

Scripture Research - Vol. 2 - No. 5

(Inside front cover)

THE MANNA

A liberalistic interpretation of Scripture affords anyone freedom to say anything that savors of finite reasoning and prejudicial inclination.

It forms the basic support for propaganda of any sort.

Such freedom of interpretation tends always to set forth The Word of God as self-contradictory, thus destroying Scriptural unity.

What about the Scriptural record of THE MANNA? What God has to say about it is found in the sixteenth chapter of Exodus. The record there is wonderfully augmented by statements found elsewhere in The Scriptures.

What natural man by his natural reasoning process has to say about the record is in the main a contradiction rather than a confirmation of the Exodus account.

The Divine record stands. It is not necessary that man's favor shall save it, neither is it possible that man's disfavor shall destroy it. GOD IS PERFECTLY ABLE TO DEFEND HIS OWN WORD; but how tragic that man is prone to deny God's Word!

The liberal view takes the position that the literal interpretation of the Manna Record "is not scholarly; and, therefore, fails to satisfy inquiring minds."

In order to be scholarly, and thus satisfy inquiring minds, the liberalists, or modernists, set forth the startling conclusion that the manna came from lice instead of The Word.

Note the following:

"It [the manna] is a sweet excretion of plant lice of the Aphidae family and scale insects or bark lice of the Coccidae family."

Isn't it wonderful! What could we possibly do if it were not for this helpful contribution to satisfy inquiring minds?

Note again some of these findings:

"The manna [that which is the production of lice] is found only in years when copious rains have fallen; sometimes it is not produced at all."

Do not overlook this one:

"It is hard to understand how it could have been the principal nourishment of several hundred thousand human beings who wandered thru the desert of Sinai."

And again:

"No natural explanation of the manna phenomenon can be furnished if ALL the statements in the Bible are accepted literally."

Scripture Research, Inc, P.O. Box 51716 Riverside, CA 92517

Formerly

Ewalt Memorial Bible School, Atascadero, California

CONTENTS Page

THE HOPLITE OF THE HEAVENLIES 124

(HOLDING THE FIELD)

by Dr. A. J. Roddy

THE BAPTISM OF I CORINTHIANS 15:29 136

(A study from the book, *Figures of Speech Used in the Bible*)

by Dr. E. W. Bullinger

THE BAPTISMS OF I CORINTHIANS 10:1, 2 ...140

by Russell H. Schaefer

PAUL'S EPISTLE TO THE COLOSSIANS 148

by Dr. Robert A. Hadden

THE EPISTLE OF JAMES 152

by Dr. Robert A. Hadden

*** THE *HOPLITE* OF THE HEAVENLIES**

(HOLDING THE FIELD)

Eph. 6:10-20

Introduction, personal remarks

I suppose the climax in the study of this passage has already been reached because I wonder how I could climb again the heights to which this passage took me in these days as I have looked at it in preparation for this study. Isn't it wonderful that The Word itself is living and powerful, that *God* is speaking through This Word, and not we? He will, indeed, take His Word and through it bless your hearts in spite of us.

I fear, in approaching a passage so familiar to you as this, that we shall say only the things which have already been said many times. There would be a blessing

in that. But a passage as familiar as this is none-the-less profound and I have discovered that every word is charged with meaning.

Dr. A. J. (Jack) Roddy

* Greek, *hoplites*, from tool or weapon. A heavy-armed infantry soldier.

124

THE HOPLITE OF THE HEAVENLIES

(HOLDING THE FIELD)

Eph. 6:10-20

by Dr. A.J. Roddy

As in a study of the walks in Ephesians, so here we dare not consider the *stenai* (stand) of Ephesians 6:13 apart from the provisions of chapters one through three. This is no mere privilege: it is an imperative. This stand is the third of three great verbs in the epistle, the first of which is the prerequisite of the other two.

That first one is seen in the ineffable assertion "He made us to sit together" (Eph. 2:6). Christ, when He had made purification for sins, sat down at the right hand of the majesty on high (Heb. 1:3). God The Father set Christ at His own right hand in the heavenlies (Eph. 1:20). Paul affirms that we shared in that magnificent sequence, as objects of lavished grace, he states that "He made us alive in union with Him (by grace you are saved), and He raised us in union with Him, and caused us to sit in the superheavenlies in union with Christ Jesus" (Eph. 2:6). I believe that the individual Christian life begins with this union with Christ, when by faith we see ourselves seated in union with Him in the heavenlies.

This is, of course, a fait accompli. And inasmuch as through His incarnation, His passion, His resurrection, and His ascension He has forever triumphed over our Accuser, this is a standing (or should we say a seating ?) which is in no jeopardy of failing. Far from being ourselves the victors, we are objects of the Victor's interests; our role in this enterprise is a passive one. He made us alive in union

with Christ. Lest we should forget this grammatical relationship, so beautifully emblematic of the spiritual reality; Paul reminds us with a passive that we

125

"by grace are in this saved state," (Eph. 2:5) as he will repeat with almost the same flow of ink from the quill in verse eight, "for by this very grace you are in this saved state, through faith's channel, and this is no accomplishment of your own - this, gift, not from works as its source" (Eph. 2:8). It was He who made us alive; it was He who put to work in our dead bodies the power which worked in Jesus when God raised Him from the dead (1:19) and so raised us up in union with Him, It was He Who, by that power lifting Christ to the heavenlies and causing him there to be seated, so lifted-us into that realm and set us there. All of this has as its purpose the displaying of the excelling wealth of His grace, in His kindness upon us, in union with Christ Jesus.

Were this some doing of ours, its future might be subject to some contingency. But inasmuch as it is His doing, there is no fear about its enduring. There can no change befall it. Complete in Him, seated with Him far above all, we are secure unflinchingly. Paul does not suggest the possibility of the loss of this wondrous position in coming either to the walk or to the warfare.

Observe that it is not said that, in raising us to the heavenlies, we are bidden to be seated. He who delights in the impossible has Himself triumphed over all our weakness in His matchless strength and has set us as objects of grace in union with Christ in a context of eternal security. He picked us up and set us down.

How difficult it is for us, who would by all means or by some means merit something, however little, simply to fall back into the staggering glory of this assertion! "Human love needs human meriting," they say. We find it so difficult to love the undeserving, it becomes difficult for us to accept the fact that we are loved without merit. Thus we find it beyond our understanding that here there can be no deserving, no striving after position, no reaching, no attaining, no gaining, and thus

126

(alas!) no boasting! There is no wonder in the fact that the wisdom of this world finds this declaration so foolish, so wild, so beyond its comprehension. But it is true. Removing every ground of glorying from beneath us, Paul asserts that from first to last this is the gift of God. We did not even sit down: He sat down, and He seated us.

How more forcibly could God have shown our inability to respond than in the figure of the second chapter? You (the word is in a most emphatic position, as though to say even you) being dead by reason of those transgressions and sins of yours -- in this condition you became the objects of the working of resurrection, ascension power. Oh, glorious revelation! So passively we are acted upon! So completely unacting objects governed by The Majestic Agent in His quickening, His raising, His causing to sit! Is it not ever true that it is those who stand still who see The Lord's salvation?

Now it is to us, in this heavenly sphere, objects of this grace, that the command has come to walk "worthily of this exalted calling," "not as the nations (as being no longer of the nations)," "in love, as dear children," "circumspectly." And yet it would seem impossible that one so blessed should walk unworthily or other wise than in love. But the truth we dare not overlook is that the exhortation to walk worthily is after all, and only, directed to those who are so seated, as he said.

