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(Inside front cover)

THE JESUS WAY

MANY are placing great emphasis upon what is termed: "The Jesus' Way of Living." Keynote expressions are "In the School of Jesus," "The Way of Jesus," "The Words of Jesus," "The Social Ethics of Jesus," et cetera.

We submit a startling fact: The greater the emphasis on "The Jesus' Way," the greater the wave of Modernism. Wherever and whenever the foregoing expressions are so insistently emphasized one may know that the promulgators are either full-fledged Modernists, or they are rapidly becoming such.

We are making no attack upon the Gospel Records. We believe that Matthew, Mark, Luke, and John are INSPIRED PORTIONS of The Word of God. We believe that the Earth Ministry of our Lord had a definite place and purpose in God's Program; and, furthermore, we are not left in doubt as to that Ministry. Please note:—

"Now I say that Jesus Christ was a MINISTER OF THE CIRCUMCISION for The Truth of God, to confirm the Promises made unto the Fathers." Rom. 15:8. Cp. John 1:11.

Failure to study the significance of the names of our Lord, and then failure to respect that significance, is failure laid directly at the door of these Colleges and Universities. One has no right to change the position or the sense of any Scriptural name.

The name "Jesus" is the name of His humiliation. "He humbled Himself" — Phil. 2:8. The use of The Name

"Jesus" refers to that period from His incarnation to His Resurrection

During that period He lived a life no one else could, or can, live; He is divinely credited with an obedience no one else could, or can, claim; He accomplished a work no one else could, or can, accomplish.

During that period every step He took was directed by His Father, every word He spoke was given Him by His Father, every thing He did was in absolute obedience to the will of His Father.

In support of this we offer the following text:

1. "Then answered Jesus and said unto them: 'Verily, verily I say unto you, The Son can do nothing of Himself but what He seeth The Father do; for what things soever He doeth, those also doeth The Son likewise,'" John 5:19, 20.

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NOTES ON THE GOSPEL OF MARK

PART III

(Continued)

by J.E. Mills

The Disciples Names

3:14-19; Luke 6:13-16. See C.B. notes on vs. 16.

Charge of the Scribes

3:22-30; Matt. 9:34; 12:24-37

In Matthew, it is the Pharisees who give the charge.

Mark does not mention "Your children" (Matt. vs. 27) or "O generation of vipers," for that referred to the Jews of that day; neither does Mark include the type of a tree (vs. 33) which, as has already been seen, is used especially of Israel.

The remainder of the teaching of The Lord Jesus given in Matthew is omitted by Mark. The example of the men of Nineveh and the Queen of the South were given to provoke Israel to repentance ... also the parable of the unclean spirit (43-45) to show what should become of Israel "Even so shall it be unto this wicked generation."

His Mother and Brethren

3:31-35; Matt. 12:46-50; Luke 8:19-21

The Parables

4:1-34; Matt. 13; Luke 8:4-18; 13:18-23

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Only those parables that are necessary for the wider witness to the nations are recorded by Mark, all the parables that definitely concern the Jews being rigidly excluded.

Notice that some outside the twelve disciples were present at the exposition of the parable of the Sower.

"And when He was alone they that were about Him with the twelve asked of Him the parable" vs. 10.

This modifies the boundaries of "Them that are without" vs. 12.

In answer to the question, "Why speakest Thou unto them in parables" (Matt. vs. 10), The Lord Jesus quoted Isaiah 6:9-10 which is addressed to Israel, "Go ye tell this people ..." Matthew gives the quotation in length (vs. 14, 15). Mark chooses only those portions that can be applied to the Gentiles, vs. 12. In fact, the reference to "seeing" and "hearing" are the words of The Lord Jesus and not Isaiah, compare Matt. vs. 13. For in the actual quotation, vs. 14, these references occur in the inverse order. Mark omits the quotation given in Matt. 13:35.

It has already been noticed that in Mark, is revealed the "mystery (sing.) of the Kingdom of God" vs. 11. But in Matthew, the "mysteries (pl.) of the Kingdom of Heaven" (Matt. 13:11). These two titles express the difference between the parables recorded in Matthew and those in Mark.

A higher standard is set in Matthew. The one that brings forth fruit is "He that heareth the word and understandeth it" vs. 23, but, in Mark it is "Such as hear the word and receive it." There is no equivalent in Mark to the parable of the "Scribe which is instructed into the Kingdom of Heaven" (Matt. vs. 42). It is rather a warning to those whose lot is to hear "Take heed what ye hear ..." (Mark vs. 24).

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The parable of the sower is evidently primary -- "Know ye not this parable? ... and how then will ye know all parables?" (Mark 4:13).

"The sower soweth The Word" (vs. 14). This Matthew explains is "The word of the kingdom" (vs. 19). The inner meaning of the four grounds is no doubt the four periods of the preaching of the kingdom; this preaching was principally to Israel, but nevertheless, Gentiles also came under the sound of its proclamation and the manner in which the word was received among Israel was similar to a lesser extent among the Gentiles.

In the interpretation of this parable Matthew uses the third person singular while Mark uses the third person plural. Discipling the nations seems to anticipate a mass movement rather than the one-by-one process.

There is no parallel in Matthew 13 for verses 21-22 of Mark, but there is in Luke 8:16-17. These words seem an echo of the Sermon on the Mount.

Matt. Ch. 5:6-7 Mark 4

"Neither do men light a candle and put it under a bushel but on a candlestick" vs. 15. "Is a candle brought to be candle and put it under a bushel or under bushel but on a candlestick" vs. 21

"A city that is set on a hill cannot be hid..." be made manifest neither 5:14, also 6:18, (10:26). Was anything kept secret but that it should come abroad" vs. 22.

"With what measure ye mete it shall be measured to you again" 7:2. you." Vs. 24

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Mark 4:25. cp. Matt. 13:12; 25:29

The parable of the "Man who cast seed into the ground" 26-29 is somewhat similar to the Tares in Matt. 13, growth in readiness for the coming harvest being the goal of both. Having seen this likeness, further examination reveals many differences. The "good seed" sown in the parable of the Tares are "the children of the kingdom" -- it does not say this in Mark. Neither is there anything mentioned concerning the "children of the wicked one." In Mark there is nothing negative. It is simply that the seed grew until it was ripe for harvest; the harvest is undoubtedly that of Joel 3:13 and Rev. 14:14-16. "The harvest of the earth is ripe" Rev. 14:15.

It may be that there will be many who, while not being "children of the kingdom" in the sense of an election out from among Israel, yet they will receive the word of the kingdom and so be delivered from the wrath that is to come.

