

SCRIPTURE RESEARCH - VOL. 1 - NO. 12

(Inside front cover)

A TREATISE ON JOHN 3:1-12

"Marvel not that I said unto THEE, 'YE MUST BE BORN AGAIN'."

Whatever general consideration is conveyed by the use of the words, "a man," the fact remains that eventually the conversation narrowed down to Nicodemus personally.

As to the general consideration, it is important to note the fact that the word translated "a man" is the Greek word, *tis*, meaning "one, someone, anyone, a certain one." The word "man" is not a correct translation of the Greek word *tis*. This word is used in a general sense, but must not be considered apart from the context, and also the particular dispensation to which the conversation of John 3:1-12 belongs. This is Kingdom truth as touching especially The Nation Israel.

We will now make note of a few important facts:

1. The one who came to Jesus was a man by the name Nicodemus. This Nicodemus was Pharisee, a ruler of the Jews. As such, he was a representative of the Nation; for in the days of the earth ministry of Christ, and throughout the Pentecostal Administration, Israel as such, was represented by the Scribes and Pharisees. What they did was accounted as the doing of the Nation.

2. The coming of Nicodemus to Jesus by night was in itself a striking representation of the darkness of the Nation by virtue of her blindness. Such blindness and darkness are further indicated by the words of Jesus in verse 10: "Thou art the teacher of Israel, and these things know not?" This verse proves beyond question

that the message of Jesus to Nicodemus concerned Israel.

Being a teacher of Israel, he should have known these things. Therefore the things he should have known must have been things that belonged to Israel.

3. The words, "be born again," are a translation of the Greek words *gennethee anothēn*. *Gennethee* is from Greek, "gennaō," meaning: "to bring forth." In the passive it is to "be born." Birth is primarily and almost exclusively truth for Israel. The genealogical records of Scripture are of Israel and center in Christ. In Rev. 22:16, we have these words: "I am the root and the offspring [Gr. *genos*] of David."

Paul, in Phil. 3:3, mentions something of his history in the following words: "of the stock [Gr. *genos*] of Israel, of the tribe of Benjamin."

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THE PRONUNCIATION OF THE HOLY SCRIPTURES.

1. IN RELATION TO THE ORIGINATION OF PROPHECY.

The Old Testament penmen furnish us with abundant testimony that their messages originated with Jehovah Himself. In writing and speaking, each prophet makes great use of personal testimony concerning the Divine origin of his message. For instance, the phrase "Thus saith Jehovah," with its cognates, appears no less than 2601 times in the Old Testament. In each case, what purports to be the exact words received are then set forth without addition, subtraction or emendation. The Bible asserts that these men were "holy men" (2 Pet. 1:19-21). We cannot believe they were falsifiers. We cannot believe they were deceived for the reason that many hundreds of their prophetic utterances have been literally fulfilled. Moses, in the Pentateuch, utters a "Thus saith Jehovah" no less than 680 times; the Historic Books, 418 times; the Poetic Books, 196 times, and the Prophetic Books, no less than 1307 times. The student will find a thrill in searching for the phrase "Thus saith the Lord" and its correlatives. For instance, in Isaiah, the phrase occurs 150 times; in Jeremiah, it occurs 522 times. For this reason, Jeremiah has been termed "a treatise upon verbal inspiration."

In the New Testament, our Lord and the apostles confirmed the Divine origin of the prophecies over and over again (Cp. 2 Pet. 1:19-21; 1 Pet. 1:10-12, 23-25; Acts 1:16, 2:80-31, 3:18, 28:25; Rom. 1:1-2; Heb. 1:1-2; 2 Tim, 3:16-17).

2. IN RELATION TO THE TRANSMISSION OF PROPHECY.

(1) In Relation to the Communication.

According to the Scriptures, Jehovah communicated the message to the prophets in various ways and by various means:

A. He Spake by the Prophets: Heb. 1:1.

B. He Spake in Time Past: Heb. 1:1.

C. He Spake unto the Fathers: Heb. 1:1.

D. He Spake at Sundry Times (literally, "in many portions"): Heb.1:1.

E. He Spake in Divers Manners (literally, "in many ways"): **Heb. 1:1.**

(A) Sometimes by Audible Voice: Num. 12:8, 13:1-3; 1 Sam. 3:4-14; Isa. 1:2; Jer. 1:7-9.

(B) Sometimes by Angel Ministry: Dan. 8:15-26; Acts 7:53; Heb. 2:1-3.

(C) Sometimes by Visions: Num. 12:6; Joel 2:28; Num. 24:4, 16; Isa. 1:1; Dan. 8:1.

(2) In Relation to the Proclamation.

According to the Scriptures, men did not speak under their own impulse, emotion, volition, or authority. We are distinctly reminded that they spake "as they were moved [literally "borne in upon"] by the Holy Spirit" (2 Pet. 1:19-21). Jehovah did not employ the brain or the wisdom of the prophet, but rather "the mouth" of the prophet to speak or to proclaim the message (Acts 1:16, 3:18, 28:25; Heb. 1:1), and "the pen" of the prophet to write the message (Ex. 34:27; Jer. 30:1-2; Hab. 2:2).

A REMARKABLE PROPHECY

by Sidney A. Hatch

One of the most remarkable prophecies in all of the Word of God is Hosea 3:4-5:

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without *teraphim*:

Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear The LORD and His goodness in the latter days.

These two verses summarize the present and future states of the nation of Israel. When one reads a glorious prediction like this, he wants to expound it with the

method the mockers of Jerusalem accused Isaiah of using: "Precept upon precept; line upon line.; here a little, and there a little" (28:10). Trusting God to give us childlike faith, let us then approach this Scripture with Isaiah's childlike method, "Line upon line."