We may say that the walk is expected only of those who have been made to sit. Only those who have been made to sit with Christ in the heavenlies can hope worthily to walk in Ephesus. The sitting does not depend upon the walking; the walking depends upon the sitting. The sitting is the work of God in union with the glorified Christ, and the believer is made to sit and told to walk. The sitting and its duration are

127

bound up in the accomplished, finished work of Christ, not in the walking of the believer. The sitting is the cause, the walking the effect.

Here our pride may ensnare us yet. "Here at last," weak flesh shouts joyfully, "is something for me to do." But this is, to the contrary, also the working of the indwelling Christ, who, by the power that is at work in us (that power not being exhausted in our being raised to the heavenlies and seated there) is able to do exceedingly abundantly above all that we may ask or think (Eph. 3:20). From beginning to end (if the end may be conceived of) it is not out of works, lest we should boast (or fear). Human pride is silenced here.

When we come, then, to the battlefield of 6:10-20 and we are told to hold the field, it is still within this glorious context. It is because of the being seated because of the walking worthily, in love and circumspection, and not as the nations, that the call comes to us to hold the field. The sitting is not in danger.

The walk, indeed, may be. But we do not go to war in order to secure the sitting, and surely not in order to gain the position.

The Great War was fought in the passion, resurrection, and ascension of Christ. We are not told to take the field, but to hold jt. And this is itself conceivable only in the context of chapters one through three. "To the One being able (*toi dynamenoi*) above all things to do exceedingly abundantly more than we ask or think, according to the power (*dynamin*), the one inworking in us" (that of 1:19), etc., is followed now by the command, "keep being empowered (*endynamousthe*, a passive) in union with Jehovah and in union with the effectively-working-might of His strength. Put on God's *panoply*, so as to be empowered (*dynasthai*) to stand against the skillful strategy of the devil. The power is His power, but that

128

power is working in us the impossible, and we are told to submit to its constant empowering. The verb again is passive (though without the context it might be considered reflective -- middle). Still the objects of God's effective working, we who were made alive, were made to rise, were made to sit are still here objects, objects of His empowering. He who said, "You died ... reckon yourselves dead, but alive," "you are reconciled ... be reconciled," now says, in effect, "His power exceeding all need or imagination quickens, raises, seats you ... is working in you ... so be constantly powerful in the realization of this unspeakable truth."

Note the sphere: be continually strong in *Kyrios*. Paul did not write "in The Lord." The name becomes practically personal, proper. And in such a construction it always draws my mind to the general practice of the *LXX*, where *Kyrios* translates *Jehovah*. Here the emphasis is upon the Person, to be sure, in union with whom and with whom alone, the exhortations of this chapter become meaningful. Here is no frail human wretch called upon in his unaided strength to face so great a foe, even if the foe already is conquered. Here is no combat for that one outside of Christ who would conquer even himself, or this foe of Christ, thus to gain the position declared ours through grace. Here no stumbling pilgrim is urged to gather about his dead limbs the filthy rags of his own righteousness, with courage to take a hopeless stand in a position to be attained through dead works. Here, rather, the man of the heavenlies, in union with The Lord of the heavenlies, is reminded of his duty to withstand, but with the full knowledge that he is in no danger; for he has the life of his Lord, and in this conflict he cannot lose, much less could he die, for the victory and the life are forever assured. Before the call to battle, he can sing the song of victory, for it is surely his.

The ground is won. His is the matchless privilege of

129

holding it in union with The Christ who empowers him, and who in the final analysis Himself holds it. But the man of the heavenlies is called to share, even in this enduring conflict. For he who was ousted at the cross would regain the lost ground. But he will not. He will not, try as he may, for the ground is held in the power of The Lord Christ. The war is won, through Christus Victor.

Thus it is in union with Christ-*Jehovah* that we are ever strong. It is also in union with the power (*kratei*, strength in evidence) of his might (Eph. 6:10) (*ischyos*, inherent, stored-up strength). It is His might. "I am strong everywhere (*panta ischyos*) in union with The One who keeps empowering me (*endynamounti*)." The supply of His strength is constant, inexhaustible. Thus the command to be ever strong (a present imperative) is possible, but only in the case where the supply is constantly there. It remains there in the beauty of the present active participle, "In union with the one-who-keeps-putting-the-'can-do' in me." That is why it is said, "in order for you to be able (*dynasthai*) to take a stand, to stand decisively, conclusively, against the expert skill of the devil" Eph. 6: 11.

"Dress up in God's *panoply*" (Eph. 6:11). The emphasis is not upon the English word "whole." The word *panoply* means whole armour; but what *hoplite* (foot-soldier) would consider rushing out to battle without some part of his armor? The point seems to be that the man of the heavenlies must dress in God's armor as for war; for it is not our lot to go merely wrestling with some mere human being, but rather to go to war against such an array of demonic hosts as no human being can imagine, to real war against supermundane forces of wicked spirits, all set upon regaining lost ground. This is no gymnastic exercise, no wrestling in the nude like the Greeks of the gymnasium, but a true war of spirits. No sham battle this,

130

with cardboard swords and rubber-tipped darts, but a war against a master schemer, intent upon wrecking the life of the man of the heavenlies, the heavenly *hoplite*, as he goes about his "walk" in "Ephesus." You were but lately snatched from his power (Col. 1:13), pulled as it were a brand from the bonfire; and he who cannot change that fact or touch that life seated with Christ in the heavenlies is here, with fixed purpose and flaming projectile to see to it that the victory you claim be contested to the end, and that the life he cannot touch be rendered

as ineffective as possible. I think that it is not a question of mere "rewards" that is disputed, but the whole usefulness of a man's life.

Each of these epithets (principalities, authorities, etc.) parades before us the whole array of hellish hosts: principalities, authorities, world tyrants of this dark-spirits of super mundane wickedness in battle dress (Eph. 6:12). There they march. But you are not told to march. The truth is, you are not here told to fight. You are told to be dressed in God's provided *panoply* so as to be able yourself to stand. And this is repeated: since it is this horrible host which we face, "for this reason pickup God's *panoply*, so that you may be able to withstand in the day, the evil one, and having done all things thoroughly, to be able to stand decisively there" (Eph. 6:13).

We are told to stand against the foe. In his case, he has been defeated, and James tells us that he flees from mere resistance. See the *hoplite* rush to arms, take his stand against the foe, and stand there once and for all, "having thoroughly done all things" (Eph. 6:13).

The command to be strong is present. These other words are *aorists*, with untranslatable decisiveness and finality: put on ... able to stand (able is present; stand, *aorist*) ... pick up ... enabled (now *aorist*) to withstand ... having done all ...

131

stand. Stand then ..." These are all like sets upon a grand stage the backdrop for which is the constant empowering of The indwelling Christ.

"Having thoroughly done all things (*hapanta kater-gasamanoi*)" was used in classical Greek of achievement either in war or games. It seems to suggest that whatever there is for the soldier to do, he does (in this same might) perfectly and consummately (an intensive prefix); and then when this is all done, he stands holding the field. Perhaps the all things are given in verses 14-20.

In Luther's German version, this entire passage has the ring of a harangue from some ancient Teutonic war saga. It is from Luther that we have borrowed the idea of holding the field, called to our attention in Lenski's commentary on this passage.