The parable of the mustard seed is given in Mark, vs. 30-32; Matt. vs. 31-32; Luke 13:18-19. As no interpretation of this parable was given by The Lord Jesus, it is difficult to be certain as to its teaching. In Matthew we find that the types are reversed. In the parable of the Sower, the seed represents the "word of the kingdom" while in the parable of the Tares the seed typifies the "children of the kingdom." In Mark the seed in the parable of the Sower is said to be The Word, but in the two succeeding parables, no meaning is given. It seems that each Gospel should be able to be understood without reference to others so that, if a meaning is attached to a type in one parable, it is reasonable to expect that, unless that meaning is definitely reversed, the interpretation holds good in the succeeding parables. This is evidently true of the fowls of the air which typify Satan in the Sower and therefore must bear a similar meaning in the Mustard tree. The seed is "The Word" 14 and it is probable that this meaning holds good inverses 26 and 31. Verse 13 would seem to

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strengthen this suggestion, the opening parable providing the key to those that follow.

The parables of Mark seem to illustrate the effect of the preaching and hearing of this word of the Kingdom. The Sower gives the different causes of the word failing to bring forth fruit in those who receive it. Between this parable and its interpretation, comes "He that hath ears to hear let him hear" (vs. 9). After the illustration of the candle which shows that nothing can be hid comes another "he that hath ears to hear" followed by "Take heed what ye hear ... unto you that hear shall more be given." The next parable is an enlargement of this "So is" etc. The word sown grows "He knows not how" (this could hardly be said of The Son of Man as in Matt. 13:37) until fruit is brought forth ready for the sickle. The mustard tree illustrates the tremendous growth of a thing with a small beginning -- the growth of The Word of the Kingdom?

It is well to remember that in Mark we are dealing with the mystery of the kingdom of God, not the mysteries; hence it would seem that the parables of Mark unfold various aspects of the same mystery rather than several different themes. This mystery is evidently the revelation of the effect of the preaching of the word and is accompanied with warnings to the reader as to how he should hear. Referring to Matt. 13, we find mat, after themes are there set forth, the

growth of evil in the two houses of Israel in the two loaves. The wondrous fact of The Lord Jesus redeeming the world in order to redeem Israel, His peculiar treasure, as seen in the hidden treasure and pearl of great price. The teaching concerning the two seeds in the tares. All these are the mysteries of the Kingdom of Heaven.

However, although we may have failed in understanding the parables of Mark 4, yet the investigation has not revealed anything that would seriously disprove the suggested purpose of Mark's Gospel Here is a group of parables more simple than those of Matthew 13 and devoid of any reference to Israel. Parables

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provided for the Gentile who received the word of the kingdom to warn him of the responsibilities of hearing that word and to give him an understanding of the outline of the purpose of God in the dispensation in which he will live.

The Great Storm of Wind

4:35-41; Matt. 8:23-27; Luke 8:22-25

This may not be the same storm as recorded by Matthew. Mark is the most descriptive. Notice the mention of the "other little ships" also how the "waves beat on the ship" and how "He was in the hinder part of the ship asleep on a pillow."

"What manner of man is this?" This question is also included by Matthew and Luke, as King, Servant and Man, the human side of The Lord Jesus is prominent. John does not include this statement or anything like it; it would not be relevant to his presentation of The Son of God.

Man Possessed With the Legion

5:1-21 (Matt. 8:28-34) Luke 8: 27-39.

This miracle is very similar to that of Matthew where two demoniacs were delivered. This is one of the places where Mark follows Luke.

Both in Mark and Luke the demons call The Lord Jesus the Son of The Most High God. So far as I can find these are the only two occurrences in the Gospels (cp. Luke 1:32, 35; 6:35). This title was frequently used in the O.T. when addressing Gentiles (Dan. 4:17).

In the *C.B.* structure of verses 2-10 "chains" form the central members. Although no chains of man's devising could bind these spirits, yet there are chains that can (2 Peter 2:4; Jude 6).

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Jairus' Daughter and the Woman With Issue of Blood

5:22-43; Matt. 9:18-26; Luke 8:41-56; *C.B.* App. 138

Faith is a prominent feature in both miracles:

"Daughter thy faith hath made thee whole" 34.

"Be not afraid only believe" 36.

"Lay Thy hands on her" 23 and Matt. 9:18.

This is one of the powers that will be given to those that believe this Gospel of the Kingdom in the coming age (16:18; see Acts 9:12; 28:8).

In the Synagogue

6:1-6; Matt. 13:54-58

This visit to the Synagogue seems to point back to the first, 1:21-28. There The Lord's authority was accepted; here it is questioned on account of His lowly birth.

"From whence hath this man these things?"

A similar question occurs in Ch. 11:28 and like this passage it is followed by a reference to John.

Just as faith was essential in the preceding miracles, so lack of faith prevented them from occurring here.

In Matthew the question is "Is not this the carpenter's son?" This is the only reference to Joseph's trade. In Mark we learn that The Lord Jesus had followed the same occupation, "Is not this the carpenter?"

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The Twelve Sent Forth

6:7-13; Matt. 10; Luke 9:1-6

The comparative length of Matthew's account to that of Mark shows how important this is to a Jewish reader.

Mark does not record "Go not into the way of the Gentiles ... go rather to the lost sheep of Israel" (Matt. 10:5-6). Seeing that Mark is the Gospel fitted for the future use among the Gentiles, it is evident why this is omitted. In Matthew they were commissioned to preach that "the kingdom of heaven is at hand" vs. 7, encouraged by the fact that "Ye shall not have gone over the cities of Israel till the Son of Man may have come" vs. 23. The fact that the Kingdom might have been inaugurated had Israel accepted their Messiah, does not seem to appear in Mark. Mark is evidently written to prepare the way for His future advent and what is told of His past coming is that He was rejected.

"Anointed with oil many that were sick and healed them" vs. 13 ... only in Mark. This is an institution associated with the Kingdom (James 5:14).

John the Baptist Beheaded

6:14-29; Matt. 14:1-12; Luke 9:7-9

Shortly after the disciples were sent forth to preach the baptism of repentance, John, the first to proclaim this message (1:4) was beheaded.

Mark gives a much more descriptive account than Matthew. Herod is called King in Mark, but Matthew and Luke use the more technical term, "tetrarch."

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The Return of the Apostles

6:30-32; Matt. 14:12-13; Luke 9:10

Feeding the 5,000

6:33-44; Matt. 14:13-21; Luke 9:11-17; John 6:1-14

Mark is again more graphic in his record.

Hits miracle, or sign, is evidently of special importance as it is recorded by all the evangelists. "That He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of The Lord doth man live" pent. 8:3). This was an early lesson that Israel had to learn; it constituted the first temptation of The Lord Jesus (Matt. 4:4). This in all probability is the lesson taught by this miracle. It would seem that this lesson is necessary for all time and all people. How many today compromise truth for a "bread and butter" reason.

