jewish reason, for the coming of The Son of Man given in Matthew and Luke would not be relevant to Mark's gospel to the nations.

The following is an attempt to find the structure of The Son of Man in Mark:

A. 2:10 "That ye may know that the Son of Man hath power on earth to forgive sins." (En reply to: "Who can forgive sins but God only?" and is preceded by the charge of blasphemy from the scribes.)

B. 2:28 "The Son of Man is Lord also of the *sabbath*" (Preceded by "Have ye never read").

C. 8:31 "Began to teach ... Son of Man must ... suffer: ... rejected... killed ... rise again."

He spake that saying openly (Preceded by the witness "Thou art the Christ" and "He" charged them that they should tell no man").

D. 8:38 "The Son of Man be ashamed when He cometh in the glory of His Father and and His holy angels."

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(Spoken in view of endurance during tribulation.)

C. 9:9 "Till the Son of Man were risen from the dead" (Preceded by the witness "This is My beloved Son, hear Him" and "He charged them that they should tell no man").

B. 9:12 "The Son of Man ... must suffer many things and be set at nought" (Preceded by "How is it writ- ten?")

E. 9:31 "He taught His disciples The Son of Man is delivered (π α ρ α δ ι δ ο τ α ι) ... killed ... rise the third day. "

10:33, "Began to tell ... The Son of Man shall be 34, delivered (π α ρ α δ ω σ ο υ σ ι ν) ... killed ... and the third day He shall rise again.

F. 10:45 "The Son of Man came ... to minister ... and to give His life a ransom for many."

D. 13:26 "Then shall they see The Son of Man coming in the clouds with great power and glory. . . send His angels" (Spoken in view of deliverance from tribulation.)

F. 14:21 "The Son of Man indeed goeth as it is written Of Him."

E. 14:21 "But woe to that man by whom The Son of Man is betrayed" (π α ρ α δ ι δ ο τ α ι).

14:41 "The Son of Man is betrayed" (π α ρ α - δ ι δ ο τ α ι).

A. 14:62 "Ye shall see The Son of Man sitting on the right hand of power and coming in the clouds of heaven."

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(In reply to "Art Thou The Christ ...?" and succeeded by the charge of blasphemy from the High Priest).

The first and last members A and A show that The Son of Man who had "power on earth" 2:10, is yet to be seen at the "right hand of power and coming in the clouds of heaven" (14:62). This is the answer to the charges of men. The inner members D and D are spoken to believers; the coming of The Son of Man in 8:38 is given as an incentive to faithfulness during tribulation, in 13:26-27 as the hope of deliverance out of the great tribulation.

Those for whom Mark writes will therefore be living at a time when the coming of The Son of Man to earth is imminent. This is a very different hope to what is before the believer in this dispensation. Paul never used the title "The Son of Man" in the Church Epistles.

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ABEL, (Gen. 4:2-25)

The following suggestive words set in order will help form a basis for a study of righteous Abel (cp. Heb. 11:4).

1. Generation Gen. 4:2.

- 2. Occupation Gen. 4:2.
- 3. Oblation Gen. 4:4.
- 4. Acceptation Gen. 4:4.
- 5. Opposition Gen. 4:8.
- 6. Destruction Gen. 4:8.
- 7. Investigation Gen. 4:9.
- 8. Substitution Gen. 4:25.

The Scriptural explanation for the

Divine favor shown to Abel is found in.. Heb. 11:4.

The Scriptural explanation for

Cain's murder of Abel is found in..... 1 John 3:12.

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A careful perusal of the Gospel with this in mind will support this suggestion --
Notice the following:

The immediate response of the disciples to His call.

This is the central thought of 1:16-20.

A. 16. As He walked by the sea.

B. 16. He saw Simon and Andrew his brother.

C. 16. Casting a net into the sea for they were fishers.

D. 17. And Jesus said ... "Come after me and I will make you to become fishers of men."

E. 18. And straightway they forsook their nets and followed Him.

A. 19. When He had gone a little farther thence.

B. 19. He saw James the son of Zebedee and John his brother.

C. 19. Who also were in the ship mending their nets.

D. 20. And ... He called them.

E. 20. And they left their father Zebedee in the ship with the hired servants and went after Him.

See also 2:14; 3:13; 8:34.

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THE ATTRIBUTES OF THE LORD JESUS

AS SET FORTH IN MARK

In Mark the most outstanding attribute of The Lord Jesus seems to be His power and authority. The first instance of The Lord Jesus' teaching records nothing of what was taught, but how He taught ... with authority. Authority is the central thought of this passage.