Israel's Present State

(1) "For the children of Israel shall abide many days without a king, and without a prince." The Hebrew word for "abide," *yashab*, means literally "to sit," and then, secondarily, "to remain." Hence Hosea predicted that for "many days" they would remain "without king and without prince."

Hosea 3:4-5 "King and prince" are symbols of civil government. Until recently the children of Israel had been without

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civil government. They were a nation without a state. Now they have a state of their own. But, in the future, God has a better state for them.

The prophecy that they shall abide many days without a king and without a prince destroys the theory that the British people are the ten tribes of Israel. English history sparkles with the names of many great monarchs. Christians should be careful not to assume the title "Jew" or "Israelite," terms used interchangeably in the New Testament. God has a plan for His ancient people and He warns, "I know the blasphemy of them which say they are Jews, and are not" (Revelations 2:9).

(2) Israel shall abide many days "without a sacrifice, and without an image. "Sacrifice" refers to the true worship of Jehovah. "Image" refers to the image of an idol, for example, the statue of Baal. The worship of Jehovah and the worship of idols were mixed together in Israel. In the captivity The Lord would take away both.

(3) Finally, Israel shall abide many days "without an ephod, and without *teraphim*." The ephod was a shoulder garment of the high priest. To it were attached the *Urim* and *Thummim*, used to discern the will of God (1 Samuel 23:9; 30:7). The "*teraphim*" were idols, sort of domestic gods, through which revelations from the unseen world were sought. Here the ephod represents the priest who wore it, and the *teraphim* idols of any kind.

For 2000 years now, Israel, including Judah by implication, has continued without a monarchy, without divine worship, and without a priesthood.

Israel's Future State

The fifth verse of Hosea 3 provides interesting details of

Israel's future. We shall consider them one by one.

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(1) "Afterward." Verse 4 says they shall abide "many days" without a king. But verse 5 speaks of a time called "afterward." Since Israel still does not recognize her true King, "Jesus of Nazareth the King of the Jews" (John 19:19), we know the time called "afterward" is still in the future, and we live in the time called "many days." To eyes of faith and discernment, however, the "many days" are drawing to a close.

(2) "Shall the children of Israel return, and seek The LORD their God." Eventually the nation of Israel shall return to the land of Israel. This is the assurance of Jeremiah, "He that scattered Israel will gather him, and keep him" (31:10). Compare also Amos 9:14-15. But the thought here seems to be more a return to seek The Lord their God. So we have the glorious prediction of Hosea 6:1-2: "Come, and let us return unto The LORD, for He hath torn and He will heal us..... After two days will He revive us, in the third day He will raise us up, and we shall live in His sight." Are the "two days" almost over. Is the "third day" now at hand?

(3) "And David their king." Yes, they shall also seek David their king! The syntax of the Hebrew indicates a seeking of both Jehovah and David. Most of the commentaries consulted, including a Jewish one, identify this David with the Messiah. But why could it not literally mean David? Jeremiah and Ezekiel predict that David will reign in Christ's kingdom (Jeremiah 30:9; Ezekiel 34:23-24; 37:22, 24). And Abraham Isaac, Jacob, and Daniel are all explicitly promised places in that kingdom (Daniel 12:13; Matthew 8:11).

(4) "And shall fear The LORD." On the surface this statement appears simply to say that afterward the children of Israel shall "fear" The Lord in the sense of worshipping and reverencing Him. But the Hebrew word also means "to hasten." Hence, the ASV and RSV translate it "come in fear," while the translation of the Jewish Publication Society is "come trembling unto the Lord." But Moffatt's version has caught the spirit of the verse with its rendering, "come

eagerly." Literally, the children of Israel will "hasten unto The LORD" or "come eagerly," in that day. It is a...

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...joyful scene, like that described in Isaiah 60:1-9.

(5) "And His goodness." The Hebrew word for "goodness" is *tob*. It means "goodness, uprightness, kindness." These attributes of God were manifested in His Son, The Lord Jesus Christ. Therefore, the *Companion Bible* makes the appropriate suggestion that "goodness" in Hosea 3:5 represents the Messiah. At long last the people of Israel hasten unto The Lord and His Christ.

(6) When will all these wonderful events occur? "In the latter days," the prophet declares. Yes, even the *Soncino Commentary on Hosea*, a conservative Jewish work, points out that this is the usual Hebrew phrase for "the Messianic era," the day when God will be the supreme Ruler over all the earth. .

We look forward to the fulfillment of Hosea 3:4-5. May it be soon.

QUESTION: Do you believe the Roman Catholic Church to be "The Harlot" of Revelation?

ANSWER: No. The Harlot of Revelation is Babylon depicted as a woman, and made up largely of apostate Jews. Cp. Rev. 17:1, 5, 15, 16; 19:2.

Babylon is yet to become the world's great commercial and financial center. Cp. Zech. 6:5-11.

The 50th and 51st Chapters of Jeremiah, quite clearly indicate that considerable prophecy relative to Babylon has not been fulfilled. Cp. 51:29 with 1 Pet 5:13.

Babylon's, utter destruction will not take place until "the Day of the Lord." Cp. Isa. 18:6.

(H. N. B.)

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THESE PRAYERS OF PAUL

(Paul and Prayer)

by Russell H. Schaefer

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Ephesians 6:18

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Philippians 4:6

In The Scriptures, the first sight that is given to us of him, who later was to be the great Apostle to the nations, is in Acts 7:58, where the witnesses and executioners of Stephen laid their clothes (so they would not be soiled) at the feet of Saul, the deputized inquisitor (Acts 22:4, 5).

