
Accepted In
The Beloved
Charles H. Welch

ACCEPTED in the BELOVED

Charles H. Welch

© THE BEREAN PUBLISHING TRUST
52A Wilson Street, LONDON EC2A 2ER

ACCEPTED in the BELOVED

by

Charles H. Welch

Author of
Dispensational Truth
The Apostle of the Reconciliation
The Testimony of the Lord's Prisoner
Parable, Miracle and Sign
The Form of Sound Words
Just and the Justifier
In Heavenly Places
etc., etc., etc.

First Published 1952
Second Edition 1972
Reset and Reprinted 1990

© THE BEREAN PUBLISHING TRUST
52A Wilson Street, LONDON EC2A 2ER

ISBN 0 85156 135 7

A NOTE ON OUR COVER PICTURE

If you read the Old Testament book of Esther, no one with spiritual insight can but be moved by the ways of God in delivering His people from the enemy, and in using Esther for this purpose.

The custom of the day was that no one, not even the Queen came and approached the King without his invitation or their life was forfeit (Esther 5:2).

Our cover illustration depicts Esther the Queen braving this custom to make her petition to the King. The King holds out his septre offering life, and acceptance of her person. This choice of Old Testament type touches some aspects of life offered and acceptance given to us in Christ, referred to in Ephesians 1:6; a precious description of God's attitude to us - `accepted in the Beloved' echoed (in the only other N.T. usage of the original word) in reference to the Virgin Mary as `highly favoured' (Luke 1:28).

This is surely a worthy theme for study so that concernimng our position in Christ, full understanding and appreciation can be ours.

CONTENTS

SUB-DIVISIONS OF THE SUBJECT

The text itself and brief notes on the word `Holy' 4
`Without blemish', the sacrificial character..... 6
`Unreproveable', blameless in the court of law..... 7
`The washing of water by the Word' 9
`Not having spot or wrinkle' 11
`Before Him' and `beside Him'..... 12
The sphere and realm of our glorious acceptance 13
Entire sanctification - unblameable in holiness..... 15
`Ye are washed', symbolism applied 16
Batheing, Rinsing, Washing 18
`Made meet' 20
The practical response, `worthy' 21
`Sincere and without offence'..... 22
`An odour of a sweet smell' 23
`Ye are unleavened'..... 25
`Accepted' and `acceptable'..... 26

ACCEPTED IN THE BELOVED

Studies dealing mainly with the position of the believer in Christ

The text itself and brief notes on the word `Holy'

The Epistle to the Ephesians is like a casket of gems, and it is quite beyond our ability to select from it a particular jewel as the most precious. One such jewel of a text that is often quoted by believers is the one found as our title, and we therefore select it as a base from which we may explore the wonders of this acceptance, and some of its implications, both now and in the ages to come, respecting our standing, our state and our service. When first we proposed this theme to ourselves, we were sure that there would be at least half a dozen key-words that would demand consideration. We have now made a preliminary survey, however, and have found at least fifty - a cluster of jewels that, seen separately, excite the admiration of the believer, but when assembled to form a crown of gratitude to grace the Saviour's head, leaves us with a joy that is unspeakable and a peace that passes understanding.

Our first consideration must be the key-text itself : `Accepted in the Beloved'. There are a number of words that stand for `acceptance' in the New Testament and these will form part of our present enquiry - but none of these is used in Ephesians 1:6. In fact `acceptance' is not quite the basic idea here, although it is implied. The Revised Version reads :

` To the praise of the glory of His grace, which He freely bestowed on us in the Beloved' (*Margin*: `Wherewith He endued us').

The word translated `grace' here is *charis*, while the word translated `made us accepted' is *charitoo*. The latter occurs in only one other New Testament passage, namely Luke 1:28, where the angel greets the Virgin Mary with the words :

`Hail, thou that art *highly favoured* among women'.

This particular word is thus used only in connection with Mary and the Church of the Mystery. This `high favour' spoken of in verse 6 seems to gather up in itself the gracious blessings that precede it in verses 3-5 :

`Blessed with all spiritual blessings'.
`In the heavenly places'.
`Chosen before the overthrow of the world'.
`That we should be holy and without blame before Him in love'.
`Predestinated to adoption'.
`In Christ'. `In love'.

The special aspect of this high favour that we are considering is not so much the distinctive character of the calling and sphere of the Church of the Mystery, but rather the one special feature of the purpose of grace - `that we should be holy and without blame before Him'. The very word `holy' causes us to pause. We sometimes meet men of the world who do not hesitate to speak of themselves as `just' and `righteous' in their dealings one with another, and we remember also that Saul the Pharisee, `touching the *righteousness* of the law' could speak of himself as `blameless' (Phil. 3:6). Even the Scriptures recognize that according to human standards, there may be `just' men, and better still, `good' men (Rom. 5:7). We should hardly expect, however, a man of the world to speak of his own `*holiness*', while if we met a believer who spoke of possessing any other holiness than that which was his by grace and gift, we should instinctively turn from such a claim as being blasphemous. Yet it is certainly true that the believer in the New Testemant is addressed as a `saint' and that he is chosen that he may be `holy'. This holiness is provided in grace, by the work of Christ the Saviour, as surely as is righteousness by justification. As justification is to righteousness, so, we discover, is sanctification to holiness, and before we can begin to appreciate the jewel of holiness, we must acquaint ourselves with the basis of our sanctification.

Sanctification is mediated to the believer through channels that take their rise in the finished work of Christ.

(1) *Those thus sanctified were hopelessly vile and unclean.*

` Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor theives, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. *And such were some of you:* but ye are WASHED, but ye are SANCTIFIED, but ye are JUSTIFIED in the name of the Lord Jesus, and by the Spirit of our God' (1 Cor. 6:9-11).

There can be no possible doubt in the mind, after reading that awful list of sins, that sanctification, like justification and salvation must be *by grace*.

(2) *Those thus sanctified are sanctified by the blood of Christ*.

`Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate' (Heb. 13:12).
`By His own blood' He purchased the church (Acts 20:28).
`By His own blood' He justifies (Rom. 5:9).
`By His own blood' we have redemption (Eph. 1:7).
`By His own blood' we have been made nigh (Eph. 2:13).
`By His own blood' we have peace with God (Col. 1:20).

` For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?' (Heb. 9:13,14).

(3) *Those thus sanctified find their sanctification in union with Christ.*

` For both He that sanctifieth and they who are sanctified are all of one' (Heb. 2:11).
` But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord' (1 Cor. 1:30,31).

(4) *Those thus sanctified by the blood of Christ, and in union with Him, are sanctified by the Spirit.*

` Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ' (1 Pet. 1:2).
` We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth' (2 Thess. 2:13).

(5) *This sanctification of the Spirit is by means of `the truth'.*

` Sanctify them through Thy truth: Thy Word is truth' (John 17:17).
` That He might sanctify and cleanse it with the washing of water by the word' (Eph. 5:26).

(6) *Those thus sanctified in Christ, by blood, through the Spirit, by the word, without works or effort on their part, receiving by grace the root of the matter, are expected to produce `the fruits of holiness' as they grow in grace.*

` Yield your members servants to righteousness unto holiness ‘ ye have your fruit unto holiness' (Rom. 6:19,22).
` He (chastises us) for our profit, that we might be partakers of His holiness' (Heb. 12:10).
` Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God' (2 Cor. 7:1).

If the reader will turn back to the first of these headings with its quotation of 1 Corinthians 6:9-11 and compare it with the reference above, 2 Corinthians 7, he will see that the wheel has come full circle. Here we have the two related aspects of sanctification, first that which is imputed, just as faith is imputed `for righteousness', and then that which is the progressive and practical outcome of this holy standing before God. Encouraged by the ministry of the Spirit, and cleansed and vivified by the word of truth, the believer is able to bring forth the *fruit* of holiness in his life and service.

Such in brief is what is implied in the simple words of Ephesians 1:4 `that we should be holy' - surely one of the most precious gems that go to make up what is described by the Apostle as being `accepted in the Beloved'.

`Without Blemish' (Eph. 1:4; 5:27; Col. 1:22).
The Sacrificial character of this wondrous condition.

The purpose of our election is described in Ephesians 1:4,5 as threefold : (1) that we should be holy; (2) and without blame; (3) and receive the adoption.

We have seen the import of `holy', now let us examine the priceless words `without blame'.

Amomos `without blame', occurs in the New Testament seven times:

` *Without blame* before Him in love' (Eph. 1:4).
` That ‘ it (The Church) should be holy and *without blemish*' (Eph. 5:27).
` To present you holy and *unblameable*' (Col. 1:22).
` (Christ) offered Himself *without spot* to God' (Heb. 9:14).
` The precious blood of Christ, as of a lamb *without blemish* and without spot' (1 Pet. 1:19).
` To present you *faultless*' (Jude 24).
` They are *without fault* before the throne' (Rev. 14:5).

It is clear from this list of occurrences, that the three references in the prison epistles must be considered together, but before we can appreciate their teaching, we must acquaint ourselves with the usage of this word *amomos*, and before we attempt to explain the negative *amomos*, we should seek the meaning of the positive *momos*. It occurs but once in the New Testament as follows: `Spots they are and *blemishes*' (2 Pet. 2:13).

For the meaning of this word we must turn back to the Old Testament where the Hebrew *mum* is translated in the LXX *momos* no less than seventeen out of its twenty occurrences. Of the fifteen occurrences of the word in the Pentateuch, fourteen speak of the physical blemish that invalidated either man or beast from being either priest or sacrifice. Let us acquaint ourselves with some of these references, for the light we receive will illuminate the condition described as `without blame' in Ephesians 1:4.

` Whosoever he be of thy seed in their generations that hath any *blemish*, let him not approach to offer the bread of his God. For whatsoever man he be that hath a *blemish*, he shall not approach: a blind man, or a lame, or he that has a flat nose, or anything superfluous, or a man that is brokenfooted, or brokenhanded or crookbackt, or a dwarf, or that hath a *blemish* ("white spots" not the same word) in his eye, or be scurvy, or scabbed, or hath his stones broken; no man that hath a *blemish* of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire' (Lev. 21:17-21).