The Synagogue at Capernaum Mark 1:21-29

A. 21. He entered into the Synagogue

B. 21. and taught

C. 22. They were astonished

D. 22. at His doctrine

E. 22. He taught them as one that had authority and not as the scribe.

A. 23. In their synagogue. A man with an unclean spirit

B. 24-26. Healing

C. 27. They were all amazed

D. 27. What new doctrine?

E. 27. For with authority commandeth He the unclean spirits and they do obey Him.

The word authority (ε ξ ο υ σ ι α ν) occurs 10 times in Mark: 1:22, 27. 2:10. 3:15. 6:7. 11:28, 28, 29, 33. 13:34.

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His authority over demons. 1:26

"And suffered not the devils to speak." 1:34.

"Jesus gave them leave." 5:13.

"I charge thee come out of him." 9:25.

His power to heal.

"Immediately the fever left her." 1:31.

"As soon as He had spoken immediately the leprosy departed from him." 1:42.

"Immediately he received sight." 10:52.

His great works.

"Had heard what great things He did." 3:8.

"Such mighty works are wrought by His hands." 6:2.

His power over the elements.

"Even the wind and the sea obey Him." 4:41.

His discipline.

"He constrained His disciples." 6:45.

"He commanded the people to sit down." 8:6.

"He sent them away." 8:9. 8:26.

"Jesus commanded him to be called." 10:49.

"Even as Jesus had commanded." 11:6.

Notice also the Divine supplement in Mark, "with power." 9:1. Cp. Matt. 16:28; Luke 9:27.

Many of these statements occur in the other Gospels, for all witness to His power, yet the manner in which they appear in Mark is certainly significant. Note how the characteristic "immediately" and "straightway," seem to all witness to His power.

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His authority could not be questioned, but the chief priests, scribes and elders at Jerusalem sought to question the source of His authority:

By what authority doest thou these things? and who gave Thee this authority to do these things? 11:28.

The effect that the words and works of The Lord Jesus had upon the people is often mentioned:

"They were all amazed." 1:27; 2:12; 10:32; 9:15; 16:8.

"They feared exceedingly." 4:41; 5:15.

"they marveled at Him." 12:17; 5:20.

"They were astonished with great astonishment." 5:42; 6:2; 7:37; 10:26.

"They were sore amazed in themselves beyond measure and wondered." 6:51.

"The disciples were astonished at His words." 10:24; 11:18.

In contrast to this display of His power and authority are the statements concerning His love and compassion:

"Jesus moved with compassion." 1:41; 5:19.

"I have compassion on the multitude." 8:2; 6:34.

"Jesus beholding him loved him." 10:21...only in Mark.

The blessing of the little children. 10:13-16.

Also, how He was subject to weakness:

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"He was hungry." 11:12.

"They took Him even as He was." 4:36.

Mark is the only N.T. book that mentions sighing; it occurs twice and both refer to the Lord Jesus: 7:34; 8:12.

If the conditions prevailing during the period in which the Gospel of the Kingdom will be preached among the nations, are visualized, this presentation of The Lord Jesus in Mark will be seen to be specially appropriate. It will be during "the beginning of sorrows" which sorrows will become increasingly intense as the time of the coming of The Son of Man approaches. A description of these days is given in Luke 21:25, 26.

What a source of strength it will be to the believer of that day of man's power and authority. Then, too, the Gospel for that day lays much stress on endurance. What a comfort it will be for them to know that He knew what it was to sigh, to be hungry and to be exhausted.

Mark will minister much comfort of The Scriptures in these days of unparalleled darkness and distress.

(Continued)

Rightly divided truth is a matter of Dispensational Distinctions. Those who distinguish dispensationally are truly D. D.'s. They are not Doctors of Divinity; they are Dispensational Dividers.

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THE ADVANCED BIBLE COURSE

(Continued)

by Charles H. Welch

RANSOM AND FORGIVENESS

Section 1. Paper 6.

As used in the N.T., both the word "ransom" and the word "forgiveness" convey the idea of release from bondage. Both "*lutron*" and "*antilutron*" (ransom) are from "*luo*," -" I loose," and "*aphesis*" (forgiveness) means "a sending away ... a letting go."

Remember atonement is not forgiveness. Atonement is the righteous ground upon which God in all His love can bless the sinner who believes the gospel.

Atonement is finished. Forgiveness is experienced after confession.