John follows with deeper teaching than the other writers and speaks of the One Who is Himself The Bread of Life.

Into a Mountain to Pray

6:45-46; Matt. 14:22-23

The Great Storm

6:47-53; Matt. 14:24-33

Mark gives the most vivid description. The first part of verse 48 is peculiar to Mark. It shows something of His power in that He was able to see them from the land even when it was dark.

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Mark does not record the incident of Peter walking on the sea, nor the confession "Of a truth Thou art The Son of God." The only one who confessed The Lord Jesus to be The Son of God in Mark was a Gentile (15:39).

Verse 52 is peculiar to Mark. Perhaps this is why a similar miracle was again performed (8:1-9).

Many Sick

6:53-56; Matt. 14:34-36

Concerning the Pharisees

7:1-13; Matt. 15:1-9

The difference in Mark's reference to the O.T. in verses 10 and 13 to that of Matthew, has already been noticed ... also the significance of the parenthesis in

verses 3 to 4 under "Indications of Mark's non-Jewish aspect." There is another explanatory parenthesis in verse 11.

If Mark is to minister to the needs of the Gentiles, why should the Pharisees be mentioned? No doubt there always will be a class who will seek to make The Word of God of none effect by their tradition, for such the example of the Pharisees is necessary.

Mark does not include verses 13-14 of Matthew. These seem to be a reference to Matt. 13:25. Nothing is mentioned in Mark concerning the evil seed so far as has yet been discovered.

Teaching Concerning Defilement

7:14-23; Matt. 14:10-20

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This is important teaching for the parable is followed by, "If any man have ears to hear let him hear" (vs. 16).

We notice that there are 13 things enumerated in verses 21 and 22.

The Syrophenician Woman

7:24-30; Matt. 15:21-28

This incident is most instructive as it illustrates the relation of Jew and Gentile during a dispensation when the Jew is the channel of blessing to the Gentile.

Matthew's account is given from the point of view of the Jew and Mark's from the Gentile.

Verses 22-25 are peculiar to Matthew; the Woman's misuse of the title "Son of David" was used to teach the disciples a lesson, for verse 24 is addressed to them. This is not included in Mark for the same reason as Matt. 10:5-6 is omitted.

Mark simply records how the woman took the lowest place even "under the table" (Only in Mark) and there received blessing. "Let the children first be filled" only in Mark. The Gentile has to learn that Israel must first be blessed before blessing can come to them.

Although Luke is distinctly a Gospel for the Gentile and records numerous instances of Gentiles receiving blessing yet this incident is omitted. Luke prepared the way for The Acts. During the latter part of the Acts period, the Gentiles were blessed, not only through Israel but with Israel. Romans 11 shows that this relationship was "contrary to nature." and was calculated to provoke Israel to emulation. Such a relationship did not exist during the period covered by the Gospels, neither will it when Israel is again "*ammi*." The case of the Syrophenician Woman would not

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therefore be in accordance with the purpose of Luke.

The Deaf Mute

7:31-37 only in Mark (Matt. 15:30-31; Luke 9:11)

See *C.B.* notes on 8:23-26

Feeding the 4, 000

8:1-9; Matt. 15:30-39

Notice how similar is the wording to that of Matthew. Verse 3 is hypothetical, "If I send them away ..." (Matt. vs. 32 "I will not send them away ...") and was evidently spoken to test the disciples. After the first miracle of feeding it was commented that "They considered not the miracle of the loaves for their heart was hardened" (6:52) and now again this remarkable miracle failed to awaken their dull eyes, ears and memory. (8:14-21).

Question of the Pharisees

8:10-13; Matt. 16:1-4; Luke 11:29

Mark simply states that there will be a sign given. (*C.B.* margin) Matthew reproves them for not discerning the signs of the times, speaks of that generation as being adulterous and foretells the sign of the prophet Jonah. This is a further example of how Mark is more simple than Matthew.

Warning Concerning Leaven

8:14-21; Matt. 16:5-12

Mark speaks of Herod (vs. 15) in place of the Sadducees (Matt. vs. 6. Cp. also Mark 3:6 with Matt. 12:14).

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It does not say that they perceived the figure of the leaven but concludes with "How is it that ye do not understand?" It is interesting to observe that this incident is preceded by the deliverance of the deaf mute (7:32-37) and followed by the opening of the eyes of the blind man. God alone can open the deaf ears and blind eyes and, until this is accomplished, signs and wonders avail nothing.

The Blind Man

8:22-26

The miracle and that of the deaf mute (7:32-37) are the only miracles that are definitely peculiar to Mark. They are similar in many respects as can be seen from the following parallels:

Mark 7:32-36

- A. 32. They bring unto Him one that was deaf.**
- B. 32. They beseech Him to put His hand upon him.**
- C. 33. He took him aside from the multitude.**
- D. 33. Put His fingers in his ears and He spit and touched his tongue.**
- E. 34. He said unto him... Be opened.**
- F. 35. His ears were opened and tongue loosed and he spake plain.**
- G. 36. And He charged them that they should tell no man.**

Mark 8:22-26

- A. 22. They bring a blind man unto Him.**
- B. 22. And besought Him to touch him. C. 23. He took ... and lead him out of the town.**

D. 23. When He had spit on his eyes and put His hands on him. E. 23-25. Conversation.

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F. 25. He was restored and saw every man clearly.

G. 26. Neither go into the town nor tell it to any in the town.

The *C.B.* note on the "sting of his tongue" (7:35) infers that the binding was due to demonic influence rather than a physical defect. In the case of the blind man, his sight was "restored" (8:25). The definition of this word in Dr. Bullinger's Lexicon is "to put back into a former state" which suggests that he had not always been blind; perhaps the blindness here was also due to demonic power. This would account for the difficulty in healing as compared with diseases, purely natural.

Although Matthew has no equivalent for these miracles, yet a somewhat similar thought is found that this juncture in the words of the Lord Jesus to Peter, "Whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt loose on earth shall be loosed in heaven" (16:19). "Loosed" here is the same as in Mark 7:35 -- the Lexicon definition is "To loose, loosen what is fact bound, hence to unbind." (Cp. also Matt. 18:18).

There must be something specially significant about these two miracles. They may be typical of those to whom Mark is to be sent. The Gentile nations are evidently ruled over by princes of evil (see Daniel 10); when these missionaries of the Kingdom go among them they will be given that power that the Lord Jesus conferred upon Peter -- power to open the ears and eyes of those who have so long been bound by the powers of darkness.

Peter's Confession

8:27-30; Matt. 16:13-16; Luke 9:18-21

The *C.B.* structures show that this confession concludes the section "the King proclaimed" in Matt., Mark and Luke while a similar confession from Peter concludes this section in John 6:70.

