

Scripture Research - Vol. 2 - No. 15

FAITH

FAITH is absolutely necessary. It is the first great requisite. "Without FAITH it is impossible to please God." — Heb. 11:6.

FAITH honors and respects the REVELATION of God, and thus honors and respects God Himself.

FAITH bows submissively before The Divine Authority. It eliminates the disposition to question God's Reality, Right or Revelation.

God placed the first humans in the Garden with His Word as their ONLY rule of conduct. Infidelity took possession of the woman's mind and heart. She was led to question The Word of God. That unbelief resulted in SEPARATION.

UNBELIEF is the EXIT FROM the sphere of God's Presence and Blessing. FAITH is the ENTRANCE back into that sphere.

Man cannot UNDO what was done in the Garden. He finds himself outside. Something HAS been done; SOMEONE HAS DONE THAT SOMETHING. Christ is the answer. God has given us a Record of Christ. Not to believe that Record is to make God out a liar.

Man is outside in UNBELIEF; he must come inside by FAITH.

How was UNBELIEF brought about? Eve listened to the word of Satan. All Satan wants is an audience, and he will get results. If he can get one to listen, he will convince.

How is FAITH brought about? By listening to The Word of God.

UNBELIEF cometh by hearing, and hearing by the word of Satan,

BUT

"FAITH cometh by hearing, and hearing by The Word of God." — Rom. 10:17.

The word of Satan has power to convince, but The Word of God is greater in power than that of Satan.

If we will give God an audience, allowing Him to speak to us thru His Word, we will find ourselves saying, "Yes, that is true."

Why not give God a chance to speak to us?

We need not act on hearsay. We may listen for ourselves. Just let God speak, while we keep still. If we listen, God will convince.

People want to be trusted. They want you to believe what they say. Nobody cares to be doubted.

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:29 He that revealeth secrets.

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:47 Lord of kings and a revealer of secrets. Seeing
thou couldst reveal this secret.

4:9 No secret troubleth thee, tell me.

DARWIN'S THEORY QUESTIONED

AT SCIENCE MEET

United Press International

A Michigan State University naturalist told a group of scientists last week that Darwin's theory of evolution fails a new test based on chromosome count which gives rise to the possibility that there were numerous spontaneous beginnings of life.

Prof. John N. Moore, in a paper delivered at a meeting of the American Association for the Advancement of Science, said Darwin's theory was "more illogical than biological."

The theory of evolution expanded by Charles Darwin in 1859 stresses the "monophyletic" theory that the first living cell over millions of years changed into complex many-celled organisms - from a simple amoeba-like animal to man.

If this were so, Moore said there should be an increase in chromosomes and the quality of gene material carried by chromosomes as the complexity of animals increase.

"Absolutely no pattern of increase of chromosome number from less complex to most complex is at all detectable," Moore said.

He said chromosome counts showed man ranking lower than frogs and toads.

"It resolves the question, "Did life begin spontaneously

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just once, or many times?" he said. "Since we have the gaps and inconsistencies in the records, it's reasonable to conjecture that there were multiple beginnings of life."

Moore said there also was no scientific evidence of links between major kinds of plants and that the study of fossils had not shown any connection between plants and animals.

"The typical evolutionary explanation doesn't make sense in view of today's knowledge," he said. "The monophyletic explanation is more illogical than biological."

LISTENING IN

J. Clyde Slillion

If you seek to rightly divide The Word of Truth, some folk will say you "accept only three Books of the Bible." But then, folks find pleasure in prevaricating.

"Inspiration" is defined in Matt. 4:4 as: Words proceeding out of the Mouth of God, i.e.: Words breathed forth by God.

The Acts contains the doctrine of the last chance, — to Israel.

There were seven theophanies, personal appearances of Jehovah to and communications with Abraham. Gen. 12:1-3, 12:7, 13:14-17, 15:1-19, 17:1-21, 18:1-21, 22:1-19.

All the covenants were made in the name of Jehovah.

You are right. No man ever was, is or ever will be "inspired." Only The Divine Words are "inspired," — breathed forth from The Mouth of God. (2 Tim. 3:16.)

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THE SIN AGAINST THE HOLY SPIRIT

WHAT IS IT?

by Russell H. Schaefer

Matt. 12:23-32 and Mark 3:22-30 give the complete accounts of what this sin is and how it is incurred. A short passing reference to it is made in Lk. 12:10. Before considering these passages, a few comments on Heb. 10:26 (seemingly a kindred passage) might be fitting.

The "one" sinning willfully in Heb. 10:26, is plainly told that there is no more sacrifice (animal victims as sin offerings) for sins. That is, God has so owned and honored the once-for-all sacrifice of Christ so as to set aside the sacrificial system enjoined upon Israel by Moses. This "one" having gained a knowledge of this

truth, i.e., that Christ was indeed the Savior-Kinsman-Redeemer, and then for this type of person to tread under foot (as an enemy) The Son of God; and further, to count the blood that Christ shed to make, a new covenant with Israel, an unholy or defiled thing, and in face of all the contrary evidence, to do despite unto the Spirit of Grace (all this is mentioned in Heb. 10:26-29) and thereby cut himself off from the only Savior that God had given to take care of willful sins, is to find himself locked into a Levitical system of sacrifice that God no longer owns; hence exposing himself to judgment for opposing and rejecting God's gracious provision in the sacrifice of His Son. This text does not have an immediate bearing upon the verses of Scripture cited at the beginning of this article. This last is in a somewhat different setting as further study will show.

Generally, if we will read carefully what is written for our learning, the Word itself will give us the answers we seek. The Scripture's own answer and explanation of the so-called

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sin against The Holy Spirit, openly spoken of as "The Unforgivable Sin," as in Mark 3:30:

"Because, they said, He hath an unclean spirit."

The implication of this simple statement will be seen as the study unfolds. It is a brutal statement, awful in what it implies.

In contrast, Lk. 4:1 states that Christ was full of The Holy Spirit. Matt. 12:28 intimates (by Christ's own words) that He, Christ, was casting out demons by The Spirit of God. Heb. 9:14 reminds us that Christ's death, the offering of Himself, was by The Spirit of God, here called (in the A.V.) The Eternal Spirit.

The Pharisees, His accusers in Matt. 12:24, and the Scribes in Mark 3:22, both declared that Christ wrought His works by Beelzebub, The Prince of the Demons.

Here is a very simple issue:

WAS CHRIST EMPOWERED BY GOD'S SPIRIT?

or

WAS CHRIST EMPOWERED BY SATAN?

Were the Pharisees and Scribes right? Was Christ Satan's Man? Was He empowered by Satan? Was He indeed, not The Christ of God, but the long foretold ANTI-CHRIST? What POWER was behind Christ? Was it God or Satan? Was Christ empowered by a defiling (unclean) SPIRIT OF BEELZEBUB? The Prince of Demonic power?