We do not pray for atonement. Forgiveness is a subject for prayer.

Atonement was made once. Forgiveness may be frequent.

Atonement was offered to God. Forgiveness is conferred by God.

Christ atones. The Father forgives "for Christ's sake."

In Colossians 2:13, 14, not the experimental enjoyment of forgiveness, but the great basic fact is declared and there the passage reads, "having forgiven... blotting out... nailing it." This passage, however, belongs to an advanced stage of doctrine and its study is deferred. The basic side of forgiveness is release resulting from ransom. *Lutron* -- The price paid to liberate a slave, Lev. 25:51 (Septuagint).

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Three Old Testament Words

Nasa: Num. 14:18, 19, "bear" Gen. 4:13; Lev. 22:9; Isa. 53:12. Forgiven sin is not excused sin: The guilt has been borne.

Kaphar: Jer. 18:23, "covered sin" is "blotted out." Psalms 78:38, "Anger turned away."

Salach: Psalms 103:3, Remit, loose.

Three New Testament Words

Airo; John 1:29; 1 John 3:5, "Life up," "bear," or "take away," equivalent of Heb. nasa.

Hilasterion; Rom. 3:25, "Propitiation," equivalent of Heb. kaphar.

Aphesis; Heb. 9:22; Eph. 1:7, "Remission," equivalent of Heb. salach.

The pardon of a king could be rescinded, Matthew 18:23-35: for forgiveness, both in this parable and in Matthew 6:15, is conditional. Forgiveness in the Gospel of Grace is associated, not with a royal pardon, but with justification, Acts 13: 38, 39; Romans 4:6,7. Forgiveness of this character can never be rescinded. Remember that in 1 John 1., it is experimental: speaks of "walking in the light," etc., and forgiveness cannot be experienced while sin is unconfessed (See Psalms 32 and 51). The N.T. teaching will be the subject of a more advanced course.

Questions. Section 1. Paper 6.

1. Explain the basic difference and basic connection between atonement and forgiveness.
2. If a debt be paid, even though by another than the debtor,

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does the creditor "forgive" the debtor? (This question probes the common use of "debt" as a figure in connection with atonement. Face the problem squarely: Truth is at stake).

3. 1 John 1 has been dismissed as having no teaching for the Church of the Mystery because Col. 2:13 speaks of the forgiveness of sin as in the past. Examine 1 John 1 and show why you agree or disagree with this dismissal.
4. Write a short paper distinguishing the pardon of a king and forgiveness as set out in the Epistles of Paul.
5. Examine Acts 2:38 and compare and contrast with Col. 2: 13, 14.
6. Write a brief exposition of Hebrews 9:22.

... continued page 374

THE BIBLE

To be the very Word of God must be

PERFECT:

1. In its Origination. 5. In Its Operation.
2. In Its Inspiration. 6. In Its Preservation.
3. In its Construction. 7. In its Duration.
4. In its Interpretation. 8. In its Consummation.

Note: Search The Scriptures and find one or more texts suitable to each point.

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THE ADVANCED BIBLE COURSE

by Charles H. Welch

ACCEPTANCE AND PRESENTATION

Section 1. Paper 7.

The Ground of Acceptance is the Atonement.

"He shall put his hand on the burnt offering: and it shall be accepted for him to make an atonement for him" (Lev. 1:4).

Here we have identification, transference and substitution. It is evident that no man can be accepted in himself, the essential condition being given in Lev. 22:21: "It shall be perfect to be accepted: There shall be no blemish therein."

In Ephesians 1:4 and 6, we have the words "holy and without blame" and "made us accepted in the Beloved," to which we now draw attention.

Amomos (without blame) occurs seven times in the N.T. (Eph. 1:4; 5:27; Col. 1:22; Heb. 9:14; 1 Peter 1:19; Jude 24; Rev. 14:5)

Momos (a blemish) (2 Peter 2:13), is allied with the Hebrew word *mum* used in Lev. 22:20.

Fourteen out of the fifteen occurrences of this Hebrew word found in the Law, refer either to the priest: "No man that hath a blemish of the seed of Aaron the priest shall come nigh" (Lev. 21:21), or the sacrifice; "Whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you" (Lev. 22:20).

"*Amomos*" is used of the believer in Christ (Eph. 1:4; 5:27;

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Col. 1:22 and Jude 24), and of Christ Himself (Heb. 9:14; 1 Pet. 1:19) as the offering.