Let it not be thought that logically the exhortations of verses 14-20 follow the initial command, "Stand therefore." Again, these are *aorist* participles, and they precede in point of time the taking of the stand: "Girding ... putting on ... binding under (the feet the sandals) ... picking up." All of these the *hoplite* of the

heavenlies has done, "exhausting every possibility (*hapanta katergasamenoi*)," and so takes his stand.

Only the praying is present, as though timeless, characterizing every act of the soldier. It stands as a closing parenthesis at the end of the section, at the beginning of which stands the command ever to be empowered, as the opening parenthesis. Thus the warfare of the heavenlies is bounded by the command ever to submit to the empowering and ever to be praying in every season, in spirit.

I was strangely moved recently as I read again in the Gospel of Mark (1:35), "And very early in the morning, while

132

it was still dark, getting up, He went out and away into a desert place, and there he was praying. God incarnate slips away from the crowd and in the silence of the "exceedingly early" morning, going out and away, there He was praying! And shall not I?

This is for me a mysterious word. What a rebuke to the spirit which follows the wretchedly easy path of rationalizing away his prayer life, to him who says, "He knows my need, so why should I trouble Him with the naming of it?!" The Son of God prayed, and the heavenly *hoplite* is told that the other side of constant empowering is constant praying, in every season, in spirit, while in between is the victorious withstanding, the quenching of fiery missiles, all of them. But in between! And just as there is a walk and a stand to match a heavenly sitting, so there is a constant praying to match a constant empowering.

It is "through every sort of prayer and pleading, ever praying in every season in spirit, and staying awake for this purpose in all perseverance and pleading." Did not our Lord say of one demonic power, "This kind cometh not out, save through prayer"?

Ever praying, for whom? For all the saints. For they, too, are heavenly *hoplites*; and they too, are taking their stand. Glorious truth, which sees this spiritual army all in union with their Lord and with His power, all standing against the foe, and all praying for each other. Is it that our solidarity is aided by this divinely provided prerogative of prayer? "Who can deny the fusion of spirits known by those who share this experience of prayer?"

Ever praying, for whom? "And for me ..." Ah! for thee, Paul? Bound in chains, gazing perhaps at this moment upon the Roman soldier to whose wrist thou art chained,

133

whose very armor may have given thee the figures for this passage; for thee, Paul, who, despite chains and prisons art none the less heavenly *hoplite* of God? For thee there, just as surely withstanding, just as surely holding the field in union with The Heavenly Conqueror! And why pray for thee? Wouldst thou be free of thy chain. Wouldst thou be free of thy prison? Wouldst thou see the prison door flung open for thee? Ah, hear him, this great soldier saint: "and for me, that even to me may be granted utterance, in opening of my mouth (not these prison doors!), with boldness to make known the Mystery of the Good News, for the sake of which I grow old in my chains, for this is the meaning of "I am an ambassador that I may speak freely in it, as indeed I must speak."

He it is who speaks to us, inspired of his Captain "Fellow *hoplite* of the heavenlies, be ever empowered in *Jehovah* ... take up God's *panoply* ... having thoroughly and effectively done everything; take your stand. Stand, then, girded, clothed, shod ... ever praying." Paul was all too much aware of the awful reality of our conflict. Any man who travels for a length of time with Christ must learn this sooner or later.

Hast thou no scar?

No hidden scar on foot, or side, or hand

I hear thee sung as mighty in the land.

I hear them hail thy bright, ascendant star.

Hast thou no scar?

Hast thou no wound?

Yet I was wounded by the archers, spent.

Leaned me against a tree to die; and rent

By ravening beasts that compassed me I

swooned:

Hast thou no wound?

134 No

wound? No scar?

Yet, as The Master shall the servant be,

And pierced are the feet that follow me;

But thine are whole ... Can he have traveled far

Who has no wound or scar?

Amy Carmichael

NOTES ON PASSAGES

John x. 30, εγω και ο πατηρ εν εσμεν. — Greek being able to distinguish gender in the case of the numeral "one", it becomes important to notice whether, in any particular passage, it is masculine, feminine, or neuter, "I and The Father", said Jesus, "(we) are one", using the neuter εν. Had the masculine been used, we should have had to understand some such idea as "one person". Obviously, then, the masculine would not have

been appropriate: The Father and The Son are not one "person", but two.

There is an almost exact parallel in 1 Cor. iii. 8: "He who plants and he who waters ", says Paul, "are one" — also using the neuter. Here, too, the masculine would have been false to the facts of the case: Paul and Apollos were two distinct persons, not one; but they were one in thought and aim and endeavor, and the neuter form of the numeral expresses that unity. So in John x. 30, though we were careful to say "an almost exact parallel"; because the union of Father and Son is closer than that of Paul and Apollos. "I and The Father are one" in essence and nature.

135

THE BAPTISM OF 1 CORINTHIANS 15:29

INTRODUCTION

by Russell H. Schaefer

The following study is from the book, *FIGURES OF SPEECH USED IN THE BIBLE* by Dr. E. W. Bullinger. The subject matter of this BAPTISM OF MARTYRDOM (as borne out by the context) would in itself present problems if read within the confines of the context. It is only puzzling when the Mormon Church impresses its erroneous gloss upon the text seemingly making it to teach a doctrine that was in fact unknown in the Old or New Testament. The Mormon so-called "vicarious baptism," or "baptism for the dead," is a pagan concept that the living (under certain restrictions of persons, places and modes) can be water baptized to save those who have died. This organization keeps elaborate and detailed records of those receiving the benefit of such a supposed vicarious water baptism. The enhancement of the one so being baptized for the dead is assured in the resurrection of those that have died. It is a monstrous doctrine to seek to foster on The Word of God.

Russell H. Schaefer

i Cor. xv. 29.—"Else what shall they do which are baptized for the dead, if the dead rise not at all?"

This passage has been supposed to refer to a practice which obtained even in those apostolic days of persons being baptized on behalf of and for the spiritual benefit of those who were already dead. As this practice thus receives a tacit approval, and yet is destitute of any historical evidence as to its existence, apart from this passage, various methods have been proposed of meeting the difficulty which is thus raised. Some have erroneously suggested that "the dead" refers to Christ: but they have done so in ignorance of the fact that the word is plural, as is clearly shown by the verb "*rise*." Others (with Macknight) suggest the supply of the words "*resurrection of*" — "What shall they do which are baptized for the [*resurrection of*] the dead?"

136

this implies the omission of the very word which is most essential to the argument; and would be a form of Ellipsis seldom, if ever, found. There are a multitude of other explanations; but the true solution of the difficulty is (we submit) to be sought in punctuation, and in the correct supply of the *Ellipsis*.

We must bear in mind that there is no punctuation in the ancient manuscripts, beyond the greater pauses. All interpunctuation is purely human in its origin, and we may be thankful that it is so seldom necessary to question its accuracy. We have also to note the *structure* of the whole context, for this, like all other texts, must be interpreted in harmony with the scope of the whole passage, and with the design of the whole argument.

The following is the structure of 1 Cor. xv. 12-58.*

A] 12. The difficulty staged (as to *the fact*). "How?"

B] 13-32. The difficulty met.

C | 33, 34. Practical application.

A] 35. The difficulty stated (as to the *manner*), "How?"