WHO WAS BEELZEBUB? Beelzebub = lord of flies (2 Kings 1:2), was the god of the Ekronites. It was changed in contempt by the Israelites to Beel-zebul = lord of the

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dunghill or excrement. In the N.T. it is the Greek, Baal-zebul or Beel-zebul = lord of abomination, or lord of abominable idols; the Prince of all idols and idolatry; the Worst and Chief of all Wickedness. No more awful charge could be made against Christ and of The Spirit by whom He wrought His works.

If Christ was not conceived:

If Christ did not minister:

If Christ did not offer Himself in death:

If Christ was not raised:

If Christ was not ascended and seated:

ALL BY THE POWER OF GOD, or THE HOLY SPIRIT, then He was indeed the embodiment of evil, the Anti-Christ, for millions upon millions have lived and suffered and died In the hope He gave rise to for so claiming to be of God. His humanity can indeed cause misunderstanding. But to once acknowledge HIS POWER, and then to impeach its source, and then further to attribute it to Satan, to the god of the cess-pool of wickedness and sin, is indeed to proclaim to one and all that God's Christ was the awful Anti-Christ.

FOR THIS IMPUTATION, there was to be no forgive-ness in the age that then was, and the kingdom age they looked forward to.

For the present DISPENSATION OF GRACE, wherein the miracles, signs and wonders of Christ are not personally witnessed, it is unlikely that the same circumstances could arise so as to make this SIN possible now.

The SIN? To make Christ's POWER; i.e. authority, or to ascribe Christ's power and authority to SATAN, making Christ the Anti-Christ of Scripture.

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THE MYSTERY OF ROMANS 16:25-27

(Concluded)

by Russell H. Schaefer

3. SILENT. Greek $\sigma \epsilon \sigma \iota \gamma \eta \mu \epsilon \nu \omicron \upsilon$, sesigemenou. (gen. sing. neut. part. perf. pass.) SILENT? HUSHED? or HIDDEN? Notice how the *Concordant Version* translates Rom. 16:25 and 26a:

Now to Him Who is able to establish you in accord with my evangel and the heralding of Christ Jesus in accord with the revelation of a secret HUSHED in times *eonian*, yet manifested now through prophetic Scriptures besides ...

The A.V. translates "*sigao*" (the root), "WHICH WAS KEPT SECRET," while *Rotherham* just uses "silent," and the C.V., "hushed." Homer uses it in the sense of "keeping still or be silent." The Scriptures use this in an interesting way in the following:

And when the voice (This is My Beloved Son, verse 35) was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen LK 9:36.

And they which went before rebuked him, that he should hold his peace; but he cried so much the more ... LK. 18:39.

... they marveled at His answer, and held their peace LK. 20:26.

But he, beckoning unto them with the hand to hold their peace ... ACTS 12:17.

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And after they had held their peace ...

ACTS 15:13

let him keep silent in the church.

let the first hold his peace.

let the women keep silent.

1COR. 14:28, 30, 34

On the face of the above verses, it would seem that "hushed" would fit the intent of the writers. Except maybe for the first listed, "Be quiet" would fill the requirements of the texts. Certainly not "secret" or "absolute silence." Thus, the MYSTERY of Romans 16:25-27 was "hushed" during the ages.

In Paul's prison Epistles, Ephesians and Colossians, Paul uses a different word to signify something that was "hidden," or with the APO prefix, "more than hidden," and with APO following, "hidden from": * See note.

And to bring to light what is the administration of the Sacred Secret which hath been hidden away from the ages in God, Who did all things create Eph. 3:9
(*Rotherham's Text*).

The Sacred Secret which had been "hidden away" from the ages and from the generations. But now hath been made manifest to His saints. Col. 1:15 (*Rotherham's text*)

* "*Apokekrummenou*" from "*krupto*" where we obtain our English word, "crypt," a hidden burial place. In these texts it is prefixed with *APO*; hence, a stronger word than "*krupto*" to hide. Rotherham translates it "hidden away from."

In the above, we not only have something "hidden away," but also "hidden away from something else. In the first verse cited, the dispensation of the secret has been hidden away from the very ages, and this because it resided only IN GOD.

The Dispensation of the Secret or Mystery has no relationship whatever to past ages; it did not touch them at any point. In the second text cited, not only was the secret hidden away from ages, but also hidden away from generations; i.e., all beginnings, all begetting of persons or sentient creatures.

The adjective of the above (*apokruphoi*) is found in Col. 2:3:

... in Whom are all the treasures of wisdom and knowledge hidden away. Rotherham text.

In reference to the above text, Rotherham interestingly points up that Christ is the subject in whom the treasures of wisdom and knowledge are hidden away:

... unto a personal of the sacred secret of God, ... Christ
Col. 2:2b.

The less intense word "*kekruptai*," the same word without the prefix, is found in Col. 3:3:

For ye have died, and your life is hid together with Christ in God. Rotherham text.

The verse states that we have been hid together with Christ in God. That is the same place where the MYSTERY was hidden, where Christ is hid and where God's secret wisdom and knowledge are hidden. These are bound up together; i.e., God's purposes, His Christ and us.

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After what has been said concerning these two words, "hushed" and "hidden away," it would seem valid to suppose that a distinction exists between what was merely "hushed in the ages, i.e., not blazoned forth? and that which was "hidden away from all ages and all generations." This last Mystery re-sided in God alone, and Paul claimed to be the distinct medium of its revelation:

Unto me,

The less than the least of all saints

Was given this favor

Unto the nations to announce the glad

message of the UNTRACEABLE riches
of the Christ and to bring to light
What is the administration of the sacred
secret which had been "hidden away from
the ages in God ... Eph. 3:8, 9a.

Rotherham text.

In speaking of that which was "hushed in the ages" (not hidden away), it is noteworthy that Peter (1 Pet. 1:21) speaks of the O.T. prophesied truths as "prophetic writings." Is it the intent of our reference in Romans 16 to state while a "hushed secret" had been made known to Paul by revelation but that prophetic Scriptures had a bearing on this as well? Is Paul stating that, with the key of this "hushed secret" in his hands, that now many O.T. Scriptures were illuminated? Charles H. Welch, writing on this thought in the *JUST, AND THE JUSTIFIER*, page 348, states:

From the days of Abraham onward the gospel was no secret:

The Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham. Gal. 3:8.

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Your father Abraham rejoiced to see My day: and he saw it, and was glad. Jno. 8:56.

and:

It is not stated, however, in Rom. 1:1, 2 or in any of the passages that link the gospel with the O.T. Scriptures, that the gospel was fully made known before the coming of Christ. Take for example Romans 1:17:

For therein (i.e., the gospel of Christ, 1:16) is the righteousness of God revealed from faith to faith, according as it hath been written (in Hab. 2:4) The just shall live by faith.

Without the fuller light of the gospel of Christ, it would not be evident from the passage in Habakkuk that the power of the gospel of Christ resided in the provision of a righteousness by faith. This will be evident if we quote this passage:

For the vision is yet for an appointed time, but at the end it will speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him, BUT THE JUST SHALL LIVE BY HIS FAITH (Hab. 2:3, 4).

