



Bible Student's Notebook™

The Herald of His Grace

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

Volume VII
Issue 171

One God and One Mediator

The Ransom for All

by – James Shrigley, Richmond, VA
The Universalist Herald – August 5, 1859

“For there is one God, and one Mediator between God and men, the Man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time” (I Timothy 2:5-6).

This is the doctrine which Paul was ordained to preach and which he exhorted Timothy to be faithful in proclaiming to the people. There are three points worthy of notice in this Scripture citation.



between two.” Suidas explains it to mean a “peace maker, one who brings about a state of reconciliation between parties who had previously been at variance.”

A mediator is often necessary where only one of the parties is wrong. This was the case with the mediator which Jesus Christ came to effect. Man was unreconciled to his Maker, and hence Christ came to reconcile us to the Father.

The Apostle confirms this view of the subject when he says

THERE IS ONE GOD!

First, “*There is one God,*” and we think we are authorized to add “there is none other but He.” He is called the “*the Father of spirits*” (Hebrews 12:9). Malachi 2:10 asks the question, implying an affirmative answer,

“*Have we not all one Father? Hath not one God created us?*”

Paul says in Ephesians 4:6, “*There is one God and Father of all.*” There are many other passages which prove conclusively that there is a God, and but one, Who is the Father of all men.

“*God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead be ye reconciled unto God*” (II Corinthians 5:19-20).

(see **RANSOM**, next page)

THERE IS ONE MEDIATOR!

The second truth taught by Paul is that there is “*one Mediator.*”

Lexicographers define the word Mediator to signify a “middle person,” one who “stands and acts

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RANSOM (continued from front page)

We desire the reader to notice that men need to be reconciled to God, not God to us – “*be YE reconciled unto God.*” Jesus was appointed to communicate the mind of God to men that we might have the strongest evidence that He is our Father, and that He desires, designs and purposes to reconcile all things unto Himself. Hence we read,

“For it pleased the Father that in Him [Christ] should all fulness dwell; and, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven” (Colossians 1:19-20).

If the Apostle was right, then the whole system of popular theology must be wrong, for it is predicted on the supposition that God is the enemy of man, and that He sent Christ to reconcile Himself to us! How unreasonable and unscriptural! Nothing is more plain to our mind than that all unreconciliation is on the part of man, and we therefore believe the Scripture doctrine before cited, that “*God was in Christ reconciling the world unto Himself.*”

A RANSOM FOR ALL!

The third truth taught by the text is that Christ “*gave Himself a ransom for all.*”

“For as in Adam all die, even so in Christ shall all be made alive” (I Corinthians 15:22).

Will those whom Christ ransomed – those for whom He shed His most precious blood – those for whom He died, and who are now roaming amid the wiles of sin, will their sorrows ever end and their sighing be done away?

Let Isaiah answer, and when he speaks let me give ear:

“The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away” (35:10).

Let him that readeth *try to understand.*

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

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

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Remember that it is our responsibility as husbands and fathers to take the truths we learn from God's Word, the truths that we hold dear, and impart them to our families.

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Heaven's Embassy

Select Readings on the Home

"Except the LORD build the house, they labor in vain that build it ..." (Psalms 127:1).

"... the church in thy house" (Philemon 1:2).

CROWNING CREATIVE ACT

God's crowning creative act was the making of woman. At the close of each day, it is formally recorded that God saw what He had made, and it was good (Genesis 1:31). But when Adam was made, it is explicitly recorded that God saw it was not good that the man should be alone (Genesis 2:18). As to man, the creative work lacked completeness, until, as all animals had their mates, there should be found for Adam also a help meet for him – his counterpart and companion. Not until this need was met did God see the work of the last creative day also to be good.

Arthur T. Pierson (1837-1911)
Cited by Arthur W. Pink in
The Excellence of Marriage

HUSBAND AND WIFE

He for God only, she for God in him.

John Milton (1608-1674)
Paradise Lost, Book iv (1667)

MASCULINE AND FEMININE

Those qualities of mind and person which impel a woman to seek the protection of the stronger sex, arising from her natural weakness and timidity, are really those very qualities which inspire the deepest admiration; yet, should a man happen to display these feminine qualities,

they only render him supremely contemptible. A man must be strong, self-reliant and courageous. No woman can devotedly love a man, unless she sees, or thinks she sees, in him a power of mind or of body, or of both, which Nature has denied to her. It is this power which she intuitively admires and venerates and worships ...

A woman is always and everywhere more ready to forgive the too great ardor and boldness of a lover than his unmanly timidity and shame. For a wife to look up to her husband for authority and guidance is as natural as to look to him for protection from danger; and this is as natural as breathing. It is therefore true, though it may seem hard to some to admit it, that it is his right and duty to exercise authority, and her right and privilege to practice complaisance and submission.

