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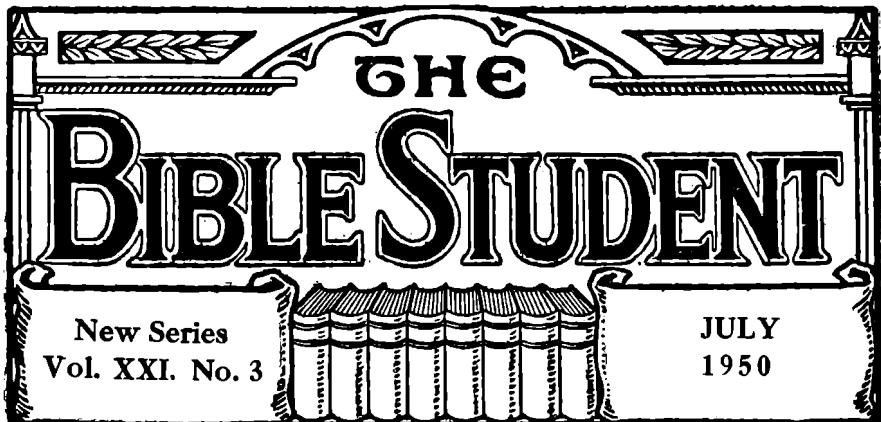
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"The Entrance of THY WORDS Giveth Light"

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Editor: A. McDONALD REDWOOD

of godliness". Who but He could make the stupendous claim, "I and my Father are one", or "He that hath seen me hath seen the Father"?

The Gospel has been very beautifully analysed with reference to its three main themes—Life, Light and Love—in that order, and it is not necessary to make this analysis again. The Pre-eminence of the Lord Jesus Christ is so clear that we might venture to suggest a *fourfold division* of the Gospel with reference to four occurrences in the Scriptures of the word "*higher*" applied to the Lord Jesus. He is—

1. "The Rock that is higher than I" (Ps. 61:1)—for the *individual*. Chaps. 1 to 9; where individuals are in view.
2. "Higher than the Highest" (Eccl. 5:8)—in the Jewish *nation*. Chaps. 10 to 12; where the nation is in view.
3. "Higher than the heavens" (Heb. 7:26)—in *the Church*. Chaps. 13 to 17; where He is with His own.
4. "Higher than the kings of the earth" (Ps. 89:27)—in the world. Chaps. 18 to 21; where the application is *universal*.

FOUR "DAYS" OF SCRIPTURE

BY JAMES H. TODD

There are four special 'days' mentioned in relation to the second coming of the Lord which call for study on the part of every Bible student. As used in Scripture the word 'day' often refers to a period of time, longer or shorter, and not merely of twenty-four hours. Day is thus used in contrast to night, implying the characteristics of activity, manifestation, or display, as well as of opportunity: In the day-light things are clearly seen and cognisable, while in the night there is darkness and obscurity, inability to see correctly. The Biblical significance and usage is well illustrated in Romans 13:12 and 1 Thess. 5:4-6. The present for believers is spoken of as "the night", with its "works of darkness", but they themselves "are all sons of light; sons of the day" and "not in darkness", in the spiritual sense. Then in

reference to the Gospel, it is the "day of salvation", which will be succeeded by the "day of judgment", the "day of wrath"—all general terms descriptive of differing moral and spiritual conditions.

The four "Days" we are now to study briefly are called respectively "Man's Day"; the "Day of Christ"; the "Day of the LORD"; and the "Day of God". We shall take them in this order as being both the logical and the chronological order of revelation.

1. "*Man's Day*" is the correct rendering of 1 Corinth. 4:3, as indicated in the R.V. margin. The A.V. text, however, indicates that the time referred to is connected with *judgment*, for in the present age man is being 'manifested', or put to the *test* by God and so prepared for coming judgment. This is the divine aspect. Viewed in the human aspect it is "Man's Day" in which the government of world affairs is put into man's own hands. He is being permitted by God to try out every form and system of human invention for controlling the affairs of nations and communities; and this in order that he might learn if possible from failure his own limitations, and so be prepared to recognise the only true form of government when the Lord Himself comes to reign in righteousness. Hence the judgment of God is being held in abeyance through grace and divine longsuffering. This process of divine testing is found in every phase of human activity whether national, political, social, and even in the religious. In every sphere man is seen to boast of his wonderful achievements, his progress, his intellectual enlightenment and moral culture; but conspicuously fails to acknowledge the power and sovereignty of God except in very diluted form when at all.