B] 36-57. The difficulty met.

C] 58. Practical application.

The structure of "B" (verses 13-32). *The difficulty met.*

B] a] 13-18. Negative hypothesis and its consequences.

b] 19. Conclusion (*positive*) as to Christ's in this life.

a] 20-28. Positive assertion and its consequences.

b] 29-32. Conclusion (*negative*) as to Christ's in this life.

The structure of "a" (verses 13-18). *Negative hypothesis.*

a] c] 13. If no resurrection : Consequence — then Christ is not risen.

d] 14, 15. If Christ not risen.

{Our preaching vain.

] Consequences: {Your faith vain.

{We false witnesses.

c] 16. If no resurrection: Consequence — then Christ is not risen.

d] 17, 18. If Christ not risen.

{Your faith vain.

] Consequences {Ye yet in sins.

{The dead perish

***The first eleven verses are constructed as follows:—**

D] 1-. The apostle's declaration.

E] -1, 2. The Gospel he preached.

D] 3-. The apostle's declaration.

E] 3-11. The Gospel he received.

137

The structure of "A" and "B" (verses 35-57). *The difficulty stated.*

A] e] 35. Question: How are the dead raised up ?

f] 35. Question: With what body do they come?

B] f] 36-49. Answer to "f."

e] 50-57. Answer to "e."

The structure therefore of this chapter shows that verses 20-28 ("a") are placed, practically, in a parenthesis, so that this 29th verse reads on from the 19th verse, and continues the argument thus: — "17. If Christ be not raised, your faith is vain; ye are yet in your sins, 18. Then they also which are fallen asleep in Christ are perished, 19. If in this life only we have hope in Christ, we are of all men most miserable, 29. Else what shall they do which are being baptized ?"*

But here comes in the matter of punctuation. In Rom. viii. 34 we have a very similar construction, which, if we treat it as 1 Cor. xv. 29 is treated in the A.V. and R.V., would read thus, "Who is he that condemneth Christ that died?" But the question is made to end at the word "condemneth," and the *Ellipsis* of the verb substantive is supplied thus: — "Who is he that condemneth? *It is* Christ that died" (or better, "*Is it* Christ who died?" See below). Now if we treat 1 Cor. xv. 29 in the same manner, it will read, "What shall they do which are being baptized? *It is on* behalf of the dead if the dead rise not at all!"

From Rom. vi. we learn that our circumcision is in Christ's death, our baptism is in Christ's burial. "Buried with Him by the baptism of Him, (i.e., by His baptism-unto-death)"; and if He is not raised, we cannot be raised, Rom. vi. 4. (See above, pages" 18, 19). "Buried with Him in the baptism of *him*" i.e., His baptism (Col. ii. 11, 12).

Therefore if Christ be not raised, we are not raised in Him, and our baptism is for the dead.

Whenever we have the word νεκρος (*nekros*), *dead*, with the article (as it is here in 1 Cor. xv. 29), it always denotes *dead bodies, corpse*. (See Gen. xxiii. 3, 4, 5, 6, 8, 13, 15. Deut. xxviii. 26. Jer. xii. 33). Ezek. xxxvii. 19. Luke xxiv. 5.). On the contrary, when it is *without* the article it denotes *the persons who are dead, dead people*. (See Deut. xiv. 1. Matt. xxii. 33, Mark ix. 10, Luke xvi. 30, 31; xxiv. 46. John xx. 9, Acts x. 41; xxvi. 23. Rom. vi. 13; x. 7; xi. 15,- Heb. xi. 19; xiii. 20).

*Alford (who arrives at a very different conclusion) points out that ο ι β α π τ ι ζ ο μ ε ν ο ι (*hoi baptitomtnoi*) is the *present* participle and not the *past*, *i.e.*, *those who are being baptized*. He observes: "The distinction is important as affecting the interpretation."

138

So that this is an additional argument why, if Christ be not raised, and we are buried with Him, then *baptism* is in the interest of those who are to remain dead corpses, and not of risen ones, raised with Christ.

This is the force of the word υπερ (*hyper*). Like the English "for," it denotes the *object of interest*, not merely the subject, and ranges from mere reference to actual substitution, *e.g.*, 2 Cor. viii. 23, "Whether any enquire *about* Titus"; Matt. v. 44, "Pray *for* those who persecute you"; Mark ix. 40, "He who is not against us is *for* us"; 2 Cor. i. 6, "Whether we be afflicted, it is *for* your consolation"; Philem. 13, "That he might minister to me *instead of* thee."

If Christ be not raised, well may those who are being *baptized* into Christ's burial be asked, "What shall they do?" Truly, "It is for the dead." For they will remain dead, as corpses. In this life they "die daily" (verse 31); in death they perish (verse 18); and are thus "of all men most miserable" (verse 19).

"What shall they do who are being baptized? *It is* for the dead if the dead rise not at all!" It is to remain dead, as corpses, without hope of resurrection.

Thus, the expression, "baptized for the dead," vanishes from the Scripture, and is banished from theology; for the assumed practice is gathered only from this passage, and is unknown to history apart from it.

Two Accounts of the Ascension of Christ

Question: "How do you reconcile the two accounts of the ascension of Christ?" Luke 24:51; Acts 1:9-11.

Answer: It must be remembered that, as Luke wrote the Acts of the Apostles, the two statements were made by the same author, and so very painstaking and careful a writer as Luke was not likely to contradict himself. The fact is, the village of Bethany was built on the south east side of the Mount of Olives. Both accounts are, consequently, correct. Anyone returning from Bethany to Jerusalem would pass over the top of Olivet, and hence might be said to return from this mount. H.P.M.

139

THE BAPTISMS OF I CORINTHIANS 10:1, 2

by Russell H. Schaefer

The baptisms of which Paul speaks in these first few verses of I Corinthians 10 are part of the much larger argument set out by the Apostle Paul regarding Christian privilege, Christian principle, and Christian liberty, versus the perils of self-indulgence. It is assumed that the reader is aware that in I Cor. 9:27 Paul seems to warn of a Christian being a castaway at the end. The term should literally be read, "I myself should be without proof." The one entering the games to which Paul alludes was required to have certain definite "proofs" or, as with our own well known Olympics, credentials. Paul feared that having (in figure) for the contest, that he be of competitors by not having fulfilled the entry conditions. This had reference by application to a believer's unworthy walk, or

not having met the divine prerequisite for contending in this most meaningful contest of all. It has no reference to a believer's standing in Christ that was secured by grace without works, crowns, contending or contesting. The same word rendered "castaway" is used in 2 Cor. 13:7 and should be translated as "unapproved."

The Corinthians had evidently asked Paul three questions concerning meats sacrificed to idols. First, might they go into the idol's temple and partake of the feasts on the sacrifices which were eaten there in honor of the idol? Second, could they buy and eat meats that had been used as offerings to idols? Third, could they eat as a common meal food that had been sacrificed to idols? Paul partially answered these questions in chapter 8 of I Corinthians, and his prior argument could be summed up in 8:9: "But take heed lest by any means this liberty of yours becomes a stumbling block to them that are

140

weak." In the 9th chapter Paul defends his liberty and freedom but reminds his readers that such liberty is balanced by rigorous discipline over the body and that even Apostolic powers and authority were to be turned into greater bonds of service to all (see 9:27, 18, 19). He was made all things to all men -- not by lording it over them on the one hand or by partaking of their idol dedicated feasts, or presuming on his heritage, but by humble service being made literally a slave to all (9:19).