James Camynd
Philosophy of Marriage
(1869) p. 114

JEALOUSY

We are accustomed to view jealousy as a personal problem, rather than as a virtue to encourage and cultivate. This opinion, or reaction, is simply more evidence of how far we have fallen from biblical convictions concerning marriage. A husband *must* be jealous and protective. Paul uses this image of a good husband to exhort the Corinthian Christians to faithfulness. "For I am jealous over you with a godly jealousy ..." (II Corinthians 11:2). In following the Lord, ►

Christian men must remember that God's name is Jealous. "... *The Lord, whose name is Jealous, is a jealous God*" (Exodus 34:14). It is true that jealousy can be wrong and destructive whenever it is driven by any bitterness, resentment, or malice. But the same could be said of many other attitudes; if mixed with sin, they become sinful! Jealousy does not need to be mixed with sin. And under numerous circumstances, it is a sin *not* to be jealous.

Douglas J. Wilson
Reforming Marriage (1995), p. 45

MOST MOMENTOUS OF EARTHLY EVENTS

As God hath knit the bones and sinews together for the strengthening of our bodies, so He has ordained the joining of man and woman together in wedlock for the strengthening of their lives, for "*two are better than one*" (Ecclesiastes 4:9). Therefore, when God made the woman for the man, He said, "*I will make him a help meet for him*" (Genesis 2:18) ... Marriage is the most momentous of all earthly events in the life of a man or woman ...

Arthur W. Pink
(1886-1952)
The Excellence of Marriage

THE HEAD OF EVERY MAN ... THE HEAD OF EVERY WOMAN ...

"But I would have you know, that the Head of every man is Christ; and the head of the woman is the man; and the Head of Christ is God" (I Corinthians 11:3).

All men are pointed to Christ as their Head, all women are pointed to "*the man*" ... The reference to "*the man*" refers to whichever man was responsible for the woman. This answer is based upon the social structure of the time, in which there seemed to have been no unattached women. All women were under

a man's authority: their husbands', or their fathers', or that of the next responsible male family member. Unmarried women and widows were either still part of their families (and hence under their fathers or the next responsible male family members) ...

The head of the woman in I Corinthians 11 would be whichever man was responsible for her ... [But] the husband-wife relationship in marriage is the paradigm for the man-woman relationship. Hence the central focus of the passage is husbands and wives. Yet other women and other men follow the same patterns because their identity as women and men is more fundamental than their unmarried state. A man is the image and glory of God, and has Christ as his head even if he is unmarried. Since God created him as a male, he must assume a role that expresses that fact. This role finds its fullest expression in marriage, but is also expressed if he is unmarried through his responsibility in the community. The same is true for the woman. She assumes a role as a woman that finds its fullest expression in marriage, but it is also expressed if she is unmarried through her relationships and responsibilities in the community ... Hence, Paul probably directs his instructions to all men and women, married or unmarried, although he has the husband-wife relationship in mind as the model for the relationship his ruling is intended to express.

Stephen B. Clark
Man and Woman In Christ (1980), pp. 181-182

THE WIFE'S GREATEST DUTY

The greatest duty of every wife is to reverence her own husband. ...

She Was Made AFTER Man

"For Adam was first formed, then Eve" (I Timothy 2:13).

She Was Made *OUT* of Man

“For the man is not of the woman; but the woman of the man” (I Corinthians 11:8).

She Was Made *FOR* Man

“Neither was the man created for the woman, but the woman for the man” (I Corinthians 11:9).

It was not man that hath set this order, but God Himself ... When she is resolved in this, then will she with much delight and ease go through her duty. A wise God hath ordered it thus, and therefore it is best.

Richard Steele
(1629-1692)

A Wife’s Respect for Her Husband

COMMITMENTS OF FAITH

When participants in a relationship *cannot* break that relationship, then the chains of slavery have replaced love as the bond that holds them together. The more important the relationship, the more essential it is that either party have the right to break the relationship. This is a spiritual truth. Love must be free.

God did not stop Israel from choosing to leave Him. But He *did* give her a writing of divorcement.

The personal relationship we have with God through Christ is of our own free choice. If it were not, a relationship of love could not exist ...

The word commitment loses its meaning without the ability to break it. Relationships, which result from commitments of faith, are the most precious things in life. But any relationship is utterly destroyed, and becomes imprisonment if it is not kept by free choice. If my wife were

forced to marry me, and were forced to remain married to me, how could I ever know she really loved me?

Walter Callison

Divorce: A Gift of God’s Love, p. 58

IT IS NOT GOOD THAT MAN BE ALONE

Love ... It is our birthright. We have no sooner passed the period of adolescence than we inherit the power and the inclination to love. We then feel an instinctive yearning of the heart for a kindred heart. We are each of us conscious of being incomplete alone, and incapable of enjoying alone our fullest happiness, and we intuitively seek that happiness by linking our destiny in life with some dear one of the opposite sex. It is there only that our natural wants can be supplied.