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Mark is henceforth occupied with the rejection of the Lord Jesus, and the prophecies concerning events and tribulations that shall occur before the Kingdom is established.

Mark does not give the complete confession of Peter omitting "the Son of the living God."^{1t} It is upon this confession that Israel will again be My people (Hosea 2:23). Neither is it stated that Peter should receive the keys of the Kingdom of Heaven.

Teaching Concerning His Rejection

8:31-38; Matt. 16:21-28; Luke 9:22-26

Mark resembles Matthew until the last verse where it follows Luke (vs. 26).

Mark emphasizes that others besides the disciples were in audience:

"And He spake that saying openly" (vs. 32).

"When He had called the people unto Him with His disciples" (vs. 34).

As soon as the suffering and death of The Lord Jesus are introduced then immediately His coming is foretold.

Willing association with His rejection in view of approval at His coming is taught:

"Whosoever shall lose his life for My sake (Mark appends) and the gospels"

Those who are engaged in missionary endeavor run the risk, not only of losing their lives for His Name's! sake, but also added dangers that accompany the propagation of the Gospel (Cp. 10:29; 13:9-10).

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The Transfiguration

9:1-10; Matt. 17: 1-9; Luke 9:27-36

Following the first mention of how The Lord Jesus should be rejected and killed comes this foretaste of the "power and coming."

Mark 9:1, "See the Kingdom of God come with power."

Matt. 16:28, "See the Son of Man coming in His Kingdom."

The coming of The Son of Man and the Kingdom of God can therefore be used interchangeably.

Notice how Mark describes the whiteness of His raiment.

Matthew and Luke give Moses and Elias, but in Mark the order is reversed - Elias and Moses.

Question Concerning Elias

9:11-13; Matt. 17:10-13

Here is a mention of the restitution of all things (vs. 12).

"Elias is indeed come and they have done unto him whatsoever they listed as it is written of him, (vs. 13). So far I have not found any prophecy concerning the rejection of Elias. This may, of course, refer to his coming and not his rejection.

The Demoniac

9:14-29; Matt. 17:14-21; Luke 9:37-45

Mark gives the most complete account. Mark speaks of the faith of the father (23-24); Matthew of the unbelief of the disciples. Only Mark includes the words of the Lord Jesus to The Spirit.

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Teaching Concerning His Rejection

9:30-32; Matt. 17:22-23; Luke 9:44-45

Question Who Should Be The Greatest

9:33-37; Matt. 18:1-5; Luke 9:46-48

Mark is much more simple here. Mark adds "and servant of all" (vs. 35).

One Casting Out Demons In Thy Name

9:38-40; Luke 9:49-50

QUESTION: From James 1:11, I find the Epistle was written to the Jews, therefore the promises and anointing are for the Jews; but for what period, and when are the "Last Days," James 5:3?

ANSWER: The distinctive Jewish character of the Book and its teachings marks off the Epistle as belonging to the early period of the Pentecostal Dispensation, when the whole assembly was Jewish, the subject of the ministry of the Gospel of the Kingdom, — therefore of the Dispersion. Furthermore the fact that they assembled in Synagogues, were heirs of the Kingdom, subject to the Law, Children of Abraham (2:2, 5, 2-20, 2:21), leaves us without a question as to the and destination of James and his people. All this helps to lead us to the answer of: when are the "Last Days", — in what period do they occur?

Much light is thrown upon this subject from James 5:3, 5:7, 5:8, 9.

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THOUGH I SPEAK WITH TONGUES

by C. J. Heldway

Since roughly the beginning of the present century, the growth of the "tongues movement" has caused a great deal of heart-searching among believers, both young and old in the faith. It has been the source of discord and disagreement, of unhappiness and, we observe, some superficiality. What is the truth concerning this movement?

As always, we must turn to the Scriptures and not to the opinions and experiences of men. The great passage on which the tongues movement is founded is 1 Cor. 12:-14: -. It should be noticed that this is the one church of which Paul says "ye are carnal"; it is the one church guilty of such sins as are "not so much as named among the Gentiles (or heathen)" (1 Cor. 5:1). Even so, "tongues" takes the least place in the list of the gifts of The Spirit, and the

Apostle emphasizes that "not all speak with tongues." It is also a church where Paul is concerned lest they have "fellowship with devils."

Turning then to this passage, we will study it as thoroughly as space permits.

The first verse of chapter 12 begins: "Now concerning spiritual gifts, brethren, I would not have you ignorant." The Greek simply says "concerning spirituals" -- gifts ? things ? what? It seems fairly clear in every occurrence of this word elsewhere what spiritual "thing" is meant. There appears to be one other similar reference where the definition is also unclear: Eph. 6:12 which in the A.V. is translated "spiritual wickedness," literally "spirituals of the wickedness." At the least then, there are "spirituals" which derive from THE wickedness, and would be most undesirable in the believer, as Paul makes quite clear in verses 2 and 3. We are inclined to believe that "spirituals" has a rather more sinister

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significance than is generally thought – spiritual beings. 1 Cor. 14: 12 (A.V.) reads "forasmuch as ye are zealous of spiritual gifts," but the original is "spirits." The Corinthians, it would seem (and possibly quite unwittingly) were, in fact, seeking spirits, believing the activity of these spiritual beings to be the work of The Holy Spirit. Some of them, under the influence of these spirit beings had been saying "Jesus is accursed" (verse 3). It was the work of the "spirituals of the wickedness."

The literal rendering of this verse (3) is instructive: "I declare to you that no being in (or by) a spirit (which is) of God speaking, says 'Anathema Jesus,' and no being is able to say 'Lord Jesus' if not in (or by) a holy spirit." This seems to confirm our suggestion above, that Paul was concerned lest the Corinthian church was putting itself under the control of spiritual beings which were not of God. In the following verses (4-11) Paul makes clear that there are "diversities" of true spiritual gifts, or graces (the word which he actually uses), but? "all these worketh that ONE and the SELFSAME Spirit." From this it seems clear that there were at least two spirits at work among the Corinthians -- The Holy Spirit, and some other spirit "of the wickedness."

In this connection, verse 2 is also of some interest: "Ye know (as an indisputable fact -- *oidate*) that when ye were Gentiles (heathen) ye were led towards the idols, the voiceless ones." In contrast they were now in grave danger of being led towards "speaking spirits." Speaking of idols in chapter 10:19-20, Paul tells them, "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say that the things which the Gentiles

sacrifice, they sacrifice to devils, and not to God." So that in sacrificing to the "dumb idols" the heathen were worshipping demons -- and, as Paul might well have said to them here, "such were some of you"! Now they were being led astray by "speaking spirits," which being not of God, were demonic. It is significant that "idol" (*eidolon*) is not necessarily an image; it can be

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"an image in the mind, idea." The Corinthians were substituting one form of idol for another -- the "image in the mind" for the image which could be seen and touched. And the idol of the mind is a far more dangerous one than the one fashioned of wood or stone.