The standard of acceptance for both priest and sacrifice, is the standard of the believer's acceptance in Christ. Col.1:22 introduces another aspect of acceptance:

In the body of His flesh, through death, to present you
holy and unblameable and unreprouceable in His sight.

"Unreprouceable" is *anekletos*, "not called in question." This word has to do with a court of law, not with temple and altar.

Egkaleo: "To call in question," occurs seven times in the N.T. (Acts 19:38, 40; 23:28, 29; 26:2, 7; Rom.8:33). "Who shall lay anything to the charge of God's elect?" (Rom. 8:33)

Acceptance is closely allied with "presentation": See Eph. 5:27; Col. 1:22; Jude 24. The practical response to such "presentation," (*paristemi*) is found in the use of the same word in Romans 6:13; 12:1; 2 Tim. 2:15, "yield," "present," "show."

Questions. Section 1. Paper 7.

1. Show from the Scriptures the impossibility of anyone being accepted out of Christ.
2. Examine the seven occurrences of *amomos* and what they teach regarding the believer's acceptance.
3. Do the same with the seven occurrences of *egkaleo*.

4. Examine Romans 8:33 and its context.

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5. As an O.T. typical background to the nature of acceptance and the fullness of blessing made ours in Christ, examine the details set out in Lev. 21:17-23, 22:17-25, and discover N.T. spiritual parallels.

6. Examine the account of Esther's preparation for "presentation" as given in Esther 2:5-17. Note verse 15 and its bearing. Compare with Eph. 5:27.

7. Examine the Epistle of Jude especially for its testimony concerning "spots" and "blemishes," and then ponder the words "present you faultless."

8. The practical issues belong to another set of studies, but it would be well to note the use of "acceptable," "yield," "present," in this connection.

JOB'S HOPEFUL OUTBOOK

Regardless of sore trials and discomforture

(Job. 19:25, 26)

1. The Positive Assertion:

"I Know my Redeemer liveth."

(1) Assurance — "I know."

(2) Possession — "My."

(3) Designation — "Redeemer."

(4) Deification — "Liveth"; Lit. "the Living One." (Cp. Rev. 1:18).

2. The Sure Prediction:

"And He shall stand at the latter day upon the earth."

(1) Certainty — "He shall."

(2) Permanency — "Stand."

(3) Time — "Latter day."

(4) Place — "upon the earth" (Cp. Zech. 14:1-4, 9; Acts 1:9-12).

3. The Happy Contemplation:

"And though after my skin worms destroy this body,
yet in my flesh shall I see God."

(1) Admission — "though."

(2) Interval: — "after my skin, etc."

(3) Resurrection — "yet in my flesh."

(4) Vision — "shall I see God."

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WHAT IS THE *KOSMOS*?

by Russell H. Schaefer

Communion and friendship and orderliness and temperance and justice bind together heaven and earth and gods and men; this universe is, therefore, called *KOSMOS*, or order; not disorder or misrule (Gorgia 508 *Plato*).

Regarding the above concept of *KOSMOS*, consider the following by E. W. Bullinger:

... *KOSMOS* denotes the order of the world, the ordered universe, the ordered entirety of God's creation, but considered as separated from God. Then, the abode of humanity, or that order of things in which humanity moves, or of which man is the centre; then, mankind as it manifests itself in and through such an order; then, that order of things which, in consequence of and since

the Fall, is alienated from God, as manifested in and through the human race.

(P. 901, *Critical Lexicon. and Concordance*).

John, in his Gospel (3:16), says, "For God so loved the *KOSMOS* ... " or (3:17) says, "For God sent not His Son into the *KOSMOS* to condemn the *KOSMOS* but that the *KOSMOS* through Him might be saved." In John's first Epistle (1 John 2:15) John sees that there is in this *KOSMOS* a contrary ORDER to God's law of love as he so well expresses it ... a *KOSMOS* that is a bringer of CHAOS," ... love not the *KOSMOS*, neither the things that are in the *KOSMOS*. If any man love the *KOSMOS*, the love of The Father is not in him," This is no conflict with the statement that God loves the *KOSMOS* and seeks its redemption, since John goes on to define his statement in 1 John 2:16, "For all that is in the *KOSMOS*, the lust of the flesh, and the lust of the eyes, and the pride of life, IS NOT OF THE FATHER, but is of the *KOSMOS*." Within God's there is a love and loveliness that honors Him and all it touches, that makes man more Christ-like and noble.