But this provision is now "revealed," and in the hands of an inspired Apostle can be confirmed by such passages as Hab. 2:4, although the teaching does not lie on the surface. Again, having quoted many passages from the O.T. Scriptures, the Apostle says:

But now (in contrast to the period "then") the

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righteousness of God, apart from law, has been manifested (perfect tense) by the law and the prophets, even the righteousness of God by faith of Jesus Christ Rom. 3:21,22).

Here the manifestation takes place before the witness can be borne by O.T. prophets. So in Rom. 16:26 we read of something that had been kept in silence, but which was then made manifest.

End Quote

It is difficult to see in the call of Abraham, the future "justification by faith of the nations," as Paul stated in Gal. 3:8. Abraham himself was not justified by faith until he believed concerning the gift of a Son, Isaac, in his old age, and that through him his seed would be established (Gen. 15: 6). At the time of the declaration of righteousness, Isaac was not as yet named, and Abraham pleaded with God (Gen. 17:18) that this promised son might be Ishmael (at that time a 13 year old lad). In looking over the Genesis account of God's dealings with Abraham, it must be concluded that more was revealed to Abraham than this account reveals. His mind must have been illuminated to indeed see the day of Christ's visitation, as stated by Christ in Jno. 8:56. Abraham was a Gen-tile, a

Syrian (Aramaean), and while in Ur, served other gods (Josh. 24:3). It is on this premise that Paul builds his inspired doctrine of justification by faith apart from works in Rom. 4:1-5:

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? "Abraham believed God, and it was counted unto him for righteousness." Now to him that worketh, is the reward not

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

If the text (Rom. 16) relating to "prophetic Scriptures" has reference to N.T. writings, then Paul's statement in 1 Cor. 14:37 might bear upon this:

If anyone thinketh himself to be a prophet or spiritually gifted,

Let him acknowledge the things which I write to you -

That they are a commandment of the Lord.

Rotherham.

There are references to prophets in the N.T. that were listed after Apostles in 1 Cor. 12:28 and Eph. 4:11 (the latter as gifts from the ascended Christ). Paul certainly fulfilled this role, as did other N. T. writers.

THE HUSHED MYSTERY, WHAT IS IT?

As this question has a distinct bearing upon how the book of Romans is viewed, it is important that every view be presented. Earlier it was mentioned that most writers see in this scripture a fore-shadowing of the later expanded truths of Ephesians and Colossians. Another view, is that these verses are a re-statement of Romans 11:25:

**For I wish not ye should be ignorant brethren of this
sacred secret, lest within yourselves ye be presumptuous**

**That a hardening in part hath befallen Israel, Until the
full measure of the nations shall come in.**

Rotherham.

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The hardening of Israel's heart was no new thing, nor the question of their unbelief, or that only a remnant Israel was believing. The verses quoted in the preceding chapters are all historical verses from the O.T. to show the pattern is the same at the writing of Romans as in the days of Christ on earth, and in Israel's long past history. Paul was not making a mystery or secret of Israel's partial (a large part) blindness and hardness of heart. Rather, looking closely at the verse, Paul is stating ITS DURATION, i.e., "UNTIL the full measure of the nations shall come in." The context would lead one to think that the saved of the nations now supposed Israel to be given up entirely because of her unbelief. Otherwise why would God be so gracious to the nations? Paul refutes this argument by stating that Israel would yet be saved, and that Gentile mercies were occasioned by this very unbelief (Rom. 11:30-31), but that now the saved of the nations could show mercy to Israel. If Israel were in unbelief, their state was no different than the Gentiles, and thus God could deal with both on the same basis:

For God hath shut up all together in a refusal to yield,

**In order that upon all He may bestow mercy. Rom.
11:32 - *Rotherham.***

What is this fullness of the nations? Fullness = *pleroma*. A full number if related to numbers or members. If related to political, religious and military dominion, then this verse would mean the full measure of such a dominion, i.e., the full power and scope of Anti-Christ's reign. Others associate this verse with the fullness mentioned in Lk. 21:24:

**... and Jerusalem shall be trodden down of the Gentiles,
until the times of the Gentiles be fulfilled (*plerothosin*).**

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Many think the fullness or *pleroma* of Romans 11:25 relates to the Gentile complement or component of the Acts church, the other portion being the saved and believing Jews. If this last be true, then according to Romans 11:26, following the full complement being made up, the whole nation of Israel shall be saved -- and this in close association with Christ coming out of Zion, the royal City of David, and Christ instituting the New Covenant as promised in Isa. 59:20, 21 and here quoted by Paul (Rom. 11:26,27). If this again be true, then the Acts church is a continuation of God's out-calling of Israel (as in Matt. 16:18; 18:17, 18) and as a part of that program will see a large portion of the great tribulation and take part in the attending events. According to Zech. 12:1-13:1, Israel is saved after the nations are defeated -- those that sought to destroy her in battle. The context of Rom. 11: 25 is that the duration of Israel's blindness is measured by some fullness of program concerning the Gentiles, as yet unfulfilled at the time Paul wrote these words. While Paul knew exactly what he had in mind when he wrote, we, so far removed, must make a conjecture as to what that something was. It could well be a combination of all three views. A Gentile complement of that Acts church, a "spiritual times" of the Gentiles comparable to the historical times of Israel, when God was dealing with her; It could be involved with the power of Gentile dominion and its extent; however, in drawing such conjectures and identifying the Mystery of Romans 16 with that of Romans 11, would this satisfy and establish the Gentiles to whom Paul wrote? Would this be in accord with his glad message? Or was the warning of Romans 11 against possible Gentile pride inasmuch as Israel seemed to them to be set aside?

An unlikely connection between Romans 16-25-27 and Romans 11:25 is that Romans 11:25 is speaking of Gentile nations as such, and their political or military ascendancy during Israel's decline. The nations have always been

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superior to Israel in this respect, notwithstanding the six days' war which was as brilliantly executed as any of the exploits of Genghis Khan. But in spite of Israel's strategic location, her land holdings are small, embracing less than almost any one of our states, and her political weight is almost nil. Her heritage to the world has been a spiritual one and this is almost unmeasureable. It is also true that nearly all our financial institutions are of Jewish origin. These people were writing checks, for instance, while other traders were lugging huge chests of gold around to pay their bills.

In Romans 8:1 the Apostle Paul states, "Hence, there is now no condemnation unto them who are in Christ Jesus." This verse reflects the standing of anyone believing in Christ Jesus and is repeated in one form or another in the first eight

chapters of Romans. On this basis it is an impossibility to equate the standing of the believer "in Christ Jesus" with the precarious position of the Gentile believer grafted into Israel's Olive Tree (Romans 11). If the mystery of Rom. 11:25 were a Gentile complement to an Israelitish program, kingdom, or church, then there might be some warrant to associate Romans 11:25 with the secret of Romans 16:25-27, and in some way or other this could be addressed to the "faith obedience" of the Gentile believer, although in the very stating of it, it seems to fall far short of being the type of truth that would establish a believer. The earlier chapters of Romans, if they contain the key to the mystery of Rom. 16:25-27, would establish these believers and would be worthy of addressing to their faith-obedience.

