



Bible Student's Notebook™

The Herald of His Grace

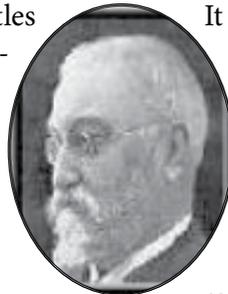
Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume XIII
Issue 325

The Names of Jesus

by — E.W. Bullinger (1837-1913)

So little attention has been paid to the titles of the Lord Jesus Christ that few imagine that there is any significance in their choice or order. So numerous are these variations that, in Paul's epistles alone there are seventeen different combinations of the words "Lord," "Jesus" and "Christ." This includes the article, and in three cases the word "our."



It was, therefore, the name of His earthly life, and was associated with Him as the sin-bearer, the sufferer, the man of sorrows. It was the name of His humiliation and shame. It was the name under which He was crucified. "This is Jesus" was the inscription on the Cross.

Unless these words are used at random, there must be a reason why, if certain words are used, no other words would have answered the same purpose. For example, if it says "Jesus Christ" we must believe that "Christ Jesus" would not have been appropriate. Whether we may ever discover a reason, or whether the reason I now submit may be the right one, does not alter the fact.

Notice then that, though it occurs alone some 683 times, it never occurs with an adjective. Let us learn to observe accurately what is omitted as well as what is written, and never say with sentimental Christians, "blessed Jesus," "dear Jesus," "sweet Jesus." Nothing can add to the perfection of His person, His works or His ways; He needs no adjective to set Him forth.

I was led to the conclusion at which I have arrived from the circumstances of counting the number of occurrences of each name and the various combinations. When I discovered that the Resurrection was the great line of demarcation, the reason was not far to seek. When I found that in the Gospels "Jesus" occurs alone 612 times, and in the other books only 71 times (out of which 38 are in the transitional book of the Acts); while in all of the four Gospels "Christ" occurs alone only 56 times, and in the other books 256 times, the reason was clear – but let us look at the names in order:

Let us also be accurate in our use of Scripture expressions. If we all were more careful in this matter, there would not be so many and great differences between us. Again, the expression "in Jesus" is not a scriptural expression. It does occur once in the English version in I Thessalonians 4:14, but following the Greek, this should read "by" or "through Jesus." "Yours in Jesus" is written in epistolary correspondence because the writers have not noticed that we are never said to be "in Jesus"; but, as we shall presently see, we are always said to be "in Christ."

"Jesus" was His earthly name, and suffering, sorrow and death were His earthly lot; but God raised Him from the dead, and then all was changed.

JESUS

Iesous means not merely "a savior," because there is another word for that. It really means "Jehovah our Savior."

God hath made that same Jesus, whom ye have

(see JESUS, page 2951)

Thou shalt call His name Jesus, for He shall save His people from their sins (Matthew 1:21).

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

Clyde L. Pilkington, Jr. – Editor

(clyde@studyshef.com)

André Sneider – Managing Editor

Rick Lemons – Associate Editor

Department Managers and Assistant Editors

Windber, PA: Clyde L. Pilkington, III, Nathan H. Pilkington, Janet L. Maher, Aaron Locker

Australia: Ken Joyce

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JESUS (continued from front page)

crucified, both Lord and Christ (Acts 2:36).

God has now ordained that the scene of His suffering shall be the scene of His glory, and “*that at the name of Jesus [not the Lord or Christ] every knee shall bow ... and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father*” (Philippians 2:10-11).

Whenever, therefore, you meet with the word “Jesus” alone, it bids you think of “*the man of sorrows*” Who humbled Himself to death for you.

CHRIST

Christos means “anointed.” It speaks of Him as the Anointed One, anointed and appointed to carry out the gracious covenant of Jehovah as the Light to lighten the Gentiles, and the glory of His people Israel.

It occurs only about 56 times in the four Gospels, and then it is generally with the article, “*the Christ,*” His official title. “*The Jesus Christ*” Who came to His Own was set for the blessing of Israel, but Israel knew not the day of their gracious visitation. They saw no beauty in Him that they should desire Him; but now, as raised from the dead, He is made the Head of His Body – the church, anointed for blessing to His people.