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Tragically, there is another selfish love that only takes but does not give, that tears down, destroys instead of building up. It too is a SYSTEM, a *KOSMOS*, social, political, ethical and religious, addressing itself to man's selfish pride -- two systems, two rulers, two laws.

Defining the Word, *KOSMOS*, Its Origins

As we look at this word, *KOSMOS*, we discover that it is already a very familiar word. We hear it in the word COSMETIC, that ability to beautify the body. This is from the Greek, *KOSMETIKOS* (skilled in arranging) from *KOSMETOS*, (well-ordered), from *KOSMEIN* (to arrange, order), from *KOSMOS* (order). The ancient Greeks used this word in that homey sense -- an ornament, decoration, embellishment, dress, especially of women but also of men and horses. They spoke of olive-wreath, of the ornamentation of speech, of the, sweet song of praise, of poets and poems -- all under this name. So it should not be surprising to us to first find this word in Matt. 12:44 of a house that had been furnished (garnished, A.V.) -- an empty house, a house without a Master-waiting, a picture of Israel, surely. After her return from captivity, she no longer embraced the unclean idols of paganism; she cleaned up her house according to the letter of the law. No fault could be found with her morality, her house was well ordered, but it was empty of that essential PRESENCE that gives meaning to it all.

In Matt. 25:7 we hear the word again in the "trimming of lamps." These were ceremonial torches to be raised on high upon the arrival of the bridegroom, and thereafter to escort the bridegroom to the marriage. This word was used (Matt. 23:29) of the decorating of tombs, of buildings (Lk. 21:5) and of persons (1 Tim. 2:9).

Adorn one's self in orderly apparel is what the apostle is really saying. This is to compliment the ORDERLY BEHAVIOR of 1 Tim. 3:2, and the inner beauty or cosmetics of the spirit of

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1 Peter 3:3-5. It is in this last light that we read Titus 2:10, "that they may adorn the doctrine of God our Savior in all things." It is not difficult to realize that what we are and how we act will dramatize the doctrine of our Savior-God, make it attractive and appealing, or thrust others from it. In this, each of us is a *micro-kosmos* of what we believe -- an ADORNMENT for good or ill. We are the guise in which the doctrine of God our Savior is presented to others. So, should we not be an ADORNMENT that casts the best possible light upon the Christ we teach? Epictetus (*Enchirid.* cap. 62), states, in effect, that a woman was nothing unless she was properly ARRANGED. May the beauty of Christ clothe us as a garment.

That Jewell Called Earth...

All of us should be aware of the picture of the earth shot from the surface of the moon -- the blue crescent of the earth in the distance and the drab lunar surface in the foreground. It has been captioned, "In The Beginning God ... " Earth is, indeed, a beautiful ornament hung in space. It was in this sense that the Greeks looked at this word, *KOSMOS*, especially as they looked out into space and discerned the order and beauty of the universe. Aristotle, *lib. 1 De Mundo*, defines *KOSMOS*: "A system composed of the heaven and the earth, and the beings contained in them; otherwise, the order and beautiful arrangement of the universe is called *KOSMOS*."

The Hebrew writers, in contrast to the Greeks, spoke of the "Heavens and the Earth" when they wanted to define the universe, with the added word, "host" of them. Where they used this word, "host," the Greek translators of the O.T. in the *LXX* translated *KOSMOS*. Note the *LXX* of the following:

And the heavens and the earth were finished, and the whole *KOSMOS* of them, i.e. the whole order of them.
Gen. 2:1.

... and lest having looked in the sky, and having seen the sun and the moon and the stars, and all the

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heavenly bodies (*KOSMON*), i.e., the order of the heavens. Deut.4:19, so also 17:3. *LXX*.

For the stars of heaven, and Orion, and all the host (*KOSMOS*) of heaven ... Isa. 13:10.

And God shall bring His hand upon the host (*KOSMOS*) of heaven. Isa. 24:21.

Lift up your eyes on high, and see, who has displayed all these things? Even He that brings forth His host (*KOSMOS*) by number: He shall call them all by name by means of His Great Glory and by the Power of His Might. Isa. 40: 26. *LXX*.

The Septuagint (Greek O.T.) adds to the Hebrew text of the A.V. in Prov. 17:6 the following interesting words:

The faithful has the whole world (*KOSMOS*) full of wealth: but the faithless not even a farthing.

There is a Greek word, *Ge-land*, as distinct from water or earth, as distinct from heaven; generally a specific region or country with its own inhabitants, or even the "soil." This is the word used in Acts 1:8, translated "earth."