Mr. Charles H. Welch's remarks on Romans 16:25-27 are contained in several of his publications; the following interesting comments are from his "*Alphabetical Analysis*" pages 75-77, Vol. 3. It is also found in his book, "*The Just And*

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The Justifier."

what was the secret?

"*According to the revelation of a secret*". It is entirely unnecessary to assume that this is the secret, or mystery, revealed in Ephesians three. The dispensational section of Romans had a secret, the making known of which illuminated the problem resulting from Israel's failure (Rom. 11:25), and this is the theme of another doxology, namely, that which closes Romans eleven at verses 33-36.

When examining Romans 5:12-8:39, we see that it constitutes a unique section of the teaching of the epistle. It goes back to a period before there was a Jew, and before Abraham, to Adam. No one can read Genesis three without being conscious that there is much unexplained. Solomon writing in Ecclesiastes three says, "To every thing there is a season, and a time to every purpose under heaven", and in enumerating them he says, "A time to keep silence, and a time to speak" (Eccles. 3:1, 7). The word translated in the A.V., "kept secret", is *sigao*, translated elsewhere in the N.T., "keep silence" and "hold one's peace". Much important truth latent in Genesis 1-11 was "hushed" until the "time to speak" had arrived, and that was when Paul was inspired to write the epistle to the Romans. The study of Genesis 1-11 in the light of Romans 5:12-8:39 is therefore of the utmost importance to the believer who would realize the peculiar

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In this present Dispensation of God's Sovereign Grace it is not necessary for anyone, child or adult, to "pray for forgiveness of sins." In Eph. 1:7 we read: "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. Cp. Col. 1:14.

The order is fully explained in Eph. 1:13, viz: "In Whom ye also, after that ye HEARD the word of truth, the gospel of your salvation: in Whom also after that ye BELIEVED, ye were SEALED with The Holy Spirit of promise." The three essentials are: The HEARING, The BELIEVING, The SEALING.

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character of his calling. From Genesis twelve until the end of the Acts, one nation holds the pre-eminent place, and that part of the O.T. which deals with Israel knows no salvation apart from that chosen race, or from the covenants made with Abraham.

If Israel should fail and fall, the *prophets* had nothing to tell us of how God would cope with the resulting problem. It is, accordingly, the purpose of the central section of Romans to reveal the relationship of man, as such (i.e. as neither Jew nor Gentile), to Adam and to Christ, irrespective both of promises made to "the fathers", and the failure or success of "the chosen people". But this is not the theme of the O.T. prophecy in general. The period covered by the Scriptures from Genesis twelve to Matthew one, is as long as that covered by Genesis 1:3 to chapter eleven. In that same space of eleven chapters is written all that can be known of the first 2,000 years of this present creation. What is written is pregnant with truth, but it must await its appointed time, and just as the gospel itself revealed teaching hidden in O.T. Scriptures (as we have already seen in Habakkuk 2:3,4), so these early chapters of Genesis hold much basic teaching, throwing light on the position of the believer who is saved and justified without reference to the law of Moses. Volumes have been written to associate the obedience of Christ with the law of Moses, whereas this law was but transient, it was "added because of transgressions", it was "found fault with", and passed away (Heb. 8:7). This secret has been hushed in *aionian* times. We read of some part of God's purpose as being related to a period "before *aionian* times" (Tit 1:2, 2 Tim. 1:9), and in 1 Corinthians we read of "the wisdom of God in a mystery", which has been "hidden", and which God "foreordained before the

ages" (1 Cor. 2:7). The Mystery of the prison epistles was "hidden from the ages, and from the generations" (Col. 1:26). These hidden subjects had "their own seasons" of manifestation, which manifestations were through the medium of "preaching", and "according to" a "commandment" (Tit. 1:3).

The mystery of Romans sixteen is not said to be related to a period "before age times", but silenced in or during age times. This secret is the theme of the central section of Romans, and its subject is *Adam*, not Abraham, *man*, not Israel or Gentile; the law of *sin*, not the law of *Sinai*.

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What are the "prophetic writings" that Paul refers to? The words translated in the A.V., "the scriptures of the prophets", are not exactly the same as those used in Romans 1:2. In Romans 1:2 the original reads: *dia ton prophet on autou en graphais hagiais*, whereas Romans 16:26 reads: *dia te graphon prophetikon*. The suggestion is made by some that not only a difference of expression is intended here, but a real difference, and that the reference in Romans 1:2 is to O.T. prophets, whereas that in Romans sixteen is to N.T. prophets. It may be so, but *the* reader should be aware that nothing in the language used constitutes a proof of this. *Prophetikos* is to *prophetes*, what *pneumatikos* is to *pneuma*, simply the adjectival form. As the only other occurrence of the word will show, every one of the O.T. prophecies are "prophetic writings" (2 Pet. 1:21). It was when the Apostle received commandment to make this early truth known, that the prophetic writings which had for generations held their secret began to speak. The fact that what was made known both in Romans one and sixteen was "for the obedience of faith to all nations", establishes the unity of purpose that links the whole of Romans together as an indivisible whole. There is no need to adopt the suggestion of *Lightfoot* that the doxology was added some years after. The ascription of praise is to the only wise God, and wisdom is associated with the unfolding purpose of the ages (Rom. 11:33, 1 Cor. 2:7, Eph. 1:8, 9; 3:10). On this high note, the epistle ends.

We have already demonstrated that Acts twenty-eight forms a dispensational boundary, having on the one side Abrahamic covenants and promises, and having on the other an entirely new dispensation. The terms of the Abrahamic covenant cannot operate here, for Galatians 3:13,14 makes it clear that the blessings of Abraham to the Gentiles and the redemption of Israel go together and Israel went into their *Lo-ammi* condition at Acts twenty-eight. If, therefore, the Gentile is to be saved, and not only saved but called to a height of glory that transcends all revelation hitherto given, then God must put into operation some

new way of dealing with men; in other words, a new dispensation must begin, and did begin, at Acts 28:28.

End quote

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Mr. Welch has said a great deal in these preceding pages and he has said it well. It might be summed up, in his words:

This secret is the theme of the central section of Romans, and its subject is Adam, not Abraham, man, Israel or Gentile; the law of sin, not the law of Sinai.

and again:

It is, accordingly, the purpose of the central section of Romans to reveal the relationship of man, as such (i.e., as neither Jew nor Gentile), to Adam and to Christ, irrespective both of promises made to "the fathers," and the failure or success of "the chosen people.

This reaching back of Paul in Romans, to place man as man before God, needing righteousness and salvation, is a worthy theme and to address its solution to the "faith obedience" of the Gentiles toward their being "established" fits in well with the spirit and intent of Romans 16:25-27. Certainly, no where else in Scripture are these great themes stated and so developed.