Man's Day will, however, come to its appointed consummation in the manifestation of the coming Man of Sin, the Anti-Christ. He will be the very embodiment of all that man glories in; and at the same time he will be energised by all the power of Satan himself. He will set aside by denying completely the truth of God, even to the extent of claiming to be deity incarnate. His rule will be absolute. That time is fast approaching and its subtle workings are already being felt in various spheres as never before, indicating the approach of the closing days of this dispensation. There is still much more to take place, of course, before Man's Day reaches its final consummation, but if we mistake not there are even now portentous signs observable to

spiritual vision. Man's Day and man's judgments will then give place to God's Day and God's judgments.

2. The next "Day" to be ushered in is "the *Day of the Lord Jesus Christ*", or as sometimes, the "day of Christ", referred to in the following passages, 1 Corinth. 1:8; 5:5; 2 Corinth. 1:14; Phil. 1:6, 10; 2:16. This is the period known as the *Parousia*, during which the Lord will be present with His people in the air at His second coming. It is the day of Christ's manifestation, His *apokalupsis*, or "unveiling" (1 Cor. 1:7) to His own people. It is always connected with blessing to such; the day eagerly awaited by all His saints, and for which He will *confirm* them (or keep steadfast=*bebaioō*), unto the end. They will then be presented before Him blameless, or "free from charge"—the first word used of believers in connection with that day (1 Cor. 1:8; Col. 1:22). Whatever failure has marred the life, in that day the spirit will be saved, although the disciplining hand of the Lord may be at work in the life of the believer even now if there is sin unrepented of (cf. 1 Cor. 5:5; 11:29, 30; 1 Tim. 1:20).

From 2 Cor. 1:14 we learn that that day will be one of glorying or boasting, not only "in the Lord" but in one another. Then we shall see each other as we are *in Christ*, the fruit of some servant's ministry in the Gospel and Word of God. It was the thought of this that gave the apostle assurance in regard to his ministry in Corinth—and elsewhere. He and those to whom he ministered would then stand together in the presence of their common Lord, and would rejoice together in all that each had received of blessing from one another whilst on earth. The same thought is found in Paul's letter to the Thessalonians (1 Ep. 2:19; and cf. Phil. 2:16). Here Paul has in mind the Judgment Seat of Christ (Rom. 14:10; 2 Cor. 5:10) at which every believer will have to give an account. Then those converts would be to him a "crown of glorying", instead of the mere chaplet of laurel with which earthly victors were crowned. If we thought more often of how we shall all appear in the presence of the Lord on that occasion, at His coming, it would help to preserve us from much of the misjudging, suspicion, and other unholy feelings which creep into our fellowship with one another, and in our ministry in the Lord's service, to the detriment of all concerned, and with grief to the Lord Himself.

Turning to the passages in Philippians, we see the apostle's

confidence and assurance that the work of salvation and sanctification begun now in the heart will continue and be *perfected* by the Lord unto the day of Jesus Christ (ch. 1:6 ff.). This assurance was not based upon what the believers had done or were to do for their own spiritual help merely, but because CHRIST had "begun a good work (in them) and would perfect it until the day of Jesus Christ". Their part was to let love "*abound* yet more and more in *knowledge* and all *discernment*" (vs. 9-11)—"being filled with *the fruits* of righteousness."

Then in chapter 2:16 Paul refers to that day as a *day of reward*, when the labours of the Christian ministry will be manifested and approved, or disapproved—as the case may be. In each of these passages the thought and even the language are similar to what is stated in 1 Thess. 2:19 and 3:13, where instead of "the day" we get the word *Parousia* as referring to the same period and circumstances.

We learn from other passages which we cannot deal with now that that Day will include also the resurrection and transformation of our bodies, which will be freed from every taint of sin, for Christ "shall fashion anew the body of our humiliation, that it might be conformed to the body of His glory" (Phil. 3:21, R.V.). Furthermore, Christ Himself "shall be glorified in His saints, and be marvelled at in all them that believed" (2 Thess. 1:10); and "we also *with Him* will be manifested in glory" (Col. 3:4; 1 John 3:2). The trials and sufferings we endure now will appear insignificant in comparison with the unspeakable glories we are to share with Him in "that Day" (Rom. 8:17, 18). Let us, therefore, have patience and courage and hope, pressing on in the face of every opposition and trial for the glorious reward that awaits us at His Parousia!