It seems to us, then, that the tongues movement is one which, at least, opens the way to the gravest spiritual dangers.

In its current manifestations, certain points should be noticed. Adherents of this movement speak often about "Jesus," and seldom of "The Lord Jesus," "Jesus Christ" or "The Lord Jesus Christ." More often still they speak of the "Holy Spirit" or "The Spirit," yet The Lord Jesus Christ Himself said "The Spirit... shall not speak of Himself ... He shall glorify Me; for He shall receive of mine, and shall show it unto you" (John 16:13-14). Or, again, "The Spirit of Truth... He shall testify of Me" (John 15:26). Two tests of the spirits are mentioned in Scripture: one we have already mentioned, "No man can say that Jesus is The Lord, but by Holy Spirit." The other is found in 1 John 4:2, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Not "Jesus," but "Jesus Christ." There have been many named Jesus in history (it is even suggested that Bar Abbas may have been so named), but only one Lord Jesus Christ. Evil spirits have no difficulty, nor compunction about the acknowledgement of "Jesus"; Lord Jesus, or Jesus Christ is a different matter. Paul tells us that in the new man "Christ is all, and in all." To hear some persons speak, would "be to gain the impression that The Holy Spirit is all, and in all.

Even supposing, for a moment, that in all other respects the tongues movement is soundly Scriptural, how often do they emphasize "You cannot be a true Christian unless you speak in tongues." Yet, as we read through these three chapters from 1 Corinthians, it is evident that there were other gifts of at least equal importance in the early church - verses 12 onwards of chapter 12 are

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particularly relevant in this connection! although the whole emphasis of both chapters 12 and 14 seems clearly to be to the same effect; tongues are not the only evidence of the gifts of The Spirit. In the list of these gifts in 12:28 "diversities of tongues" is found right at the bottom.

But what was the nature of those "tongues"? In the present day Pentecostal movement, they are "unknown" -- they may not be "tongues" at all, but merely senseless babblings. That they are sometimes interpreted is no evidence to the contrary, for however long the discourse in the unknown tongue may be, the interpretation comes afterwards -- and may be very much shorter in length than the original utterance. There is, in other words, no clear evidence of any necessary connection between the "tongues" and the interpretation.

In Scripture, it would seem, "tongues" had their origin in the events of the Day of Pentecost. Clearly then, they were languages and dialects of human beings, "live" languages into the bargain: "How hear we every man in our own tongue, wherein we were born" (Acts 2:8)? In the passage we are considering the word in the Greek means human languages and dialects -- the utterances of the tongue. Nowhere in these chapters does it mean unknown tongue. 1 Cor. 14:19 (A.V.) uses the expression "unknown tongue," but the "unknown" is not to be found in the original Greek. What Paul is saying is that he would rather speak five words which can be understood by those present, than ten thousand in some language unknown to those present. There is no thought of "angels' tongues" at all. The evidence strongly suggests that the dangerous deviation in the Corinthian church was the claim to speak in the language of angels.

The very phraseology of the Greek of chapter 13 would seem to bear out this contention: "If with tongues of men I speak and (or even) of angels." The "even" seems to suggest that no one really did speak with the "tongues of angels." If this is so, we have conclusive evidence that the true tongues, which were the gift of The Holy Spirit

were languages of men, unknown it may be to those who spoke them, but possible of interpretation by a native of the country concerned, even though he did not have the "gift of interpretation of tongues." In other words, the true gift of tongues was identical with that given to the Apostles on the Day of Pentecost, and given with the object of enabling the missionaries of the Kingdom to proclaim their Gospel without the time consuming effort of learning foreign languages.

It is paradoxical that, however gifted with tongues a modern Pentecostal missionary may be, he is still sent, and needs to be sent, to a school of languages in order to communicate with those to whom he is to minister. Would this be necessary if the modern "gifts of tongues" were identical with the original Pentecostal tongues? Chapter 14 particularly emphasizes the edification of the hearers. Surely then, if the present-day tongues are the same as the true Pentecostal ones, the ability to communicate and so edify the hearer would be given to the missionary. It is also worth noting that in verse 5 of this chapter, Paul almost takes it for granted that the one who speaks in tongues will also be able to interpret. Rarely do the two "gifts" seem to be given to one person today. Yet, again, in missionary work it would surely be almost essential for this to be so.

Another important consideration is to be found in 14:21-22: "Tongues are a sign... to them that believe not" says the Apostle, having just quoted from the Law. Failure to observe all the Law will have this result (Deut. 28:49). "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand." Similarly in Isaiah 28:11, "For with stammering lips (or "jabbering lips") and another tongue will he speak to the people." From these two references and Paul's quotation of them, it is clear that tongues (and human tongues at that) are a "sign" and a punishment to unbelieving members of the House of Israel. Tongues have nothing to do with Gentiles, nor

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with a believing church. Rather, they are the sign of God's rejection of those who profess to be His People, yet who have rejected, themselves, His revelation intended particularly for them. Is this the purpose of the present-day tongues movement? It is worth noting that the current "Pentecostal movement" had its origin about the time of the rediscovery of Paul's particular message of the Mystery of the One Body, for Gentile Christians.

In the Book of Acts, where we might expect to find a good deal about speaking in tongues, there are, in fact, only three references where the word "tongues" (*glossa*) occurs in the same sense as in 1 Cor. 12: - 14:-. i) on the day of Pentecost, Acts 2:4 (verse 8 is *dialektos* -- from which comes our "dialect"); ii) Acts 10:46 where Cornelius and speak in "tongues" -- and significantly enough we are to "they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of The Holy Ghost." It is still a sign to Jews, albeit in this case believing ones, that God was a ready to receive Gentiles who believed, as Jews, (iii) Acts 19:6 -- the

disciples at Ephesus who had been baptized "unto John's baptism": the inference seems clear that these also were Jews. Then the only reference to speaking in tongues, in Acts, involving Gentiles, is the incident at the house of Cornelius where the phenomenon was a sign to those Jews accompanying Peter, and also, later when Peter was called upon to vindicate his ministry to Cornelius, to the apostles and brethren that were in Judea (Acts 11:1-18). Nowhere else in the New Testament is "speaking in tongues" referred to. It seems strange that there are only these three references in Acts, if speaking in tongues is as essential as the Corinthian church and modern "Pentecostalist" insist.

The evidence of Scripture seems to make it clear that "speaking in tongues" has particular reference to Jews, as a sign to

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unbelievers, and to believing Jews when it was necessary to convince them that "God hath also to the Gentiles granted repentance unto life" (Acts 11:18).