One sex is the complement of the other. Each is imperfect alone, and each supplies what the other lacks. Self-reliant as man may suppose himself to be, yet divine wisdom has said, *“It is not good for the man to be alone;”* he needs a *“helpmeet”* in woman. Still less is it good for the woman to be alone, for *“she was created for the man,”* and every woman wants a man to love; for love is her life, and it is only while she loves, or hopes to love, that she lives to any happy or useful or honest purpose. It has been said that as woman was taken out of man in her creation, so it is man’s instinctive desire to seek her and to reclaim her as his own counterpart, or that portion of himself which is required to complete the symmetry of his nature and the happiness of his life. For this love the youthful heart longs and pines until it attains the object of its desires, or until it has become so sordid, so hard, and so profligate, as to be, at once, unworthy of possessing it, and incapable of enjoying it.

James Campbell

A History and Philosophy of Marriage (1869), p. 23

The Parable of the Photo Studio

by – Aaron Locker

A certain man named Joshua was painting a wall the color white. It was necessary that this wall be white because it was one of the walls of Joshua's photo studio. Throughout its existence, this wall will have light shining upon it, and being flat white, the wall would be able to absorb the light shone upon it.



Joshua. Gowy then understood and left the room.

EXPLANATION

The Characters:

Joshua – This character represents God, and His saving nature.

The Paint – This character represents Jesus; the method by which all things were painted.

The Light of the Studio – This character represents the Holy Spirit which is the new mindset: the gift of God, not the giver.¹

The First Wall – This character represents Israel.

The Photo Studio – This character represents all things. It's important to note the passive nature of the studio. It existed, but could not paint itself. It could not make itself un-receiving of the paint. It was destined to be painted.

Gowy – This character represents the doubting nature of all things.

The Story:

There existed a photo studio that needed to be painted. God is found at the beginning painting one wall of the photo studio the color white. The color "flat white" is important because it has the property of receiving and absorbing light. When a wall is painted with flat white paint, it is given the gift of receiving light, which it would only be able to reflect if it was glossy (the opposite of flat). When all things are saved by God through Jesus,

1. For further study on this distinction see E.W. Bullinger's *Word Studies on the Holy Spirit (The Giver and His Gifts)* Each of the 385 occurrences of pneuma ("spirit") in the N.T. is examined. Available from StudyShelf.com

Standing alone, Joshua was careful to go up and down the wall being sure to not miss one inch. Finally, Joshua proclaimed, "It is finished!" and stepped back to admire his work. He smiled, being satisfied, and said "It is good!"

As quickly as these words left his mouth, a nearby person named Gowy entered the room and stepped up to observe Joshua's work. Gowy's immediate observation was that Joshua had gotten paint on the floor, which, in Gowy's eyes, was not appropriate. He didn't see how it would help the studio. Now this wasn't just a small spill. The whole room; the walls, the floor, even the ceiling was completely blanketed with flat, white paint. It was blanketed with enough paint so that the original appearance, the very condition of the room, had been changed to pure, spotless white.

When Gowy pointed this out to Joshua, Joshua's smile grew bigger.

"You noticed!" said Joshua. Joshua explained that painting one wall, while it would make a small difference, just wasn't sufficient.

"The light in the studio is not going to shine on only one wall, it is going to shine on every part of the room, and with all things painted white, the perfection of the whole room will be apparent in every picture taken here," explained

they are given the property of absorbing a new, holy mindset, which they could only otherwise reflect. The ability of all things to take in God's gift of the Holy Spirit is very important, because before then, all things could only "give off the appearance" that they had a holy mindset, but it was never *their* mindset until after they had been painted/saved.

In a photo studio, pictures are taken to show glory. The pictures taken in the photo studio in the story represent the glory of God. All things in the photo studio, being painted, yield a glorious picture taken by Joshua – the photographer and the painter.

In the beginning of the story, Joshua is standing alone. He is the *only* painter just as God is the only one who can save us.

Joshua was sure not to miss one inch of the wall, meaning that the whole wall would be covered.

"The Wall" that Joshua is painting in the beginning is Israel. This is important because it shows the fact that Christ was sent to Israel first, but later we discover that God had a larger, universal purpose for Christ.

Before we were even aware, Joshua had painted the whole room, but some of us may have been under the wrong impression that when Joshua said "It is finished" that he had only painted one wall.

The words "It is good" is a reference to Genesis, when God created the earth and saw that it was good, but the words in the story refer to the new creation (II Corinthians 5:17). Once again, it is important to remember that, as Adam did not create himself, nor did he have any say in whether he was created or not, the same is true for the new creation. We do not save ourselves; we are as passive as the dust before it became Adam. We are as passive as the photo studio before it was painted.