In the other books, therefore, we have this title 256 times, setting Him forth as the risen and glorified One, defining the believer’s position as justified and accepted in Him. Hence, believers are always said to be “*in Christ,*” quickened with Him, raised with Him, sitting together in the heavenlies with Him, blessed with all spiritual blessings in heavenly places in Him. We connect our position with Him as Christ, but we connect our responsibility to Him as “*Lord.*”

LORD

The title *Kurios*, according to its meaning, sets Him forth as the One Who owns, and therefore as One having power and authority. Whenever we find this title, this is the thought connected with it. It is a title connected with the privileges and responsibilities of our position and standing “*IN Christ.*” All of the various conditions of life are associated with Him as “*Lord*”:

Marriage: “*Marry only in the Lord*” not merely “*in Christ*” (I Corinthians 7:39).

Wives: “*As it is fit in the Lord*” (Colossians 3:18).

Children: “*Children, obey your parents in the Lord*” (Ephesians 6:1).

Servants: “*Do it heartily as to the Lord*” (Colossians 3:23).

JESUS CHRIST

When we have this combination, the emphasis is on the first word, and our thoughts are conveyed from what He was to what He is, from His humiliation to His exaltation. You may translate it in your own minds as you read, “*The humbled One who is now exalted,*” or, “*The suffering One who is now glorified.*” In every instance you will find the most remarkable accuracy.

CHRIST JESUS

“*Christ Jesus*” conveys just the opposite thought. The glorified One Who was once humbled; the exalted One Who once suffered and died.

SON OF MAN

This title sets Him forth in His human nature, as the “*second Man,*” and as the “*last Adam.*”

SON OF GOD

This title reveals Him in His divine nature, and in His relation to God. Hence, in Him all who believe are “*called the sons of God.*”

There is an important difference to be observed in the use and choice of these names. Sometimes they occur in close proximity. Notably in John 5:25. The hour is coming “*when the dead shall hear the voice of the Son of God and they that hear shall live.*” It is as “*Son of God*” that He is the Quickener of the dead, as is explained in the next verse:

For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of Man.

(see *JESUS*, page 2953)

Christ Jesus

by — Charles H. Welch (1888-1967)

The Greek word *Christos* is the translation of the Hebrew *Mashiach* (“Messiah”), both meaning “anointed.”

In the Old Testament a prophet, a priest and a king were *anointed*, and these three titles are included under the all-covering term “*Christ*.”

The employment of the names and titles “*Jesus*,” “*Jesus Christ*” and “*Christ Jesus*” is an index of the line of teaching which discriminates in their use.

“*Jesus*” is the most usual name for the Lord during His earthly life, and is employed by the apostle Paul in exceptional circumstances only. We are not, however, attempting an analysis of the names and titles of our Lord generally, in this article, but wish to draw attention to one title of dispensational importance, namely “*Christ Jesus*.”

The *Revised Version*, having access to manuscripts that were unknown at the time of the *Authorized Version*, have made a number of changes, which are significant.

In the accompanying concordance, it will be seen that in the *A.V.* the title “*Christ Jesus*” is found in Acts 19:4, Hebrews 3:1 and I Peter 5:10 and 14, but in the *R.V.* these

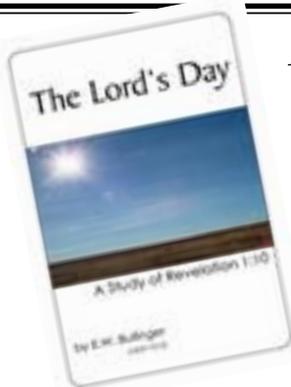


four references are excluded, Acts 19:4 and Hebrews 3:1 reading “*Jesus*” and I Peter 5:10 and 14 reading “*Christ*.” Accepting the revised text we discover an important dispensational feature; the title “*Christ Jesus*.”

CONCORDANCE

A concordance of the differences in the *Authorized* and *Revised Versions* with respect to the title “*Christ Jesus*.”

| REFERENCE | R.V. READING | A.V. READING |
|--------------------|--------------|-----------------------|
| Acts 19:4 | Jesus | Christ Jesus |
| Acts 24:24 | Christ Jesus | Christ |
| Romans 6:3 | Christ Jesus | Jesus Christ |
| Romans 6:11 | Christ Jesus | Jesus Christ our Lord |
| Romans 8:11 | Christ Jesus | Jesus |
| Romans 8:34 | Christ Jesus | Christ |
| Romans 15:16 | Christ Jesus | Jesus Christ |
| Romans 15:17 | Christ Jesus | Jesus Christ |
| I Corinthians 1:4 | Christ Jesus | Jesus Christ |
| II Corinthians 1:1 | Christ Jesus | Jesus Christ |
| Galatians 2:16 | Christ Jesus | Jesus Christ |



Lord's Day, The: A Study of Revelation 1:10

by — E.W. Bullinger

The object of this work is to give proof that the expression, “The Lord’s Day,” in the popular belief that it indicates the first day of the week, has no scriptural basis. There are few subjects on which Tradition speaks so confidently, or diverges more definitely from the recognized principles governing Bible study.