So far the Priest. Now let us look at the Offering.

` Ye shall offer at your own will a male *without blemish* (*tamim* "perfect", "complete", not the same word), of the beeves, of the sheep, or of the goats. But whatsoever hath a *blemish*, that shall ye not offer: for it shall not be acceptable for you ‘ it shall be perfect to be accepted: there shall be no *blemish* therein' (Lev. 22:19-21).

The word occurs again in Leviticus 24:19,20. Ten other occurrences complete the list, every one referring to a physical blemish. We give the following as a sample. Numbers l9 deals with the water of separation made from the ashes of a red heifer:

` Without spot, wherein is no blemish, and upon which never came yoke' *(2).*

This heifer we find referred to in Hebrews 9:13.

Physical beauty, moreover, is indicated by the absence of blemish in the description of Absalom, the son of David :

` But in all Israel there was none to be so much praised as Absalon for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him' (2 Sam. 14:25).

The mind is irresistibly drawn to Isaiah 1:6 by this description :

` From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores'.

Lastly, we have the words of the Shepherd lover, saying :

` Thou art all fair, my love, there is no spot in thee' (Song of Sol. 4:7).

We return with the light received from the Old Testament usage of this word, to Ephesians 1:4, and realize with worshipping wonder, that we, who were aliens, strangers, Christless, hopeless and, by nature, children of wrath, associated with lasciviousness and all uncleanness, from whose mouth, corrupt communications have proceeded (Eph. 2:2,3; 4:19,29), are here placed with the acceptable unblemished, priest and offering. To us, this Priest and this Offering can be none other than Christ Himself for `He offered Himself *without blemish* to God' (Heb.9:14) and was fore-ordained to be the `Lamb *without blemish* and without spot' (1 Pet. 1:19).

With this sacrificial character so evidently impressed on this word, let us return to the prison epistles and look at the three references together.

The purpose of God, planned before the ages, is indicated in Ephesians 1:4.

The fulfilment of this purpose in the ages to come is revealed in Ephesians 5:27.

The glorious basis of this fulfilment is given in Colossians 1:22. Let us first look at the basis :

` And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you *holy* and *unblameable* and *unreproveable* in His sight' (Col. 1:21,22).

This blemishlessness arises not from anything we can do, but from the offering of that blemishless Sacrifice on our behalf `in the body of His flesh, through death'. Ephesians 5 looks at the same presentation and the same company from another angle.

` That He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and *without blemish*' (26,27).

The reader will see that it would be nearer the truth if the words of Ephesians 1:4 `without blame' and of Colossians 1:22 `unblameable' were altered so that these three passages all read alike `without blemish', thus retaining the connection which is so evidently intended, between the blessed acceptance of the Church and the typical character of the Priest and Offering. This therefore is a part of the blessedness that is included in the words `Accepted in the Beloved'.

`Unreproveable' (Col. 1:22).
Blameless in the Court of law and in the estimate of man.

The word `unreproveable' in Colossians 1:22, is a translation of the Greek *anengkletos*, a word made up of *a* the negative, and *engkaleo* to accuse or to blame, which in its turn is from *en* `in' and *kaleo* `to call' and so `to call in question'.

This word is translated `blameless' in its other occurrences, but as the translators of the Authorised Version employ the word `unblameable' in Colossians 1:22 for another Greek word, we can understand their choice of `unreproveable' here. We shall see more clearly the implications of our `unreproveable' position as accepted in the Beloved, if we note the seven occurrences in the New Testament of the word *engkaleo*. Just as the phrase `without blemish' is linked with the ideas of *sacrifice, altar and priest*, so the word `unreproveable' is associated with the idea of a court of law. The first six occurrences of *engkaleo* refer to the law courts at the time of the Acts :

` Let them *implead* one another' (Acts 19:38).
` We are in danger *to be called in question*' (Acts 19:40).
` The cause wherefore they *accused* him' (Acts 23:28,29; 26:2,7).

The one reference to the Court of Heaven is the glorious one `Who shall *lay* anything *to the charge* of God's elect?' (Rom. 8:33).

The word *engkaleo* occurs in only three passages in the LXX. Ignoring the Authorised Version and translating direct from the LXX itself, we read :

` According to every injury alleged, both concerning a calf and an ass, and a sheep, and a garment, and every alleged loss, whatsoever in fact it may be - the judgment of both shall proceed from God, and he that is convicted shall repay to his neighbour double' (Exod. 22:9).

The word here is `alleged'. What a wonderful position is ours as `accepted in the Beloved'. We who were verily guilty of trespass and sin, who had not the wherewithal to repay the original debt, let alone double, are now so fully and completely redeemed, that none can lay anything to our charge. The other two passages in the LXX are found in Proverbs and Zechariah :

` He that *accuses* unjustly shall not escape' (Prov. 19:5).
` Whom the prophets before *charged*' (Zech. 1:4).

The negative *anengkletos* does not occur in the LXX, and we therefore turn to the New Testament to note its occurrences there and their contexts :

` Who shall confirm you unto the end, that ye may be *blameless* in the day of our Lord Jesus Christ' (1 Cor. 1:8).
` Holy and unblameable and *unreproveable*' (Col. 1:22).
` Let these also first be proved; then let them use the office of a deacon, being found *blameless*' (1 Tim. 3:10).
` If any be *blameless*, the husband of one wife, having faithful children not accused of riot or unruly, for a bishop must be *blameless*, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful Word' (Tit. 1:6-9).

It is very evident as we read these words and note the context, that in Colossians 1:22 we have the thought of a blameless life - a life that we have never actually lived, but one that we should seek to live, when once we have found ourselves `accepted in the Beloved', growing up unto Him in all the gracious and glorious things that He has first of all made our own, unconditionally, in Himself.

We hope that many of our readers have been wondering why we did not include 1 Timothy 3:2, `A bishop then must be blameless', in the list of occurrences given above. The word `blameless' is certainly used in the Authorised Version here, and the list of qualifications is obviously parallel with that already quoted from Titus. The reason for the omission is that a different Greek word is used in 1 Timothy 3:2, but this is all to the good, for as it is used synonymously with *anengkletos*, it will afford a further explanation. The new word is *anepileptos*, a combination of *a* the negative and *epileptos*, from *epilambanomai*, `to be caught'. The term is borrowed from ancient wrestling bouts, and refers to the wrestler, who was so defended in all parts of his body that he *could not be caught anywhere* by his antagonist. The passage suggests that a bishop must be one in whose character there is nothing for the accuser `to take hold of'. This particular word for `blameless' is confined to three references in the New Testament, all in 1 Timothy :

` A bishop then must be *blameless*' (3:2).
` These things give in charge that they may be *blameless*' (5:7).
` Keep this commandment, without spot, *unrebukeable* until the appearing of our Lord Jesus Christ'. (6:14).

Those who are accepted in the Beloved have been chosen that they should be holy and, like the sacrifices of the Old Testament, without blemish. With such a calling, our lives should be so lived that they cannot be `called in question' or give the adversary `anything to lay hold on'. We shall indeed need grace if we are to `walk worthy' of this marvellous calling, but it is to be found in full sufficiency `in the Beloved'.

`The washing of water by the word' (Eph. 5:26).
And a note on the experimental nature of 1 John 1.

We have now considered the meaning of the terms `accepted', `holy', and `without blame' in Ephesians 1:4-6, and `unreproveable' in Colossians 1:22. We must next deal with the remaining words of Ephesians 5:26 and 27 which, as we have seen, amplify and bring to fulfilment the original promise of Ephesians 1:4. The words awaiting consideration are `cleanse', `washing', and `not having spot or wrinkle'.

The word translated `to cleanse' is *katharizo*, from which is derived our own word `cathartic', a purgative medicine. The occurrences of *katharizo* in the New Testament fall into two groups - those that occur in the Gospels and the Acts, and those that occur in the epistles. In the first group we have :

(1) The cleansing of lepers (Matt. 8:2,3; 10:8; 11:5; Mark 1:40,41,42; Luke 4:27; 5:12,13; 7:22 and 17:17).
(2) The cleansing of `meats' (Mark 7:19; Acts 10:15; 11:9).
(3) The ceremonial cleansings of the Pharisees (Matt. 23:25,26; Luke 11:39).
(4) Peter's application of the spiritual lesson of the sheet with its clean and unclean animals, to the believing Gentiles - `purifying their hearts by faith' (Acts 15:9).

It will be seen that the word is based upon the same Old Testament ritual, associated with priest and sacrifice, that we found underlying the words `without blemish'.

When we come to the Epistles, the truth of this *katharsis*, whether in connection with lepers, meats or utensils, is applied to the believer :

Katharizo *in the epistles.*

` Let us *cleanse* ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God' (2 Cor. 7:1).
` That He might sanctify and *cleanse* it' (Eph. 5:26).
` And *purify* unto Himself a peculiar people' (Tit. 2:14).
` How much more shall the blood of Christ ‘ *purge* your conscience from dead works' (Heb. 9:14).
` Almost all things *are* by the law *purged* with blood' Heb. 9:22).
` lt was therefore necessary that the patterns of things in the heavens should be *purified* with these: but the heavenly things themselves with better sacrifices than these' (Heb. 9:23).
` *Cleanse* your hands, ye sinners' (Jas. 4:8).
` The blood of Jesus Christ His Son *cleanseth* us from all sin' (1 John 1:7).
` And to *cleanse* us from all unrighteousness' (1 John 1:9).

It will be seen that the three references in the epistle to the Hebrews make it clear that in this cleansing, purging or purifying, we have the application of the finished work of Christ to our uncleanness. As Hebrews 9:23 puts it, the Old Testament cleansings were `patterns' and were accomplished by the blood of bulls and goats that could never take away sins, but in the offering of Christ we have that complete provision for sin and uncleanness, that will one day enable Him to present us as `holy and without blemish'.

