

(Inside front cover)

Indoctrination or

To be indoctrinated is to be fundamentally instructed. To be indoctrinated in Divine revelation is to be fundamentally instructed in the teaching of Holy Scripture.

The need for doctrinal, dispensational, and practical knowledge is of paramount importance. For a Christian to be ignorant of The Scriptures is detrimental to his Christian growth, service, and enjoyment. Such ignorance is certainly no help to the cause of Christ.

Ignorance is not in the purpose of God for believers. Six times in his epistles Paul writes, "I would not have you ignorant" (cp. Rom. 1:13, 11:25; 1 Cor. 10:1, 12:1; 2 Cor. 1:8; 1 Thes. 4:13). The expression "know ye not" also occurs a number of times (cp. Rom. 6:3, 16; 1 Cor. 5 and 6:9, 16). There are other expressions in the Pauline epistles such as "know what is the hope of His calling" (Eph. 1:18); "know the love of Christ" (Eph. 3:19); "know Him and the power of His resurrection" (Phil. 3:10); "know how ye ought to answer" (Col. 4:6).

Knowledge is demanded in every walk of life. If it is essential to the secular walks of life, how much more so to the spiritual walk. Note the following doctrinal advantages.

1. THE FIRST DOCTRINAL ADVANTAGE IS THAT KNOWLEDGE IS A SAFEGUARD.

Unless one knows the Book — its divisions, its interpretations, and its applications — he may readily become a prey to almost every subtle movement under the sun.

The following are expressions not infrequently heard: "His message seemed so good and true," or, "The sermon was beautiful," or "Doctor So-and-so's lecture sounded good to me," or "Of course, I am not up on the Bible, but that teaching struck me as being all right."

Regardless of how good or beautiful a message may seem to the listener, there is but one essential question to be asked, namely: "Was the message scripturally and dispensationally true?"

A knowledge of The Word of God should keep one from being a victim of the wiles of the Devil. Ignorance is synonymous with darkness; knowledge is synonymous with light. In darkness, one is ever in danger. Satan uses the darkness to make more effective his efforts against our Lord and His own. Scriptural knowledge is a safeguard when scripturally used. Kindly note some of the things mentioned in Scripture as being directly attributed to ignorance:

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LISTENING IN

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No, environment has nothing to do with man's fall,— witness Adam.

The devil is a great personage. Don't ridicule him.

Millions of years ago God purposed His Church which is His Body.

Seventy distinct nations come upon the scene in scripture.

Satan is Anti-God, the Anti-Christ is anti-Christ, and the False Prophet is anti-Holy Spirit. This is the diabolical Trinity.

Abram was an absolute idolater until fifty years old. Josh. 24:1-3.

Before Israel was a nation, the nations were divided; yet the nations were divided according to God's plan for Israel. Deut. 32:8.

Neither Satan nor snakes have yet eaten dust.

The One who redeemed man was made lower than the angels. Heb 2:9. The one who deceived man will be made lower than every beast of the field. Gen. 3:14.

No, God is not yet through with Israel.

The Jews have not come to their fullness. Neither have the Gentiles.

One becomes a victim of superstition because he is gripped by a wrong supposition.

Satan is always willing and ready to offer any substitute for the genuine.

The word 'destiny' either thrills one with delight or fills one with fright.

Peter's audience at Pentecost was Israel. His audience was not "the Church which is his Body."

We should know what is taught concerning Israel as a Nation, — but we should not claim it as truth for the Body of Christ.

The Devil began his work with the human race by means of deception. Gen. 3:13. His final effort will be by the same method. Rev. 20:8.

Christ was born under law and remained under it during the entire period of His earth ministry.

Upon the death and resurrection of Christ a new era opened, — an era of Sovereign Grace.

Satan defeated the first man, but he'll be defeated by the Second Man.

In his sermon, Peter referred to a past revelation. Paul in his teaching refers to a new revelation. Cp. Acts 2: and Eph. 3.

WE ARE THE CIRCUMCISION

Philippians 3:3

by Russell H. Schaefer

Why does Paul use the expression, "We are the circumcision"?

Why is circumcision, the Abrahamic and Jewish covenant sign (Gen. 17:10) even mentioned here as a type to us, the Body of Christ?

In answer to the above questions, we would suggest initially that Paul is not using the term "circumcision" here as identifying him as a Jew, nor is he using it as an Abrahamic-Jewish sign or symbol.

1. Amongst the many things that were "gain" to Paul (Phil. 3:5-6) is circumcision the eighth day; that is, ritual, covenant circumcision as the seed of Abraham (Phil. 3:5).

2. In Phil. 3:8, this "gain," as well as all the other gains whereby Paul is identified with the nation of Israel, is counted as so much "loss" and "garbage."

3. In this list of "gains" counted as "garbage", are epitomized all the advantages of the Jew and covenant man. These are counted as "garbage" (cast to the dogs) because they are no longer operative because Israel is no longer operative as God's special covenant people. To write "garbage" over the advantages of Israel is indeed a bold stroke of this pattern saint.

4. We must, therefore, conclude that Paul is not in any way speaking of RITUAL CIRCUMCISION in Phil. 3:3.

5. Ritual circumcision, a physical type, was already done away with prior to this Philippian Epistle, and prior to the mystery of Ephesians and Colossians. This "annulling by fulfillment" of ritual circumcision was a part of Paul's early revelation from the risen Christ as set forth in the Galatian Letter as the following texts indicate:

As many as are wishing to make a good show in flesh

The same are compelling you to get circumcised, Only that for the cross of Christ Jesus they, may not be suffering persecution!

For not even they who are getting circumcised are themselves observing law,

But are wishing you to be circumcised, that in your flesh they may boast themselves.

With me however... Far be it! to be boasting,

Save in the cross of our Lord Jesus Christ, -

Whereby unto me a world hath been crucified

And I unto a world;

For neither circumcision is anything nor uncircumcision,

But a new creation -- (is everything).

Rotherham, Gal. 6:12-15.