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| | | |
|------------------|--------------|-------------------|
| Galatians 3:14 | Christ Jesus | Jesus Christ |
| Galatians 5:6 | Christ Jesus | Jesus Christ |
| Galatians 5:24 | Christ Jesus | Christ |
| Ephesians 1:1 | Christ Jesus | Jesus Christ |
| Ephesians 2:20 | Christ Jesus | Jesus Christ |
| Ephesians 3:1 | Christ Jesus | Jesus Christ |
| Ephesians 3:6 | Christ Jesus | Christ |
| Philippians 1:1 | Christ Jesus | Jesus Christ |
| Philippians 1:8 | Christ Jesus | Jesus Christ |
| Philippians 1:26 | Christ Jesus | Jesus Christ |
| Colossians 1.1 | Christ Jesus | Jesus Christ |
| Colossians 1:28 | Christ | Christ Jesus |
| Colossians 4:12 | Christ Jesus | Christ |
| I Timothy 1:1 | Christ Jesus | Jesus Christ |
| I Timothy 4:6 | Christ Jesus | Jesus Christ |
| I Timothy 5:21 | Christ Jesus | Lord Jesus Christ |
| II Timothy 1:1 | Christ Jesus | Jesus Christ |
| II Timothy 1:10 | Christ Jesus | Jesus Christ |
| II Timothy 2:3 | Christ Jesus | Jesus Christ |
| II Timothy 4:1 | Christ Jesus | Lord Jesus Christ |
| Titus 1:4 | Christ Jesus | Lord Jesus Christ |
| Philemon 1 | Christ Jesus | Jesus Christ |
| Philemon 6 | Christ | Christ Jesus |
| Philemon 9 | Christ Jesus | Jesus Christ |
| Hebrews 3:1 | Jesus | Christ Jesus |
| I Peter 5:10 | Christ | Christ Jesus |
| I Peter 5:14 | Christ | Christ Jesus |

This is a complete list of all of the changes in connection with the title “*Christ Jesus*” that have been made from the A.V. to the R.V. The title occurs many more times, but in these cases it is unchanged in the R.V. and so can be found easily. It will be observed that the references to “*Christ Jesus*” in Hebrews and Peter go out, which means that ***all of the remaining references***

Jesus (continued from page 2951)

It is as “*Son of Man*” that He will judge, as it is written:

God hath appointed a day in the which He will judge the world in righteousness by THAT MAN Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead (Acts 17:31).

In conclusion, let me exhort you to be accurate, not merely in your reading and in your study of the Bible, but in your quotation and interpretation of it. Do not

belong to the ministry of the apostle Paul.

The title seems to stress a new aspect of Christ’s position and glory, pointing to the seated One at the right hand of God, rather than to the One Who walked the earth and came only to Israel.

In all of this, of course, it is always the same Person; only the title is changed. The title “*Son of Man*,” for example, has no place in the epistles to the Church, but this does not, of course, mean that we in any way belittle His perfect humanity. So, in the case of the title “*Christ Jesus*,” it is again the same Person, but we do well to note that ***this particular title belongs exclusively to the ministry of the apostle Paul.***

It is of design and with definite reference to the exclusive nature of the position indicated that [the epistle to the] Ephesians speaks of those who belong to the Church of the Mystery as being made to sit together in heavenly places “*in Christ Jesus*” (Ephesians 2:6), that when speaking of the high calling of God to the Philippians Paul adds “*in Christ Jesus*” (Philippians 3:14), or that when speaking of the holy calling of those who were chosen before age-times, he should speak of that purpose and grace that were given to them “*in Christ Jesus*” (II Timothy 1:8-9).

While all blessings that ever can be enjoyed must flow from the One Mediator between God and man, the distinctive title given to the One Mediator varies according to the dispensational privileges that are being rehearsed, and that to the Church of the one Body the title of the Savior “*Christ Jesus*” is of peculiar importance and sanctity.