When we perceive that sanctification is viewed from two different points of view in Scripture, certain passages that on the surface appear to be contradictory will be found to fall into line. It would be easy, for example, to institute a comparison between the passages in the epistles that teach unconditional forgiveness, and those that speak of forgiveness as conditional upon confession and acknowledgment. Yet such a comparison would be quite inappropriate. We cannot compare standing with state, or the unconditional with the conditional. The same confusion would result if we attempted to compare for instance, the `presenting ' of Colossians 1:22 with the `presenting' of Colossians 1:28, or the unconditional basis of inheritance in Colossians 1:12 with the conditional reward of the inheritance in Colossians 3:24. So, when we come to 1 John 1 , we are in the realm of `manifest' truth. Not `in the beginning' as in the Gospel, but `from the beginning' (1 John 1:1); not the Word before time began, but

`seen, looked upon and handled'. Not `life', but `life manifested'; not what we are in Christ, but the condition of `fellowship' with Him; not our standing in grace, but our `walk in the light'.

` If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth (is cleansing) us from all sin' (1 John 1:7).

Then, in verses 8 and 9, in contrast to mere profession (`if we say') the Apostle puts genuine confession (`if we confess'). It would be easy to dwell on this condition of confession, and to contrast it with the standing of the believer in Ephesians and Colossians. The true comparison, however, is rather with 1 John 2:1 and 2, where the Apostle, after explaining that he is writing in order that the believer shall not sin, adds :

` If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins' (1 John 2:2).

He supplements this by saying later on in the epistle that `as He is, so are we in this world', a passage that is comparable with those that speak of the standing of the believer in Ephesians and Colossians.

The cleansing and the forgiving of 1 John 1 are experimental. They deal with the conditions visualized in John 13:10 in connection with the washing of the disciples' feet.

The ceremonial cleansing of the Israelite was accomplished by `the water of separation', a cleansing medium composed of the ashes of an unblemished red heifer. together with running water. So, in Ephesians 5:26, `the cleansing' is followed by a reference to `washing by water' (*loutron*). This word only occurs twice in the New Testament, here in Ephesians 5:26 and in Titus 3:5, where the Apostle speaks of `the *washing* of regeneration'. In the LXX the word only occurs in the Song of Songs (4:2 and 6:6), where it is translated `washing'. Josephus speaks of the hot and cold springs near the castle of Macherus, which, being mixed together, made a most pleasant bath (*loutron*). Aquilla also in his translation of the Old Testament, uses the word on the two occasions when David speaks of Moab as his `washpot'. In spite of the fact that most nouns ending in *tron* in the Greek denote Greek instruments, the LXX translators chose *louter*, instead of *loutron*, to translate the Hebrew word for `laver' (Exod. 30:18 &c.). Presumably therefore, the Apostle's use of *loutron* was intended to remove the idea a little from the laver itself to the washing associated with it. There is certainly no reference here in Ephesians 5:26 to baptism.

The word used in the phrase `by the word' is not *logos* but *rhema*, `the spoken word', `the saying'. *Rhema* is also used in Ephesians 6:17, where the Apostle speaks of the `word of God' as the `sword of the Spirit'. *Logos* refers to the expressed `thought', whereas *rhema* indicates the expressed `will'.

The `washing of water by the word' is referred to several times in John's Gospel. In John 15:3 the Lord says :

` Now are ye clean through the word (logos) which I have spoken'.

Then in John 17 we read :

` I have given unto them the words (*rhema*) which Thou hast given Me' (8).
` I have given them Thy word (*logos*)' (14).
` Sanctify them through Thy truth, Thy word (*logos*) is truth' (17).

En rhemati `by the word' (Eph. 5:26), indicates the instrument whereby the washing is accomplished, that is, by the `word' that lays hold of and applies the sacrificial work of Christ. Had baptism been in the Apostle's mind, he could easily have used the word *en hudati*, `in water' as in Mark 1:8.

We cannot read the Scriptures prayerfully without their sanctifying and cleansing effect taking place. They are given not only for doctrine, but for `reproof' and `correction', so that the man of God, already blessedly saved, shall be made `perfect' (2 Tim. 3:16,17). We shall have to return to this figure of `washing' later, but our better plan at the moment is to complete the examination of Ephesians 5:26,27. We trust that the reader is already experiencing something of the deep joy that comes with the realization that we are indeed `accepted in the Beloved'.

`Not having spot, or wrinkle, or any such thing' (Eph. 5:27)

We have looked at the way in which the church is sanctified and cleansed `by the washing of water by the word', and this has in view its `presentation', a theme of wonder in itself, but we propose to defer examination of this goal of grace until we have examined the remaining descriptions of this process that leads on to the fulfilment of the original choice and purpose before the foundation of the world (Eph. 1:4). The remaining items are divided into two, one a negative description, the other its *obverse*, the positive. By this means we are better able to understand what the original words `holy and without blemish' mean.

First then the negative `not having spot, or wrinkle, or any such thing'. The word translated `spot' is *spilos* and occurs in one other New Testament passage, namely 2 Peter 2:13 where we read : `Spots they are and blemishes ' while they feast with you'.

It is a well-known fact that the epistle of Jude traverses the same ground as does Peter in this second chapter, and we find help by observing just where Jude uses a slightly different word. Jude speaks of the same class, saying : `These are spots in your feasts of charity' (12) but here, the word is *spilas* instead of *spilos*.

Now *spilas* means a rock, and particularly a sunken rock. It has been suggested that the hidden rock was thus named because of the spotting or defiling of the foam that broke over it. This however may be far fetched, and Jude may have adopted a similar sounding word to that of Peter in order that by the well-known figure of *paronomasia* (of which the `pun' is a poor relative), he might enforce the truth. We will therefore leave Jude 12 out of our reckoning. We must however include Jude 23, for there we meet *spiloo* `cause to be spotted' :

` And others save with fear, pulling them out of the fire; hating even the garment SPOTTED by the flesh'.

When the next verse is read, with its presentation faultless, parallel as it is with Ephesians 5:26,27, the light that Jude 23 throws upon what is intended in Ephesians 5:27 is realized. James uses this verb when he says :

` The tongue is a fire, a world of iniquity; so is the tongue among our members, that it DEFILETH the whole body, and setteth on fire the course of nature; and it is set on fire of hell' (Jas. 3:6).

James moreover supplies us with the example of the negative *aspilos*.

` Pure (*katharos*) religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself UNSPOTTED (*aspilos*) from the world' (Jas. 1:27).

Jude and James together therefore reveal two great sources of contamination `the flesh' (Jude 23), `the world' (Jas. 1:27), and of the flesh James picks out one little member, the tongue, that if not governed by grace and love can defile the whole body. The Church, chosen, redeemed, cleansed, and ready for presentation is `unspotted'. What mercy, what humbling grace! We have not finished, however, with the testimony of this word *aspilos*.

Peter whose words we have already quoted of the ungodly and the unclean, had a totally different character to speak of in 1 Peter 1:19, there he could speak with unreserved joy of the Saviour as `A lamb without blemish and *without spot*', and could moreover turn to the believer and exhort him in view of the coming day of God :

` Beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, *without spot*, and without blemish' (2 Pet. 3:14),

and much the same line of exhortation is followed by the apostle Paul in his letter to Timothy, when he said :

` That thou keep this commandment *without spot*, unrebukeable until the appearing of our Lord Jesus Christ' (1 Tim. 6:14).

Here, it will be observed, is the practical outworking of this gracious cleansing. The Lord sees to it that we shall be spotless by virtue of His own atoning death, He has assured us that the believer shall be `without blemish' but this does not prevent the self same Scriptures from exhorting the child of God to seek to be found without spot and without blemish, for while salvation by grace is not of works, it is unto good works, the root to be justified must finally produce fruit.

In addition to the words `not having spot' the apostle says `or wrinkle'. There is not much to be said about this particular expression. *Rhutis* means a wrinkle in the ordinary accepted sense. It comes from the verb *rhuomai* `to deliver' which means literally `to draw' out of danger, while *rhutis* `a wrinkle' means a furrow that has been drawn together on the skin. *Rhume* means a narrow street or lane, and is used of the `street which is called Straight' (Acts 9:11).

The commonest cause for `wrinkles' is care and anxiety. The Lord will not only cleanse His Church from spot or stain, but will even preserve it from the disfiguring wrinkles that come from unbelief, care and worry. In addition to these two specified blessings, the apostle concludes with `or any such thing'. This is characteristic of the apostle, he seems to have been at pains to leave no room for doubt as to the completeness of the believer's acceptance. As to the fact that such extensions are characteristic, look at Ephesians 1:21, where after naming principality, power, might and dominion he adds `and every name that is named', and further extends this all embracive category to include the unknown future as well as the present, `not only in this age, but also in that which is to come'. Or, again, in Romans 8, after having included death and life, angel, principality and powers, things present and things to come, height and depth, in the list of those things that can never separate the believer from the love of God, the apostle reaches out into the unchartered universe and says `nor any other creature', in his anxiety to provide complete assurance to the redeemed.

We must now return to the `presentation', the climax moment of the ages.

`Before Him' and `Beside Him' (Eph. 1:4; 5:27).

Before time began, before the world was overthrown, a company of the sons of Adam yet unborn, were chosen in Christ, that they should be holy and without blemish `before Him' (Eph. 1:4). We have given no attention to the words `before Him' so far, but they now come up for consideration, for they anticipate the presenting of this church in glory.

`Before' in the expression `before Him' in Ephesians 1:4 is the Greek word *katenopion*. The word occurs five times in the New Testament as follows :

` *In the sight* of God speak we in Christ' (2 Cor. 2:17).
` We speak *before* God in Christ' (2 Cor. 12:19).
` That we should be holy and without blame *before* Him' (Eph. 1:4).
` To present you ‘ unreproveable *in His sight*' (Col. 1:22).
` To present you faultless *before the presence* of His glory' (Jude 24).