To unfold new truths and to thereby abolish those that have been fulfilled, is an unpleasant and thankless task. If Paul had been content to make no break with a Judaical-type of Christianity, he would have suffered no reproach over circumcision and other Judaic issues. Instead of compromising, Paul declares under inspiration that ritual

circumcision has been fulfilled in the cross of Christ. In light of this, the whole issue of circumcision (and all else of this nature) is dead. Can one imagine a Jew stating that there is nothing to circumcision or uncircumcision? To a Jew it was that God-ordained covenanted step into the hopes and promises of Abraham and Israel. The impact of Paul's declaration is heightened by the following:

See! I Paul say unto you -- if ye be getting circumcised Christ will profit you nothing. I, however, brethren -- if circumcision I yet proclaim Why am I yet persecuted? After all (then) the stumbling-block of the cross hath been set aside. Rotherham, Gal. 5:2 & 11.

For the one who had heard of the redemptive CUTTING OFF of Christ at Calvary to go back to the outward symbolism of death in ritual circumcision, to such a one Christ would be of no profit.

In Gal. 6:15 a NEW CREATION is set forth as being most needful. Creation (Gr. *ktisis*) here is that inner creative act by the hand of God in contrast to ritualistic acts done by human hands. That Paul should later announce a NEW HUMANITY (Eph. 2:15) in which all distinctions separating Jew and Gentile had been done away in Christ, is a fitting sequence to these primary Galatian truths.

ANTI-SYMBOLICAL CIRCUMCISION

It is unfortunate that upon hearing the word "circumcision" that our mental reflex immediately supplies the context of a physical (for medical or religious reasons) cutting of the flesh. In Psa. 90:6, man is compared to "grass, that in the

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evening is CUT DOWN" (circumcised), that is, put to death. Psa. 118:10, 11, 12 all speak of the nations being "destroyed," that is, CIRCUMCISED or CUT OFF. Psa. 58:7 (vs. 8 in LXX) tells of lions, the wicked, being CUT IN PIECES, put to death or circumcised. Job 14:2 compares man to a flower that is CUT DOWN to show the frailness of his short life. Job 18:16 compares man to a tree whose root is dried and whose branches are CUT OFF so it shall soon die. Job 24:24 complains that no man can be sure of his life -- that he is CUT OFF as the tops of ears of corn. Psa. 37:2 reminds us not to be envious of the wicked for they shall be CUT DOWN like the grass.

If in the book of Job, likely the oldest book in the Bible, circumcision is understood to mean DEATH, then we can understand the symbolical use of this term when Abraham (Gen. 17:10) first was asked to place such a mark upon the physical sexual instrument

of life. For one familiar with the "cutting of a covenant," that is, offering a sacrifice and positioning the pieces (cp. Gen. 15:10), one can then understand the symbolical meaning of circumcision. The death of the victim was transferred and branded in the flesh of the offerer by a ritual cutting. Gen. 17:12 states this CUTTING OFF was a token of the covenant. It was also a token of death for the whole person since elsewhere God speaks of the circumcision of the heart, the ears, etc (See Deut. 30:6; Ex. 6:12, 30; Lev.26:41; Jer. 6:10; 9:26; Eze. 44:7, 9; Acts 7:51). The WHOLE PERSON was to be marked with death; the natural flesh of man could not of itself produce spiritual life without being identified with the redeeming sacrifice.

Col. 2:11 vividly uses this original meaning of death and applies it to Christ's death for us. He was CUT OFF from the land of the living.

In Whom ye have also been circumcised with a
circumcision not done by hand

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In the despoiling of the body of flesh In the
CIRCUMCISION (cutting off) of Christ. *Rotherham Text.*

RITUAL CIRCUMCISION=MUTILATION

If God has done away with ritual circumcision, then Paul's warning:

Beware of the mutilation ... Phil. 3:2

is very timely. There are always those who desire to place their type of brand upon believers. None of us seem to be content that a person belongs to Christ. No wonder that Paul adds the striking words:

For we are the circumcision (cut-off ones), the ones by the
Spirit of God worshipping and boasting in Christ Jesus and
not in flesh trusting. ... Phil. 3:3, *Nestle Text.*

By The Spirit of God worshipping, in Christ Jesus boasting and having no confidence in anything anyone can do to our flesh to make us (supposedly) more acceptable to God or to make God more disposed to us than He has already been in giving Christ to die for us.

Paul's declamation is a very denial of ritual circumcision as well as any imposed rites having to do with the flesh. The list of advantages Paul had in the flesh (Phil. 3:4-6)

are impressive and one that few could emulate. There are those religious organizations that claim to be the rightful heirs of Israel's blessing because of rites or lineal descent - - to all these supposed "gains in the flesh" Paul would say, "GARBAGE."

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Instead of the "gains in the flesh" how much better to, with Paul, win Christ by simple faith (Phil. 3:8) and enjoy all that God has placed in Him for us.

QUESTION: "Let us cleanse ourselves from all filthiness of the flesh ..." 2 Cor. 7:1. Does this include smoking, drinking, chewing, etc.?

ANSWER: We shall try and answer this question by use of a diagram, viz., 2 Cor. 6:14-16.

THIS In Contrast With THIS

Produces cleansing of * Between Then * Causes pollution
of flesh and spirit There Is Flesh and spirit

RIGHTEOUSNESS No FELLOWSHIP
UNRIGHTEOUSNESS

LIGHT No COMMUNION DARKNESS

CHRIST No CONCORD BELIAL

BELIEVER No PART UNBELIEVER

TEMPLE OF GOD No AGREEMENT IDOLS

To be separated practically as God has separated us positionally should be the ambition of all true believers. Any practice against our position in Christ is defiling to

flesh and spirit. Let The Spirit of God by The Word of God determine your practice.

Eph. 4, Phil. 4, and Col. 3 are wonderful chapters dealing with the believer's walk.

Who are we that we should tell people what to eat, drink or chew? Cp. Col 2:16.

H.N. B.

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NOTES ON THE GOSPEL OF MARK

PART II

By J.E. Mills

The Literary Peculiarities of Mark

The Writer

The writing of this Gospel is attributed to John Mark. His Latin surname, Mark, is used to denote this Gospel in preference to his Hebrew forename, John. Thus, there are two Gospels with Hebrew names:

Matthew - To the Jew

John - To the "Whosoever believeth" and two with Gentile names:

Mark

Luke

Neither Mark or Luke were disciples of The Lord Jesus.