Now in this 10th chapter of I Corinthians, Paul resumes his argument. He first states the privileges of those whom Moses led out of Egypt. The fact that they were the objects of divine favor did not alter the fact of their being displeasing to God. Compromise, indulgence in questionable practices, partaking of the worship of those things that deny Christ, presuming on the forbearance of God until finally actual rebellion and defiance set in -- how carefully we must guard against self-confidence and pride in the flesh. It is within the circle of this setting that the baptisms of I Cor. 10:1, 2 are brought into focus.

My brothers, I want you to bear in mind that my Israelite forefathers all gathered under that cloud-banner; in one host they marched through the Red Sea; and by this baptism in cloud and sea they pledged themselves to follow Moses.

I Cor. 10:1, 2— A. S. Way Translation

For I wish not you to be ignorant, brothers, that the fathers of us all under the cloud were and all through the sea passed (through), and all to Moses were baptized in the cloud and in the sea.

Nestle-Marshall Text

We have here a great company identified. They were

141

the baptized. Paul identifies them as "the fathers of us all," thinking of Israelitish fathers, not Gentile. In other Scriptures we are informed that there came with Israel a mixed multitude (Ex. 12:38; Num. 11:4), these being Egyptian camp-followers and a constant source of trouble. We wish to point out that these too shared this baptism. There was also another company that was baptized at this sea crossing; these were the Egyptians, in the words of Ex. 14:28:

... and the waters returned, and covered the chariots, and the horsemen, and all the hosts of Pharaoh that came into the sea after them; there remained not so much as one of them.

This was true immersion, providing no exit from the watery element. It was not a "dipping," nor a "sprinkling," it was immersion and was a death blow to the forces of Egypt. This follows the earlier concept given of classic baptisms. Those who make much of immersion should consider the several accounts in Scripture of true immersion ... here of the hosts of Pharaoh, and of those outside of the Ark in Gen. 7:19-22. This drowning without an exit from the element till the victim expired is a far cry from the practice of many religious bodies of "dipping" their converts but mistakenly calling their dipping an immersion. Denominationalists who plunge their victims into a watery tank and retrieve them before they expire are merely "dippers" after all. That some should want to make this rite an entrance requirement for their local church membership is entirely within their prerogative but one lacks in vain for a Scriptural basis of such a church membership requirement. More ludicrous is the claim of thereby "witnessing to the world," since the rite is usually only performed once, and that before fellow-believers and not midst the world. If this last claim had any validity then it should be repeated on each and every opportunity and, ideally, before worldly crowds. God indeed was the Baptizer of the Egyptian hosts

and on those outside the Ark. Water indeed was the element of their baptism. What was the result? Both companies of people drowned or expired. They were killed by the waters of the Nile or by the flood in Noah's day.

Looking again at the text we see another company -- the Israelites and the mixed multitude. They are to be baptized. First of all, who is the baptizer? The reading from a multitude of texts varies somewhat between the aorist middle which would make the passage say, "let themselves be baptized," or a thought of being baptized for or by themselves. This is the thought of a kindred usage in Acts 22:16 which probably should read, "baptize thyself," this being customary amongst the Jews. The aorist passive, "were baptized," that is, by an outside agent, has strong textual authority. Should this last reading be the true sense, and the context seems to bear this out, then God is the baptizer and the Israelites and camp-followers would be the baptized, the ones thus acted upon.

The next consideration the text presents is the baptismal element or the baptism. If we translate the Greek "*eis*" by "into" then we have the text saying that these were baptized into Moses. If unto is used to translate this *eis*, then we have the text saying that *baptism* was toward Moses -- with the object of moving toward him so as to touch him *Eis* is used in the Romans 6 passage as of the believer being baptized into Christ by God, since surely only God can place a believer in Christ. If then "into" is used of Moses in our present passage, we have Moses as the baptismal element. The statement would then convey the thought that these slaves, upon their leaving Egypt, were identified with Moses. They were now associated for good or ill with this outcast prince of the House of Pharaoh. The additional baptismal elements in the text are: "... *ev* in the cloud and *ev* in the sea ... "

The deliverance from the bondage of Egypt was by the hand of God, He being present in this pillar-cloud. The details of this experience are found in Ex. 13:20-14:31. The cloud at first led them in the way, a cloud by day and a pillar of fire at night. It went before them but at the crucial moment the Cloud of His Presence moved behind the Israelites, separating them from the Hosts of Pharaoh. There was no water in this cloud of fire; it was indeed as stated in Ex. 14:19, "The Angel of God," God's MESSENGER, God MANIFESTED, (cp. Gen. 16:7, 9, 11; Ex. 23:20, 21; Isa. 63:9).

And The LORD went before them by day in a pillar of a cloud ... and by night in a pillar of fire, to give them light; to go by day and night.

In Ex. 13:17, 18 it is stated that God led the people. No other information, other than the account!! Scripture, throw any light on this Cloud of His presence. The passages in Ex. 14:19, 20, 24; Num. 12:5; 14:10 speak of the Cloud as a form under which God was pleased to manifest Himself. The last distinct mention of this supernatural cloud is in Num. 16:42. Other allusions to it occur in Num. 20:6; 9:15-23; and Neh. 9:19. This cloud may have appeared at the Mount of the Transfiguration:

While He yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud ...

Matt. 17:5

or again this *Shekhinah*, symbol of Jehovah's presence and glory, may have appeared on the Mount of Olives at Christ's ascension in Acts 1:9, and the reference to Clouds in Rev. 1:7, (unless these last refer to Angelic Hosts,) may refer to this same manifestation upon Christ's return to earth. This cloud was one of the baptismal elements; it was a BAPTISM. With it

144

these Israelites were IDENTIFIED. It led them in the way; it shielded them from the enemy; it was their light to travel in the cool of the night; it was shade from the heat of the day; it was their compass and their morning star; it was also their judgment when they sinned. It is strange how soon Israel took this super-natural presence for granted, and within its presence, complained and were disquieted.

The other baptismal element was the Red Sea crossing. In all likelihood, instead of reading Red Sea, one should read as does the Hebrew text, *Yam Suph* -- weedy or reedy sea. The RED comes from the *LXX*. At the present time this is dried up 50 miles north of this site. At a future exodus of Israel this is again to be dried up as it was on this crossing (See Isa. 11:15, 16, cp. 19:5.).

We would mention again that these baptismal elements were dry ones. No water touched the Israelites. Some, in spite of verses to the contrary, see in this crossing a type of "sprinkling," supposing that at least some spray from the sea must have sprayed the Israelites. Whatever merit this may have I do not think that a SEA-SPRAY BAPTISM was in mind when the Apostle penned these words. If one

feels he must buttress a sprinkling mode of baptism by appealing to this text, we would at least suggest that the following citations be read. The Scripture makes a great deal out of how DRY that cross-ing really was.

The children of Israel went into the midst of the sea
UPON THE DRY GROUND ... the children of Israel
walked upon the DRY LAND (Ex. 14:22, 29).

The children of Israel went on DRY LAND in the midst
of the sea Ex. 15:19.

145

The LORD DRIED UP the waters of the Red Sea.

Josh. 2:10.

... as The LORD your God did to the Red Sea, which He
DRIED UP, Josh. 4:23.