The subject is twofold, the character of the apostle's ministry, sincere, unadulterated, great plainness of speech; and the presentation of the believer in glory. *Enopion*, the simple form, occurs many times in the New Testament and is translated `before', `in sight of', in `the presence of'. The root of the word is *op* which gives us `optics', `ophthalmia', `optician' and other words dealing with the eye or with vision. *Prosopon* another word of the same stock is translated mostly by the word `face' or `presence'.

It was the gracious purpose of the Lord, when He chose the Church in Christ, that they should stand `before Him'. This did not take place at their birth, for they were the very reverse of being `holy and without blemish', consequently, immediately after the conclusion of the section which deals with the initial purpose of God, we enter the realm where sin is met by redemption, where the inheritance is assured, and which is followed by the seal and the earnest until the redemption of the purchased possession. Consequently the purpose enshrined in the words `before Him', await `that day', the day when the Church shall be manifested with Him in glory.

Let us now turn to Ephesians 5:27 and look at this presentation. *Paristemi* `to present' is composed of *Para* `beside' and *istemi* `to stand'. It would be beside the mark even to tabulate the ramifications of this verb, but the interested reader would be helped by consulting a series in *The Berean Expositor* vols. 31 to 35, entitled `Ephesia'. *Paristemi* means literally to stand beside and it is used by Paul who was `to be brought before' Caesar (Acts 27:24);

it is used of the believer who is exhorted to `present' his body a living sacrifice (Rom. 12:1); it is used of the Church the Bride, which Paul desired `to present' a chaste virgin to Christ (2 Cor. 11:2); and it is the word used by the apostle to Timothy, when he said `study *to show* thyself approved unto God' (2 Tim. 2:15). It is translated literally `to stand by' a dozen times. We are now potentially `seated together', we shall actually `be manifested with Him in glory', and the initial act of this manifestation will be this glorious `presentation'. It would be pardonable if the reader expected Jude 24 to be included in the references to *paristemi*. It certainly reads very like Ephesians :

` Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy'.

We have the word `presence' *katenopion*, we have the word `faultless' *amomos* (`without blemish') but instead of *paristemi*, `to stand beside' we have the simple *istemi* `to stand'. *Paristemi*, the full word is not used by either Peter, James, John or Jude in their epistles. So far as the doctrinal use of the word is concerned it is found only in the ministry of Paul, in whose epistles it occurs just exactly fourteen times. The presentation therefore of the Church is glorious. It is not merely to be `presented', it is to be presented `beside' Him.

We have already seen that after the glorious fact of free unconditional grace has been established that the Scriptures move on and use the self same term in some form of exhortation or practical truth.

It is so with regard to *paristemi*. Not only is it revealed that the Church has the high honour of being `presented beside' the Lord, they may `yield' their members (Rom. 6:19), they may `present' their bodies (Rom. 12:1), they may study `to show' themselves approved unto God, and the apostle who had assured the Colossians of the glorious presentation in the twenty-second verse immediately goes on to speak, in a practical context of his intense desire to`*present* every man perfect in Christ Jesus' (Col. 1:28), a ministry that necessitated `warning' as well as teaching, as verse 28, and 2:4-23, will show.

We have one more feature to review before we can leave Ephesians 1:4-6 and 5:26,27. Meanwhile let us glory in the Lord, and that grace which planned not only that we should be holy and without blemish, but that we should be `before Him' and not only `before Him' but `beside Him' in the glory.

The Sphere and Realm of our glorious acceptance.

We have now to consider the three spheres in which the blameless and spotless condition of the saints by grace was conceived, was made possible, and is to be enjoyed. They are as follows :

Conceived `in love' (Eph. 1:4).
Made possible `in Christ, in the Beloved' (Eph. 1:3-6).
Enjoyed `in glory' (Eph. 5:27).

The third item needs a word of explanation. The Authorised Version reads a `glorious' church which translates the word *endoxos*, a translation given to two out of the four occurrences of the word : `gorgeously apparelled' (Luke 7:25); `glorious things' (Luke 13:17); `honourable' (1 Cor. 4:10), and `glorious' (Eph. 5:27).

Now we are not suggesting that these translations of *endoxos* should be altered to read `in glory', such is evidently not the meaning, the only thing we wish to do is to place the English reader a little nearer to the advantage ground of the Greek, who, though he read mentally the idea `glorious', would see with his eyes the word that spells `in glory' and, consequently, the parallel between the words `in love' and `in the Beloved' would be more obvious and he would realize that the church will never be `a glorious church' until it is manifested with the Lord `in glory' *endoxe* (Col. 3:4).

Returning to Ephesians 1:4, we have spoken of the words `in love' as the sphere, as it were, the atmosphere if we will, in which the whole gracious plan was conceived. Considerable difference of opinion has been expressed by commentators as to the position and reference of these words. Some refer them wholly to the next verse and read

`when in love He predestined us' others see what is called a pregnant structure, necessitating a repetition of the words to get the full sense :

` That we should be holy and without blemish before Him *in love*, *in love* having predestinated us'.

The words `in love' need not necessarily be limited to the words that immediately precede them, as Alford says :

` He may have foreordained, and did foreordain IN LOVE, and this is implied in what follows from *kata* `according to' *hegapemeno* `the Beloved'; but the point *brought out*, as that for which we are to bless Him, is not that *in love* He foreordained us, but the *fact of that foreordination itself*: not His attitude, but His act'.

The words *en agape* `in love' are used by the apostle both in Ephesians and in Colossians at the conclusion of his statements concerning the church :

The Church, the body builds up itself `in love' (Eph. 4:16).
The Church comprehends when rooted and grounded `in love' (Eph. 3:17).
The Church in its walk that is worthy is lowly, meek, longsuffering and forbearing `in love' (Eph. 4:2).
The Church as it imitates God, walks `in love' (Eph. 5:2).

It is the whole concept of Ephesians 1:3-4, not one isolated act, that is considered as taking life and shape `in love'. This could only become an actuality by the interposition of the Son of God. By His redeeming grace and atoning sacrifice, sin and uncleanness, guilt and condemnation, distance and death, enmity and all uncharitableness have been removed, and the purpose of the ages rendered gloriously possible, and to be triumphantly attained `in the Beloved'.

While the title `Beloved Son' occurs a number of times in the New Testament, the use of the participle of *agapao*, here translated `Beloved' as a title of Christ, is unique. It occurs only here in the sixth verse of the first chapter and is never again repeated. It is indeed a unique privilege to be so blessed, so chosen, so purified, so presented as the Church of the Mystery is and will be.

Then, what can we say when we call to mind the future, `in glory'. Members of the body of Christ, are made up of those who have sinned and come short of His glory, yet who by grace rejoice in hope of the `glory' of God, and look forward to the liberty of the glory of the children of God. They are vessels indeed `afore prepared unto glory'. Though sown in dishonour, they shall be raised `in glory' having heard the gospel of the `glory' of Christ. In Ephesians itself we find the threefold charter of our calling (1:3-14) with its threefold chorus `to the praise of the glory of His grace' or `unto the praise of His glory'. The Father Himself is called `The Father of Glory'; the inheritance abounds in `riches of glory'; even the tribulations of the apostle Paul were for the `glory' of this church, the answer to the most wonderful of prayers, is granted `according to the riches of His glory', and throughout all the generations of the age of the ages, through the church, `glory' will be ascribed and redound to Him.

So the `blessed hope' is `the appearing of the glory' (Tit. 2:13) and its consummation is to be `manifested with Him in glory', Who is to us `the hope of glory' (Col. 3:4; 1:27).

If the riches of the glory of this mystery is expressed to-day in the fact that during Israel's rejection, Christ is preached among the Gentiles, the hope of glory, what will it be when, with sin and sorrow, death and disease, uncleanness and anxiety gone for ever, this Church is presented *endoxe* `in glory', a glorious church indeed.

The purifying, c1eansing, sanctifying of the Church before its presentation in glory, can be faintly seen prefigured in the Eastern custom which is described in Esther :

` Now when every maid's turn was come to go in to King Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house '. Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her '. And the king loved Esther above all the women, and she obtained grace and

favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti (Esther 2:12-17).

`She required NOTHING but what ‘ was ‘ appointed'; `She obtained grace and favour MORE THAN all the virgins'; `Accepted in the Beloved'; `A glorious church, not having spot or wrinkle or any such thing'.

Entire Sanctification - Unblameable in Holiness.

Having already reviewed the terms which the Lord has used in making known what is involved in our acceptance in the Beloved, we now take a wider view and examine parallel passages and other words which will expand our vision still further, and confirm more deeply the utterly irreproachable condition of the redeemed by grace.

Let us take the word *amemptos* `blameless', which is found in five different passages in the New Testament. *Memphomai*, which gives us this word, means `to find fault, to complain, to blame'. *Momphe* is a fault or a complaint. It will help us to understand the faultlessness that attaches to the believer, if we acquaint ourselves first of all with the use of these positive forms of the word. The first occurrence of *memphomai* is in Mark 7:2, where, when the Pharisees saw some of the disciples eat bread with defiled, that is to say, unwashed hands, `they found fault'. This attitude of the Pharisees is exposed as worthless by the Lord (Mark 7:6-13). A more serious use of the word is found in Hebrews, for it is God Himself Who finds fault.

` For if that first covenant had been faultless (*amemptos*) then should no place have been sought for the second. For *finding fault* with them, He saith, Behold ‘ I will make a new covenant' Heb. 8:7,8).

The one other occurrence of *memphomai* is in Romans 9:19 where we read `Why doth He yet *find fault*?' *Momphe* occurs but once, namely in Colossians 3:13, where it is translated `quarrel'. *Memphimoiros* occurs but once, Jude 16, where in company with murmurers and self seekers it is translated `complainers'.