3. The Day of Christ is succeeded by "*the Day of the LORD*", so often referred to in the Prophetic books of the Old Testament, and four times in the New Testament, viz. Acts 2:20; 1 Thess. 5:2; 2 Thess. 2:2; 2 Peter 3:10. There are at least seventeen references to this Day in the prophets, the first being Amos 5:18, 20, and Isaiah 2:12 (for these were contemporaries). Other examples are Ezek. 30:3; Zeph. 1:14, 15; Zech. 14:1, 2; Mal. 4:5. Besides these there are many references where the expression "in that day" is used, yet not in connection with the future dispensation, but merely to some particular day of judgment, visitation, or victory over Judah's foes (e.g. Jer. 46:10; Ezek. 13:5; 30:3, etc.) during their history.

Most if not all the O.T. passages which have reference to this particular period describe it as a time of national distress and disaster because of divine judgments then to be manifested (e.g. Isa. 2:10-22). All rebellion against God will then suffer the indignation of His wrath and be utterly destroyed. This implies the overthrow of all Gentile power on the one hand, and the deliverance of the Jews on the other from all their enemies—leading thus to the setting up of the Millennial Kingdom of their Messiah-Deliverer, concerning which so much is revealed in Prophecy. The “great and terrible Day of the Lord” will see Jehovah’s assumption of regnant glory and majesty on earth. For our present purpose we must confine attention to the N.T. passages alone.

(a) The four passages indicate somewhat more definitely the character and purpose of that Day and the conditions which lead to its arrival.

The first, Acts 2:20, is spoken by the apostle Peter on the day of Pentecost, when (quoting from Joel 2:16 ff.) he says, “this is *that*” (v. 16), but obviously did not imply that the *whole* quotation was being fulfilled at the moment, for it was not. Even verses 28 and 29 of Joel’s prophecy about the pouring out of the Spirit received only an exceedingly limited fulfilment then—and scarcely more so in any age since, in spite of all that has been written and taught on the “effusion or baptism of the Spirit” and “speaking in tongues”. The truth remains that the prophecy still awaits its full and proper fulfilment in the coming “great and terrible Day of the LORD”, when there will be an outpouring of the Spirit upon *all* flesh, and with a greater effusion than ever yet known. When God’s earthly people the Jews are restored to their land and have turned to Him in repentance and faith, then shall be experienced fully all He promised them in His covenants with Abraham and David. Yet we can thank God for the measure of the “outpouring” on the day of Pentecost, and for all that it meant to the world and the church then and since, and rejoice in every evidence of the Spirit’s power and presence seen in *our* day. For one thing it has meant the uniting into one Body every believer in the risen Lord Jesus Christ; besides the spread of the Gospel to the uttermost parts of the earth. And these blessings continue with us, thank God!

(b) In 1 Thess. 5:1-8 it is the twofold fact of the *unexpectedness* and *suddenness* of the coming of that Day which is

emphasised. It will come "*as a thief in the night*", when men are saying "peace and safety". The thief comes when least expected or wanted! So this Day will take the world unawares, but not the Christian if he is obeying the Lord's own warning in Luke 21:34-36, and 12:35-40. It is suggested that "peace and safety" in the reference in Thessalonians does not refer so much to the political state of the world at the time but to the false sense of peace and security which will hold the hearts of the ungodly up to the very moment when the Lord breaks in upon the world and intervenes directly in human affairs (cf. 50:1-6). But the apostle reminds us that *we* "are *not in darkness*, that that day should overtake us as a thief", since we are "sons of the light, and sons of the day" (vs. 4-6). Hence that constant appeal "Be watchful ever"!

(c) Turning to 2 Thess. 2:2, we have the explicit instructions of the apostle that that Day cannot come until apostasy is evident and blatant and the Man of Sin has been manifested. If on the one hand we are not to be slothful, yet we are not to be "troubled" at false alarms "that the Day of the LORD is now present" (see R.V. of v. 2). It cannot be present until the conditions attendant to its coming are fulfilled first. The 1st verse indicates the initial event which introduces the Day of the LORD—"the *Parousia* of our Lord Jesus Christ; and our gathering together unto Him". Of this we have already spoken above. But it must not be confused with what is here spoken of as the Day of the Lord. The scene of the latter is the earth; the scene of the *Parousia* is the air. Believers will be delivered from the Day of the Lord. At the *Parousia* they will be *with* the Lord Himself. Then follows the "falling away" (v. 3), which is not merely a departing from the faith on the part of some, as increasingly seen today, but a wholesale world-wide turning from God and His truth in anticipation of the "Man of Sin", the Antichrist, "*the apostasy*". This coming Dictator will rule in every sphere, in the commercial, political, social, and the ecclesiastical. There will be no mistaking him when he is manifested as "the son of perdition" (see vs. 3 and 4).