He turned the sea into DRY LAND: they went through
the flood on foot, Psa. 66:6.

By faith they passed through the Red Sea as by DRY
LAND, Heb. 11:29.

The term "Baptized in the Sea," in our text must have reference to this historic event. We must accept it as it is defined by Scripture itself. The baptismal element was the crossing on dry land. It was an exodus from Egypt; it was freedom; it was deliverance from their taskmasters. The Heb. 11:29 quotation leaves the impression that each step into the path made in the sea was made by faith. It was a wonderful expression of faith in the command given Moses to go forward. One wonders if the hosts of Pharaoh behind them acted as a spur to a stumbling few. This crossing is also a reminder of how weak the flesh really is -- just yesterday they saw God's faithfulness; on a tomorrow they were to question His pro-vision and care. Aren't we the same? But this was their baptism: Moses, the cloud, the sea. What a Baptism! Do you wonder if any of the Israelites who started out on that journey that day ever thought that only two of them from that generation would ever cross over into the Promised Land? God took them out of Egypt according to a promise He had made to Abraham in Gen. 15:13, 14,* but He could not take

***According to Gal. 3:17, this was 430 years, reckoning from the promise made in Gen. 15:13, hence including the whole "sojourning" as also reckoned in Ex. 12:40 ... The 400 years**

146

Egypt out of them. For this reason they died in the wilderness. Great privilege involves great responsibility. A DRY BAPTISM INVOLVING AN HISTORIC IDENTIFICATION WITH A MAN NAMED MOSES, WITH A RED SEA CROSSING, AND WITH THE CLOUD OF HIS PRESENCE TO PRESERVE THEM IN THE WAY -- God had let them be hemmed in so that He could lead them out in His own way, at the appointed time, at the appointed place. This baptism was indeed the first exodus of slaves in human history. This was their finest hour!

date from Isaac's birth Acts 7:6. Totaled out as follows: The sojournings from Gen. 12:4 to the Exodus (12:40) 430 years. Abraham was 75 at the beginning of this period. Add 25 years until Isaac's birth plus another 5 years until Isaac was recognized as the official "heir" in Gen. 21:10-12.

147

PAUL'S EPISTLE TO THE COLOSSIANS

QUOTATION: "And then the theme: Paul's letter to the Colossians. In which he touches the very high-water mark of divinely revealed Truth, the Person and Glory of Jesus Christ" (Rev. James M. Gray. D.D.).

ANALYZATION:

I. THE AUTHOR OF THE EPISTLE: The Apostle Paul, Chap. 1:1, 4:18.

II. THE DATE OF THE EPISTLE: A. D. 62-63.

This date is generally agreed upon by Biblical scholars. In addition to the date, Bishop Nicholson says, "It may certainly be concluded

that he (Paul) wrote this Epistle near the close of his first Roman captivity (Acts 28:)."

III. THE PLACE FROM WHENCE THE EPISTLE WAS WRITTEN:

1. ROME: The Imperial City.

2. PRISON: The depths of a prison dungeon.

The letter to the Colossians in common with the Epistles to the Ephesians and Philippians was written during the period of Paul's imprisonment and is therefore termed a "Prison Epistle." That these letters are prison epistles is revealed in the internal evidence found in each letter:

(1) Ephesians: Cp. Chap. 3:1; 4:1; 6:20.

(2) Philippians: Cp. Chap. 1:17, 12-19, 20-30; 2:17-30; 4:10-18, 22.

(3) Colossians; Cp. Chap. 4:3, 10, 18.

IV. THE CHURCH TO WHOM THE EPISTLE WAS WRITTEN:

1. THE INSCRIPTION: Chap. 1:1-2. "Paul an Apostle of Jesus Christ by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are at Colossae."

2. THE LOCATION: Colossae was a city belonging to the province of Phrygia in Asia Minor and therefore under the direct domination of the Roman Empire; other cities not far distant and mentioned in the Epistle were Hierapolis and Laodicea (Chap. 4:13, 16). Ephesus also was situated in the same section and possessed honor as the chief city and capital of the province.

Colossae had been at one time an important populous city but in the days of Paul it was a decadent, dying place, like many cities of the past it has long since disappeared and is now known in history chiefly because of its connection with the life and labors of the Apostle Paul and the location of a notable assembly of believers.

3. THE FORMATION: How the church at Colossae came into existence we are not absolutely certain, the Epistle itself indicates several facts, however, in relation to the evangelization and organization of the church.

(1) The Apostle Paul did not directly and personally found the Church. Proof:

A. No record is given in the Acts of the Apostles concerning its visitation or evangelization by the Apostle during his missionary journeys and labors throughout that section.

B. The letter indicates that Paul had never seen the Colossian believers face to face and his knowledge of them came through the report given by Epaphras. Note: Chap. 1:4-9; 2:1.

148

(2) There are indications that Epaphras was the probable founder of the church. Proof:

A. Epaphras was the minister of the church: Cp. Chap. 1:7; 4:12. It has been suggested, however, that Colossae was the indirect result of Paul's labors, possibly during his evangelistic work in Ephesus and other nearby cities, Epaphras like other converts went forth with the gospel of the grace of God and likewise found converts to its glorious truths.

(3) Philemon was another laborer in the church at Colossae. It was in his home that the assembly met for fellowship and worship: Cp. Philemon 1, 2; Cp. Philemon 23, 24, and Col. 4:9, 10, 17.

4. THE COMPOSITION: Those forming the membership of the Colossian church were no doubt formerly Gentiles according to the flesh and as such were heathen, given to the various forms of nature worship.

V. THE PURPOSE OF THE EPISTLE:

1. THE OCCASION OF THE EPISTLE:

(1) A report rendered Paul by Epaphras, Their Minister: Chap. 1:3-8; Cp. 4:12. This report concerned the state of the Colossian assembly and revealed the fact that while the assembly was in many respects in most excellent condition, a grave danger threatened and imperiled its life and usefulness as a church. This peril was concerning the doctrine to be received and believed; certain erroneous teaching crept into the assembly and threatened to set aside the divinely revealed doctrines of the church concerning the Person and Glory of the Lord Jesus, and the heavenly position of the believer (as set forth in Ephesians) and to substitute in their stead the gross errors of ceremonialism, pagan philosophy, theosophy, spiritism and Alexandrian asceticism.

(2) This report occasioned great solicitude on the part of Paul in relation to the Colossian believers. This solicitude is revealed in the expressions of the Apostle concerning:

A. Their faith and a walk worthy of the faith: Cp. Chap. 1:9-22.

B. Their continuance in the faith: Cp. Chap. 1:23-27.

C. Their growth and assurance in the faith: Cp. Chap. 1:28; 2:2.

D. Their stability and establishment in the faith: Cp. Chap. 2:3-7.

The student will note that Paul's objective was not a solicitude for their continuation in a personal faith or trust in the Lord Jesus, but for their continuation in "the faith": that is their continuance in the body of revealed truth known as. the "the faith." Cp. Jude 3.

The salvation of the Colossian believers was already an accomplished fact and concerning this, fact as an eternal imputation and gift, the Apostle lost neither time nor grief, but he was deeply anxious that those who were already saved should also live constantly in the knowledge, power and walk of such a salvation and finally be presented "perfect and holy in Christ."

The salvation of every believer is a present and an unchangeable eternal fact resting not upon the weakness, walk or worry of the believer but upon the perfect, mighty and unchangeable finished work of The Lord Jesus.