We now return to where `blameless' refers to the child of God, and although *amemptos* occurs elsewhere, we confine ourselves to the first epistle to the Thessalonians, where both the adjective and the adverb are used of the believer. First of all there is the prayer of 1 Thessalonians 3:12,13 :

` And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints'.

`Unblameable in holiness', what a thought! Holiness itself is not in question, a saint is a saint first of all by grace. He may however turn out to be very unsaintly in some of his actions, and it is this aspect of the matter that concerned the apostle. A similar thought is to he seen in Philippians 2:15. The apostle does not for one moment question the filial relationship of the Philippians. They were undoubtedly and irrevocably `sons of God', but what he was concerned about was that they should be `blameless and harmless, the sons of God *without rebuke*'. So, he told the Thessalonians, increasing and abounding love and established hearts were the necessary concomitants of unblameable, undeniable holiness.

Referring to his own conduct among them the apostle wrote :

` Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you' (1 Thess. 2:10).

Here again intrinsic holiness is not in mind, it is behaviour that occupies the attention `how holily ‘ we behaved'. This brings us to 1 Thessalonians 5:23:

` And the very God of peace sanctify you entirely: and may your whole person, spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ'.

The word translated `wholly' and which we have rendered `entirely' is *holokleros*, which is found in James 1:4 in conjunction with the word perfect, and there translated `entire'. In Acts 3:16 *holokleria* is translated `perfect soundness', as over against the `unsoundness' of Isaiah 1:6 `wounds and bruises and putrifying sores'. Josephus uses

this word *holokleros* of sacrificial witness which had to be entire or perfect. It is a stronger word than *holos*, `the whole', it means *the whole in the .full integrity of its parts.* Now `the parts' that Paul has in view are not the mere physical members of a sacrificial animal, but `the parts' that go to make up `the whole person', namely, spirit, and soul and body. Sanctification that is entire, that covers the parts that make up the whole, not only relates to the spirit, but applies to the soul, the sensual part of man, and to his body also. The apostle prayed that the `holiness' of the believer should comport with `wholeness', and where any one of these God given `parts' is neglected, `entire' sanctification is defeated. There is a tendency among believers, especially among those whose great desires are spiritual and have sensed the evil of the world and the corruption of the flesh, to neglect the mind, the senses and the body. This is, however, but an unconscious criticism of the wisdom of the Creator Who made man with all his faculties and parts.

If we will read 1 Thessalonians 5:12-22, beginning with the exhortation to `know them that labour among you', to the closing words `abstain from every appearance of evil', and carry these exhortations, that impinge upon the whole round of experience, with us into verse twenty-three, we may perceive what a practical thing `entire sanctification' must be, and what it means in the estimate of the apostle `to be preserved blameless' unto the coming of the Lord. This, therefore, although written before the revelation of the mystery, can be appropriated by us all as a practical outworking of the position into which grace has placed the believer, who is accepted in the Beloved.

`Ye are washed ‘ ye are sanctified' (1 Cor. 6:11). The words used and the symbolism applied.

Among the terms that came before us was the word `wash', in Ephesians 5:26. A very slight acquaintance with the typical ritual of the Old Testament will call to mind many references to the `diverse washings and carnal ordinances' that were imposed `until the time of reformation' (Heb. 9:10). There are quite a number of different words used in the New Testament to provide these ceremonial washings a doctrinal explanation, and as these form a part of our great enquiry let us give them consideration in this section. The words are :

Apolouo `to wash' (1 Cor. 6:11).
Apopluno `to wash' (Luke 5:2).
Baptizo `to wash or baptize' (Luke 11:38).
Baptismos `washings' (Heb. 9:10).
Louo `to wash' (John 13:10).
Nipto `to wash' (John 13:10).
Plano `to wash' (Rev. 7:14).

Apolouo. There are two references only in the New Testament to this word :

` Be baptized and *wash away* thy sins' (Acts 22:16).
` But ye are *washed* but ye are sanctified" (1 Cor. 6:11).

We expect, in the usual way, that the verb `be baptized' would be `passive' as it is indeed in the parallel passage in Acts 2:38. In the case of Acts 22:16, Paul departs from the usual and employs what is known as the middle voice. The Authorised Version of Mark 7:4 reads, `When they come from the market, except they wash, they eat not', but the Revised Version gives effect to the middle voice of the verb and translates `except they *wash themselves*'.

The middle voice appears again in 1 Corinthians 10:2 but there we can hardly say `they baptized themselves', although it is true that no one else baptized the Israelites into Moses in the cloud and in the sea.

Green translates *ebaptisanto* `they got baptized'. This of course is the possible meaning of Acts 22:16, nevertheless Mark 7:4 demands the translation `wash themselves', that we dare not set aside the thought that Paul's baptism was carried out by himself. To us, this sounds revolutionary, but it was the general custom in the Old Testament ritual. The Priest `washed himself' (Ex. 40:31), the leper, on the day of his cleansing, `washed himself', `washed his flesh' (Lev. 14:8,9), and Naaman `dipped himself' in the Jordan (2 Kings 5:14). Therefore, even though

from the days of John the Baptist, the baptism seems to have been performed by others, and not by the one being baptized, it is quite in keeping with the distinctive nature of Paul's ministry, that no other hands were employed in administering this ordinance.

To Paul, this baptism was a symbolic `washing away of his sins', a teaching, however, foreign to his ministry among the Gentiles. The reference in 1 Corinthians 6:11 is more directly to do with ourselves. The dispensation may have changed since this epistle was written, but human nature, human need and Divine provision, constitute a staple that remains unaltered in all the changes that the purpose of the ages may demand.

A list of evils is given in 6:9,10, made up of some unclean acts, some unrighteous acts and some unholy acts, which are removed only through the Name of the Lord Jesus, and by the Spirit of our God, applying to the seeking sinner, all that that Name stands for, `but ye are washed, but ye are sanctified, but ye are justified'. We reserve any comment upon the root word *louo* until later. We pass from this great doctrinal passage, to one which is only of value if it be accepted as a symbol.

Apopluno. Again we reserve any comment on *pluno* until later. The only occurrence of *apopluno* is Luke 5:2 where it is used of `washing nets'. We find Peter and Andrew `casting a net into the sea' (Matt. 4:18) and James and John `mending their nets', and as these four fishermen were called to be apostles, so the double action of `casting' a net, and of `mending' a net easily becomes a symbol of the various phases of Christian ministry, some actively engaged in preaching, others more quietly engaged in `mending', or, as the word is in the fourth chapter of Ephesians, `perfecting'. It is not therefore putting a strain upon the incident to feel that a lesson for Christian fishers of men, may be found in the action of `washing' nets. The work we are called to do demands clean hands, clean hearts, clean consciences, clean understandings, and it is therefore quite in keeping that the instruments of our great office should be clean too. However, we would not labour the point.

Baptizo. We have already seen in Mark 7:4 that *baptizo* is there used of the ceremonial ablution of the Pharisees, as it is used in Luke 11:38, and in both cases the Lord severely reprimanded those who practised these `washings'. Not because He countenanced uncleanness of person, or even objected to polite regard for the sensitiveness of others, but because this punctilious and over scrupulous `washing' did not touch the moral and spiritual uncleanness of those who trusted in mere ritual.

It is noteworthy that in Mark 7, Matthew 15 and Luke 11, the Lord exposed a Pharisaic subterfuge for evading a real command of God. `It is corban (that is to say, a gift) by whatsoever thou mightest be profited by me' (Mark 7:11). The meaning of this is that the law of Moses most distinctly commanded that men should honour their parents, but, the Pharisees said, if a man says that all his possessions are already `corban' or given to God, then he must be held exempt from the law and his parents need not be helped or supported by him; which, of course, was a monstrous perversion. So in Luke the Lord said :

> ` Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not He that made that which is without make that which is within also?' (11:39,40).

Then follows what appears at first an irrelevant remark :

> ` But rather give alms of such things as ye have; and behold all things are clean unto you' (41).

Almsgiving was elevated by the Rabbinical doctrine into the place occupied in Scripture by `righteousness'. Rabbi Azai says `almsgiving is equivalent to all other commandments'. Again, other Rabbis say `almsgiving delivereth from sudden death, and from judgment of hell', while the LXX translates on several occasions the Hebrew *tsedaqah* `justice', by the Greek *eleemosune* `giving of alms'. Giving alms of course is good, but if it be abused and turned into a covering of evil, and a false basis for acceptance, then it must be unmasked. The Lord's word in Luke 11:41 should read, `Nevertheless (ye say) give alms of such things as ye have, and behold, all things are clean unto you', a tenet that the Lord condemned. We must be on our guard against the slightest approach to that Pharisaic `washing of hands, cups or platters' which leaves the inner man untouched or sheltered in a false security.

Baptismos occurs in Mark 7:4,8 and Hebrews 6:2 and 9:10. Each passage contains a repudiation of the practice, either because of human accretions (Mark) or because such practices must be left behind if `perfection' be sought

(Heb.). We therefore do not include these references under the heading `accepted in the Beloved' for they are foreign to it.

Batheing, Rinsing, Washing.
Three phases of cleansing that have doctrinal equivalents.

Three words conclude our survey of the references to the act of `washing' in the New Testament that have any bearing upon the believer's acceptance, and these three are *louo*, *pluno* and *nipto*. `The grammarians remark a difference between *louein*, and *plunein* and *niptein*[*] that *louein* is spoken of the whole body, *plunein* of garments and clothes, and *niptein* of the hands' (Duport).

Louo is considered by some to be from *luo* `to loosen' and the washing which this word represents, generally contains the idea of loosening any unclean element that may adhere. In Acts 16:33 the Authorised Version translation `and washed their stripes', does not recognize the presence of the preposition *apo*. It should read `washed from (the blood) of their stripes'. This verb *louo* is frequently used by the LXX to translate the Hebrew *rachats*, the word employed in speaking of the ceremonial washings of the law. This is referred to in Hebrews.

` Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water' (10:22).