Mark took the place of minister to Barnabas and Paul in an early missionary journey (Acts 13:5). The last mention of him also speaks of ministry (2 Tim. 4:11). So Mark's work was in keeping with his special witness concerning Jehovah's Servant.

Mark was the cousin of Barnabas (See *C.B.* margin; Col. 4:10). Peter was evidently used as the means of his conversion (1 Pet. 5:13) and it was to the house of his

mother, Mary, that Peter resorted after his deliverance from prison (Acts 12:12). Mark accompanied Barnabas and Paul on a missionary journey, but deserted them (Acts 13:5,13) for which

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cause Paul refused to take him on a subsequent journey. (Acts 15:36-41)

The next mention of Mark is that he was with Peter at Babylon, the future centre of the Gentile dominion, (1 Peter 5:13). Later Mark was in Rome, the then present centre of Gentile dominion. Mark probably accompanied Tychicus and Onesimus to Colossae bearing the epistles Colossians and Philemon (Col. 4:10; Phi. 24). The last mention of Mark is in the closing words of the apostle Paul to Timothy:

Only Luke is with me. Take Mark, and bring him with thee:
for he is profitable to me for the ministry 2 Tim. 4:11.

It is interesting to notice that Mark was associated with both Peter and Paul at the end of their respective ministries. This mutual interest in Mark may have made possible the gracious reference to Paul in 2 Pet. 3:15-16. Mark must have told Peter many things about Paul's later activities and they both must have discussed the things "hard to be understood" that had been committed to Paul.

The Similarity of Mark and Matthew

Perhaps the most remarkable feature of Mark's Gospel, at least as it affects this present enquiry, is its close resemblance to Matthew. Not only does Mark record similar events as Matthew, but he often uses similar words to describe them. Critics who ignore the fact of inspiration have accused Mark of copying, but this is not so, for Mark, like Luke, received his understanding "from above" and in all probability had never seen Matthew's Gospel. If, therefore, The Holy Spirit should choose such similar words, it is not without special significance. The record of the crucifixion in Mark 15:1-41 is given in almost identical wording as that of Matt. 27:1-56 with the exception of verses 8 and 25 in Mark. Four hundred thirty

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four verses of the total 678 verses of Mark have been found to bear some literary parallelism to Matthew. If those dealing with the same subject were included, the number would be greater, for Mark is more descriptive than Matthew. About 2/3 of Mark is parallel to Matthew.

It is, therefore, important to compare Mark with Matthew. Their parallelism proves the similarity of their gospel -- the gospel of the kingdom -- their diversion proves the difference in their hearers.

Mark does not record the "Sermon on the Mount" neither the parables of the "hidden treasure" and the "Pearl of great price" nor the, so called, "Lord's prayer," ... all these and similar omissions are not included because they have no application to those who are outside God's chosen nation, Israel.

The Style of Mark

Mark is written in vivid, terse language: the reader is carried from one subject to another as though there were few intervals, the frequent repetition of "immediately" and "straightway" give the feeling that everything happened in haste. Events are recorded in a most graphical way, making it easy to visualize them. For example, in the record of the anointing in the house of Simon the leper, Mark adds the name of the ointment and explains how the woman broke the box (Mark 14:3; Matt. 26:7). The slight difference in the wording in Mark 4:1 to that in Matt. 13:2 helps to make the scene seem to live. In the feeding of the 5,000, Mark 6:35-44; Matt. 14: 15-21, Mark describes how The Lord Jesus commanded the people to sit in ranks upon the green grass. The whole incident is described in a graphical style. Further examples of this can be found in the introduction to Mark in the *C.B.* under

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the list of "How." These are used to prove Mark's witness to Jehovah's Servant.

The Doctrine Contained in Mark

"Unto you it is given to know the mystery of the kingdom of God" (Mark 4:11); i.e., "they which were about Him with the twelve" or 10. The parables given were quite sufficient for that purpose. In Matthew, "It is given unto you to know the mysteries (plural) of the kingdom of heaven;" this is something deeper and fuller than Mark. These mysteries of the kingdom of heaven concern God's purpose in Israel exclusively, as seen in the hidden treasure; these mysteries have no application to the Gentiles.

There seems very little doctrine in Mark and, what there is, is of a comparatively simple character. As, for instance, Ch. 7:14-23, where the people are taught that the evil that defiles a man originates from himself and not from outside influences -- a fact that many of our social reform workers ignore. There is nothing in Mark to

compare with the doctrine given in John, such as the union of the believer with the Lord Jesus, "I am the Vine, ye are the branches."

There is little of what might be termed private teaching in Mark; most of the discourses and miracles took place in public. The discipline of the nations will probably be a mass movement as it was during the early part of the Acts period: "Samaria had received the word of God" (Acts 8:14). All that will be necessary for these multitudes to believe is given in Mark.

Indications of Mark's Non-Jewish Aspect

If Mark was Written for the Gentile, then any mention of the O.T. or of Jewish ritual would be worded in keeping with the view point of a Gentile.

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References to the O.T.

Matt. 15:4 - "For God commanded ..."

Mark 7:10 - "For Moses said ... "

Matthew speaks from the view point of one under the law, Mark from the view point of one who simply knew the law. The difference is noticeable in the next verses:

Matt. 15:6 - "Thus have ye made the commandments of God of none effect by your tradition."

Mark 7:13 - "Making the word of God of none effect through your tradition."

Also in:

Matt. 22:31 - "Have ye not read that which was spoken unto you by God."

Mark 12:26 - "Have ye not read in the book of Moses..."

When quoting the Commandments Mark includes "Hear O Israel ..." (12:29) to show that they were spoken to Israel (cp. Matt. 22:37). These contrasts provide a Scriptural illustration of "rightly dividing the word of truth" as to whom certain Scriptures are addressed.

Mark 11:17 - "And He taught, saying unto them, is it not written, My house shall be called of all nations a house of prayer? but ye have made it a den of thieves." This is a

reference to Isaiah 56:7 and Jer. 7:11. Mark is the only Gospel that includes "of all nations" (cp. Matt. 21:13; Luke 19:46).