There is another Greek word, *OIKOUMENE* (the inhabited world), from *OIKEO*, to dwell, inhabit. It denotes the inhabited as against wilderness, an ordered society of some nature. To the Greek and to the Roman it meant where law and culture dominated; that is, their own empire. This was the sense of the taxation command in Lk. 21:26. Satan showed Christ the kingdoms of the inhabited earth in Luke 4:5 but on a subsequent occasion (Matt. 4:8), he shows Him the full kingdoms of the *KOSMOS* and offers them to Christ for His worship. The first Offer in Luke was only concerning the AUTHORITY.

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Nothing in the Greek mentions a mountain, but as Satan AGAIN tries the same type of temptation but increasing; the prize offered, the answer of Christ is to command Satan in "GO," whereas, in the first, He had asked him to get behind Him, which desire was not obeyed by either Satan or Peter when it was spoken to them. The kingdoms of the inhabited earth may, indeed, be very limited; that of the *KOSMOS* might well include those Princedoms of which war is spoken in Eph. 6 and in the book of Revelation.

Abraham, according to Rom.4:i3, was to inherit a *KOSMOS* - this, before there was an Israel. This would include the land of his sojourn, but also the New Jerusalem out of heaven. See Heb. 11:16.

In Luke 21:26, we again hear this word referring to the inhabited earth and men experiencing heart failure for fear and from looking at the terrible things coming on the earth, for the powers of the heavens themselves were to be shaken, In Rom. 10:18, Paul uses both *GE*, and *OIKOUMENE*. The context is that there must be SOMETHING given to all to believe, God's Voice in one manner or another, the results of His speaking either in attestation to Christ as His Beloved Son (and Redeemer), or in creation as in Rom. 1:19-25 -- all demand some response from His creatures. We might add, the *KOSMOS*, of Romans 1:19 (the world) was created (as in Gen. 2:1). This was done by HIS WORD, and the Gospel of John identifies THIS WORD with the LORD CHRIST. Heb. 1:6, interestingly enough, speaks of God bringing His FIRST-BEGOTTEN (*Prototokos*) again into the inhabited earth; angels will again worship Him as at the first, but the sequence thru will be the THRONE OF God on earth, a sceptre of righteousness, and Christ as fulfilling His Name, "Anointed. "

Ge, *KOSMOS* and Creation

In Heb. 1:10, Christ is spoken of as having laid the foundation (i.e. readied) the earth, *GE*. The various steps in Genesis

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were, of course, to make the earth suitable for man. In Matt. 13:35, Christ is The REVEALER (as He is in the Book of Revelation) of things kept CRYPTIC (*secret-kekrummena*, fr. *kruptos*, obscured) from the down-casting of the *KOSMOS*. Foundation (A.V.) is Gr. *kataboles*, lit., down-casting. Some only see in this word the waste and ruin of Gen, 1:2; however, the term was used by the Greeks of a dog's droopy ears, paying down earnest money, advancing credit, or just playing with a ball. In this text and in Matt. 25:34; Heb. 4:3; 9:26; Rev. 13:8; 17:8 (where *KOSMOS* and foundation, *kataboles*, are joined), the meaning may

well be just God casting forth this *KOSMOS* into its present solar system, although it doesn't arrive into the orbit of our sun, moon and stars until the fourth creation day, according to Gen. 1:14-19. In a very cryptic way (not the secret of Eph. or Col.), God's kingdom program was known. Hints and prophecies drew the picture of a world ruled by Messiah, but in the words and person of Christ, the empty places were filled in, especially the predicating the whole on His redemptive work. As Rev. 13:8 mentions, with the down-casting of the *KOSMOS*, and God envisioning and creating moral responsible creatures capable of choice, then it was but the responsibility of such a Creator to accept the consequences of such a creature making the wrong choices, and providing redemption -- a way back for them in the pre-figured slain Lamb dated from the very casting-down of the *KOSMOS*. Certainly, if man is to be free in any degree, it means freedom to make the wrong choices as well as the right, or there is no moral character. Precipitous choice of evil before learning the consequences of such a choice (as Adam, or those taking hard drugs) is indeed tragic, but redemption and The Redeemer are provided, even though the consequences cannot be arrested entirely.