The first good thing that was ever spoken of Paul is found in Acts 9:11 where God told Ananias, "For behold, he prayeth. "

"Behold He Prayeth"

May we not have here an insight into the inner sanctum of Paul's life? Prayer and devotion flavor all of Paul's epistles, whether it be the introductory, "Grace to you and peace" invocation, or the closing autographic benediction, "Peace ... love ... from God The Father ... Grace ..." One may wonder at the high note struck in the 3rd through the 14th verses of Ephesians one, until one sees that these verses are in truth a Doxology, but what a DOXOLOGY it is. It is filled with God

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The Father, "His grace," His Peace, His Blessing, His Choice, His Adoption, His Election, His Good Pleasure, His Acceptance, His Redemption, His Forgiveness, His Will, His Sealing, and, oh, so much more.

"Behold He Prayeth"

Within the sacred confines of the Holy of Holies (Eph-esians 3:21, 22) that dwelling place of The Father, in spirit, in the hearts and lives of His Own, in Christ, ALL IS OF GOD THERE, His Love, His Hope, Himself, HIS FULNESS,

and, finally, **THAT FULNESS REALIZED IN US** (Ephesians 1:23). No wonder Paul prayed and praised.

"Behold He Prayeth"

Paul's prayers are not a studied thing; he was not marking out pharisaic formalistic dictums to be seen or heard of men, but he prayed as a man among men. In his prison cell, marked out as an enemy of the Roman state by Nero's edict of "Death to the Christians," Paul had no audience of millions to hear formalized prayers, he had only a few faithful friends remaining; he had no assurance but the Epistles he sent to encourage others would die with their bearers under the hatred of Rome. His only outlet was UP. No, these are not the prayers of a Pope, but a **MAN IN CHRIST**, who, in his darkest hours had learned to be the same regardless of circumstances (Philippians 4:11, 12). His life was hid with Christ in God, and he could do, and be, and act accordingly because of The One empowering him (Philippians 4:13).

"Behold He Prayeth"

Somehow these words sum up and explain a large part of Paul's life. By saying this we would not fasten attention on

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the word "PRAYER," but rather the thought expressed in this word. We need to keep in mind **TO WHOM** Paul prayed. If this divine communication between one man and God The Father be real, it can be as real and meaningful to each of us as well. Someone has said, and we may have inadvertently repeated it, "God is silent in this dispensation." God strengthens **NOW** as then, God gives grace **NOW** as then, God's love is not less **NOW** as then ... and so much more. If, like Paul, it takes the stripping off earthly bonds and ties and cords before the grandeur of Christ shines forth from our lives, then God grant us that experience -- though this stripping off was a result of Paul's magnification of Christ, not its cause.

"Behold He Prayeth"

Paul had experienced (in Christ) the boldness and freedom of access to The Father (Ephesians 2:18; 3:12), there is always about Paul that sacred familiarity with God The Father that should be our portion since we have the same access as he. But there was nothing about Paul to suggest the retiring, contemplative mystic, the Buddhistic recluse, or a religious monastic. They who read the

accounts of Paul's life and labors and ignore his communion with God, his constant intercession, his pleadings, his prayers for strength, for boldness, for joy, his constant praise, to say the very least, his life and labors co-mingled with prayer -- ours should also be so fraught with prayer that the faintest will of Him, The Father, should find response and reflection in us. We dare any reader of The New Testament to follow up this suggestion about Paul and, if he be in truth the pattern for us Gentile Believers in this as well as the doctrines of Grace, to then believe and emulate him.

Paul's revelation of the Mystery, the Unsearchable Riches of Christ and his appointed tribulations for the saints, (Ephesians 3) all caused him to bow his knees unto The

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Father, praying that the inner man be strengthened! comprehend such love; abased, humbled and yet seeing The Father's glory in so loving. Does it bring us low before or make us haughty and proud? If so, we do not share Paul's spirit or mind or motivation. If we would learn of Divine things, then devoutness of heart and prayer is a prerequisite. Unlike other areas of learning, theology is as much a preparation of the heart as well as the head. Any study of theology that ignores a personal relationship with God is doomed to become a mere philosophy, a dim lamp compared to that intimate relationship with God of which prayer is the mode communication.

Christ's prayer in John 17 and the prayers of Paul, have been placed under the greatest scrutiny. The closer one looks, the greater the symmetrical and symphonic form; the greater the beauty seen as well as the intricacy, power and love of Him Who builds such lofty aspirations within the heart.

Nowhere is man more elevated by The Spirit of God as when he prays -- prays humbly in the knowledge of sins for- given, prays boldly because of the full access that Redemptive Rights in Christ his Savior afford him.

Paul never is guilty of "vain repetitions" in his praying. In essence, his prayers have become mighty exhortations and appeals, and to those who reflect his prayers into their own, they become a source of inspiration, strength and blessing.

Paul's prayers crown his writings, and in this type of communication, Paul reveals the ultimate end, purpose and goal of so communing with God. In his prayers, Paul is seen reaching forth into the heavenlies; in retroactive, contra-

correspondence, God reveals in a praying Paul the true ability of a "Man IN CHRIST."

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If one takes the time and effort to read Paul's prayers, one soon feels that they are a true estimate of the man himself. They are products of his heart, his needs, the frailties and burdens of others, the glory of Christ, the weakness of the flesh, the power of God, the love and faith of others. All were matters of prayer or praise or weeping before God. In his prayers the simplicity of Paul is seen, for he believed God was interested in all things that touched the lives of His own. He believed that God heard prayer, and that The Father's will and ways were always best, and could and would avail.

What Paul prayed for can be made a subject of our prayers as well as his, and thus living, walking, talking with God, we can share the peace, majesty and awareness of that Divine Will. Like Paul, we can realize the truth of Philippians 4:11, 12. ... that if in service to God, and in His will, we find ourselves thrust into conflicting circumstances, or into positions of influence or authority, that for all things we will have adequate resources and a heart at peace with God and one's self. We Christians need this now and always.