An Alphabetical Analysis
Part 1, p. 137

sit down to interpret it, but sit down before it that it may interpret to you the will and purposes of God.

It is too often assumed that God never means exactly what He says; and persons go to His Word not simply to learn what He says, but to tell us what He means, which is very often something quite different. May we not ask, “If God meant just that, why did He not say just that?” For example, if He says Jerusalem or Zion, why must we suppose that He meant the church the Body of Christ?

“Christ Jesus” and “Jesus Christ”

by — A.E. Knoch (1874-1965)

“Christ Jesus” and “Jesus Christ” – what a vast difference between these two titles, though one is merely a transposition of the other! “Jesus Christ” is the humble, despised, rejected, crucified Messiah. His glories wait until the future, at the time of His return to earth. At present He has no place down here. But “Christ Jesus”! Already He is highest in the heavens. Seated at the right hand of God, there is no dignity to equal His. All might and power, all sovereignty and authority among the celestials is centered in Him. There He is not humbled, but honored! There He is not despised, but praised! There He is not rejected, but acclaimed! There He is not crucified, but glorified! We hail Him, not only as the coming King upon the earth, but as the present Head of all celestial might and majesty! Hail! Christ Jesus!



truths of the present economy of God’s grace to the nations. In Hebrews, James, John and Jude, the Lord is viewed from the standpoint of His rejection. His exaltation waits until the day of His manifestation. He is never called “Christ Jesus” as though He was already exercising the office of the Messiah. Paul is *NOT* concerned with His *rejection* on earth, but with His *exaltation* in heaven, where He is seated at God’s right hand far above the highest archangel. His present place of power and sovereignty in the celestial realms is acknowledged by Paul when he uses the title “Christ Jesus.”

Thus the forefront of almost every one of Paul’s epistles reminds us that their proper application is the interval of Christ’s rejection on earth and His investiture with heavenly honors which we are destined to share with Him.

The hope of Israel is connected with the title “Jesus Christ,” and is not at all satisfied with His present glorious heavenly exaltation, which “Christ, Jesus,” brings before us. In fact, this title has no present point down here, for only in heaven has His anointing been acknowledged. Only there is He Christ in deed as well as name.

Only in spirit do we acknowledge His claim.

*Unsearchable Riches*²

It is evident, from the many variations in the manuscripts, that the early scribes, like the vast majority of His saints today, had no concept of the vast difference which the simple transposition of His name and title produces. They saw no harm in writing “Jesus Christ” when the text read “Christ Jesus.” The tendency seems to have been to put His name first, as it is done today. Paul alone uses “Christ Jesus,” placing the emphasis on His title in recognition of His present exaltation in the heavens.¹

Like the name “Paul,” this title involves one of the essential

1. I Peter 5:10, 14 should read “Christ” for “Christ Jesus.”

2. Volume 31, page 72; Volume 11, page 46; Volume 1, p. 73.

MARK (continued from back page)

reward according to his own labor (I Corinthians 3:3-8).

In this passage, you see the denominational spirit beginning to take root. Believers at Corinth began to take sides according to their preferences. Some preferred the apostle Paul, while others boasted in Apollos. It’s easy to understand why people preferred the apostle Paul. He was the one to whom Christ appeared and first gave the truths concerning the Body of Christ. It’s also easy to see why some believers preferred Apollos. Acts 18:24 says Apollos was “... an eloquent man, and mighty in the Scriptures...” Both Paul and Apollos were very knowledgeable, and apparently both could speak very well. Those at Corinth, like today, began to focus on the men and their ability rather than their message.

Paul not only warns of “divisions,” but also “offences.” An “offence” is defined in *Vine’s Expository Dictionary* as something that “becomes a hindrance to others, or causes them to fall by the way.”

In I Corinthians 8, Paul deals with the issue of being a stumbling-block to a fellow believer. The issue in this chapter deals with those who did not want to eat meat offered to idols. Obviously, they were in error doctrinally. Yet Paul does not instruct the mature believers to separate from them, but rather not to offend them by eating meat in their presence. So, in this context, the ones whom Paul identifies as the offenders are not the immature believers, but the mature ones who would use their liberty and knowledge to offend the weaker ones.