KOSMOS is again identified with heaven and earth (*Ge*) in Acts 17:24: "God that made the world (*KOSMOS*) and all things therein, seeing that He is Lord of Heaven and Earth ..." This text was part of Paul's address to the Greeks on Mars Hill In Athens. He uses *KOSMOS* as any Greek would, meaning the orderly

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COSMIC system observable in God's creation of the heavens and earth. Paul at once shows the imminence of God in creation and yet that He is above it. Paul shows God's care and relationship to His creatures, and that man can search for and find Him, but not in man-made buildings, or in things of man's devisings, or in human merit, for Paul adds, "He needs nothing." He is close to us; we can find Him in the Creator, surely, but more fully in The CHRIST, Whom He has appointed to be Judge of all men. Thankfully, we were judged with Him on Calvary -- we were already "put to death."

This same concept is given by Paul in Rom. 1:20:

For the invisible things of Him from the creation of the *KOSMOS* are clearly seen, being understood by the things that are made ...

In looking at the earth and the heavens, surely every heart is impressed with the great power displayed, and, as we reach out still beyond the limit of our usual

telescopes into the radio stars, we finally must say "HOW GREAT THOU ART." But should it not also impress another message upon our minds? Is there not a GODHOOD THERE? Is He to receive no glory from His creatures? No fellowship with His moral sentient creatures? Would we again demand that The Creator come forth in creature-form and die again and again for man's sin to win him back? Must God always seeker be? Must He always cry, "Where art thou Adam-man?" "His off-spring we are," cried Paul. Yet we wonder in our folly if He loves at all.

I wonder if any of us can scan the whole of our lives? If so, may not 1 Tim. 6:7 have an application?

... we brought nothing into this *KOSMOS* nor can we carry anything out ...

We are here just a short time, our few possessions are only on loan for a moment, may not the things of the spirit, as Paul

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calls them forth in 1 Tim. 6:11, be the really vital possessions that go beyond the grave? Or is righteousness, godliness, faith, love, patience and meekness of no value? Is not there a tightness between God and man? A spiritual relationship that is true, vital and living? A faith that honors what God is and what He has revealed for our affirmation? A divine love, Christ-like and abiding? A patience or endurance when all else seems to be wrong? A meekness that is not enamored with self, but knows its own stature and looks to God?

The Rulers Of The Kosmos

Because not to us is the conflict against blood and flesh, but against the Rulers, against the Authorities, against the world (*KOSMOS*) Rulers of this darkness against the spiritual (hosts) of evil in the heavenlies"

Eph. 6:12, *Nestle Text*.

In this verse Paul seems to be contrasting the games of the arena, where contestants were matched in flesh and blood struggles only. Our contest, on the other hand, is against sacrosanct authorities and the rulers of this darkness. Paul uses the word, *KOSMOKRATOR*, lord of the world, just as it was used of the Roman Emperor (*Corpus Inscriptionum*, Bockhil, 5892). Paul aptly adds; "Of

This Darkness." There is a real conflict in this world for the MIND of man. It is ruthless, systematic and calculating. 2 Cor. 10:3-5 has this conflict before it.

For though in flesh we walk

Not according to the flesh do we war,-

For the weapons of our warfare are not fleshly,

But mighty by God, unto? a pulling down of strongholds, -

When we pull down calculations and every height that uplifteth itself against the knowledge of God, And when we bring into captivity every thought unto the obedience of The Christ.

Rotherham.

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Paul in Phil. 2:5 bids the Christian to have the mind of Christ. This mind is in complete opposition to this world-system and its rulers. The warfare is real and the issues are vital. There is a *KOSMIC-RULER* of this darkness that is spreading across the world. The conflict for the mind seems to more and more fit the pattern of the book entitled 1984 -- with the theme, "Big Brother Is Watching Over You." To capture, to enslave, to mold and to stamp out all vestiges of Christ-likenesses seem to be the intent of this struggle. It is at once a spiritual battle, a battle of ideology wherein world rulers seek to control what one is to think, believe and act. The real issues are not in flesh and blood contests, but these rulers of darkness verily know that the mind that is allowed to think upon The Christ of God, will with that thinking, be changed.

The so-called Christian religions are but an instrument in the hands of this ruler of darkness to blind the mind to the completeness and perfections of The Christ and our life in Him and His in us. Any device used to draw one away from the centrality of Christ, even though seemingly moral and religious, is a subterfuge to destroy the preeminence of Christ. If this bulwark of true spirituality goes, rest assured, that nothing essential remains to hinder the full onslaught of the authoritarian powers that would dominate the mind of first the Christian and then of the world. Col. 2:8 has a direct bearing upon this:

**Be taking heed lest there shall be anyone leading you off
as a spoil,**

**Through means of their philosophy, and an empty
deceit, -**

According to the instructions of men,

**According to the first principles of the world
(*KOSMOS*), --**

And NOT according to Christ.