George L. Rogers on Romans 16

A book long out of print, *Studies In Paul's Epistle to the Romans*, by George L. Rogers, presents the MYSTERY of Romans 16:25-27 as being essentially the "reconciliation of the world." The following notes are from pages 119-123. It is found in his comments on Rom. 5:1-5 that the truth that Mr. Welch states so well, is carried just a step further, as it were isolating Paul's ministry of reconciliation as the main element in the Romans 16 mystery. Surely, at the forefront of all

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Scripture is the death-injury of Christ as He, The Seed of the woman, brings to naught the machinations of Satan, and this foretold in the very dawn of recorded

history (Gen. 3:15). To bring His work to fruition, reconciliation would be implied although it was left for Paul to set it forth. It would be a wonderful secret to be "hushed" during the ages, and is surely worthy of being addressed to the "faith obedience" of the Gentile believer.

OUR CONFIDENT EXPECTATION

Romans 5:1-5

Justification by faith having been proclaimed and received, the way is now clear to enter upon peace, or reconciliation. Righteousness and peace together give sure and certain expectation of the glory of God while the dogmatic exposition of righteousness by faith is now completed and its truth is no longer argued, it is ever present in the apostle's mind as the fundamental certainty upon which other facts of our salvation are based. It seems to us erroneous to speak of peace and the expectation of glory as consequences or fruits of justification, though these are privileges which are possible only to the justified. Righteousness is not in itself peace. Nor does justification by faith apart from reconciliation give the believer access to God. Together, however, justification and reconciliation give the believer present access and assurance of final salvation and glory.

Justification and reconciliation are, respectively, the two great themes of Romans. The first is referred to as "my evangel", and is also called "the evangel of the Uncircumcision." This gospel was promised before in the Holy Scriptures (1:2), and is fully elaborated in the first four chapters of Romans and in the epistle to the Galatians. The second is "the proclamation of Christ Jesus in accord with the revelation of a secret hushed in times *eonian*, yet manifested now" (16:25, 26). This revelation is

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"proclaimed and manifested through prophetic scriptures as well", these scriptures being Paul's

epistles. It is "the secret of the gospel" referred to in Ephesians 6:20, and because it was a secret it will be sought in vain in any scriptures written earlier than 2nd Corinthians. The secret is that "in Christ God was conciliating the world to Himself", thus making it possible for Him to deal directly with any and every man independently and apart from the priestly nation, Israel. It is this fact of Paul's evangel that occasions the writing of Romans nine to eleven, in which God's casting away of Israel is vindicated, for the secret could not be proclaimed and become operative till Israel, God's accredited agent, was temporarily set aside. Then and not before was revealed the secret of the gospel, namely, that "their casting away is the conciliation of the world".

The gospel of righteousness by faith was testified to by the law and the prophets, and preached before to Abraham (Rom. 1:2; 3:21; Gal. 3:8), consequently the Hebrew Scriptures are cited in its support. But that Israel should be set aside and become calloused till the full complement of the nations may come in was a secret (Rom. 11:25). Another related secret was that their offence should be the world's riches, and their discomfiture and casting away be made the occasion for the proclamation of a worldwide conciliation. Because this secret is before us in this chapter there are no quotations from Scripture. When Paul reveals secrets he never appeals for confirmation to Scriptures which are ignorant of such secrets. Accordingly, the teaching of chapters five to eight, all of which is dependent on the revelation of the secret of the gospel and peculiar to Paul's gospel, is not supported by scripture citation. An examination of two exceptions, 7:7 and 8: 36, will show that whenever Paul can he quotes Scripture, but this makes the absence of quotation when setting forth the secret of the gospel and its related truths all the more remarkable.

The doxology (16:25-27) summarizes the main features of the gospel and puts together the two parts of the epistle, namely, my evangel *and* the revelation of a secret. Together they constitute God's gospel, His power for salvation, which is to be proclaimed to all nations, not primarily to the church, for the obedience of faith. There are two secrets in Romans (11:25 and 16:25, 26) and these concern the nations as well as Israel. Ignorance of the secret that Israel's fall is the occasion of the proclamation of peace to the nations is responsible for the hiding of a great characteristic truth for the present era, the truth that the grace of God has made its advent to all humanity, that grace reigns, and that God is entreating His enemies to be conciliated to Him. This Pauline revelation has been lost or degraded to a mere result of justification. A Judaized theology has, therefore, even less knowledge of the conciliation of the world than of justification by faith.

Failure to recognize this secret in Romans has led even some sturdy defenders of the inerrancy of Scripture to lean on the fleshly arm of the destructive critics at to resort to their anatomical methods. Jumping to the erroneous conclusion that the secret of the gospel is Ephesian truth, they surmise that the last three verses of Romans, so necessary to complete the structure, were added later by Paul when he wrote Ephesians. Others put this doxology after chapter 14 or elsewhere, leaving out some later portions, and thus challenges the integrity of the epistle. Of three hundred manuscripts of Romans not one of these, so far as it is uninjured, fails to give the epistle complete and in the present order, with one exception, that of the final doxology. The leading uncials and a preponderance of ancient evidence give the doxology where we have it. All the difficulty arises from early loss of the mystery of the gospel when whole communities turned away from Paul (2 Tim. 1:15). The pioneers in the study of the mysteries are not entirely without blame for allowing their Ephesian theory to sway them in the direction

of the destructive criticism. If for a moment we assume for the sake of argument that these verses "strike the keynote in the doctrinal teaching which is taken up and developed at large in Ephesians", and that they were added to Romans by Paul after he had written Ephesians, we would point out that such an addition indissolubly binds the revelations of Romans and Ephesians, and say, what God hath joined let no man put asunder. But the doxology is an integral part of Romans, penned when the epistle was written, and binding justification and reconciliation together. Both of these are developed at large in the body of this epistle, and are not developed in Ephesians. In order to understand this passage we must learn the difference between *conciliation* and *reconciliation*. The former is a translation of the noun *katallage*, found in Romans 5:11; 11:15; 2 Corinthians 5:18, 19, the verb form of which is *katallasso*, found in Romans 5:10, twice; 1 Corinthians 7:11; 2 Corinthians 5:18, 19, 20. The latter is represented by the verb *apokatallasso*, found in Ephesians 2:16; Colossians 1: 20, 21. Unfortunately both these words have been translated "reconcile" in the popular versions, which creates a difficulty, for when we think of recon-ciliation we think of the removal of estrangement from both parties who are alienated. This is true of the latter word used in Scripture, but not of the former. God has by the death of His Son accomplished conciliation for His enemies. This is past and finished on God's side. It was necessary because enmity not merely alienated man from God, it alienated God from man. A holy God could not but treat His offensive and rebellious creatures as enemies till their offenses were dealt with. But now He is not reckoning to men their offenses, because He reckoned them to Christ and so conciliated the world to Himself. When God entreats through His ambassadors, it is an appeal to His enemies to turn from their alienation and accept the conciliation

which. God has provided and accomplished. When they do so, reconciliation is effected.

The theme of this passage is found in the first two verses. It is that righteousness and peace together give the believer title to expect the glory of God. Inevitable afflictions do not destroy but confirm this expectation, 3, 4; because experience teaches that the deepest ground of expectation is found in God's love made known to us, 5; proof of God's unparalleled love to the ill-deserving is given in 6-8; followed by an argument from the fact of justification by blood to a certain salvation from future wrath, 9; and an argument from the conciliation of enemies to the abiding safety of the reconciled in life union with Christ, 10; climaxed by a present boasting in God Himself resulting from reconciliation, 11.