Now, at the very second Joshua proclaimed his work to be good, in walked Gowy. Gowy, being our doubting nature, just was not accepting of the words "it is good." Notice that although the photo studio belonged to Joshua, he did not stop Gowy from coming into it. Joshua allowed Gowy to observe his work, just as God allows our doubting nature to observe His work. As Gowy walked in, he was stunned at the vastness of Joshua's work, because Gowy was convinced that only one wall would be painted. Gowy, after seeing the whole studio covered in white, points this out to Joshua as if Gowy was catching a mistake that Joshua had made. Gowy did not find it appropriate that Joshua had "gotten paint on the floor" because he did not understand what Joshua understood about the outcome of a pure white studio.

As Gowy mentioned Joshua's would-be excessive painting to him, Joshua smiled and said "you noticed!" It sure is a smiling matter when a doubting creation sees what God has done.

At the end, Joshua explains why he painted the whole studio. Joshua lets Gowy know that the light is going to come upon every wall, and that will render a perfect, glorious picture every time one is taken. The story ends with Gowy leaving, as will our doubting nature when all knees bow and all tongues confess that Jesus Christ is Lord.

THE EXPLANATION OF THE PARABLE OF THE PHOTO STUDIO: *A Look into the Nature and Purpose of Parables*

Webster's 1828 defines a parable as:

"A fable or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction."

Furthermore, Webster defines "parable" in the verb form as:

“To represent by fiction or fable.”

James Strong defines the Greek word “*parabole*” (Greek Lexicon #3850) as:

“A similitude (‘parable’), *i.e.*, (symbolic) fictitious narrative (of common life conveying a moral), apothegm² or adage”

A big part of my motivation to write this story came from the latter part of Luke 16; the story of the rich man and Lazarus. I often hear people speaking of a terrible place called “hell” where dirty sinners go after they die to suffer in flames for their trespasses during their time on earth. When I ask for Scripture that talks about such a place, I am often sent to the story of the rich man and Lazarus. I feel that it is very important to discuss the nature and purpose of parabolic teaching.

My understanding, as well as Noah Webster’s and James Strong’s, about parables is that they are fictitious stories that are told in order to make a point or teach a lesson. The very make-up of the Greek word *parabole* shows that it means “to throw alongside” (that is; to make a comparison). As they say in the movies “any likeness to actual events is strictly coincidental;” and so it goes for parables. Therefore, they should not be used as a historical reference. The idea of a parabolic teaching is to make a point, and it is not important that the point be made by use of a true and literal story. Take the parable of the trees choosing a king in Judges 9 for an example. Should we believe that the trees in Judges 9 really did feel the need to choose a king and that they spoke amongst themselves? I imagine there are few people who accept that story to be a literal, historical event, and I, personally, have never met anyone who tried to use Judges 9 to prove that trees really do speak.

Interestingly enough, there is more scriptural proof of the absurdity of a literal interpretation of Luke 16 than there is for Judges 9.

Ecclesiastes 9:5 says that the dead know not anything, but apparently, both the rich man and Lazarus were dead, yet they still knew enough to speak. Psalm 146:4 and 104:29 both mention that in death, man’s breath leaves. Psalm 146:1-2 and 115:17 say that there is no praise of the Lord in death but silence, Ecclesiastes 9:10 mentions that there is no knowledge nor wisdom in the grave. If the rich man knew nothing, how was he “*in torments?*” It is simple: the dead know nothing. Everyone in the story was dead, and even the rich man agrees that Lazarus would have to be raised from the dead if he was to leave the place where he then was.

Ecclesiastes 12:7 mentions that when a man dies, his body returns to the dust, and his spirit returns to God who gave it. It does not say that angels come and take the person anywhere, and even if we were to stretch our imagination and say angels take the dead person’s spirit to God, where was God in the story? God was not there, not even for the person that went to “*Abraham’s bosom.*” Also, if we are to believe that the body returns to dust and only the spirit travels to hell, then not only would we have trouble feeling the flames without nerves, but that would mean that God was in hell because the spirit must go to hell and return to God at the same time.

Consider I Thessalonians 4:15. Who is being resurrected before “*they which are alive and remain*” if everyone, like Lazarus and the rich man, is already in hell or paradise? If the parable of the rich man and Lazarus is literal, who would be “*them which are asleep*” in I Thessalonians 4:15? No one would be asleep; on the contrary, the state of both the rich man and Lazarus was a very “*awake*” one.

Simply put, if you believe the story of the rich man and Lazarus to be literal and believe that those who had died were still thinking and talking, then you must throw out many other verses. Let us not place our beliefs in a war against Scripture, but instead let us have Scripture construct our beliefs. Only then can we be sure to observe God as true and every man a liar.

2. A remarkable saying; a short, instructive remark. Noah Webster, *American Dictionary of the English Language*, 1828.