If Isaiah 56, from which the question is taken, is examined it will be found that it is mainly occupied with the

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position of the eunuchs and "The sons of the stranger, that join themselves to the Lord, to serve Him, and to love The Name of The Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant, even them will I bring to My holy Mountain" etc. verses 6-7. The significance of the complete quotation in Mark is evident.

Explanation of Customs

Mark 7:3-4, "For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables" (Cp, Matt. 15:20).

A parenthesis is always important as it gives the reader some information that is necessary in order that he may fully understand the subject. A writer addressing Jews only would not have to insert such a parenthesis, but if Gentiles, who may not be conversant with Jewish tradition, are addressed, then how important it is. Notice how the Jews are referred to by the third person "they."

"The first day of unleavened bread, when they killed the passover" (14:21. Cp. Matt. 26:18, 19; Luke 22:8-13).

Now when even was come because it was the preparation,
that is, the day before the sabbath" (14:42. Cp. Matt. 27:57;
Luke 23:54).

These comments are only necessary to those who are unfamiliar with the most widely known of all the Jewish customs,

People and Places

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Mark gives less detail concerning the people of Authority than Matthew.

Matthew gives the name of the High Priest, Caiaphas, but Mark omits it. Matthew says, "Pontius Pilate the governor" (26:3, 57); in Mark it is simply Pilate (15:1). If we only possessed Mark, it would be difficult to gather who Pilate was.

There is also less detail concerning places. In the record of the commencement of the ministry of The Lord Jesus, Mark simply says:

Jesus came into Galilee (1:14).

Matthew must be more definite:

"He departed into Galilee and leaving Nazareth, He came and dwelt at Capernaum, which is upon the sea coast, in the borders of Zebulon and Nephthalim: that it might be fulfilled which was spoken by Esaias ..." (4:13-14).

Mark simply states "John did baptize in the wilderness" (1:4). Matthew names the wilderness, "The wilderness of Judea" (3:1).

A little more detail is given in Mark where it is explained that "He sat upon the Mount of Olives over against the temple" (13:3. Cp. Math. 24:3).

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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."

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NOTES ON THE GOSPEL OF MARK

PART III

by J.E, Mills

The Contents of Mark

The following miscellaneous notes are not intended to be an exposition of Mark but simply an examination of its contents, having in mind the probability of Mark's future use in proclaiming the Gospel of the Kingdom among the nations. Matthew will be frequently consulted for both Matthew and Mark are concerned with the same gospel.

Similar passages in Matthew and Luke are given wherever we have been able to trace them; these may not always be the actual events for the more the Gospels are compared, the more difficult it becomes to be definite as to the parallelism of any passages. Because one event is recorded before another, it does not necessarily follow that it actually preceded it in time, for only Luke claims to give his treatise "in order" (1:3) (same as in Acts 11:4). If a different, though similar, event is given then there is a reason for it. Perhaps the corresponding event was not suitable for use in Mark's Gospel, or it may have been repeated in order to stress some vital fact. The more important thing is to observe how these events are recorded and what points are emphasized.

The Beginning of the Gospel of Jesus Christ, vs. 1

The "beginning" here is not dates as in Matt. 2:1 or Luke 1:5. Mark, like John, has few references to contemporary history; it would be an unnecessary burden to a Gentile reader.

The beginning of this gospel is laid in the O.T. promise

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of a forerunner to prepare the way of The Lord. The record then opens with the fulfillment of that promise in the person of John the Baptist.

"Gospel" in Mark

We suggest the following:

A. 1:1 "The beginning of the gospel of Jesus Christ" (The messenger sent before).

B. 1:14 "Jesus ... preaching the gospel of the kingdom of God"

C. 1:15 "Saying ... the kingdom of God is at hand, repent ye and believe the gospel."

D. 8:35 "Whosoever shall lose his life for My sake and the Gospel's. "

D. 10:29 "No man hath left house or brethren, etc. for My sake and the gospel's."

C. 13:10 "The gospel must first be published among all nations."

B. 14:9 "Wheresoever this gospel shall be preached throughout the whole world ... this shall be spoken ... of her."

A. 16:15 "Go ye into all the world and preach the gospel to every creature." (The messengers sent after.)

"Gospel" -- (ε υ α ν γ γ λ ι ο ν) occurs 8 times in Mark -- 7 before the resurrection, 1 after. Gospel occurs 4 times in Matthew, not at all in Luke or John, although Luke uses "ε υ α γ γ ε λ ι ξ ο μ α ι," "to preach the gospel." This is significant

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for it is a further evidence that "this gospel" (the gospel of the kingdom) is not the subject of Luke and John.

In considering the foregoing structure, it will be noticed that B provides a valuable commentary on B. "This gospel" is the "gospel of the kingdom of God." C. The gospel as preached by The Lord Jesus is to be preached among all nations C. D and D may be termed the suffering and reward of the gospel. Notice to whom D was spoken, "When He had called the people unto Him with His disciples also" v. 34. In

D, earthly sacrifice is rewarded by earthly blessings "now in this time" and in the age to come life age -- abiding. There is no warrant to expect the reward of houses, land, etc. during this dispensation -- they may be graciously given -- our glories are reserved in heaven. The link of "My name" with "the gospel" is also noticeable in 13:9-16 which deals with persecutions that are still future.

Jesus Christ The Son of God, vs. 1

No genealogy is needed for Mark's presentation of The Lord Jesus as Jehovah's Servant. Mark does not have to show as Matthew, that The Lord Jesus was the Son of David to prove His right to the throne; or that He was, according to the flesh, the son of Abraham and therefore an Israelite; this is exclusively Jewish. Mark does not show that The Lord Jesus was the son of Adam, as Luke. Luke prepared the way for the gospel specially committed to Paul in which Adam is a vital factor. Although Paul's

gospel was to the Gentile, yet it is on an altogether higher plane to that gospel which is to be preached to the Gentiles in a future dispensation.

"The Son of God" is, therefore, the only genealogy necessary for Mark's gospel to the nations. These have no "fathers" as the Jew, neither have they to understand the intricacies of "in Adam,"

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John the Baptist

1:2-9; Matt. 3; Luke 3; John 1

"As it is written in the prophets" hence a composite quotation (vs.2; Mal. 3:1; vs. 3; Isaiah 4:3.