End quote, continued page 481

UNLESS YOU RIGHTLY DIVIDE

How will you reconcile these two prophecies? Isa. 2:4, — "They shall beat their swords into plowshares, and their spears into pruning hooks." Joel 3:10, — "Beat your plowshares into swords and your pruning hooks into spears."

The Law is seen in operation in the Acts to the twenty-sixth chapter; and the Abrahamic Covenant extends to Acts 28:28.

The name Jesus is from Joshua, which is from Jehosua which, means Jehovah the Saviour.

In the extended quotations from Mr. Rogers and Mr. Welch, there is much to commend itself to our learning. The Mystery of Romans 16:25-27 must be found within the pages of the Roman Epistle if Paul were able to state that, while it had been "hushed," it was now made manifest by the command-ment of God and Scriptures prophetic (Rom. 16:26.). Had this been written at a later date as a post-script, Paul would have had to say that he had penned this at such a late date and for the purpose of bridging the pre-prison and prison epistles. Anyone reading the passage in Romans 16 would conclude that if Paul were addressing this mystery for their faith-obedience, that indeed the mystery had been unfolded, and the statement:

... made known to all nations ... Rom. 16:26

would certainly imply that these truths had had a wide application in different areas of the Gentile world such as in the earlier letters to the Corinthians and at least hinted at in the letter to the Galatians which was likely Paul's first epistle.

Contrasts in Mysteries

The Roman mystery was kept "hushed" in the ages. Rom, 16:25

The Mystery of Ephesians 3:9 was "hidden away" (as though in a crypt) from the ages. Eph. 3:9

The Roman mystery was, while being "hushed" during the ages, none-the-less keyed-in to certain prophetic Scriptures. Rom. 16:26

The mystery of Ephesians was buried in God, hidden away from the ages and generations.

(See Eph. 3:9; Col. 1:25, 26)

Hence, no man nor prophet could know it.

The Roman mystery was made fully known at the time Romans was written.
Rom. 16:26

The mystery of Ephesians 3:8, 9; Col. 1:25, 26 was made known at the time of the writing of these epistles. See, "To make all men see - make manifest to His saints."

In Romans and Galatians, Abraham is tied in with what Paul called "his Gospel." Paul preaches his Gospel to the Gentiles on the promise made to

Abraham (Gal. 3:6-9) and as believers are "children of Abraham and blessed WITH Abraham." Cp. Rom. 4:9-16.

In Ephesians (as an illustration), believers are made The Father's heritage (Gr. text) (Eph. 1:11, 18.). This was not linked with Abraham in any way but to an original purpose of God before the founding of the *kosmos* (Eph. 1:4).

Romans deals with RECONCILIATION of nations that had been formerly given over to their sin; hence, were estranged and enemies of God. Hence, the use of the Gr. word, "*katallasso*," etc. in Rom. 5:10, 11. This means, a CHANGE FROM ABOVE, "*kata*" = down and "*allasso*," = change.

In Ephesians 2:16; Colossians 1:20, 21, we have *APO* (*Apo* = from) *KATALLASSO*, that is something on-from, or beyond what God had done in plain reconciliation, as in the Roman and Corinthian letters. This is the significance of the preposition *APO* added to *KATAL- LASSO* by the Apostle. It must signify some more than RECONCILIATION. The context in Ephesians and Colossians is startling in showing what this much more consists of.

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JEW and GENTILE = ONE NEW HUMANITY, no longer priority or privilege on Israel's part to create enmity between two factions. A NEW HUMANITY (*anthropon*). Eph. 2:13-18.

More than reconciliation of ALL THINGS unto Himself. Things in the earth and in the heavens. (Col. 1:18-20). This blends in with Eph. 1:10 where God is summing up under one head (Christ) all things upon the earth and upon the heavens.

How fitting that God should more than reconcile those who were enemies, and present them holy, blameless, and irreproachable in His SIGHT Col. 1:21, 22. This is truly an engracement IN THE BELOVED and fits us to be seated with Christ in the heavenlies (Eph. 1:3-6; 2:6).

Closing Quotations By Charles H. Welch

The following pages are by Charles H. Welch, from his book "*The Just and the Justifier*," pages 97-101. They present a fine summation of the mystery of Romans 16:25-27.

R. H. S.

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Romans v. 3—10.

A | v. 3—6. a [God's love shed abroad.

b | yet -without strength.

c | Christ died for ungodly.

B | v. 7. Scarcely. } Man's attitude to "righteous" and Peradventure.
} "good."

A | v. 8. a | God's love commended.

b | yet sinners.

c | Christ died for us.

B [v. 9, 10. Much more. } God's attitude to "enemies" Much more. }
and "reconciled."

This passage is often made the basis of a gospel address to the unsaved and it is truly a blessed message of saving grace, but what we want to remember here is that it was primarily written by the Apostle to those who were already justified and saved. They ate reminded that when they were *yet* without strength, Christ died for them, and that if they have "begun in the spirit, they are not now to be perfected in the flesh" (Gal. iii. 3). They were received by Christ as they were, "sinners and ungodly," "without strength" and "enemies." Here there can be no room for the flesh or its distinctions.

The Apostle has this fact in mind when, having disposed of the "doubtful disputations" that arose solely from fleshly distinctions, he says: "Wherefore receive ye one another, *as* Christ also received us to the *glory of God*" (Rom. xv. 6, 7), and this "glory of God" is, by Romans v. 2 and 3, seen to be the "hope of the glory of God." "Now the God of the hope fill you with all joy and peace in believing" (Rom. xv. 13).

The love of God, as "poured out" and "commended," which enters into the argument of Romans for the first time in chapter v., is in view right through the heights and depths of doctrine in chapters vii. and viii., and emerges once more, when the very foundations have been laid bare, in the glorious burst of praise:

"Who shall separate us from the love of Christ? Shall *tribulation*? (the very argument of Romans v.). Nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 35—39).

Between these two utterances we are to plumb the depths of original sin, and creature failure. We are to hear uttered, in almost the same breath, "O wretched man that I am," and "There is therefore now no condemnation," but the great basis of all our hope remains the same, viz., "Christ died for us." We may learn more of what that death involves as we read Romans vi., but at the end we still "look off unto Jesus" rather than look within.

Romans v. prepares us for Romans viii. in this, that it speaks of a salvation not only through the death of Christ, but "by His life," which truth finds its echo in the glorious words of Romans viii. 34: "Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us."

There is a descending scale in the description of sinners in Romans v. 6—10 that is instructive. Four titles are used, two being negative, saying what men are not, or have not, and two being positive, expressing what they are in nature and practice:

{ Ungodly. -- To serve God.

Positive. { SINNERS – By nature

{ enemies. — In practice.

For all men, in all their needs, -without making any distinctions, Christ died. Their justification is in His blood, their salvation by His death and risen life, their reconciliation through the death of God's Son.

It is here that the transition between Romans i.—iv. and Romans v. 12—viii. 39 is effected. We pass on from the justification and forgiveness of sinners and ungodly to the reconciliation of enemies and the victory over sin and death.