The presentation of every believer as one separated unto Himself, fruitful, strong and rich in spiritual graces and power rests in its glory upon our apprehension of that body of revealed truth or doctrine termed "the faith."

(3) Their apprehension and comprehension of "the Mystery." Cp. Chap. 1:9; 2:3. By the word "mystery" is meant, the unfolding of a Divine secret, the Divine secret purpose hidden through ages and generations but now revealed to the church through the Apostles and Prophets by The Spirit (Cp. Eph. 3:1-11; Col. 1:26).

149

PAUL'S EPISTLE TO THE COLOSSIANS

2. THE THEME OF THE EPISTLE:

(1) Doctrinal Correction: The peat objective of the Epistle was to hold the Colossian believers true to the doctrines unfolded in Ephesians concerning the Person and Glory of Christ and the consequent position of the believer as a member of the body of Christ. The Colossians were in danger of imbibing the errors of gnosticism, spiritism, ceremonialism, false mysticism and asceticism (Cp. Chap. 2:8-23), and would thus find themselves robbed of that knowledge and truth out of which issue truest fellowship, holiest living, keenest enjoyment, fruitful service and delightful anticipation; blessings that form a part of the Divine plan for the life of every believer and found only in the apprehension of the Divine truth as revealed in the doctrines of the Church Epistles.

(2) The Person, Work and Glory of The Lord Jesus Christ: The remedy for all error is found in the Infallible Written Word of God in The Person, Work and Glory of The Lord Jesus Christ; Who Himself is the Infinite Living Word and it is Christ The Living Word whom the Apostle here presents in The Written Word.

Note: How Christ is set forth:

A. Christ is Titled, "The Lord Jesus Christ." Chap.1:2, 3.

B. Christ: The Redeemer. Chap. 1:14.

- C. Christ: The Incarnation of The God-Head. Chap. 1:15.**
- D. Christ: The Pre-eminent One. Chap. 1:15, 18.**
- E. Christ: The Creator. Chap. 1:16.**
- F. Christ: The Eternal, Primordial, Supreme One. Chap. 1:17.**
- G. Christ: The Head of the Church. Chap. 1:18, 2:19.**
- H. Christ: The Perfection of God. Chap. 1:19; 2:3, 9.**
- I. Christ: The Reconciler. Chap. 1:20, 21.**
- J. Christ: The Indweller. Chap. 1:27-29.**
- K. Christ: The Despoiler. Chap. 2:14-16.**
- L. Christ: The Risen Lord. Chap. 3:1.**
- M. Christ: The Ascended Lord. Chap. 3:1-3**
- N. Christ: The Coming Lord. Chap. 3:4**
- O. Christ: The Believers Life. Chap. 3:4.**
- P. Christ: The Believer's Security. Chap. 3:4.**
- Q. Christ: "All, and in All." Chap. 3:11.**

(3) The Position and Privilege of the Believer "in Christ." According to Colossians:

- A. Christ is in the Believer (positionally). Chap. 1:27.**
- B. The Believer is in Christ (positionally). Chap. 1:28; 2:10; 3:3.**
- C. The Believer's Position in Christ is Complete, Perfect. Chap. 1:28; 2:10.**
- (A) Reconciled by Christ. Chap. 1:13, 14; 2:20-22.**
- (B) Died and Risen with Christ. Chap. 1:20-22; 3:3.**

(C) Exalted in Christ. Chap. 3:1-4.

(D) Filled by Christ. Chap. 1:9-11.

(E) Complete, Perfect in Christ. Chap. 2:10.

(F) Heavenly Life Made Possible by Christ, Chap. 3:1-4.

150

TWO MEN OF POWER

by Harold P. Morgan

The One

Dynamic, moulds he to his will

**The men he scorns, who but
fulfill**

**Machine-like functions; then,
with glee**

**Laughs their brute soullessness
to see,**

**Or sullen envy. Moved by
greed**

**He tramples down each
bruised reed,**

**"Poor fools," he cries, "the fit
survive,**

**The strong and crafty always
thrive**

**While honest men, whose souls
are pure**

**A livelihood can scarce
procure."**

**Thus scatters he with careless
hand**

**Hatred and doubt through all
the land.**

**Men in his brutal presence
cower**

**And fear, yet loathe, this man
of power.**

The Other

**Like the world's Savior this
man lives**

In lonely places; never gives

**To mammon, lust, or baneful
pride**

**A thought or wish to greed
allied.**

**But blest with The Christ-like
mind**

**With love sincere for all
mankind**

**And loved in turn, from day to
day**

He goes on his appointed way.

So pure, so finely sane is he

His life exhales unconsciously

**The Breath of Love, Whose
trust dim**

**Gains confidence in God
through him.**

**With faith and hope men rise
and tower**

**Before this lowly man of
power.**

151

**THEME: THE EPISTLE OF
JAMES**

I. THE AUTHOR OF THE EPISTLE:

1. HIS DESIGNATION: JAMES. Chap. 1:1.

The identity of the writer has been the subject of dispute among scholars for the reason that three different persons in the New Testament bear the name. Two of the persons named were chosen by Jesus in the early apostolic company (Cp. Matt. 10:1-3). James, the write this epistle, was evidently a brother (half-- brother) of Jesus (Cp. Matt. 12:46; 13:55; Mk. 6:3; Gal. 1:19).

2. HIS POSITION:

(1) HIS ANNUNCIATION: Chap. 1:1. "James, a Servant of God and of The Lord Jesus Christ." The word "servant" is "*Doulos*" in the Greek and should be rendered "bond-servant" or "Slave." James considered himself a bond-servant or slave of God and of The Lord Jesus Christ.

(2) HIS JURISDICTION: Gal. 2:9. "A Pillar" in the Pentecostal Assem- bly. This position and honor in the Pentecostal assembly at Jerusalem was shared by three of the apostolic company: namely, Peter, James and John. The term "pillars" (Greek "*Stoulos*," Cp. 1 Tim. 3:15; Rev. 3:12; 10:1) was a term applied by Jews to those who were teachers of the law. The term aptly fitted James who was

thoroughly austere, authoritative, legalistic and ceremonial (Acts 21:18-24). James seems to have been the leader (Acts 12:17; Gal. 1:19) and the authoritative apostle in declaring the Word and will of God to that assembly (Acts 15:13-21; 21:18-24; Gal. 2:9; 12-16).

II. THE ADDRESS OF THE EPISTLE:

1. THE SUPERScription: Chap. 1:1.

The student should read and ponder carefully the distinct, specific address of

this epistle. According to the dictum of The Holy Spirit and the attestation of the penman, it was directed to:

THE TWELVE TRIBES DISPERSED ABROAD

The verse reads: "James, a servant of God and of The Lord Jesus Christ, TO

THE TWELVE TRIBES scattered (Greek: "*Diaspora*," i.e., "Dispersed") abroad." The epistle of James, with six other epistles written by Peter, John and Jude, are generally termed "General (or "Catholic") Epistles," and the implication is that the epistles mentioned were addressed to all believers and churches everywhere. The title "General" and the consequent implication are both misleading and confusing in the true interpretation of the Word, will and way of God. The assumption that this epistle is addressed to THE CHURCH absolutely contradicts the superscription of the epistle. The epistle contains

truth that by application is FOR EVERY BELIEVER, but by strict, literal and therefore true interpretation is Divinely stated to be TO and CONCERNING THE DISPERSED OF THE TWELVE TRIBES OF ISRAEL.