Should any be inclined to urge a literal interpretation from the reference to the washing of the body, let him first of all consider what he must do with `hearts' that are `sprinkled' from an evil conscience. The Hebrews would find no difficulty in the apparent mixture of metaphors, but would immediately associate Old Testament typical washings with their New Testament spiritual equivalents. We cannot introduce Revelation 1:5 here, as the best texts read *lusanti* `loosed', instead of *lousanti* `washed'. *Washing* in blood would defile, not cleanse. *Sprinkling* with blood and *washing* in water alone known to the Old Testament (save Psa. 58:10).

The question of Revelation 7:14 will come up when we deal with the Greek verb *pluno*. A very solemn thought is suggested by Peter's use of *louo* :

` But it has happened unto them according to the true proverb: The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire' (2 Pet. 2:22).

The sow that is washed ever so clean is a sow still. Sheep that have strayed *return* to the Shepherd and Bishop of their souls (1 Pet. 2:25); but sows, be they ever so clean externally, return to the mire. Unless the washing be intimately associated with regeneration (Tit. 3:5) it is of no avail. Before we turn to John 13:10 for the last reference to *louo* we must acquaint ourselves with *nipto* which occurs in the same verse. There are seventeen occurrences in the New Testament, but not one refers to the batheing of the whole body. `The face' (Matt. 6: 17), `the hands' (Matt. 15:2; Mark 7:3), `the eyes' (John 9:7,11,15) and `the feet' (John 13:5,6,8,10,12,14; 1 Tim. 5:10) exhaust its usage. *Nipter* is a `bason' (John 13:5) not a bath.

---

[*] A word of explanation to any who may be puzzled at the difference between *louo* and *louein*. It is all a matter of custom. Some grammarians always use the infinitive "to wash" *louein*, others adopt the first person singular present indicative "I wash" louo. There is little to choose between them, but for consistency's sake, we adhere to one presentation and use in our publications, the 1st. person.

There is a verse in Leviticus that uses the three words *louo, nipto* and *pluno* with precision. We give the LXX version :

` And whomsoever he toucheth that hath the issue, and hath not rinsed (*nipto*) his hands in water, he shall *wash* (*pluno*) his clothes, and bathe (*louo*) himself in water, and shall be unclean until evening' (15:11).

Let us now turn to the thirteenth of John. There in wondrous humility, the Lord of glory took a towel and girded Himself and began to wash the disciples' feet. Apparently everyone was held speechless at the wonder of it, until the Lord reached Peter, and this impetuous man giving voice, no doubt, to what was passing through the minds of all, said, `Lord, dost *Thou* wash *my* feet?' After hearing the Lord's reply, but without stopping to consider that the act was evidently symbolic, Peter continued `Thou shalt never wash my feet'. To this the Lord patiently replied : `If I wash thee not, thou hast no part with Me'. We can forgive the sudden rush of feeling, we can sympathize with that impetuous soul and his complete *volte face*, as he contemplates with shrinking and with horror, life having no part with the Saviour. Away went every scruple, as he said : `Lord, not my feet only, but also my hands and my head'.

Again the patient reply, correcting the doctrine but apprising at its true worth the love that prompted even the mistake.

` He that is washed needeth not save to wash his feet, but is clean every whit' (13:10).

Let us translate this verse again a little more carefully, paying attention both to the tense of the verb and of the actual words used for `washing'.

` He who hath been bathed, has no need except to wash his feet, but is altogether clean'.

Here we have indicated the important distinction which the Scripture always makes, but which teaching concerning holiness appears to confuse, namely, the complete sanctification of the believing sinner, holy, unblameable, unreproveable, in the sight of God, the consequence of the offering of the Lord Jesus Christ, and having no reference to merit or demerit on the part of the sanctified, and the progressive sanctification, the practical outworking of this acceptance in the daily cleansing that goes on while the believer `walks in the light', even though walking here below. He needs the washing of the feet continually, that is, cleansing from the defilement of daily contact, but so far as his standing in Christ is concerned, `he hath been bathed' and a repetition of *that* is unthinkable.

There is but one occurrence of *pluno* to be considered, but that is found in Revelation 7:14 :

` These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb'.

What are we to understand by the statement `in the blood of the lamb'? To wash robes `in' blood is an incongruous figure, yet the fact remains that the Greek reads *en to haimati*. Before we come to any conclusion it will be as well to see how such a phrase is used elsewhere. We have already referred to the fact that the Revisers found sufficient evidence to alter `washed' to `loosed' in Revelation 1:5. Therefore we read in the Revised Version `loosed us from our sins BY His blood' yet the Greek reads *en to haimati*. No one could, however he felt about the matter, offer the translation `loosed or freed from sin *in* blood'.

In Revelation 5:9 we meet the phrase once more, and once more we must translate `by Thy blood' not `in Thy blood'. Let us look through the Apocalypse and observe the way in which the preposition `in' often indicates `the instrumental cause', rather than the literal idea of `in': `*with* a rod of iron' (2:27); `*with* sword, *with* hunger and *with* death' (6:8); `harping *with* their harps' (14:2); `tormented *with* fire' (14:10).

Revelation 7:14 therefore falls into line with this usage and should be rendered `washed their robes and made them white, by means of the blood of the Lamb'. Robes or clothing in Scripture, deal with that which may be `put on'; they indicate `habits' rather than the inner man.

We realize a little what cleansing is indicated in our acceptance as we review the Scriptures on this one matter of washing, whether it be *apolouo, louo, nipto or pluno*, whether it be the washing away of sin, the complete batheing of the whole person, or the daily rinsing of the defilement of our pilgrimage, or our habits, all and more, is included in that Ephesian jewel - `accepted in the Beloved'.

`Made meet' (Col. 1:12).
The sufficiency that reaches heaven's highest standard.

One of the features of our acceptance in the Beloved, for which the apostle calls for thanksgiving, is the fact that `He hath made us meet to be partakers of the inheritance of the saints in light'.

Hikanoo, the Greek verb `to make meet' is particularly interesting in its derivation and associations. We must go back as far as the verb *hiko* `to come', a word in use in the classics, but not found in the New Testament. From *hiko* we get the lengthened form *hikano* which means not only `to come' but `to come to', `to arrive', `to reach', and from this word comes the New Testament *hikanoo* `to make meet, to make fit, to make sufficient, to qualify'. From *hikanoo* comes *hikanos* which is translated `sufficient', `worthy', `enough', and by an easy transition `much', `many', `great' and `long'. The word is found in combination with various prefixes, in the following ways :

Aphikneomai `Your obedience *is come abroad'* (Rom. 16:19).
Aphixis `I know this, that after my *departing*' (Acts 20:29).
Diikneomai `Piercing even to the dividing asunder' (Heb. 4:12).
Ephikneomai `To *reach* ' as though we *reached*' (2 Cor. 10:13,14).

There are other variations but the above will suffice. In every case, one can sense the root meaning `to reach'.

We return with this idea which has been confirmed to us, to the simpler words *hikanos*, *hikanotes*, and *hikanoo*. The number of times any particular Greek word is translated .by any particular English word, does not provide a gauge that is at all scientific, but it serves to give a general indication, which is all we seek at the moment.

Hikanos is translated by a surprisingly great number of single words, like `able', `enough', which are used but once. Apart from the word `many' by which *hikanos* is translated ten times, and `much' six times, the two words that best express the meaning of *hikanos*, are `worthy' and `sufficient'. We therefore give the occurrence of these.

Hikanos `worthy'. `Whose shoes I am not worthy to bear' (Matt. 3:11; Mk. 1:7; Luke 3:16); `I am not worthy that Thou shouldest come' (Matt. 8:8; Luke 7:6).

Hikanos `sufficient'. `Sufficient to such a man is this punishment' (2 Cor. 2:6); `And who is sufficient for these things' (2 Cor. 2:16); `Not that we are sufficient of ourselves' (2 Cor. 3:5).

Hikanotes `sufficiency'. `Our sufficiency is of God' (2 Cor. 3:5).

Hikanoo. `Who also *hath made* us *able* ministers' (2 Cor. 3:6); `The Father, which *hath made* us *meet*' (Col. 1:12).

Sufficient! It is said of all men that by nature they have `come short'. We can but slightly estimate the high demands that must he made before any soul shall be accounted `worthy' to stand in the presence of the Holy God, yet we are assured that whatever claim holiness or righteousness, or truth or love may demand, this *will be met*, and all by grace, and all by the sacrifice of the Son of God. We shall `reach' the standard, even though it be the despair of angels. We shall not be `found wanting', for our sufficiency is not of ourselves but of God. To intensify the consciousness of need and at the same time magnify the blessed provision, Colossians 1:12 tells us that we have been made meet or sufficient, or that we shall reach the standard demanded, `to be partakers of the inheritance of the saints in light'.

The term `of the saints' we leave for a fuller enquiry, we focus our adoring attention on the words `in light'. We were `sometimes' darkness, and produced as do others the `unfruitful works of the darkness of this world'. But God Who commanded the light to shine out of darkness, has repeated the miracle of Genesis 1, `and hath shined in our hearts' to give the light of the knowledge of the glory of God in the face of Jesus Christ. We therefore who were once darkness, are now `light in the Lord' and are called `the children of light' down here, a faint reflection of the transcendent brightness of that glory in whose light we shall stand `holy, unblameable, unreproveable', `not having spot, or wrinkle, or any such thing', but `accepted in the Beloved'.

The Practical Response.
Axios `Worthy'.

In following out the usage of the many precious lines of thought which the inspired vocabulary of acceptance contains, we have occasionally been obliged to draw attention to the practical reflection in life and conduct that such acceptance in the Beloved calls for. Our main quest has been the pursuit of all that the Scripture has said that explains how and what and in Whom, such acceptance is found.