(2) The reconciliation received (v. 1 — 11)

We must now give our attention to the teaching of Romans v. on the subject of reconciliation, and as a preface to the study we must obtain a scriptural understanding of (1) the meaning of the different words translated "reconciliation"; and (2) the associations of the doctrine of reconciliation. The following Greek words enter into the make-up of the word considered: *katal!asso*, *apokatallasso*, *katalagi*, *allasso* and *allos*. The root of the word is *allos*, which means "other," and indicates a change. *Allasso* is translated "change," as follows:

Allasso. —

"*Change* the customs" (Acts vi. 14).

"*Changed* the glory" (Rom. i. 23)

"We shall be *changed*" (i Cor. xv. 51, 52).

As can be seen by the three examples given, the word indicates a change of a very radical kind. The change from law to grace was profound; the changing of the glory of God to the likeness of animals was a terrible departure; while the changing of the body at the resurrection is beyond our understanding.

katallasso. —

"Enemies reconciled ... being reconciled" (Rom. v. 10).

"Reconciled to her husband" (i Cor. vii. 11).

"God hath reconciled us" (2 Cor. v. 18).

"God was in Christ reconciling" (i Cor. v. 19).

"Be ye reconciled to God" (1 Cor. v. 20).

katallage. —

"The atonement" (Rom. v, 11).

"The reconciling of the world" (Rom. xi. 15).

"The word of reconciliation" (i Cor. v. 18, 19).

APOKATALLASSO

"Reconcile the both" (Eph. ii. 16).

"Reconcile all things" (Col. i. 10).

"You ... hath He reconciled" (Col. i. 21)

The translation of *katallage* by "atonement" in the A.V. is somewhat misleading to-day, as the word no longer means "To make at one" is it did in Shakespeare's day. The fact that the A.V. uses the word "reconcile" in the

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immediate context shows that the translators must have chosen the word "atonement" in Romans v. 11 with intention. They evidently felt it necessary to link the O.T. typical offerings that foreshadowed the true atonement with the one great antitypical offering of Christ.

We must accept the R.V. as being more in accord with modern usage, but we must avoid blaming the translators of the A.V. for the changes that come in language, for which, naturally, they cannot be held responsible.

Generally speaking, the Hebrew word translated "atonement" corresponds with the Greek word translated "propitiation" in Romans iii. 25. No man can be said to "receive" the atonement in the modern sense of the word; he does receive the at-one-ment, the result of the atoning sacrifice of Christ, which the reading of Romans v. 11 in the A.V. intended to teach.

Cremer's note on the two words *katallasso* and *apokatallasso* is suggestive:

"Apo, referring to the state to be left, and kata to the state to be sought after ... katallasso is the setting up of a relationship of peace not before coasting; apokatallasso is the restoration of a relationship of peace which has been disturbed; cf. apokathistemi, apokatorthoo."

Exclusive to Paul.

Of all the N.T. writers, it will be observed that the words *katallasso*, *katallage* and *apokatallasso* are used only by Paul, for to him was committed the fullness of grace that provided for the sinner and the ungodly complete acceptance in Christ. Moreover, to Paul was entrusted that stewardship toward the Gentiles which

- (1) Dealt with their alienation from God in Adam, apart from personal sins (Rom. v. 12)
- (2) Dealt with their alienation from God as Gentile nations (Rom,i. 18 and xi. 15)
- (3) Dealt with their alienation from God by sins committed (2 Cor. v.).
- (4) Dealt with the alienation perpetuated by the distinctions of circumcision and uncircumcision, which was abolished in the new man of the mystery (Eph. ii.).
- (5) Dealt with the alienation of the whole church of the one body from its destined sphere "in the heavenlies, far above principalities and powers" (Col. 1).

The study of the first of these, the reconciliation that set aside the alienation introduced by Adam, lies immediately before us in Romans v. 12 and will be dealt with presently. For the moment, therefore, we pass on to consider the remaining four items.

The reconciliation of the Gentile nations as such.

The question of reconciliation takes us back to the days of Abraham. Up to Genesis xi. no one nation was more favoured than another, but in the days of Nimrod and Babel it appears that the nations gave up God by plunging into idolatry and that therefore God gave up the nations, leaving them to walk in darkness. This

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is not only taught in Romans i. 18—32, but in Acts xvii. 30, where the Apostle speaks of a period when the nations walked in darkness and ignorance, while Israel had Light and law. In Genesis xii. we have the call of Abraham, and the promise that of him The Lord would make a great nation. While this had ultimate Gentile blessing in view, it operated for the time in restricting the purpose of God to Israelitish channels, and as Israel came into prominence and favour the Gentile nations lapsed more and more into ignorance.

Just as the giving up of the nations coincided with the taking up of Israel, so, in its turn, the reconciling of the nations is made known as Israel fall into ignorance, and are set aside: "For if the casting away of them (Israel) be the reconciling of the world, what shall the receiving of them (Israel) be, but life from the dead?" (Rom. xi. 15). This is the reconciliation viewed nationally.

The reconciliation of the Gentiles viewed as sinners,

"So that, if any one be in Christ, there is a new creation; old things have passed away; behold, it has become new! Yet all things are of that God Who is reconciling us to Himself through Christ, and is giving us the ministry of the reconciliation (same word as 'atonement' in Rom. v. 11); how that God was in Christ, reconciling the world unto Himself, not reckoning their offences to them, and placing in us the word of reconciliation. On behalf of Christ, therefore, are we

ambassadors for Christ, as if God were beseeching through us, we pray on behalf of Christ, Be ye reconciled to God. For Him Who knew no sin, on behalf of us he made (to be) sin, in order that we might become (the) righteousness of God in Him" (2Cor. v. 17—21).

These words are a great depth: they must either be studied with some measure of fullness, or left in all their grace. For our present purpose they speak for themselves, and the parallels with Romans that suggest themselves will be sufficient comment.

The full reconciliation pertains to the mystery.

The word *apokatalasso* is reserved for the revelation of the mystery. Ephesians ii. establishes the complete and full agreement between every member of the body of Christ by totally destroying all fleshly distinctions, and creating one new man in Christ. This church is reconciled to God in one body, complete and perfect. Colossians i. brings reconciliation to its goal, by the final adjustment of the church of the one body in the new creation, with its heavenly associates — the principalities, powers, and invisible yet mighty dwellers in the super-heavenlies.

If Romans v. speaks of boasting in the hope of the glory of God, Colossians i. overwhelms us with it. There, as in Romans v., aliens and enemies are fully recon-ciled. "The access" of Romans v. is filled out to the full in Ephesians ii. 18, iii, 12. The "grace wherein we stand" of Romans v. is eclipsed by the "meetness for the inheritance of the saints in the light," and the presentation of the reconciled believer "holy, and blameless, and irreproachable, in His presence" is a marvelous expansion of the believer's perfect standing in Christ. The hope of glory of Romans v. finds its echo in Christ, "the hope of glory," in Colossians i. 27. Just as tribulations are closely associated with access and reconciliation in

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Romans v., so we find them in Colossians i. 24: "I now rejoice in my sufferings for you, and am filling up the remainder of the tribulations of Christ in my flesh, on behalf of His body, which is the church."