The former is quoted in Matt. 11:10; Luke 7:27. The latter is quoted in Matt. 3:3; Luke 3:4; John 1:23.

"John did ... preach the baptism of repentance for the remission of sins" vs. 4 ... Because of the coming One, verses 7 and 8. This is all that Mark records of John's preaching. Matthew gives the record of the visit of the Pharisees and Sadducees and the warning of the futility of trusting in being the children of Abraham; repentance was to be accompanied by "Fruits meet for repentance ... therefore, every tree that bringeth not forth good fruit is hewn down and cast into the fire" (Matt. 3:8-10). This symbol is used of Israel in Luke 13:6-9 where after a double repetition of "Except ye repent ye shall likewise perish" The Lord Jesus gave the parable of the cutting down of the fig tree that failed to produce fruit.

All this is Jewish. The Gentiles have not Abraham as lineal father and have no symbolic tree that might be cut down; this is, therefore, omitted by Mark.

The Baptism of the Lord Jesus

1:9-11; Matt 3:13-16; Luke 3:31, 32; John 1:32-34

Each Gospel records the baptism of The Lord Jesus by the Spirit -- if the descent of The Spirit of God in dove-like form may be so termed -- but John omits the baptism by water. Water baptism is associated with the gospel of the kingdom, not with the gospel of Grace that should now be preached.

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The Temptation in the Wilderness

1:12-13; Matt. 4:1-11; Luke 4:1-13

Mark does not give the temptations; these were introduced by "If (or seeing) Thou be The Son of God." At the outset Mark said He was The Son of God and this fact is never disputed.

The Kingdom Proclaimed

1:14-20

Referring to Ap. 119 of the *C.B.*, it will be found that Mark has the least to say concerning the proclamation of the Kingdom than any of the other Gospels. This section occupies only 7 verses as compared with 125 verses in Matthew. Mark also contains the shortest record of the rejection of both The "King" and "Kingdom"; the greatest bulk is concerned with the proclamation of The King.

The future evangel of the Gospel of the Kingdom among the Gentiles will evidently consist mainly of proclaiming the King, the Kingdom being essentially Jewish. These Gentiles will not have to know much concerning the rejection of The King and Kingdom as will the Jews. Neither is the dispensational significance of that two-fold rejection necessary to the members of the Church which is His Body.

The Commencement of the Ministry of the Lord Jesus

1:14-15; Matt. 4:12-17

Before Matthew or Mark record any incidents occurring in the public ministry of The Lord Jesus, they give a summary of what He preached. Matthew has the "Kingdom of Heaven," Mark the "Kingdom of God." The Kingdom of God

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is a wider term than the Kingdom of Heaven. The Kingdom of God is as wide as the redemptive purposes of God embracing such extremes as the truth of the mystery (Acts 28:31) and the hope of the nations; the Kingdom of Heaven is circumscribed. The Kingdom of God includes the Kingdom of Heaven even as the greater includes the lesser. The wider term is, therefore, used by Mark.

"The time is fulfilled." This is sufficient for a Gentile reader, but Matthew must quote the actual prophecy (15-16): "Jesus came into Galilee" is also sufficient, but Matthew gives more detail (12-13).

That Matthew and Mark should commence their records from the same point and with similar words is an evidence to the similarity of their Gospel.

The Call of Simon, Andrew, James and John

1:16-20; Matt. 4:18-22; Luke 5:4-11

Notice how parallel is the wording in Matthew.

Peter is the first called. Some have thought that Peter dictated the Gospel to Mark. Perhaps he did, but, as it is not stated and, as there is no internal evidence sufficient to form an inference, it is better to leave the matter in the hands of The One Who has seen fit to allow the Gospel to be attributed to Mark.

Peter occupies a prominent place in Mark. With the exception of 9:38 and 10:35, he is the only disciple whose words are recorded. Peter's denial is given, but notice the Divine supplement in Mark, "Tell His disciples and Peter" (16:7).

To Peter were given "the keys of the Kingdom of

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Heaven" (Matt. 16:19). Peter opened the witness to the resurrection of The Lord Jesus both to the Jews (Acts 2) and Gentiles (Acts 10). These two were the only occasions when holy spirit! fell on the companies of believers. Holy Spirit was afterwards received by the laying on of hands.

The holy ghost fell on them as on us at the beginning! (Acts 11:15)

Seeing therefore that Peter was associated with the beginning of the preaching of the Gospel of the Kingdom to the Gentiles, it is fitting that he should have this prominence in Mark.

The Synagogue at Capernaum

1:21-29; Luke 4:31-38

On the sabbath day He entered into the Synagogue and taught (vs. 21).

The first instance of The Lord Jesus teaching in each of the Gospels is in harmony with their purpose.

In Matthew, it is the Sermon on the Mount which is peculiar to Matthew (*C.B.* note on Luke 6:20). The teaching is distinctly Jewish and provides a guide to those who seek to enter the Kingdom.

In Luke, it is in the Synagogue at Nazareth; this is peculiar to Luke. The teaching sets forth the dispensational place of The Lord's ministry at that juncture and also proves that Gentiles were blessed in O.T. times.

Mark records nothing of what He taught, but how He taught. It has already been noticed that the structure of this

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passage sets forth The Lord's authority. The authority exhibited in the miracle witnessed to the authority of His teaching. This is an example of how the Gospel of the Kingdom must be preached. Confirmatory signs accompanied the preaching of The Lord Jesus (1:39), and disciples (3:15; 6:12-13), and these signs will follow them that believe when this gospel is again proclaimed (16:17).

It is interesting to observe that in the two Gentile Gospels, Mark and Luke, The Lord Jesus is first seen preaching in a Synagogue which seems to emphasize "To the Jew first."

Simon's Wife's Mother and the Multitude

1:29-35; Matt. 8:14-17; Luke 4:38-41.

Mark omits the quotation from Isaiah 53:4 given by Matthew, vs. 17.

In the suggested structure, the member that stands out (H) refers to the interest of the people. This is mentioned on several occasions in Mark.

1:28-35.