(d) In 2 Peter 3:10 the *certainty* of the coming of the Day is stressed, together with some of the features which will accompany its arrival. As in 1 Thess. 5:2 the suddenness and unexpectedness of its arrival are recalled. Men will be indifferent to or even scoff at any suggestion of an approaching crisis of such magnitude;

they will be so accustomed to "world crises" of various kinds, what with the "Atomic Bomb" and other developments in the scientific and political spheres. Moral and intellectual "mockers shall come with mockery", etc., to increase the prevailing spiritual delusions of the day (vs. 3, 4, 5.) But that Day will come as surely as did the Noachian Deluge of waters—*catastrophically*. Language could not be more vivid to describe its arrival: "the heavens shall pass away with a great noise; the elements will dissolve with fervent heat; the earth and its works shall be burned up" (see v. 7-10, Cf. Micah 1:2-4).

4. The foregoing events usher in *the "Day of GOD"*, referred to in verse 12 of the same passage (above). This is the Eternal State. In fact, verses 10 to 12 embrace both the Millennial period and the Eternal State as if merging the ending of the one with the beginning of the other. We read of the dissolution of the present heavens and earth, and their being replaced by "the new heavens and the new earth wherein dwelleth righteousness (v. 13; cf. Isa. 65:17; 66:22). Rev. 21:1 adds: "there will be no more sea", for that which the emblem stands for, namely the wicked in their untiring restlessness in sin, "casting up mire and dirt" (Isa. 57:20), will be done away altogether. The Creator and His handiwork will then be in lasting harmony. Mankind shall be His people and His praise. 1 Cor. 15:24 comes in at this point in reference to Christ, "Then cometh the end, when (Christ) shall have delivered up the Kingdom to God even the Father"; which is followed by v. 28, "When all things have been subjected unto Him (Christ), then shall the Son also Himself be subjected to Him that did subject all things unto Him, that GOD may be All in All". "We gather from the passage that the 'event' of the final subjection of all things to the Son will open up, in eternity, a mysterious 'subjection' of the Son to the Father. What that means we cannot enquire here. Whatever it is, it is no dethronement of the Son (Rev. 22:3); most surely no *revolution* in the inner and eternal Relations of Godhead; rather, a mighty manifestation of Sonship *and* Fatherhood."* In this connection be careful to read again Col. 1:15, 16; and the meticulous precision of language in 1 Cor. 8:6.

But in closing we must note particularly the immediate practical application of these truths made by the apostle in vs. 11, 12 and 14. The knowledge of these truths must create within

* Dr. Handly Moule.

us not merely intelligent expectancy but holy conduct and godliness of character. We may thus "*hasten* the coming of the Day of God".* And if that Day can be hastened so may it be delayed by our conduct. This may seem difficult to appreciate, that your way of living and mine in bearing testimony to and for Christ in our respective spheres, small and insignificant as they may be, can have even any *remote* effect in such a momentous matter. But it is not *one* grain of sand but the millions *together* on the sea shore that mark the limits of the incoming tides. Yet each grain adds its infinitesimal quota to the whole. And *each* life lived is infinitely more to God, and in the service of God, than immeasurable grains of sand and limitless stellar galaxies in God's marvellous Creation.

But "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). Let us determine to "hasten His coming."†

HYPERBOLES OF FAITH

A Word Study

BY W. WILCOX

In the writings of the Apostle Paul we frequently find him using superlative terms in his endeavour to do justice to the great matters with which he is dealing. It shows his desire to express in words great ideas which nevertheless cannot be limited thereby. The goodness, graces and glories of God baffle his descriptive powers. In his attempt to describe them as fully as possible, he enriches his descriptions by the use of remarkable superlatives, and sometimes piles epithet upon epithet, and superlative upon superlative, and even then realizes that his description is inadequate when compared with the plenitude of the reality.

One such superlative is found in the word *hyperballō*, usually rendered by "exceeding", once by "excelleth", and could be well rendered by "*par excellence*".

The word is found five times in the New Testament—twice

* The margin of the R. V. is to be preferred to its text—"hastening the coming." With this Trench, Alford, and other Greek authorities agree.—Ed.

† From MSS sent to us after the author's decease; somewhat editorially revised.