III. THE AIM OF THE EPISTLE:

1. ITS ACCENTUATION: The Truth Revealed and Stressed.
Inasmuch as the epistle is addressed to the dispersed of the twelve

tribes, logically it contains truth specifically concerning and affecting that particular order of persons. Lack of space forbids the full investigation of the distinctions found in the epistle itself, between the purpose of God for the Church which is "His Body" and the believers in that past day and again in the future day, whose relationships are wholly and purely Israelitish and Messianic. Several points, however, may be noted briefly and these points, we trust, will lead our students to a thorough investigation of the differences between Israel, whether past or future, and the Church of the present Dispensation.

(1) THE DISPENSATION:

**The epistle was written during:
the Pente-**

**costal Dispensation, a period
beginning with the Day of
Pentecost**

**(Acts 2:) and closing with the
Divine, judicial, but temporary
rejection**

**of Israel as possessing a
national relationship to God
(Acts 28:25-28).**

**The epistle therefore,
addressed to people of that
particular nation in**

**a period before God began to
deal with the Church under
the new**

**revelation and regime found in
Ephesians and Colossians,
would**

**logically convey truth and
practice connected with the
Pentecostal**

Dispensation. The understanding of this fact will enable the student

to gain a true apprehension of the truth and the aim of the epistle.

Not a few great theologians have rejected the epistles a part of the

Sacred canon of Scripture because it SEEMED to contradict the

"Grace" truth found in the Pauline epistles. There is no contra-

diction at all when the student discerns the distinctions set by God

Himself, between various peoples in various periods and for various

places in His administrative economy.

(2) THE MINISTRATION: James addresses Jews only. The class of

Jews addressed were believers whose faith rested upon the truth that

Jesus was the Messiah. Therefore, to these who "were of the circum-

**cision," James ministered as
one of the ministers "to the
circum-**

**cision" (Gal. 2:7-9). During the
period of the Pentecostal
Dispensation**

**embraced by the book of Acts
and shared by the epistle of
James, the**

**ministers to the circumcision
proclaimed Pentecostal truth
as found in**

**the early and succeeding
chapters of Acts. Chief among
the truths**

**proclaimed was the "Kingdom
Gospel," conveying to Israel,
as a**

**nation, the opportunity for
national repentance. This
repentance, if**

**manifest, would have issued in
a marvelous era for the nation.
Christ,**

**The Messiah-King, would have
been "sent" back by The
Father, and**

**the times of refreshing, revival,
restoration and restitution
from the**

presence of The Lord would
have been ushered in (Acts
3:18-21).

153

However, Israel, as a nation, rejected the Divine offer, suffered Divine, judicial rejection; and, as Acts closes, God brings to light another purpose, hitherto hidden (Eph. 8:9), changes the national program expressed in the book of Acts, begins the composition of a new organ-ism in which there is neither Jew nor Gentile, as such (Col. 3:11, etc.). This is the building of a body (Eph., Phil., and Col.) that will go on until its completion, when it will be joined to the Head and remain in the celestial glory. The question may arise, "What about the truth revealed and the promises made by God during the period embraced by Pentecostal books or epistles?" God never fails in purpose or promise. When the body of Christ has been completed, God will resume His purpose toward Israel and fulfill His promises concerning them. The epistle of James may be viewed, therefore, as possessing a ministry not only for the Pentecostal period now long past, but a future ministry also, a period perhaps even now very close at hand.

So far as Israel is concerned, the epistle of James has been in the "Dead Letter Office" for almost 1900 years. One day, however, the addressees will call for it and as they read its contents, great will be its effect upon them. By its truth, they will be "begotten again" (1:18-21); joy will upspring (1:2); the tribulation will be patiently, even victoriously, endured (1:2, 12, 5:7-8, 11); faith will be substantiated by works (1:22-27, 2:14-26); grace and legalism will again correlate (4:6, 2:8-13, 4:11-12); instant judgment (as exhibited in Acts) will again be in force (2:12, 4:6, 12, 5:1-9). Amid it all, the "brethren" will be separated, patient, established and joyful for "the coming (Greek "*Parousia*"; that is: the "presence," "arrival") of The Lord draweth nigh" (6:1-9).

QUESTION: With reference to the Inspiration of the Bible. How shall I account for the translation in the Revised Version of 2 Tim. 3:16; "Every Scripture inspired of God," etc.

ANSWER: The Greek word "graphee" translated "scripture" occurs 62 times, and is never used in any sense other than the written Word of God. "All scripture is given by Inspiration of God." If the word were used in The Bible in any other sense than the written word of God, then the Revised version would have some ground for the translation; but according to Scriptural usage of the word "graphee" 2 Tim. 3:16 is a translation in perfect conformity to The Divine use of the word. Compare Matthew 21:42 (this is a reference to Old Testament Scripture), Matt. 23:

29, Rom. 1:2, 2 Pet. 8:16. Christ's words (Matt 21:42, Matt. 23:29) show the inspiration of the Old Testament Scriptures, which are the Scriptures that He used. The Greek word translated "is given by inspiration of God," means "God-breathed." This fact is further explained by Matt. 4:4. God spoke the words which were by His dictation written, and therefore, became Scripture. By comparison of various texts it can be proved that the Bible, as we have it from Genesis to Revelation, was given by dictation, committed to writing and, therefore, constitutes The Holy Word of God.

(H. N. B.)

154

(Inside back cover)

And then, finally:

"There is NO GROUND for believing that the manna could have supported 600,000 men, as stated in Exodus, but it might have been of valuable help in keeping alive a very few thousand."

Thus they go on, solving no problems, but creating many.

Unbelieving rationalism has never yet offered any true, reliable, unimpeachable explanation for any Bible miracle. It only leaves us with confusion worse confounded. WHY NOT BELIEVE GOD?

The secret of liberalism's destructive criticism of the Manna record is a denial of the immediate creative power and work of our Lord.

God called it "bread"; the Israelites called it "manna"; meaning, "what is it?"

By His creative power our Lord could and did so multiply a small quantity of loaves and fishes as to supply the food-need of over five thousand people at one sitting.

Here is the crux of the whole matter:

The basis for the denial of the heavenly and supernatural character of the "bread" supplied to the Israelites, is the same basis for the denial of The Deity of Christ.

Unbelief makes the manna but a natural excretion of lice.

Unbelief makes Christ but a mere man with a human father.

Unbelief says that the manna was not miraculously, super-naturally sent down from heaven to a needy people.

Unbelief says that Christ was not miraculously, supernaturally sent down from heaven to a needy world.

*** * * ***

The manna was "bread from heaven."

Christ is "The Living Bread which came down from heaven" (Cp. John 6:31-51).

That there is in the desert, through which the Israelites passed, a "sweet excretion of plant lice" we do not doubt.

Neither do we doubt the fact that there are in the world many who are set forth as The Christ.

Satan would have us believe man's story of the lice rather than The Lord's record of the manna.

It is a question of man's reasoning or God's Revelation; a question of man's man or God's Son.

THE CREATOR'S DOINGS CANNOT BE THROWN DOWN BY THE CREATURE'S DOUBTINGS.

HOWARD NATHANAEL BUNCE, Ph.D.