We would not wish, for one moment, to suggest that no member of a Pentecostal Assembly can be a Christian. Many of them have a sincere trust in The Lord Jesus Christ as Savior, and we have had fellowship with some of them. We do feel they are misled -- and if it is true that we are rapidly approaching the end of the age, there is a warning given by The Lord Himself (Matt. 24:24), "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall deceive the very elect." (Note that "if it were possible" is not in the original, leaving the possibility very much an open question). Evidently it is possible for even the elect to be deceived.

We feel this to be an extremely important subject. So many "house churches" are being formed on a "Pentecostal" basis; so many young believers are being told they cannot be true Christians unless they speak in tongues, and, the writer has been told by an ex-medium, one who was on the verge of a complete mental break-down, that "the spirits have signified that they are now coming to power through the young people." We must never forget there are "false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (2 Cor. 11: 13-15).

Our only safeguard is to "search The Scriptures," "comparing spiritual things with spiritual," "giving diligence to show thyself approved unto God, a workman

(or laborer) that needeth not to be ashamed, rightly dividing the Word of Truth" (2 Tim. 2:15).

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THE MYSTERY OF ROMANS 16:25-27

by Russell H. Schaefer

It is an understatement to say that these verses are and have been a problem to Biblical translators and to scholars alike. Many outstanding commentators such as Dr. J. B. Lightfoot, Dr. C. Gore, Dr. H. Alford, Dr. F. Fenton, F. J. Host and Dr. E. W. Bullinger have sought to solve the problem by advancing what has become known as the "Postscript Theory, that is, that these verses were a postscript added by the Apostle Paul at a much later date than the initial writing of the Roman Epistle. It is pointed out by these men that the epistle itself is concluded by Paul's amanuensis, Tertius, at verse 24 and then, suddenly, the reader is confronted with an unrelated personal note from the Apostle Paul; hence, concluding the letter on a new and also point out that some MSS. omit this so-called postscript entirely while over 190 MSS. place it after 14:23 and a few others include it in both places (14:23 and 16:24).

In reading the letter, these verses come to us in the manner of a postscript and, seemingly, a second one at that if verse 20 is considered. The logical assumption would be that Paul wrote the verses himself upon receiving the finished epistle from the hands of his amanuensis or secretary-copyist. But this concept does not satisfy those seeking to account for the sudden introduction of a MYSTERY that was not revealed to the Apostle Paul until many years later; i.e., the mystery first revealed when Paul writes Ephesians and Colossians from his prison in Rome. Now, if the mysteries are the same, then a late postscript added to the Roman Epistle to bring it into line with Ephesian and Colossian truth, is indeed necessary and logical. If the mysteries are not the same, then the studied "postscript" theory is not needed.

There are a goodly number of authors who do not hold the

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"postscript theory" but, none-the-less, teach that the Mystery spoken of in Romans 16:25-27 is identical to that revealed to and by Paul in his late prison epistles, especially Ephesians and Colossians. These authors, as a rule, teach that the cardinal truths of Paul's prison ministry are an expansion of the truths found

in Romans and the other epistles of Paul written during the book of Acts period. They believe that the supposed differences are of quality, not of kind. This explains why they carry forward into the Ephesian-Colossian setting so much of Paul's earlier doctrine such as the relationship of Gentile believers with Abraham, Sarah, the New Jerusalem, the New Covenant, the so-called lord's Supper, and the starting of God's present dispensational program in the early chapters of the Book of Acts.

Dr. E.W. Bullinger did this very same thing in nearly all his published works. It remained for Mr. Charles Welch to remind Dr. Bullinger that he was guilty of bringing over certain "Acts" truths that were in conflict with Paul's last revelation of truth in the Prison Epistles. Dr. Bullinger accepted the rebuke from this then very young man, realizing it would upset a great deal of what he had written, but he felt the truth of God's Word was the most important thing -- not his supposed reputation. Prior to his death, Dr. Bullinger revised the notes of the *Companion Bible* to bring it into line with what he believed The Word of God taught in Paul's Prison ministry. The published Bible has his latest notes up to the tenth chapter of John. Sir Robert Anderson was on the publishing committee and was largely responsible for keeping the whole *Companion Bible* from being revised. It is indeed a paradox that Sir Robert Anderson should have been the instrument used to suppress Dr. Bullinger's latest studies since, in so many of his books, Sir Robert Anderson inveighs traditionalism on the one hand and sets forth the general Jewish-kingdom nature of the Book of Acts on the other.

The following notes from his book (E.W.B.), *The*

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Foundations of Dispensational Truth, page 284, show the direction toward which his studies were leading him:

We must not take the Epistles written during the Dispensation of the Acts of the Apostles (1 & 2 Thess. 1 & 2 Cor.; and Gal. and Rom.), and read them into the present dispensation ... if we must not read the Epistles of the Acts Dispensation into the present dispensation of the Mystery, neither may we read the Prison Epistles into that or any of the former dispensation. At least we cannot do so without inextricable confusion.

It is more than likely that Dr. Bullinger was influenced in his studies by his long association with the Church of England, and Sir Robert Anderson by his

association with the Brethren, and all of us by the traditionalism of fundamentalism in one form or another -- so it should not be surprising that the truth we see is through jaundiced eyes.

The Text Itself

Amongst the generally accepted translations, Rotherham's *Emphasized Bible* text provides a better than usual rendering of the Greek:

Now unto Him Who hath power to establish you,
According to my glad message — even the proclamation
of Jesus Christ,

According to the revelation of a sacred secret,

In age-past times kept silent

But now made manifest,

And through means of prophetic Scriptures, According
to the command of the age-abiding God, For obedience
of faith unto all the nations made known.

Unto a God, wise alone.

Through Jesus Christ,

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Unto Whom be the glory, unto the ages.

Amen. (Romans 16:25-27)

In his translation, Rotherham differs from the *King James* (A.V.) and others in several important renderings.

1. Rotherham speaks of a secret (or mystery) instead of the secret. This is an attempt to convey to the English reader that the Greek text omits the definite article. The definite article is used with secret or mystery as it is found in Ephesians 3:3, 9; 1:9; 6:19 and Col. 1:26 and 4:3. The definite article is found with mysteries other than those mentioned in the Prison Epistles of Paul. The secret of Romans 16:25-27 is generally identified with the truths of Paul's prison ministry rather than certain truths expressed in Romans.