We do not pretend that we have in any sense exhausted such an inexhaustible theme, neither have we examined every possible term or word, but in the main the reader can feel assured that the material already exhibited covers the ground of our acceptance *Godward*. We now turn our attention to the passages and terms which look to the believer, his life, his walk and his service, for some *manifestation* of the fact that such a glorious acceptance is really his.

Let us commence with the well-known exhortations that include the word `worthy'. With one exception, namely, that of Acts 24:2 the New Testament translation `worthy' represents the Greek words *axios*, *axiws*, *axioo*, *kataxioomai*, *anaxion*, *anaxios* and *hikanos*, a word already studied.

Ago `to lead' is the root from which a most wonderful group of words arise, words like angel, evangel, promise, synagogue, access, &c. One of the meanings attached to *ago* by the Greeks was the idea of `weighing' as *agein menan*, `to weigh a mina, where the accusative is the weight which the thing "weighs" or "draws down"'.

Axios means strictly `weighing as much', and so comes to mean `of the value', `worth as much as', &c, This suggested to us the figure of a pair of balances, as a means of demonstrating the perfect balance of truth found in the epistle to the Ephesians. This figure is given in `The Testimony of the Lord's Prisoner', and forms the basis of a series of articles in *The Berean Expositor* vols. 33, 34, 36, entitled `Truth in the Balance'. *Axios* occurs forty-one times in the New Testament and is translated `worthy' thirty-five times and `meet' four times, `due reward' and with the negative `unworthy'. *Axios* occurs five times in the Roman reports upon the apostle, that he had committed nothing `worthy of death or of bonds'.

The underlying idea of comparison is seen in such a statement as `I reckon that the sufferings of the present time *are not worthy to be compared* with the glory that shall be revealed in us' (Rom.8:18), and the figure of weighing in a balance that *axios* conveys here, is augmented by the parallel passage of 2 Corinthians 4:17, where the apostle actually takes the balance of the sanctuary, and speaks of `light' affliction as compared with a `weight' of glory. The apostle exhorted the Ephesians, whose high and holy calling has been much before us, `to walk worthy'; he exhorted the Philippians to conduct themselves `as becometh' the gospel of Christ and he exhorted the Colossians, who had been made meet to be partakers of the inheritance of the saints in light, `to walk worthy' of the Lord.

The walk that `balances' the calling of Ephesians will be marked with lowliness, meekness, longsuffering and forbearance in love (Eph. 4:1,2); and it will actively `endeavour' to keep the sacred unity of the Spirit.

The `conversation' that balanced `the gospel of Christ', would include a standing fast with one mind, striving together for the faith of the gospel, in nothing terrified by adversaries (Phil. 1:27,28), while the walk that was in any sense `worthy of the Lord' was associated with knowledge and acknowledgment, with fruit, good works and increase (Col. 1:9,10).*

This worthy walk represents one of the many practical responses to the purpose of God Who hath made us `accepted in the Beloved'. We have several other passages to consider before we conclude, and we trust that the reader is so convinced of the essential element of `balance' in the Scriptures, that he will desire to learn as much about the practical outworking of truth as about the privilege that goes before it.

---

* For fuller consideration of this passage and for light upon the word `knowledge' the reader is directed to a series in *The Berean Expositor* vol. 36, entitled `Acknowledgment'.

`Sincere and without offence' (Phil. 1:9,10).
Tested by sunlight.

Under the last heading we commenced to examine some of the terms used in the New Testament that indicate `what manner of persons' we ought to be who have been blessed as we have been, who are to be presented as we shall be, who have been `made meet' and `accepted in the Beloved'. In Philippians the apostle prays for the believer saying :

` That your love may abound yet more and more in knowledge and in all judgment: that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ' (1:9,10).

`Sincere and without offence'. This is a goal towards which we all should press, `a consummation devoutly to be wished'.

Eilikrines `sincere'. *Helios* is `the sun' considered mainly as the source of `light'. The righteous are to shine forth `as the sun' (Matt. 13:43), and the risen Lord appeared to John with a countenance like the sun shining in its strength (Rev. 1:16). The believer has been made meet for the inheritance `in the light' and so we find that the word `sincere' is a compound of *eile* `the light of the sun', and *krino* `to discern' or `to judge'. `Tested by sunlight' is a good translation of *eilikrines.*

While the etymologists do not favour the popular notion that the word *sincere* comes from the Latin *sine* `without' and *cera* `wax', yet it is such a good illustration that if it be not true, it seems that it ought to be. However, the believer is not driven to invent meanings, there is generally some provision in the Scriptures themselves that provide illustrations. This we shall find upon investigation to be the case with the word translated `sincere'.

It is used with the term `unleavened bread' in 1 Corinthians 5:8, the leaven needing to be `purged out' being unclean, the leaven moreover being called `old' in contrast with the `new lump', and also made comparable with malice and wickedness, and finally the unleavened bread is used to typify `sincerity and truth' (1 Cor. 5:7,8).

In the second epistle to the Corinthians the apostle uses the word, not this time in connection with the leaven of immoral living as he had in the first epistle, but with the adulteration of the Word of God, an immorality that is perhaps deeper, but not so abominable in the sight of men.

` For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward' (2 Cor. 1:12).
` For we are not as many which corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ' (2 Cor. 2:17).

The apostle expounds the meaning of the word `sincere' in the chapters that follow :

` We use great plainness of speech' (2 Cor. 3:12).
` Not handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God' (2 Cor. 4:2).

We have extended the context of these two occurrences for the apostle explains himself.

Elsner, a Prussian divine of the seventeenth century concluded that *eilikrines* does not refer to the *persons* but to the cleanness or perspicuity of the mind or understanding, and he cites examples from the classics. Clement in his first epistle to the Corinthians has the sentence: *ei tie kath'hen hekaston* EILIKRINOS KATANOUSE `if any one shall distinctly and *accurately consider*'.

In the context of the word sincere in the first chapter of Philippians we have a strong emphasis upon `sense', as the word `judgment' of verse nine is given in the margin; and in 2 Peter 3:1 the apostle uses the word `sincere' in connection with *dianoia* `the mind' or `understanding'. Philippians 1:10, however, appears to refer to the person, and there does not appear to be any evidence that *a man* is ever denominated *eilikrines* in respect of *his understanding*.

The truth appears to be midway between the two ideas, and indicates that sincerity of mind will influence the sincerity of person, and that a love that abounds more and more unto knowledge and sense, will never be guilty of insincerity, but is a person, in whom the glorious doctrine of acceptance has borne fruit.

Coupled with this word `sincere' the apostle uses `and without offence', *aproskopos*. *A* is the negative, *proskope* is `an occasion of stumbling'. *Proskopto*, the verb which gives us this word is composed of *pros* `toward' or `against' and *kopto* `to strike'. It is found in the temptation in the wilderness `lest Thou *dash* Thy foot against a stone' (Matt.4:6), and of the storm which *beat upon* the house (Matt. 7:27). In John 11:9,10 it is used of one that *stumbles* in the night; in Romans 9:32 of the *stumbling* of Israel at justification by faith; of the *stumbling* of a brother through the uncharitable exercise of liberty (Rom. 14:21), and of those who *stumble* at the Word (1 Pet. 2:8).

In 2 Corinthians 6:3-10 the apostle seems to give an expansion of an unoffensive spirit, saying, `Giving no offence in anything, that the ministry be not blamed', and then by a series of things that `approve' or `commend' he amplifies this unoffending attitude: `In much patience (how much offence and stumbling has been caused by impatience among believers!) in necessities, in distress ‘ by pureness ‘ by long suffering ‘ by love unfeigned ‘'.

Truly, those who have been made meet, who were chosen to be holy and without blemish are called upon to walk so worthy that they may be tested by sunlight and found inoffensive, not placing a stumbling block in another's way, either by over emphasizing liberty or `rights' or by failing to remember that `all lowliness, and meekness, longsuffering and forbearance' should characterize those who have been `accepted in the Beloved'.

`An odour of a sweet smell' (Phil. 4:18).

During the course of these studies we have gradually passed from the unconditional engracement of the believer in Christ, as set forth in Ephesians 1:3-14, and summed up in the words `made us accepted in the Beloved', to the practical outworking of this `acceptance' by `acceptableness', and have arrived at this present point in our argument, to the passages which use both the word `sweet' and `savour', words that are used in practical contexts, of those who by nature were odious in the sight of God, rather than a sweet odour in His presence. The words are: *Euodia* `a sweet smell' (2 Cor. 2:15; Eph. 5:2; Phil. 4:18), and *Osme* `an odour' (2 Cor. 2:14,16; Eph. 5:2; Phil. 4:18).

Let us first acquaint ourselves with the meanings of these two words, and then consider the three passages where they are used. *Eu* means `well' *odia* is derived from *oda*, the perfect middle of *ozo* `to smell', from which our ozone is derived. Strangely enough, to those unacquainted with the language the second word *osme* is derived from the same source, but this time through the perfect passive* of ozo, namely *osmai*. The use of `savour' for that which has a `smell' is archaic, we use savour to-day, for the quality of *taste*, and reserve odour for the quality of *smell*, and this distinction it is well to keep for the sake of clarity, notwithstanding the physiological fact that taste and smell are interdependent, as any one who has pinched his nose, in order to facilitate the swallowing of a medicine of bad taste will know.

The phrase *osmen euodias* `a sweet smelling odour' is frequently used in the LXX for the Hebrew *reach nichoach* `an odour of rest', which is applied to the sacrifices offered both by the patriarchs (Gen.8:21) and under the law (Lev. 1:9).

The apostle has this sacrificial context in mind, when he wrote Ephesians 5:2 and Philippians 4:18, but in 2 Corinthians 2:14-16 he has another background, drawn, not from the Levitical law, but from the Roman customs with which his hearers would be most familiar. The Authorised Version reads : `Now thanks be unto God which

---

* For detailed examination of this and all similar technical points, the reader is referred to the series entitled `Ephesia' in *The Berean Expositor* vols. 31 to 35.

always causeth us to triumph in Christ', but the Revised Version reads : `But thanks be unto God, which always leadeth us in triumph in Christ'.