Paul's prayers are not hyperboles, not flights of high blown phrases, not platitudes of a church leader enamored with his position or himself. Rather, they flow out of what he was in spite of where he was, or with whom -- palaces and kings, stripes and imprisonments, abundance and want, close and faithful friends, those that forsook him for fear or advantage, and, finally, standing almost alone amidst a conflagrant church, he is no less sure of The ONE of Whose he was and of The One he served.

Paul is never heard to pray for those who had died, never to those who had died, but always for the weary, the tempted, the tried.

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These Prayers Of Paul (Ephesians 1:15-23)

Paul's prayer in the above verses was occasioned by his hearing of their faith in The Lord Jesus, and their love for each other Ephesians 1:15. For this and for them, he ceased not to give thanks. Can we say as much for ourselves? Are we thankful wherever we find faith in The Lord Jesus Christ and love for the brethren? We should be if we are to have this man, Paul, as our pattern in life,

faith and conduct. By saying this I do not mean to imply that this should be the extent of our concern over others, for surely the 16th verse more than suggests that Paul wanted them (and us) to enter into yet deeper areas in the knowledge and will of God.

The words translated, **MAKING MENTION OF YOU IN MY PRAYERS**, is a connective between his thanksgiving for them and the continued objective of praying for them as seen in verses 17 through 23, the substance of Paul's prayer for them and us. To have faith in Christ is certainly the beginning of the Christian life, and to have love of one another is more than needed today. But there is more than this, and I say this reverently. It is here that the great evangelical movements have done a great disservice to God, and still do so. We do not belittle the efforts made of "bringing others into the saving knowledge of Christ," and we are all remiss in not displaying a deep concern for others outside of Christ, but this is not the burden of Paul's prayers in Ephesians 1:17-23 or 3:14-21, or Colossians 1:9-12. It should cause us to at least inquire why not one of the Epistles of Paul were ever addressed to the **UNSAVED**. His Epistles were for the believer and were written for their instruction, correction, doctrine, growth and maturity.

The prison Epistles were written to give us (and them) that full knowledge of The Father, His purposes, His Nature,

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His Will, so that we might understand the hope He had in calling us (Ephesians 1:18). This hope is then expanded by Paul to encompass the glorious wealth of The Father's heritage in the saints (Ephesians 1 :18) and the tremendous display of power for our benefit (Ephesians 1 :19) so that we might understand that what He wrought in Christ will be wrought in us. Where Christ ascended is where we will ascend (cp. 2:5), and that goal and objective of Christ's headship and rule will not merely be that God may be all in all, but something much more gracious in design -- that The Church shall be The Father's fullness, that The Father's love and grace will find expression in it, that His hope in having called it forth will be realized in a continuing unfolding of His purposes in the on-coming ages (Ephesians 1:23 and 3:19-21).

Notice that in Ephesians 1:17 it is The "God of our Lord Jesus Christ, The Father of Glory" that is invoked. This is The God of Whom Christ bears witness, The God of redeeming love, The God of Calvary, The One Who gave His Son so that He could be just and yet justify sinful man.

Dr. Roddy, in an address here at the school, said of this God, "You cannot take a gift from this God without taking hold of His Hand." He was The God and Father of The Incarnate Son. To Him, The Son, in His humiliation and judgment, prayed. The Son was the Carrier-out of the will of Him, His Father. This same God and Father is the one with Whom we have to do, for we are sons in THE SON, accepted IN THE BELOVED, THE SON OF HIS LOVE, The Medium of His redemption, The Revelator of The Father's Nature and Being. In the Old Testament we have The God of Glory (Psalms 29:3) and there is so much in the Old Testament about His glory, but here we meet with another title, "The Father of Glory." "The God of Glory" dwelt in fiery splendor and majesty; The "Father of Glory" enshrined His Glory in His Son and to those IN HIS SON. How full of meaning is John 1:14 in this context, "And the Word flesh became and

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tabernacled among us, and we beheld The Glory of Him, glory as of an only begotten from a father, full of grace and truth."

Following the invocation we have Paul's petition, "That . . . may give to you a spirit of wisdom and of revelation in full knowledge of Him."

As we may know from grammar, The Holy Spirit Himself is not meant here, but rather that operation of The Spirit of God that results in wisdom (the correct use of knowledge), that results in revelation (unfolding of new truth or pushing aside, as it were, a veil).

An interesting study is to look at all the texts using the various arrangements of Holy Spirit. A critical text would soon help us to distinguish between THE GIVER, The Holy Spirit Himself, and His Gifts or operations, or work. It is the failure to so distinguish that has led certain groups of believers into confounding The Holy Spirit Himself with His work or gifts. These folks seek "signs" and equivocate outward signs with The Holy Spirit Himself. All we would say is that Christ Himself refused to own miracle-made disciples, nor would He commit Himself to them (John 2:23-25). The most carnal church mentioned in the New Testament was the Corinthian Church and they were always seeking signs. It was to that same company that Paul said, "Yet I show unto you a more excellent way" (1 Corinthians 12:31). And that more EXCELLENT WAY? The divine love of God shed abroad in our hearts. Show me a man that has this love and you can have all the outward trivia that seem so important to so many.

To return to the text.... The first two, WISDOM and REVELATION, are closely united, and the third, THE FULL KNOWLEDGE OF HIM, is an expansion and result of the WISDOM and REVELATION. The Greek tense would lead us to conclude that, from this divine spirit of wisdom and revelation, a full knowledge of Him (The Father) is being

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continually revealed, and that, of course, through the perfections and work of The Son. We believe the truth expressed here is not a mere looking at the record or reading about God or Christ in The Scriptures, but that The Spirit of God is a REVEALING SPIRIT. He clothes the naked Word of God with a living, heavenly breath so that Christ becomes as real to each believer as He was to Paul on the Damascus road. He is continually giving life to the written Word and applying it to the heart and mind of the believer (Colossians 3:16) so that it may indeed "dwell in us richly."