2. Rotherham uses "age past times" as a translation of the Greek $\chi\rho\nu\omicron\iota\varsigma\ \alpha\iota\omicron\nu\omicron\iota\varsigma$ (chronois aionois) instead of "since the world began (A.V.) or as other translators have it, "times eternal? eternal ages; times past," etc. The use of the word "eternal" in connection with "ages"* seems to be confusing and contradictory. The ages of Scripture are rather clearly defined; they relate properly to the earth; have a beginning and an ending. The God of the Scriptures speaks to us in time; hence, we can expect ages or epochs,

i.e., distinctive pauses or phases of time that are portioned off from other epochs in order to have a point of reference datum.

* In verses 26 & 2.7 we have a similar usage of "ages," translated in the A.V. "everlasting" and "forever." Rotherham uses "the age-abiding God" in the first, and "unto the ages" for the Last. The Greek text compounds the ages, hence we should likely read, "Unto the ages of the ages." There must be some superlative ages yet ahead before the ages themselves are consummated.

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3. Instead of saying, "By the Scriptures of the prophets ... " *Rotherham* translates $\gamma\rho\alpha\phi\omega\nu\ \pi\rho\omicron\phi\eta\tau\iota\kappa\omega\nu$ (*graphon prophetikon*) as "prophetic Scriptures." The word "prophet" comes from Pro-forth, and Phemi-to speak; hence, to speak forth. Prophets are thought of as those who foretell something and this predictive element is, frequently found in The Word of God. It is just as meaningfully used of "forth-telling" that which God has revealed. In Matt. 26:67, 68, those violently maltreating Christ asked Him to prophecy (tell forth) which one among them had smote Him.

Before considering the Mystery referred to in these verses a few comments on some of the words used by the Apostle Paul might prove helpful in understanding the passages.

1. REVELATION: Gr. *Apokalupsis*. English, Apocalypse.

This is from the Greek *Apolaluptein*, to uncover, reveal, unveil, disclose or to manifest. From this meaning the last book in the N.T. takes its title. It was a revelation of all those things in the book proper, given by The Lord Jesus, to be revealed to His servants for their knowledge and encouragement in the dark days ahead.

In Romans 2:5, this word is used of the revealing or unveiling of God's righteous judgments.

In Romans 8:19, it is used of a certain future manifestation or revealing of "Sons" of God -- a climactic revelation that dissolves the bondage in which these creature-mortal, earth-bound bodies have held the Sons of God so very long.

1 Cor. 1:7 uses this "unveiling" of the "coming" of The Lord Jesus. This usage may seem unusual since it links up the hope and expectation of these saints with the momentous unveiling of Christ in 2 Thess. and 1 Pet. 1:7,13. These saints were to be in eager

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expectation of this long, looked for event.

Eph. 1:17 speaks of a unique gift that Paul prays may be granted to each of us -- "A spirit of wisdom and REVELATION in the knowledge of Him." It is God's pleasure to reveal for our understanding and acknowledgement the glories of The Son in order that we might see the full realization of His purpose in us in Christ. This is distinct from the gifts of knowledge and wisdom (1 Cor. 12:8) or even the utterances of inspired Apostles.

Paul, in 2 Cor. 12:1 & 7, spoke of the abundance of revelations that had been given to him. Amongst these he singles out that gospel he preached among the nations (Gal. 2:2). This was in contra-distinction to that which was preached to Jews. He did not receive this from the early apostles but as a distinct revelation from the risen Christ (Gal. 1:11, 12). This gospel might be briefly summed up as being the following: A believer amongst the nations, having faith in Christ, is blest with faithful Abraham and with all his spiritual blessings, as secured in Christ, but at the same time, this type of person is free from the bondage of Judaism with all feasts, forms and ceremonies. This is, at the least, the substance of the Galatian letter, as revealed to Paul and related by him during the Book of Acts.

In Eph. 3:3, Paul speaks of the REVELATION OF THE MYSTERY, or, the MYSTERY made known to him by REVELATION. Since contrasts will later be drawn between this and what is in Romans 16:25-27, no further comment is fitting at this time.

2. MYSTERY: Gr. *Musterion*, from *Muo*, meaning "to close," to withhold something from sight. To keep one's lips closed; hence, SECRET.

The word *mueo* was used to initiate into the mysteries. Phil.4:12 is beautifully translated by A. S. Way, "... I have mastered

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the secret of living ..." Moffatt translates, "... I have been initiated into the secret." *Musterion* suggests something hidden. A *MUSTES* was one who had been initiated into the MYSTERY. The pagan Greek Mysteries were generally a portrayal of the life of the heroes and gods under symbolical rites and moving imagery. The ultimate rite was to show that the heroes and gods were but men ... but midst all this was much actual mystery, always something deeper or of greater import remained for the initiate to contemplate and meditate upon. So, too, with the Mysteries of God, what is revealed is but like the shadow-figures of the old lantern shows. Paul expresses this so well in Romans 11:33:

O fathomless abyss of God's rich bounty, of His wisdom, of His knowledge!

Who can explore His decisions,

Who track out His paths?

Verses 34-36 are irresistible in this connection:

Who hath divined the purpose of The Lord?

Who was ever counselor to Him?

Who ever first gave aught to Him, for which He may claim recompense ?

From Him their Source flow all things;

By Him are they upheld;

To Him, their Consummation,

All things tend.

Glory to Him through the eternities! Amen.

(Way's translation)

In 1 Cor. 4:1, Paul spoke of himself and Apollos as ministers of Christ, and stewards of the MYSTERIES OF GOD. From this we are alerted that more than

one mystery is involved in Paul's ministry. It is almost eerie that so many of the references in the Scriptures to MYSTERY should revolve about events having to do

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with the nations aside from Israel. Daniel revealed the mystery of successive Gentile dominions (Dan. 2). The Mysteries of the Kingdom, spoken of by Christ (Matt. 13) have to do with the hidden things that caused Israel's rejection of her King and Kingdom, resulting in spiritual apathy and blindness. It remained for Paul, under inspiration, to unfold the consequences of the Mystery of Israel's blindness (partial blindness during the early chapters of Acts but progressively increasing as time passed) and how those of the nations were "engrafted" to stimulate Israel to faith, Rom. 11:20-25. The "graft" failed in its intent; the wild graft did not rejuvenate the Old Olive Tree, Israel. The oil from the fruit of this old tree was very low, and the light it afforded, very dim. It had been fitting that the nations, having no light of their own, be pressed into that of Ancient Israel, for whatever light and blessing the association could give. The stoney soil of unbelief was denying Israel the fruit that faith would have wrought for her. With unsullied light, God has revealed the perfections of His Christ. What perverse unbelief causes us to close our eyes to the splendor of His person and the greatness of His work on our behalf? As the Book of Acts drew to a close, Israel, with its national blessings and spiritual heritage, is lost sight of. It is only God's loving kindness that opened up another vista of hope for the believer from among the nations to enter upon. This is the MYSTERY of Paul's prison letters, Eph. and Col. Longingly, each of us wish for a Kingdom of Peace and Righteousness to be established on this earth, but that is not yet to be. God's Christ remains and all that God has made Him to be to each of us, without regard to race, will be fulfilled but not now circumscribed or limited with an earthly kingdom, but in that much greater sphere of the heavenlies of Paul's post-Acts ministry.