A. 29 He entered into the house.

C. 30 Simon's wife's mother.

- D. 30 Lay sick of a fever.
- E. 31 They tell Him of her.
- E.* 31 He took her by the hand.
- D.* 31 Immediately the fever left her.
- C.* 31 And she ministered unto them.
- B.* 32 And at even when the sun did set
- F.* 32 They brought unto Him all that were diseased.
- G.* 32 And them that were possessed of devils.

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- H.* 33 And all the city was gathered at the door.
- F.* 34 And He healed many that were sick.
- G.* 34 And cast out many devils ...
- B.* 35 In the morning ... before day.
- A.* 35 He went out.

Into A Solitary Place

1:35-39; Luke 4:42-44

A Leper

1:40-45 (Matt. 8:2-4 see *C.B.* Ap. 97) Luke 5:12-14.

One sick of the Palsy

2:1-12; Matt 9:1-8; Luke 5:18-26

Notice the graphic way in which this incident is recorded as compared with Matthew.

The Call of Levi and Teaching in His House

2:14-22; Matt. 9:9-17; Luke 5:27-38

Mark (and Luke) omit the quotation given in Matt. 9:13. "I will have mercy and not sacrifice." The Gentile has never had to observe sacrifice and therefore does not need this lesson concerning Jewish sacrifices.

Mark gives a necessary explanatory supplement for the Gentile reader: "The disciples of John and the Pharisees used to fast" (vs. 18. cp. Matt. vs. 18; Luke v. 33).

In the Corn Fields on the Sabbath

2:23-28; Matt. 12:1-8; Luke 6:1-5

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We find in comparing these passages that Mark (and Luke has no equivalent for verses 5-8 in Matthew. It is probable that a Gentile would be familiar with the incident in David's life, but it is highly improbable that he would readily appreciate this reference in Matthew to the intricacies of the temple worship. Mark again omits the quotation that reoccurs in Matt. vs. 7: "I will have mercy and not sacrifice." When The Lord Jesus first quoted this He said, "But go ye and learn what that meaneth" (Matt. 9:13).

They evidently did not; hence, the next time these words are quoted with the reproof: "But if ye had known what this meaneth."

"In this place is one greater than Jonah" (vs. 4), "a greater than Solomon" (vs. 42). This is of greater importance to the Jewish reader which accounts for its absence in Mark.

One verse is peculiar to Mark: "The Sabbath was made for man and not man for the Sabbath" (27). The fact that this occurs in, what we believe to be, a Gentile Gospel is certainly interesting. There seems a rather different thought here than would arise solely from the consideration of the Jewish sabbath. The sabbath under the law of Sinai was a day of worship and consequently a day reserved to The Lord. It is not clear whether the example of the first sabbath actually constituted an enduring law to all mankind, or not. The Babylonians observed a 7th day of rest which must have originated from what is now recorded in Gen. 2:3. It may have been that the practice of a day of rest in every seven is a Divine institution for all time; it was "made for man" even as were the laws concerning man's diet in Gen. 1:29-30, later revised for a special reason (Gen. 9:3). For mankind to neglect these may be to put himself outside the pale of the basic protective laws of God.

"Therefore The Son of Man is Lord also of the Sabbath."

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The One Who stood there was none other than The One Who rested on the first sabbath that brought to a close that great creative week, but there is more than this implied here. As The Son of Man, He is Lord also of the Sabbath.

The Man With the Withered Hand

3:1-6; Matt. 12:9-14; Luke 6:6-11

This is the outcome of further questions regarding the Sabbath. The Pharisees were so bound by tradition that even to perform an act of mercy on the sabbath day was regarded as a transgression; surely they needed to learn the spirit of "I will have mercy and not sacrifice."

An added remark concerning The Lord Jesus, characteristic of Mark, is given in verse 5. Verse 6 is the first example of definite rejection given in Mark.

The Great Multitude

3:7-12; Matt. 12:15-23; Luke 6:17-19

Mark is more graphic in his record than the other evangelists; he describes how "that a small ship should wait on Him also how "they pressed upon for to touch Him."

Following the charge that they should, not make Him known, Matthew quotes Isaiah 42:1-4. Mark and Luke declare that some of the people were derived from outlying districts "beyond Jordan" etc., and it is probable that they were a mixed multitude; hence, the fulfillment of "I will put my spirit upon Him and He shall show judgment unto the Gentiles." That Mark should omit this lengthy quotation is a further witness to the simplicity of its design. Matthew concludes the record of this incident with the question of the people, "Is not this the Son of David"? But Mark -- with the witness of the demons, "Thou art The Son of God." These titles are adapted to the view point of the respective Gospel.

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WHAT IS THE *KOSMOS*?

THE CLASH

by Russell H. Schaefer

In view of the enmity between God's ORDER in Christ and that pseudo-order, or world-system, we have an explanation of Christ's curious words in John 7:7:

The world (*kosmos*) cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

and:

... ye are from beneath; I am from above: ye are of this world (*kosmos*);

I AM NOT OF THIS WORLD (*kosmos*). John 8:23.

and:

... for the prince of this world (*kosmos*-ruler) cometh, and has nothing in Me. John 14:30.

and:

... My Kingdom is not of (ek-out) this world (*kosmos*). John 18:36.

How tragic that the professing church has sought to build Christ's kingdom on the basis of this present *kosmic*-system. Is it any wonder they emulate the world in its greed, politics, religion, ethics and, at times, in its sad history, its military oppression. How fitting the words of John:

They are of the world (*kosmos*): therefore speak they of the world (*kosmos*), ; and the world (*kosmos*) heareth them. 1 John 4:5

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Like attracts like, and a worldly oriented church will attract the world and become a vital part of its system. The evaluation of John (1 John 5:19) as he looks at the world-system is rather startling in its stark vividness:

... and the whole world (*kosmos*) in the WICKED ONE is lying. *Rotherham*

That the world-system is satanic seems to be the conclusion of Paul in Ephesians 2:2:

in which at one time ye walked according to the age of the world (*kosmos*), according to the prince of the authority of the air, of the spirit that now energiseth the sons of disobedience. *Rotherham*

This is completely different in its concept of humanity and the energy source behind many of its governments.