Job aptly put it,

I heard of Thee by hearing of the ear but now mine eye
hath seen Thee.

The external record, the paper and ink words of Scripture, are only words without this revelatory work of The Spirit of God. That this is the true meaning of the text is borne out by the 18th verse where it reads in the Greek, "THE EYES OF YOUR HEART BEING ENLIGHTENED." This is an internal revelation, subjective revelation aside from external evidences, aside from traditional religion, aside from scholastic attainments or theological seminary training. Lacking this INTERNAL confirmation of The Spirit of God explains why out of some denomination seminaries comes the "God is Dead" movement. We might add that they too are completely unaware of the vitalizing "Life in Christ"; hence, they cannot but propagate a dead theology. Christ's own estimate of a dead religion is so well reflected in the burning words, "Let the dead bury the dead." If there be no "making alive together with Christ" (Ephesians 2:5) then this prayer of continued unveiling or revealing that is to result in full knowledge of The Father, is meaningless and revelation, is not revelation but dogma. If it is mere reading the RECORD, then there would be no need for the EYES of the heart to be enlightened.

IN THE FULL KNOWLEDGE OF HIM (Ephesians

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1:17b). Here, all is of God The Father. Only as we get to know Him and understand Him can we grasp WHY He set His hope upon us ... why He called us. How we should like to read and expound the prayer in Ephesians 3 here, but we dare not. However, we can deduce that God The Father's love is dimensional in time, and eternal in its goal and objectives -- that He, Himself, is LOVE, and love by its nature is out-going, seeking to share, seeking an object, and that we poor sinners should be caught up in such a current of Divine Love borne along past the scenes of Calvary on to the Great Redeemer, onto the Eternal Presence. This is love indeed!

The capstone of the FULNESS OF GOD in Ephesians 3:19 is the realization in the heart of the knowledge-surpassing love of Christ. Shall we not then start here? The 13th chapter of 1 Corinthians is an ideal commentary on the love of God in Christ. Only His kind of love "suffereth long." Only His kind of love "never failes or runs out." If we are to be with Him forever, then we had better let some of the family likenesses be seen in our daily lives ... not ritualistically or planned, but as the spontaneous expression of a heart that has been filled to overflowing.

I believe that the above paragraph helps to explain THE HOPE OF HIS CALLING in Ephesians 1:18 -- the hope The Father had in His Call of us. It is HIS HOPE and HIS CALLING. How and what is involved in this hope is the reason so much of this letter is written, but it is understandable to one who has come to know The Father. If you do not understand, then this prayer was meant for you. Humbly pray with Paul for an illumined heart -- a heart that sees more than just "self," a heart that sees God. This will not mean a dulling of one's perception to the needs of others, but will heighten all human relationships and ennoble all tasks.

What is the wealth of the glory (glorious wealth) of His (The Father's) inheritance in the saints (Ephesians 1:18b). How full and how fitting is Ephesians 3:21 here: "Unto Him

Him be glory in the Church by Jesus Christ unto all the generations of the age of the ages." Ephesians 1:11 should read, "in Whom we were made a heritage," not as in the A. V., "we obtained an inheritance." The subject is still what The Father has purposed FOR HIMSELF -- that The Father should see the marks of His Son in us and make us prepared for the inheritance of the saints in light (Colossians 1:12). That The Father is glorified because of His people is the substance of Paul's prayers and labors, and this spells out for us the ultimate

grand design of WHY we are here and to Where we are going. This gives the reason for it all.

"What ... the excelling greatness of the power of Him toward us the ones believing" (Ephesians 1:19). From here to the end of the chapter we have an illustration of that Power, and it ascends the scale starting at the death of Christ, onto His raising and seating in the heavens, and onto His reigning, ruling, and complete Lordship in this and the coming age. The point of it all is that this raising, seating, ruling, etc. of Christ has an objective, and Ephesians 1:22, 23 states it to be "To the Church which is His Body." The Father's power to us-ward is, first of all, illustrated in Christ's ascension and seating. If it is true of His Son, it will be true of other sons IN THE SON. Secondly, Christ's ascension and seating is a pattern for us; hence we read in Ephesians 2:5, 6 that we were quickened and raised and seated, and God, who because of the certainty of the prophetic utterance, can put this in the past tense, as were so many other prophetic Scriptures (Isaiah 53). The pattern would include the transforming of these humiliating bodies so that they would conform to the body of His Glory (Philippians 3:21).

Not only is the Power a pattern and illustrative, but it is a divine DEMONSTRATION of authority, position, privilege and responsibility. Though falling far short of that unique deity and divinity that will forever robe our Saviour and Lord, still may it be our portion to see that The Father has set Him

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forth to be the illustration, pattern and demonstration of all we are or are to be. Creation will be crowned because of a redeemed people called the Body of Christ, reflecting the glories of The Incarnate Son. It is thus we become The Father's FULNESS (Ephesians 1:23). (We must tread so softly here - so humbly and gently.) His love is completed in these sons in The Son (Ephesians 1:5); the family is gathered in; He is satisfied and love has its eternal goal, and, hence. He rests in us. This is His Hope in His calling of us ... His hope in making us His heritage.

May Paul's prayer be answered and fulfilled in you.

QUESTION: When was Sunday first instituted and observed in place of the old Sabbath?

ANSWER: Not till after the Bible was completed. The Holy Scriptures do not recognize as such any day

known to us as Sunday. The Nations (so-called "heathenism") are responsible for the designation "Sunday." The Roman Catholic Church adopted it as the sacred day of rest. The day was first of all dedicated to the Sun, then it was "consecrated" by the church of Rome.