Rotherham

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**Paul warns of being made a "spoil." That this world-system is NOT
ACCORDING TO CHRIST. As we daily come in contact with this system we
may think it to be aimless and without direction but if we will look closely a
pattern will be observed along the following lines:**

- 1. Philosophy (man's reasoning) instead of Divine Revelation.**
- 2. Deification of man and the abnegation of God.**
- 3. Religiously, the emphasis on ordinances and the rites of man's inventions
rather than enjoining simple faith in a perfect Saviour.**
- 4. Ancientism, a turning back to the "first principles of the *KOSMOS*", i.e., the
order of the heavens and earth that were so very much a part of paganism, and
that so minutely regulated Israel's religion. Cp. Gal. 4:3.**

**Christ is the answer to man's reasoning about God. Christ is the end to religion,
for He fulfilled all its types and shadows. The ultimate goal of the world-system is
to degrade and to get rid of -- The Christ Of God. The "Jesus" of modern-day
Christianity helps to serve this goal, and this completely humanized "Jesus"
inflates man's ego, hardly being distinguished from "Buddha", and having little
in common with The Christ of Scripture.**

CHRIST



OUR PEACE OUR LIFE OUR HOPE

Eph. 2:14 Col. 3:4 1 Tim. 1:1

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(Inside back cover)

"But OF HIM are ye in Christ Jesus, who of God is made unto us ... Sanctification." This is one of four things which we have in Christ. Christ is made unto us "Righteousness." How and When? By our works? By anything we can do? Righteousness is expressly declared to be "to him that worketh not" (Rom. 4:5). So it is with all that we have "in Christ." As it is with righteousness, so it must be with sanctification. Righteousness is declared to be "without works," but most Christians today want to have sanctification by WORKS. But sanctification is put on precisely the same ground as righteousness. As we get the one, so do we get the other; for we get both in Christ. Surely our readers must see that we can no more work out a sanctification for ourselves than we can work out a righteousness of our own.

True, it is written of holiness, "Without which no man can see The Lord" (Heb. 12:14). It does not say, without a certain measure of holiness, but without the thing itself. How then are we to get it? The answer is: In precisely the same way that we get righteousness — IN CHRIST! We get Christ from first to last. Our STANDING is in all His perfection. There is only one standing for every saved sinner. We cannot grow in this standing. It is perfect. Nothing can be put to it and nothing can be taken from it; our knowledge of it and experience of it, and our enjoyment of it may grow and will grow. But it is one standing and the same standing for the weakest, poorest, youngest, humblest, child of God as well as for the highest and most learned. It is not a question of knowledge, but of life. And

that life is Christ. In Him we have a perfect righteousness by grace. In Him also we have a perfect sanctification by grace — righteous before God, as He is righteous; holy before God, as He is holy, because Christ "IS MADE" both to us. Both are perfect. So that the child of God is wholly righteous and wholly sanctified, and his standing is perfect, eternal, and unchangeable, because it is Divine.

True, our WALK is marked by failures, and infirmities, and falls, and sins. This is quite a different matter. Our walk is quite distinct from our standing in Christ, and cannot affect it in the slightest degree.

"MADE MEET." This is the absolute truth as to the present position of all who are in Christ as the result of His eternally perfect work for us; and it is occupation with Him and with what God has made us to be in Him that will cause us and enable us to "walk worthy of His calling." It will not be brought about by occupation with our walk.

We do not live by the study of biology; or breathe by the study of pneumatics; or hear by the study of acoustics; or get warm by studying the theory of heat. In like manner, we cannot grow by trying to add one cubit to our height; or add one year to our life by "taking thought" about it.

How then can our WALK be made worthy of our calling? Only by The Word of Christ dwelling in us richly; only by the application of that Word to our hearts. Hence it is written: "Sanctify them through Thy Truth; Thy Word is Truth" (John 17:17). It is the special office of The Holy Spirit to constantly apply this Word to us. Hence, "God hath from the beginning chosen you to salvation through sanctification of The Spirit and belief of The Truth" (2 Thess. 2:13).

But this is not any attempt to improve our walk. Thus occupied, the New Nature feeds and grows and becomes strong. There will be growth here; but, as to our standing in Christ, that is perfect; and in Him we are righteous and holy in all His righteousness and all His holiness.