CHRIST'S ENTRY INTO THE KOSMOS

One of the announced purposes of the first coming of Christ into this *kosmos* was to save sinners. 1 Tim. 1: 15 states this so explicitly:

Faithful the saving! and of all acceptance worthy, -- That Christ Jesus came into the world (*kosmos*) sinners to save.

Rotherham

Ephesians 2:3 places us all as a part of this system. In it were we born and from it we drew our character and manner of life. It had long ago alienated itself from the life and purposes of God. God can never accept a system dominated by the ruler of darkness, but He does establish a basis for redemption and reconciliation of those enmeshed in the system. How God did this gives us one of

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the most beautiful texts in the Scriptures:

How that God was IN CHRIST reconciling a world (*kosmos*) unto Himself, not reckoning unto them their offences, --

And hath put in us the reconciling discourse.

In behalf of Christ therefore are we ambassadors, -- As if God were beseeching through us: We entreat, in behalf of Christ, -- Be reconciled unto God!

HIM WHO KNEW NO SIN In our behalf He made to be sin,

That we might become God's righteousness IN HIM.
Rotherham 2 Cor. 5:19-21.

It is in this sense that *kosmos* is used in the Gospel of John. This wide sphere of God's activity in revealing Himself, first in creation (1:10), then as the light (1:4, 9), i.e., of the knowledge of Himself that the darkness has never been able to put out (1:5) entirely. But the greatest gift to this *kosmos*, was the Gift of God set forth in John 3:16, 17. This ("God so loving the *kosmos*") is predicated upon Christ being crucified or lifted up as stated in John 3:14 and 12:32, 33; this meant that Israel would reject Him and demand His death. In view of this pending death, John could well say:

Now is the judgment of this *kosmos* ...

John 12:31.

The judgment spoken of should read, "crisis." According to Acts 4:25-27, kings of the earth, rulers, Herod, Pontius Pilate, with the Gentiles and the people of Israel, were all together in the crucifixion. The *kosmos* was at the cross-road, literally. Satan's doom as prince of this *kosmos* is bound up with the very death of

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Christ he so earnestly sought to bring about (John 12:31-32). Christ's death is one of two things in this light: It is the result of rejection and unbelief (and those not believing stand with this company) or, it is redemptive and to be embraced by faith. Thus it is still the crisis point in every life that hears of it.

It remained for a Samaritan woman to bear a great confession:

... this is indeed The Savior of the *kosmos*. John 4:42.

This woman was not too interested in Jews being saved ... Other Samaritans believed because of hearing Him rather than what the woman had said. How wonderful it would have been if the hyperbole figure of speech used by the Pharisees had in fact been true:

... behold the *kosmos* is gone after Him. John 12:19.

In a blessed way John's Gospel records Christ's ministry among Samaritans, Galileans and His escape across Jordan to the Gentiles. His words were written down for succeeding generations to hear and believe, or reject -- as with the Samaritans, it will

judge him in the last day (John 12:47, 48). Some were honored to see Him and believe, but He Himself said to Thomas:

... because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed. John 20:29.

It is true that Christ came first to Israel, for Israel's lost sheep. It is also true that in order to be The Savior of the whole world He must be The Savior of each part, initially Israel. His answer to the Greeks that sought to speak with Him is fraught with

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meaning:

.. the hour is come, that The Son of Man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John 12:24

What a tremendous answer to these Greeks (Hellenes, not Hellenists or Greek-speaking Jews). How truly Christ abode with Israel alone until redemption was opened wide and thrust upon the world. How tragic that only a small portion of Israel were destined to carry this message to the nations. Could it be that the Israel of that day as of so many of us in this day love the life we find in this anti-Christ system? This present EVIL *KOSMOS*? The "life" of this *kosmos*, energized by Satan, is to be hated (John 12:25). Life is to be found in Christ ... but, you say, if one took this position, the world would crucify you! Truly said. This is what Paul experienced in just another way:

With me however

Far be it! to be boasting,

Save in the cross of our Lord Jesus Christ.,

Whereby unto me a world (*kosmos*) hath

been crucified

And I unto a world (*kosmos*); Gal. 6:14

Rotherham.

Crucified unto a *kosmos* -- a *kosmos* dies to us and we to it. If we can somehow catch a glimpse of the grace and love of God shown to us in Christ Jesus and take our place with Him, we may get to see how shallow is this frantic race for life apart from God. Paul is not, speaking of this good earth, but those religious, political and

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social systems that wean the life from that "simplicity in Christ."

CASTING DOWN OF THE *KOSMOS*

As we go back in time before the scenes of Genesis, we are given a glimpse of a deathless love:

Father ... for Thou lovest Me before the foundation (lit. down-casting) of the world (*kosmos*).

Before the WORD became flesh and pitched His tent among us (*Rotherham* -- John 1:14), Christ existed and was the manifest agency of The Godhood. That this being should later take human form in order to redeem, is a continuation of that love story. How beautiful in the splendor of this love are the words of Eph. 1:3, 4 (*Rotherham* text):

Blessed be The God and Father of our Lord Jesus Christ,

Who hath blessed us with every spiritual blessing in the heavenlies in Christ,

According as He made choice of us in Him before the founding

(lit. down-casting) of a world (*kosmos*).

In that all-knowing love of God, He long ago set His love upon us in The Son of His Love. Love cannot abide alone so the lines that would fulfill His purposes are laid down and, out of this humanity is seen, and finally, a NEW HUMANITY, redeemed and sharing the very Life of Christ. Is it any wonder then that we are called "His body"? We belong to Him. Paul, in Col. 2:10 aptly put it:

And ye are IN HIM filled full ...

Completed IN CHRIST, not in any elements of the *kosmos* (astrology), Col. 2:8, not in religious *kosmic* systems of man's devising, not in any system that veers away from man's being completed in Christ.

THE TONGUE=KOSMOS OF INIQUITY

Metaphorically and as a hyperbolic figure of speech, the tongue is spoken of as a "*kosmos* of iniquity" in James 3:6. A systematizing and an adorning or decking-over of iniquity so that it appears innocent and right. Rather than this, we are admonished to be "truthing in love" (Eph. 4:15) and to grow up into Christ in all things. Truth alone can be very harsh and very cold so it must be mixed in love. Then, because some of us grow up into Christ in some things and not others, we are reminded that there is room for growth in all things. "Truthing" in love and growing up into Christ, there is no legalism here to affront others -- only the attractiveness of Christ. Like Peter of old, our speech will betray us. In moments of weakness and thoughtlessness we deny Him, but may our basic speech betray the fact that we have been with Him and are one of His.