Sunday is not "the first day of the week" in the Bible. The expression: "first day of the week" is unfortunate. In the Greek it is: *mian sabbaton*, and should be translated: "one of the Sabbaths." Thus the expression occurs in Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Cor. 16:2, and Col. 2:16.

An interesting text to read in connection with these Sabbaths is: 2 Chron. 2:4 Cp. Col. 2:16.

(H. N. B.)

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THE RICHES OF OUR REDEMPTION

(A Message given at the

Ewalt Memorial Bible School Conference)

by William B. Hallman

Scripture: Ephesians 1:6; 2:18; 3:12; 5:27

The changing scenes of God's creative handiwork, the mountains, the valleys, the deserts, the lakes, the waterfalls, the oceans, are all most varied and wonderful. All have their individuality and distinction, and contribute something to the overall awe and wonder. I have viewed with much pleasure and satisfaction the Bad Lands and Black Hills of South Dakota, the Canadian Rockies with Lake Louise, Rocky Mountain National Park, The Painted Desert and Petrified Forest, Yellowstone Park with its sizzling water pots and shooting geysers. But none is greater than Yosemite National Park with its most unusual rock formations, its dizzy heights, and its majestic waterfalls. There is Glacier Point, 3250 feet above the valley floor. From here the hotels in the valley look like doll houses, and the cars like ants crawling along the narrow ribbon of road. In the distance is Vernal

and Nevada Falls, and away to the crest of the Sierras is Eagle's Peak some 500 feet higher than Glacier Point. Up past Vernal and Nevada Falls, round the Cap of Liberty, and past South Dome is Cloud's Rest, 6,000 feet above the valley floor. From this vantage point one gets the most panoramic view of all America, a sweep of some forty miles.

Ephesians is the Cloud's Rest of God's Word. It gives the most panoramic view of all God's Revelation. The key to this letter is found in the phrase, "In the Heavens," which occurs some five times in the Epistle (1:3; 1:20; 2:6; 3:10; 6:12). It is a general, universal letter written to and for The

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Church which is Christ's Body. Dr. Arthur T. Pierson calls it, "Paul's third heaven epistle." It is indeed the Mt. Pisgah of the New Testament, from which we survey the purposes of God from eternity to eternity. From this glorious height we view the ages past -- "Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit" (3:5); also the present age, "To the intent that now unto the principalities and powers in the heavens might be known by the church the manifold wisdom of God" (3:10); and also the ages to come, "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Jesus Christ" (2:7).

Take a look at Ephesians 1:3 and note the three most meaningful and majestic phrases, "All spiritual blessings in the heavens in Christ." Here we see the Place, The Person, and the Provisions so wonderfully elaborated in this Epistle. "In the heavens" we have a Home of Edification (1:3); Throne of Exaltation, (1:20; 2:6); A Drama of Exhibition (3:10); and An Arena of Exploitation, (6:12). And it is "In Christ," Who provides "all spiritual blessings" for us "in the Heavens." So this letter to the Ephesians lifts us to the very summit, the third heaven of privilege, and it is all found in the phrases of (chapter) 1:3.

Every believer in this age of the dispensation of the grace of God should know the riches of our redemption "in Christ." Our Scripture references present to us. A Most Gracious Acceptance, A Most Gratifying Access, and A Most Glorious Acknowledgement .

A Glorious Acceptance

is seen in 1:6, "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." The word translated "accepted" is in the word

echaritosen in the original, and means, "graciously favored, or much graced." It is of great

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interest and help to note that this same word occurs in one other place in our N.T., at Luke 1:28. Here the angel Gabriel said to Mary: "Hail, thou art highly favored, the Lord is with thee: blessed art thou among women." Mary was the most "graciously favored" of all women in that she became the instrument of God for the conception by The Holy Spirit, and the prenatal growth of the Lord Jesus Christ. There is here a blessed analogy between Mary and us. She furnished and became the body for Jesus Christ before His birth; so we are now the body of Christ in which His exalted glory can be revealed here on earth. This blessed acceptance is made possible because of three gracious acts in which God is The prime Mover.

It is first seen in His predestinated adoption. "Having predestinated us unto the adoption of children by Jesus Christ, according to the good pleasure of His will" (1:5). In this adoption we come as adult children into God's family. Here we see the infinite resource of His grace. Truly His act of pre-destination is boundless, illimitable, and interminable. Dr. Moffatt in his volume, *Grace in the New Testament* takes as a theme, "All is of grace and grace is for all," when he discusses grace in the writings of the Apostle Paul. Someone else has said of grace, "More you cannot have; more you do need."

Our acceptance is on the grace way. Two Bible passages are here very relevant: "God is able to make all grace abound toward you" (2 Corinthians 8:9). God's grace is all grace abounding, and is therefore like the mighty ocean in which there but one tiny minnow to swim in all its waters; like a full granary in which there is but one tiny mouse to eat it all; the atmosphere of the world, in which there is but one individual to breathe it all. So full and so free is the grace of God for each of us who are accepted because of His predestinating grace. In John 1:16 we read, "Of His fullness have we all received, and grace for grace." "Grace for grace," or grace instead of grace. The image is one of perpetual

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supply; a displacement, but also a replacement, ever going on and on God's grace is ceaseless arrival for all our ceaseless changes. It is like a river that never runs dry. In all seasons, under all circumstances, it flows on never ceasing. One stands by this river today and there is water flowing by; one comes next week and still

there is water, not the same but nevertheless water. Water instead of water, and grace instead of grace.

His love has no limit, His grace has no measure,

His power no boundary known unto men;

For out of His infinite riches in Jesus,

He giveth, and giveth, and, giveth again.