Regarding the N.T usage of Mystery, Paul uses it more than all other writers combined. In Eph. & Col. it runs the gamut of the Father's Secret will, the Secret Dispensation, the Secret of the Gospel, the Secret of Christ's union, the Secret of Christ's life manifest in the believer, and the Secret of God.

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THE ADVANCED BIBLE COURSE

by Charles H. Welch

THE PEDIGREE OF SIN

Section 1. Paper 9

No study of the "sacrifice for sin" would be complete that failed to consider the disease as well as the remedy. We therefore devote the present paper to the question of sin. What is sin?

It is iniquity or lawlessness (1 John 3:4).

It is unrighteousness (1 John 5:17).

It is whatsoever is not of faith (Rom. 14:23).

Three aspects that should be kept in mind:

1. Vice ... is against our own nature.
2. Crime ... is against collective humanity.
3. Sin ... is against the righteous will and holy love of God.

The nature of sin can be seen by its pedigree.

"They conceive mischief, and bring forth vanity, and their belly prepareth deceit" (Job 15:35).

"When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (Jas. 1:15).

By one man sin entered into the world, and all have sinned and "come short" (*chata*, translated "miss" in Judges 20:16). As a result of this initial failure our very natures are wrong or wrung out of their proper course: perverse (*ayah*, "crooked," Lam.3:9); and we are plunged into a guilty (*asham*, Lev. 4:13) ignorance. "It is a breach of commandment done in ignorance, but, when guilt is

proved, requiring atonement" (*Companion Bible*). All our efforts are purposeless, wearisome toil. We have turned our backs upon God, sin has mounted the throne of God (*aven*, "vanity" used of idols). *Beth-averi*, instead of *beth-el*, is used in

Hosea 4:15 (see also Romans 1:21,22), and deceit, iniquity, inequality, unfairness mark us, we are *avel* ("unjust," Prov. 29:27; "iniquity," Psa. 53:1).

Having come so far along the wrong road, sin takes a more desperate turn; it mounts the fence; it crosses over the bounds of the law (*abar*, "to pass over," Gen. 32:10) and becomes rebellion (*pasha*, "transgression," "revolt," "rebellion," 2 Kings 3:7; 8:20; Isa. 53:12). We become restlessly wicked (*rasha*, Job 3:17; Isa. 57:20, 21), and positively evil, with no other end than certain ruin (*ra*, moral "evil" as opposed to good, Gen. 2:9, meriting "evil" as opposed to peace, Isa. 45:7).

Such is the pedigree of sin. It is written of Christ that, He bear our sins, He bear our sin, He carried our sorrows, The Lord hath laid on Him the iniquity of us all. What a Savior!!

Questions. Section 1. Paper 9.

1. It has been said that "sin" is, at the beginning, "negative." Consider The Scriptures which say "Sin is ..." and also the Hebrew word *chata*, and Paul's testimony in Romans 3:23, and say whether you approve or disapprove this statement quoted above.

2. *Para* is a Greek preposition meaning "beside." The following words occur in the N. T.:

Parabasis, "Transgression" (Heb, 2:2), *Parabates*, "transgressor" (Gal. 2:18), *Parabaino*, "to transgress" (Matt. 15:3), *Parakoe*. "disobedience" (Rom. 5:19), *Paranomeo*, "contrary to law" (Acts 23:3), *Paranomia*, "iniquity" (2 Pet. 2:16), *Paraptoma*. "trespass" (Eph. 2:1).

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Examine these words and contexts and say what light they give as to the nature of sin.

3. To what Scriptures would you turn in order to conceive a seeker concerning the nature and extent of sin?

4. Romans 5:6-10 gives four classes of sin. Set out the passage to exhibit this, and explain each phrase.

5. What is the difference between "sins" and "sin"? Give examples. Show how this distinction characterizes two sections of the Epistle to the Romans.

6. With the aid of a concordance, collect two or more references for each of the Hebrew words named in the pedigree of sin. For example, *chata*, the verb, "to sin" (Exod. 9:27; Psa. 51:4); *chattath*, the noun, "sin" (Exod. 10:17; Psa. 51:3).

Note: Every student should possess, and be able to use, an analytical concordance such as "Young's."

Note: The last that is seen of "Jesus" He is "Standing" at God's right hand. Having "sat down", He becomes both Lord and Christ (Acts 2:34-36), and "Jesus" His earth title should no longer be applied to Him without the addition of "Lord" or "Christ". He is now "Christ" and "Christ Jesus" and "The Lord Jesus Christ". See Col. 3:1-2. A study of His titles is both interesting and enlightening.

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2. "For I came down from heaven not to do mine own will but the will of Him that sent me." John 6:38.

3. "Then said Jesus unto them: 'When ye have lifted up The Son of Man then (shall ye know that I Am He and that I do nothing of Myself but as My Father hath taught Me I speak these thing.'" John 8:28.

4. "For I have not spoken of myself: but The Father which sent Me He gave Me a commandment what I should say and what I should speak." John 12:49.

5. "For I have given unto them the words which thou gavest Me; and they have received them and have known surely that I came out from Thee and they have believed that Thou didst send Me." John 17:8 Cp. v. 14.

Having accomplished the will of His Father, He could and did say: "IT IS FINISHED." He died, was buried, rose again, was seen, received up into glory, SEATED. Cp. 1 Cor. 15:3, 4; 1 Tim. 3:16 and Eph. 1:20.

The Words "Jesus" spake while here on earth in humiliation are not for one moment to be discountenanced, or discounted, but neither are they to be emphasized to the exclusion of the Words He spake after having entered the glory. In this we have the crux of the whole matter.

Christ gave a special REVELATION to the Apostle Paul concerning The Church of which Christ is Head.

This Revelation is full and complete. It is within the lids of The Bible, yet very little, if any, attention is paid to it by present day Teachers and Preachers.

The Gospels concern The Kingdom; the Pauline Epistles concern The Church. If we are wise in the things of Scripture we will have learned to distinguish between that which concerns Israel, and that which concerns the Nations, and that which concerns The Church of which Christ is Head.

In conclusion we submit a most remarkable portion of Scripture having a vital bearing on this whole question:

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"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD. SET YOUR AFFECTION ON THINGS ABOVE, NOT ON THINGS ON THE EARTH." Col. 3:1, 2.

HOWARD NATHANAEL BUNCE, Ph. D.