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THE ADVANCED BIBLE COURSE

(Charles H. Welch)

SANCTIFICATION

Section 1. Paper 8.

Sin falls under two heads. It is the very opposite of righteousness. It is a crime and has a penalty attached. Its background is a court of law with its judge, and there is either acquittal or condemnation.

The Epistle to the Romans deals very fully with this aspect.

Sin, however, is also defilement, the very opposite of holiness. In this view, the background is not a law court, but a sacred temple. Here justification is not in view, but sanctification and cleansing. The Epistle to the Hebrews deals very fully with this aspect. The Greek word translated "sanctify" is *hagiazō*, and occurs seven times in Hebrews.

Hagiazō in Hebrews

A. 2:11. Jesus, one with His brethren (two occurrences).

B. 9:13. The blood of bulls and goats.

C. 10:10. The offering of the body of Jesus Christ.

C. 10:14. The one offering that perfects the sanctified.

B. 10:29 The blood of the covenant.

A. 13:12. Jesus, one with His people.

Read Hebrews 9:13, 14 with Numbers 19:1-22. Note that defilement comes by contact with death. So "dead works"

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in Hebrews 9.

The Hebrew word *qadesh* and the Greek word *hagiazō* mean "to separate" (Gen. 2:3; Lev.20:24-26; Deut. 19:2 with Josh. 20:7 (margin). Compare also Gal. 1:15 with Jer. 1:5

"separate," "sanctified." Ezra 9:1,2 "not separate," "mingled."

This is not a complete exhibition of sanctification. Sin and holiness are so opposed that death and burial must take place before sanctification can be attained. Yet, holiness does not consist in death, corruption, burial, neglect, mortification; these have to do with the flesh which prevents holiness.

"Holiness" is allied with "wholeness," and is set forth physically in Lev, 21:17-21, "sanctify you wholly ... your whole spirit and soul and body" (1 Thess. 5:23). God is holy, but He needs no "mortification." Holiness is wholeness.

Sanctification is through the offering of the body of Christ (Heb. 10:10), and is complete (Heb. 10:14). Sanctification is first of all complete, then experimentally progressive,

"He that hath been bathed needeth not save to wash his feet, but is clean every whit" (John 13:10).

Sanctification is accomplished by the truth: John 17:17; 15:3; Eph. 5:26. Sanctification of the spirit never precedes but always follows sanctification by the blood of the atonement (See Lev. 14:14,17,28), "the oil ... upon the place of the blood." "Christ is made unto us ... sanctification" (1 Cor. 1:30) as surely and as absolutely as He has been made unto us "righteousness."

Questions. Section 1. Paper 8.

1. Discuss the two ideas "separation" and "wholeness" as

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they illuminate the meaning of sanctification. In this connection should we use the text: "Touch not; taste not; handle not"? I (Col. 2:21).

2. Examine the seven occurrences of *hagiazo* in Hebrews, and then say how you would deal with one who has a tendency to place undue stress on "sanctification of the spirit."

3. In connection with foregoing question, read Lev. 14 and observe the threefold cleansing there carried out.

"He shall pronounce him clean" (Lev. 14:7). "And he shall be clean" (Lev. 14:9).

"And he shall be clean" (Lev. 15:20).

Explain the significance of these three steps.

4. Explain John 13:1-17 and its bearing upon the two aspects of sanctification known as basic and progressive.

5. Read 2 Cor. 6:14; 7:1 and explain the expression "perfecting holiness."

6. Sanctification is "by His own blood" (Heb. 13:12). Other things and means are mentioned in Scripture. Make a list of these.

7. Observe that in 1 Cor. 1:2 the believers in Corinth were sanctified and called saints, yet many were carnal and were rebuked by the Apostle. Can you explain this apparent contradiction?

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(Inside back cover)

Ignorance -Which?

It was ignorance that caused Israel to crucify Christ (La. 23:33, cp. Acts 3:17 and 1 Cor. 2:8).

It was ignorance that caused Israel to go about to establish their own righteousness (Rom. 10:3).

It was ignorance that caused the Scribes and Pharisees to err (Matt. 22:29).

It was ignorance that caused Saul to persecute the church (1 Tim. 1:13).

It was ignorance that caused the Gentiles to be alienated from the life of God (Eph. 4:18).

It was ignorance that caused the zeal of Israel to miss the righteousness of God (Rom. 10:2).

It was ignorance that kept the people in bondage (John 8: 36).

It was ignorance that caused the people to be idolaters (Gal. 4:8).

2. THE SECOND DOCTRINAL ADVANTAGE IS THAT KNOWLEDGE IS A SERVICE EQUIPMENT.

To serve, one needs to know. The more accurate the knowledge, the more perfect ought to be the service. An intelligent activity is every believer's privilege. It is possible for one's secular knowledge to be augmented and sanctified by Scriptural knowledge; thus should one be able to acquire that necessary spiritual discernment.

To be active without knowledge is dangerous. To be Inactive with knowledge is inexcusable.

To have a basic, dispensational, practical knowledge of God's Word; and then to be found exercising one's self in conformity with that knowledge is nothing short of God's will for all. Dispensational knowledge is most certainly God's will for believers today. This fact is confirmed in one's mind by a study of the two prayers in the book of Ephesians. First: Eph. 1:15-23; Second: Eph. 3:14-19. If God's people are to remain ignorant of present dispensational truth, then Satan will continue to take advantage of this ignorance and thereby keep believers in a state of confusion. Why remain ignorant? Eph. 3:9 ought to encourage every believer to know the truth of the mystery.

"The Lord give thee understanding in all things" (2 Tim. 2:7); "and whatsoever ye do in word or deed, do all in the name of The Lord Jesus, giving thanks to God and The Father by Him" (Col. 3:17).

HOWARD NATHANAEL BUNCE, Ph.D.