It is also seen because of His redeeming blood. "In Whom we have redemption through His blood" (1:7). This redemption brings forgiveness of sin (Ephesians 1:7; Colossians 1:14). Redemption also brings "peace through the blood of His cross" (Colossians 1:20). "When I see the blood I will pass over you," and "Without the shedding of blood there is no remission." Blood stands for submission, suffering, and sacrifice. "Precious blood!," says Peter. Yes, "He was wounded for our transgressions." Five bleeding wounds Christ had to endure for us. He endured a contused wound, when beaten and bruised by a rod, a lacerated wound, when His back was torn by the thongs; penetrating wound, when they planted a crown of thorns on head; a perforated wound, when they nailed His hands to the tree; and an incised wound, when they opened His side with the spear. Truly "He was wounded for our transgressions" (Isaiah 53:5).

Our acceptance is also based upon His Recreating Faith. Paul says, "Even the righteousness of God which is by faith of Jesus Christ (Romans 3:22). So that before our faith become operative for salvation, Christ exercised faith in Himself and for us. However, man, being a moral creature is also expected do something about this completed salvation in

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Christ. So God calls upon His responsible creatures to "believe," "accept," "look," and "take." "For by grace are ye saved through faith."

A Gratifying Access

is next seen in our riches of the redemption God had provided us is in Christ, (2:18; 3:12). There can be no barriers between us and God if we are accepted in Christ. Then we have access with all boldness, confidence, and assurance of approval.

This can be true because all enmity is now gone. "Hav-ing abolished in His flesh the enmity, even the law of commandments contained in ordinances; "for to make in Himself of twain one new man, so making peace" (Ephesians 2:15). It was when we were enemies, we were reconciled to God by the death of His Son" (Romans 5:10). "And enemies in your mind by wicked works, yet now hath He reconciled" (Col. 1:21).

God had left the Gentile world to go its own way in all obedience and rebellion against His will and way. But Christ came and redeemed us from all curse and condemnation. So we can now say with exultation, "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1).

All alienation is also gone. "And you that were some-times alienated, ... yet now hath He reconciled" (Colossians 1:21). "Ye who were far off are made nigh" (Ephesians 2:13); "Broken down the middle wall of partition" (Ephesians 2:14); "No more strangers and foreigners, but fellow-citizens with the saints" (Ephesians 2:19).

The temple had an outer court where the Gentiles could come and worship. No Gentile could ever enter the temple proper, the sanctuary containing The Holy Place and The Holy of Holies. Peter and Cornelius could not enter the temple together; neither could Paul and Titus have gone into the

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sanctuary together. But now, in Christ Jesus, both Jews and Gentiles have access by one Spirit into the very presence of God, because believers are themselves a "Holy Temple (inner sanctuary) in the Lord." So all enmity that came because of the condemnation of the Law, and all distance because of the temple are now gone.

Note how Paul sums up both the relationship of the Law and the Temple in our lives: "Created in Christ Jesus unto good works." It is by grace, not by law; hence, we are not under the law. "Fitly framed together unto an Holy Temple in The Lord," and so we have no need of any earthly temple or building (Ephesians 2:10, 21, 22).

The Riches of our Redemption will also provide for us,

A Glorious Acknowledgement

"That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:27). "In the body of His flesh through death, to present you holy and unblameable and unproveable in His sight" (Colossians 1:22).

When this takes place, all distinctions will be obliterated. Ephesians is truly an ecumenical letter. Here we find true ecumenicity. In the Body of Christ there can be no room for sects, denominations, ranks or classes. There should be none here; there will be absolutely none there. In that day the prayer of our Lord will be fully realized, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us" (John 17:21).

Then also in that day all discipline will be over. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. My grace is sufficient for thee: for my strength

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is made perfect in weakness" (2 Corinthians 12:7, 9). We may not have the same discipline as Paul, but God's chastisement is always for our profit that "we might be partakers of His Holiness."

Gold as it comes forth from the earth is mixed with foreign matter, and must undergo many processes before it emerges as pure gold. The beautiful pearl is formed amidst suffering by the little sea animal. The rare perfume is distilled by crushing the flower in order to get the rare nectar.

When the sun is high and bright in the zenith of noonday, the soft zephyrs of prosperity cross our pathway, we are to cry out with a full heart, "God is love!" But are we ready to make that affirmation when the swift tornadoes of adversity come? It is told that Pastor Spurgeon once visited a friend in the country, and noted a weathercock with the words: "God is love," painted on it. "What do you mean by putting that lovely verse on such a changeable thing as a weathercock?" asked Spurgeon. "Do you mean that God is a changeable thing as the wind?" "No sir," said his friend, "I mean to affirm with that sign on that weathercock that God is whichever way the wind blows."

Sometimes, when all life's lessons have been learned,

And sun and stars for evermore have set,

**The things, which our weak judgments here have
spurned.**

The things, o'er which we grieved with lashes wet,

Will flash before us, out of life's dark night,

As stars shine most in deeper tints of blue;

And we shall see how all God's plans are right,

And how what seemed reproof was love most true.