The “Mark and Avoid” Religion

by — Denis Durham
Decatur, IL

One of the hallmarks of the denominational religious system is the perceived need to “protect the doctrine.” Depending on the brand of denominationalism or belief system, the doctrine will differ, but the desire to protect that belief system will be the same. In fact, the very existence of denominations (or other exclusive type belief systems) ensure that certain people will be excluded, and those who are included will stay true to their respective doctrinal statements. I would like to look at some verses that are used to support this exclusive mindset among Christians, and to show why I believe this way of thinking is destructive and only divides an already fractured church. In fact, the people who claim they are protecting the church from error are often the very ones promoting error, causing disunity among the Body of Christ.



ing another Christian is all too often contingent upon what someone believes; but in this Romans 14 passage, Paul teaches otherwise. In the church at Rome there were those who were weak in the faith, and they did not think they were allowed to eat meat. However, Paul did not tell those who were strong in the faith to tell the weaker brothers that they were “heretics,” and unless they changed their beliefs they would not be allowed to fellowship. Rather, Paul says *NOT* to judge them, and to *RECEIVE* them like God has – with no strings attached. How I wish Christians could learn to love and accept one another despite the doctrinal differences.

Let’s look at another verse that encourages unity.

Endeavoring to keep the unity of the Spirit in the bond of peace (Ephesians 4:3).

Let’s look at Romans 16:17, from which my title is based.

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them (Roman 16:17).

This passage is used to support dividing into denominational factions. However, this passage is not referring to believers who simply have a different understanding of doctrine. Having a different view about various scriptural truths does not mean that someone is causing divisions or offences. In fact, a believer who has a better understanding of doctrine than most believers could actually be the one seen as guilty of causing “divisions.” Many of those who are constantly “marking and avoiding” other believers are going contrary to Pauline doctrine. Paul never encouraged believers to avoid one another simply because they had differences of maturity and understanding. Paul encouraged unity despite the differences. Consider the following passage:

Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him (Romans 14:1-3).

The word “disputations” means to *debate* or *question*. It seems that many Christians believe that to debate and question others is what the Christian life is all about. Receiv-

ing another Christian is all too often contingent upon what someone believes; but in this Romans 14 passage, Paul teaches otherwise. In the church at Rome there were those who were weak in the faith, and they did not think they were allowed to eat meat. However, Paul did not tell those who were strong in the faith to tell the weaker brothers that they were “heretics,” and unless they changed their beliefs they would not be allowed to fellowship. Rather, Paul says *NOT* to judge them, and to *RECEIVE* them like God has – with no strings attached. How I wish Christians could learn to love and accept one another despite the doctrinal differences.

In Romans 16:18, Paul goes on to describe the people who cause divisions and offences:

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

The people referred to here are those who actively seek to deceive believers. The verse is not talking about those who simply believe different than you do. If a person believes some doctrine that is in error, this does not mean we are to avoid them. Rather, we should love them, and be humble enough to realize that it actually may be us who are in error in our doctrine. I believe the people Paul talks about in Romans 16:18 are the same ones referred to in Titus 1:10-11.

For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, ►



teaching things which they ought not, for filthy lucre's sake.

Notice that the ones referred to here are not your average believer who may not understand all of the doctrine correctly. Rather, these people are “*unruly*,” “*vain talkers*” and “*deceivers*.” Notice also that they are teaching. These people are preachers; and not simply teaching incorrect doctrine, they are doing it for money – for “*filthy lucre's sake*.” They are people who desire power, wanting to control people, and getting rich by using this power for their own end. These are the types of people we are to avoid, not Christians who simply believe differently.

They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate (Titus 1:16).

In this passage Paul goes on to describe these people as being “*abominable*,” “*disobedient*” and “*reprobate*.” Someone who has a different doctrinal understanding does not make them these things. Notice that the emphasis in Titus 1:16 is on works, not your doctrinal IQ. Notice that this emphasis on works is continued into chapter two of Titus.

But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate,

sound in faith, in charity, in patience (Titus 2:1-2).

The sound doctrine mentioned here is not about in which chapter in Acts you begin the Body of Christ. It's about living truth out in your daily experience. Notice that the verse says to speak things that “*become sound doctrine*.” The emphasis is on a living doctrine, not just words on a page. It's doctrine that “*becomes*” a reality in your life.

At Corinth they were dividing over doctrine: the “*divisions*” of I Corinthians 3. The Greek word is translated also as “*sedition*” (Galatians 5:20, KJV) – actions or words intended to provoke or incite rebellion.

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, “I am of Paul;” and another, “I am of Apollos;” are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own

(see MARK, page 2954)

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