In the former the apostle is the one who triumphs, in the latter it is Christ Who triumphs, and it is the apostle who forms part of His triumphant procession. We fear that in the translation of the Authorised Version the wish was father to the thought, for the classical use of *thriambeuo*, together with the one other occurrence of the word, namely Colossians 2:15, the meaning is the triumph over an enemy, and the historic background the Roman triumph accorded to a victorious general.

Corinth itself had experienced what a Roman triumph might mean. Her spoils, pictures, statues had been displayed in the triumphal procession of her conquerors, even as we learn from Josephus that the golden table, the candlesticks and the law of Moses were displayed in the Roman triumph over Jerusalem (Josephus, B.J. vii. 5-7).

Plutarch has spoken of the streets and temples being `full of incense' on such an occasion, and as some of those who formed the triumphant procession were doomed to death, while others were spared, such an incense might well be described as `an odour of death' or `an odour of life'. Paul, who was not only a Roman citizen but a Hebrew and a Pharisee, would be as fully acquainted with Rabbinical terms as he was with Pagan ones. Now the expression `an odour of death' used in 2 Corinthians 2:16 was used by the Jews who called the law *aroma vitae* to the good, *aroma mortis* to the evil (*see* Wetstein *on the Talmud*), and these two aspects of the law and gospel actually underly the argument of the third chapter which immediately follows. There can be no doubt but that the apostle mingled his metaphors to some purpose.

In Ephesians 5:2 the reference to `a sweet smelling odour' is the culminating member of a wonderful expansion of what it means `to walk in love'. To walk in love is (1) `as Christ also hath loved us', (2) but love manifests itself, `and hath given Himself', (3) He gave Himself moreover in a peculiar way, `an offering and a sacrifice'. There are however a variety of sacrifices and offerings, and the one specified is that group of offerings which deal not so much with the penalty or guilt of sin, as the acceptance and whole hearted devotedness that should follow. Such is the kind of `walk' that is expected of those already `accepted in the Beloved'.

In Philippians 4:18 we find the apostle in prison, with his heart deeply moved at the expression of fellowship which had arrived from Philippi :

> ` But I have all and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God'.

What were `the things'? We know not, and the matter is indifferent. What did matter was the motive that prompted the Philippians and the spirit in which the gifts were made.

It is surely humbling for us who have known the truth of the mystery all these many years, to contemplate our lives and our service in the light of these three references to `a sweet smelling odour'.

`Fragrant lives' should be the considered estimate of those who come into contact with those who are `accepted in the Beloved'. Perhaps the figurative language of the Song of Solomon will indicate one way in which such an enviable end may be achieved.

`*Thy Name* is as ointment poured forth' (Song of Sol. 1:3).

`Ye are unleavened'. `Purge out therefore the old leaven'.
Further Notes on `Sincerity'.

We now group together three related words which indicate the attitude of the emancipated believer to the corrupting influences of the old nature and things belonging to death.

Azumos `unleavened' (1 Cor. 5:7,8).
Adiaphthoria `uncorruptness' (Tit. 2:7).
Aphtharsia `sincerity' (Eph. 6:24).

`Leaven' *zume*. The English word comes from the Latin *levare* `to raise' and refers to that fermenting substance which, being added to dough, causes the batch to rise. `Uncorruptness' *adiaphthoria* is compounded of *a* a negative, *dia* a preposition indicating thoroughness, and *phthoria* from *phtheiro* `to corrupt'. `Sincerity' is also a compound of a derivative of *phtheiro*, being *a* a negative, and *phtharsis* corruption.

The context of the first reference is that of the two related feasts; the Passover and the Unleavened Bread :

` Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth' (1 Cor. 5:7,8).

Two things here are basic, unalterable facts, and two consequences are expected by the apostle to arise as a result.

The two basic facts.

`Christ our Passover is sacrificed for us'.
`Ye are unleavened'.

These facts are unalterable and unconditional. They represent the believer's ground of acceptance before God. Those however who `are' unleavened, may not always act in character, even as these Corinthian `saints' are seen by this very chapter to have behaved in a most `unsaintly' manner. This leads us to the consequences that are expected.

The two consequences.

`Purge out therefore the old leaven'.
`Therefore let us keep the feast ‘ with unleavened bread'.

Leaven is used here, as elsewhere, of that which corrupts, be it doctrine (Matt. 16:6,12) or practice (Gal. 5:9) and is explained as representing `malice and wickedness' whereas to be `unleavened' represents `sincerity and truth'.

Salvation is free, it is by grace, it is God's gift, it is not of works. The only token God looked for at the Exodus, was `the blood'. No Israelite was delivered from Egypt's bondage by exhibiting on the door post his pedigree, or a list of his good works, or a series of promises which he undertook to perform. He did not even exhibit a piece of unleavened bread. The place of the `unleaven' was in the house, a corresponding answer to the shed blood without. So, the Corinthians were `saved', and were `saints' (1 Cor. 1:2,18), they were expected to live as such. They were unleavened in Christ, let them see to it that they were unleavened in character. Christ had `purged' their sins, let them `purge out' the old leaven. This purging out of the leaven that corrupts finds its echo in the words : `In all things ‘ a pattern: in doctrine uncorruptness ‘ sincerity' (Titus 2:7), and `Grace be with all them that love our Lord Jesus Christ in sincerity (literally, incorruptibility)' (Eph. 6:24).

In the estimate of the Scriptures, `man' is corruptible, and remains so apart from resurrection (Rom. 1:23; 1 Cor. 15:53,54). `Corruption' is an attribute of the old man (Eph. 4:22). The whole of the present creation is groaning under a bondage of corruption (Rom. 8:21), and they who sow to the flesh must expect to reap corruption (Gal. 6:8). `Perishing' the word so translated in Colossians 2:22, is the end of all human attempts at the sanctification of self, and corruption is in the world through lust (2 Pet. 1:4). `Incorruption' on the other hand is the attribute of God (1 Tim. 1:17), where the Authorised Version translates `immortal'; it is the character of the saints' inheritance (1 Pet. 1:4), of the Word of God (1 Pet. 1:23), and of the hidden man of the heart (1 Pet. 3:4).

The love of the believer upon whom is pronounced the benediction of Ephesians 6:24 is a love that is not of the flesh, nor of the old man, nor of the present creation, it is a love that belongs to a new creation, to the sphere of resurrection, and partakes of the nature of God, of His Word, and of the glorious inheritance that awaits the redeemed.

There is possibly an allusion to the love already spoken of in Ephesians 5:22,23, for when writing to the Corinthians and using the figure of espousal the apostle said :

` But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be *corrupted* from the simplicity that is in Christ' (2 Cor. 11:3).

Such therefore is the `sincerity' that should characterise all who by grace are `accepted in the Beloved'.

`Accepted' and `AcceptabIe'.
Or the Root and Fruit of this blessed teaching.

It has been our endeavour first of all to display before the reader the wondrous grace of our complete and irrevocable acceptance in the Beloved, and then to urge, as the Scriptures urge, some correspondence in our doctrine and manner of life as a consequence. In other words, they who *are* `accepted' should seek to be `acceptable', even as we have already seen that they who *are* `un1eavened' should purge out the old leaven.

Under our first heading we showed that the word translated `to make acceptable' in Ephesians 1:6 was *charitoo*, a word derived from *charis* `grace'. Out of the many occurrences of *charis* `grace' that are found in the New Testament the Authorised Version translates one occurrence `acceptable'. This exceptional rendering is however enough for our purpose. `Accepted' ones should seek grace to be `acceptable'. This one reference is in 1 Peter 2:20, where we read, `If when ye do well, and suffer for it, ye take it patiently, this is acceptable to God'. Let us therefore in closing observe the various words used by the apostle to indicate this `acceptableness'.

Apodektos `acceptable' (1 Tim. 2:3; 5:4). The word is derived from *dechomai* `to receive' and suggests that God will graciously receive whatever is defined in 1 Timothy as `good and acceptable'.

In the first instance, it is prayer and thanksgiving `for all men', regardless of their character or rank, because God Himself is no respecter of persons and will have all men to be saved and come to a knowledge of the truth, even though it is also written that there are some who, in spite of all, will never come to a knowledge of the truth. The second passage is in a most practical context. It refers to *the showing of piety at home*, not by `praying' but rather by `paying', in other words by `requiting their parents'. We `pray' and we `pay'; kings or parents, one extreme or another, such is the range of acceptable service.

Dektos, the same as above, but without the adjunct, is found in Philippians 4:18, a passage we have already considered under another heading : `The things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God'. This `well pleasing' which is a synonym for `acceptableness' in Philippians 4:18 is translated `acceptable' in a similar context in Romans 12:1,2.

The word is *euarestos*, and literally means `well pleasing'. We learn from Romans 12:1 that it is the `logical' service, the willing rendering up of our very bodies as living sacrifices that is `acceptable' to God, even as in Romans 14:18, we learn that a walk that is `charitable' and that regards the weaker brother, avoiding every occasion of stumbling, is acceptable not only to God, but is approved of men. It was the apostle's endeavour that `whether present or absent' that he might be accepted of God (2 Cor. 5:9). The walk as children of light, advocated in Ephesians `proves' what is acceptable unto the Lord (Eph. 5:10).

We have been made `accepted', that is the glorious doctrine made known by the apostle as the Lord's prisoner. This `acceptance' we have seen, includes `holiness', `blamelessness', and the condition that can be described as `without spot', all terms that are found in the Old Testament in connection with the offerings that foreshadow Christ. Those who are accepted, are `washed', `cleansed' and `made meet'. This blessed acceptance we have seen influences our walk, our service, our manner of life. It touches our bodies and our purses, our spirits and our prayers, and the teaching of Scripture on this blessed theme we believe is well presented by words with which this closing section opens, `Accepted' and `Acceptable'.

Please visit us at:
Believer.com
http: //www.Believer.com