**Finally, on that morn of Divine recognition, all devilish subtlety will be ended.
We are to be made "holy and without**

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**blemish." Never more shall we be tormented by Satan, by Satanic emissaries, nor
by sin. Sin and Satan are our greatest troublemakers. They prey upon our flesh,
our vanity, our desires for things outside of God's will. But on this day all this
will be gone from our lives forever.**

**A well-known Christian had been arrested and put in prison by the Roman
Emperor. He sent for one of his wise men to devise the best way to punish this
believer. "What shall I do with him?" asked the King. "Shall I confiscate his
goods?" "That would be of no use," said the wise man, "for he says that he
possesses unsearchable riches in Christ." "Shall I then imprison him for life?"
"Imprisonment will not harm him," said the sage, "for he says that he has a
friend that sticketh closer than a brother/one that will never leave him." "Shall I
then condemn him to banishment on some barren isle?" "That will not affect
him much, for he already considers himself a stranger and a pilgrim in this
world," continued the wise man. " But what shall I then do to him? Shall I cut
off his head?" "That is the very thing he longs for," said the philosopher. "He
believes in resurrection and the glory of being with Christ." In despair the
emperor made a final interrogation, "What then do you advise I do?" "There is
but one thing that would really cause him much pain and suffering -- make him
to sin," said the wise man. And so it is. In this life there is the possibility to sin
and displease our Lord, even to becoming a castaway in His sight, utterly useless
in His service.**

Let us evermore exalt our riches in the redemption made by our Redeemer. They have given us a most gracious acceptance in the Beloved; a most gratifying access, and will lead to a most glorious acknowledgement.

And is it so? I shall be like Thy Son:

Is this the grace which He for me has won? Father of
Glory, thought beyond all thought,

In glory, to His own blest likeness brought.

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Nor I alone; They loved ones all, complete

In glory round Thee there with joy shall meet; All like
Thee, for Thy glory like Thee, Lord, Object Supreme of
all, by all adored.

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NOTE ON FIGURES IN GENERAL

By E. W Bullinger

A **FIGURE** is simply a word or a sentence thrown into a peculiar *form*, different from its original or simplest meaning or use. These forms are constantly used by every speaker and writer. It is impossible to hold the simplest conversation, or to write a few sentences without, it may be unconsciously, making use of figures.

We may say, "the ground needs rain": that is a plain, cold, matter-of-fact statement; but if we say "the ground is thirsty," we immediately use a figure. It is not true to *fact*, and therefore it must be a figure. But how true to *feeling* it is! How full of warmth and life! Hence, we say, "the crops suffer"; we speak of "a hard heart," "a rough man," "an iron will." In all these cases we take a word which has a certain, definite meaning, and apply the name, or the quality, or the act, to some other thing with which it is associated, by time or place, cause or effect, relation or resemblance.

Some figures are common to many languages; others are peculiar to some one language. There are figures used in the English language which have nothing that answers to them in Hebrew or Greek; and there are Oriental figures which have no counterpart in English; while there are some figures in various

languages, arising from human infirmity and folly, which find, of course, no place in the word of God.

It may be asked, "How are we to know, then, when words are to be taken in their simple, original form (*i.e.*, literally), and when they are to be taken in some other and peculiar form (*i.c.*, as a *figure*?" The answer is that, whenever and wherever it is possible, the words of Scripture are to be understood *literally*, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed. And, as it is employed only to call our attention to some specially designed emphasis, we are at once bound to diligently examine the figure for the purpose of discovering and learning the truth that is thus emphasized.

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From non-attention to these Figures, translators have made blunders as serious as they are foolish. Sometimes they have translated the figure literally, totally ignoring its existence; sometimes they have taken it fully into account, and have translated, not according to the letter, but according to the spirit; sometimes they have taken literal words and translated them figuratively. Commentators and interpreters, from inattention to the figures, have been led astray from the real meaning of many important passages of God's Word; while ignorance of them has been the fruitful parent of error and false doctrine. It may be truly said that most of the gigantic errors of Rome, as well as the erroneous and conflicting views of the Lord's People, have their root and source, either in figuratively explaining away passages which should be taken literally, or in taking literally what has been thrown into a peculiar form or Figure of language: thus, not only falling into error, but losing the express teaching, and missing the special emphasis which the particular Figure was designed to impart to them.

This is an additional reason for using greater exactitude and care when we are dealing with the words of God. Man's words are scarcely worthy of such study. Man uses figures, but often at random and often in ignorance or in error. But "the words of the Lord are pure words." All His works are perfect, and when The Holy Spirit takes up and uses human words, He does so, we may be sure, with unerring accuracy, infinite wisdom, and perfect beauty. We may well, therefore, give all our attention to "the words which The Holy Ghost teacheth."

From Figures of Speech Used in The Bible

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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(Inside back Cover)

A Jew became a Jew by birth. That birth gave him a covenant relationship with Jehovah. The Jew's apostasy made null and void his benefits by physical birth. To again be in acceptable relationship, he must be born again. The Gentile as such is reckoned as dead.

The word "again" is a translation of the Greek word *anóthen*. It is from *ano*, meaning "up," and "then," meaning "from." "From above" would perhaps be more accurate. The word is sometimes translated "anew."

4. The expression "he cannot see the kingdom of God" is in perfect accord with the dispensational character of John's gospel. The Greek word translated "see" is *idein* from *eidon*, implying actual perception. Thus it is more than mere bodily sight which one has by virtue of his physical birth.

Thus, unless anyone of The Nation is born from above or anew, he cannot perceive the kingdom of God which includes the kingdom of the heavens. For such perception, another birth is required.

5. Being born (lit.) "out of water and of spirit" is contrasted in the next verse: "That which is born out of the flesh is flesh; and that which is born out of the spirit is spirit." The distinction here is between the physical and the spiritual birth (Cp. Ezek. 36:22-28; 1 Pet. 1:23).

6. Nicodemus had a kingdom expectation that was based upon his physical birth, and thereby a relationship to the Nation. His ignorance as to the requirement was clearly exhibited by the method of Jesus in dealing with him. As the teacher of Israel, Nicodemus did not know what he was expected to know.

The whole truth here in the third chapter of John is that of spiritual regeneration for the Nation.

By a new creation in the present dispensation, the believer is fitted for his Heavenly destiny. By regeneration the kingdom believer is fitted for his earth destiny as especially concerns the millennium.

We are not doing away with the new birth, but merely recognizing and respecting its place in Scripture according to the dispensational purposes of God.

HOWARD N. BUNCE, Ph. D.