Paul's apostleship to the Gentiles is first of all indicated in Galatians i. and ii., and 2 Corinthians xi. and xii. The stress upon Abraham and the Gentile in Galatians and Romans shows the reconciliation in progress. A great preparation for its acceptance is made in i Corinthians, followed by its proclamation in 1 Corinthians, and it underlies the whole of the teaching in the epistle to the Romans, which we summarize as follows:

Romans and reconciliation.

(1) reconciliation and the nations.

Romans i. 18 — 32 shows the Gentiles' utter need. Romans iii. 29, 30 shows the leveling effect of the gospel, and Romans xi. 15 the reconciliation in its dispensational character.

(2) reconciliation and the law.

The presence of the law, and its connection with the old covenant and works of the flesh, emphasized fleshly distinctions as between circumcision and uncircumcision, and barred reconciliation (Rom. iii. 10 — 20; iv. 15; v. 20; vii. 7).

(3) reconciliation and practice.

The acceptance of the Gentiles by God is seen in Romans xv. 16, and, in turn their acceptance by believing Hebrews is prayed for in Romans xv. 30, 32. All-were to be received as Christ had received them, so that with "one mouth" both Jewish and Gentile believers might glorify God (Rom. xv. 6, 7).

(4) reconciliation and the secret.

The secret of Romans xvi. does not refer to Ephesians iii," but to the inner teaching of Romans v. 12 — viii. 39. The relationship of Adam to the race provides a type of the relationship of Christ to the race, and leads on as a direct result of the reconciliation of Romans v. 11: "We have now received the reconciliation"; "Much more being reconciled, we shall be saved by His life" (Rom. v. 10, 11).

Reconciliation operates now, as a basis, not a goal in itself. Reconciliation is to be received, to be enjoyed, as the ambassador

beseches us to be reconciled to God. The reconciliation of the world came into operation when the national privileges and distinctions of Israel passed away, but it must not be confused with the resulting blessings that have come in its train. There is "much more" than reconciliation.

If we have received this reconciliation, we have entered into peace with God. No sin is reckoned against us. We have become the righteousness of God in Christ; before us is the hope of glory, and for our present and continuous salvation He Who died for us now lives for us. The argument of Romans v. 10 is echoed in viii. 31, 32:

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. v. 10).

"What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 31, 32).

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THE ADVANCED BIBLE COURSE

by Charles H. Welch

THE PLACE OF THE CROSS

Section 1. Paper 10.

When considering the place of the cross in the plan of redemption, two opposite sets of Scriptures must be kept in mind:

1. "I lay down my life... No man taketh it from me ... I lay it down of myself" (John 10:17, 18). Under this heading must come such passages as Heb. 10:5-10; Phil.2:5-11.
2. "Ye have taken and by wicked hands have crucified and slain" (Acts 2:23).

Under this head come those passages which reveal the hatred of the world and the flesh which found expression in the crucifixion of Him who had come voluntarily to offer Himself a sacrifice for sin.

In the first case the will of God was positively done. In the second, the will of God was accomplished in spite of wicked "hands" and hatred without a cause.

The centurion's spear revealed that Christ had already died of a broken heart under the stroke of God, and the surprise expressed at the brevity of the time taken for death to ensue shows that execution by crucifixion normally entailed a lingering death.

The cross is not used by Paul in his basic Epistle to the Romans. Both in Corinthians and in Galatians it is used to strip the flesh of all its pretensions. It is associated with religious enmity in

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Ephesians 2 and Colossians 2, and with the "prize" and "perfecting" in Philippians and Hebrews.

The expression "crucify with" is used of the "old man" in Rom. 6:6, and in Paul's expression of the utter cessation of his hope of being justified under the law (Gal. 2:20). The only other occurrences of sustauroo, "crucify with" are Matt. 27:32 and John 19:32.

Paul speaks of the cross as the tree upon which was hanged anyone suffering the curse of the law (Gal. 3:13), and Peter speaks of Christ bearing our sins in His own body on the tree (1 Pet. 2:24).

When considering the degradation in crucifixion, remember Paul being a Roman citizen could not be crucified, but his Lord, Who obscured "the form of God" in assuming the "form of a slave," and thus stooped to death, "even the death of the cross" (Phil. 2:5-11).

QUESTIONS. Section 1. Paper 10.

1. (a) Collect all the references to the effect that Christ offered Himself willingly to die for sin. (b) Collect references to the instrumentality of crucifixion. How do you explain, "He giving up His life and it being taken from Him?"

2. Why does Paul stress the "cross" with the Corinthian type of person?

3. What does , "Crucify With" mean?

4. Explain the significance of Gal. 6:11-18.

5. Indicate the doctrine of the cross as it bears upon "the flesh," "the world," "the law", and "ceremonies".

6. The word, **CROSS**, is it a good translation of the Greek, *STAUROS*? Is the emblem of a cross, pagan? In paganism, did it signify the male and female sex organs? Do you sanction its use? Why does the Bible use *XULON*, tree, wood or a pale, as a synonym for *STAUROS* instead of the Latin *crux*? Does the Gr. *STAUROS* mean a **STAKE**, a single up right timber or does it mean a post with a transverse piece on top?

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(Inside back cover)

Do not for one moment think God is pleased when men doubt His word.

Every one of us every day. in some way acts on somebody's word.

How many of us every day in some way act on The Word of God?

We are saved by FAITH, we are justified by FAITH, we live by FAITH. Cp. Rom. 3:28. Eph. 2:8. Rom. 1:17. Eph. 3:17.

We honor Satan by UNBELIEF; we honor God by FAITH. Cp. Heb. 11:1-40.

When God is disbelieved, Christ is rejected. The Bible is God's Record of Christ. Satan is against that Record.

HOWARD NATHANIEL BUNCE, Ph.D.

GREAT IN THE EYES OF MAN

There is a natural satisfaction enjoyed by not a few in being considered quite somebody by one's fellows.

Human plaudits inflate the applauded.

How much of the real is one willing to sacrifice in order to stand high in the estimation of man? How far awry will one go that he may bask in and enjoy the lime-light of human esteem and praise? How much effort will one put forth in order to direct attention to himself?

Are hand-clappings, huzzas, cheers, and loud demonstrations an indication that one is really making a worthwhile contribution to human-welfare? Being popular is not being profitable. When one is out to please everybody he is not apt to be helpful to anybody.

We herewith submit a few texts, the honest reading of which will do us all good:—

1—LUKE 6:26 "Woe unto, you, when all men shall speak well of you! for so did their fathers to the false prophets."

2—GAL. 1:10 "..... or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

3—COL. 3:23 "And whatsoever ye do, do it heartily, as unto The Lord, and not unto men."

The business of the believer is to direct attention to Christ.

"Not I, but Christ" is a sure slogan for sterling service. The only place for the perpendicular pronoun is in H(I)M. Cp. Col. 2:8.

H. N. B.