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Weekly

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

Volume 22
Issue 531

“Disciple” and “Christian”

Considerations Concerning Their True Meaning and Usage

by — Clyde L. Pilkington, Jr.

Often we use words without giving much thought about their true meaning. This is especially true when it comes to Bible words. We commonly borrow non-Pauline words and appropriate them for our use.



These words were spoken by Jesus Christ, the Minister of the Circumcision (Romans 15:8), as preparation for Israel's Kingdom of Heaven on earth.

Israel's Twelve Apostles Met the Requirements For Discipleship

Many of these words are carryovers from our traditional backgrounds. Two words that we would like to consider are “disciple” and “Christian.” Let's take a little evaluation of these words.

DISCIPLE

To understand the proper dispensational placement of the word “disciple” it is important for us to obtain its scriptural qualifications. The only occurrences of the word “disciple” are found in the four “Gospels” and in the Book of Acts. Therefore, they provide the only biblical guidelines for its meaning and usage. Note very carefully the following passages.

To Be a Disciple One Must Forsake All

If any man comes to Me, and hates not his father, and mother, and wife, and children, and brethren, and sisters, yes, and his own life also, he cannot be My disciple. And whosoever does not bear his cross, and come after Me, cannot be My disciple ... So likewise, whosoever he is of you who forsakes not all that he has, he cannot be My disciple (Luke 14:26-27, 33).

Then answered Peter and said to Him, “Behold, we have forsaken all, and followed You; what shall we have therefore?” And Jesus said to them, “Verily I say to you, that you who have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel. And every one who has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit life lasting for the ages” (Matthew 19:27-29).

Then Peter began to say to Him, “Lo, we have left all, and have followed You” (Mark 10:28).

Then Peter said, “Lo, we have left all, and followed You” (Luke 18:28).

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will 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 in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i>).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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The Jewish Believers at Pentecost Met the Requirements

*And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came on every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And **sold their possessions and goods**, and parted them to all men, as every man had need (Acts 2:42-45).*

*Neither was there any among them that lacked: for as many **as were possessors of lands or houses sold them**, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need (Acts 4:34-35).*

We should seriously consider whether or not we can legitimately have a “discipleship program,” when we do not teach the prospective “disciples” the above scriptural requirements.

The fact is that there are no such conditions (selling all) that are applicable to the Body of Christ today. Paul, the apostle to the nations never uses the word “disciple” in his epistles.

CHRISTIANS

Now let us consider the more popular word, “Christian.” The word “Christian,” although very prominent in our social and religious language today, is used only three times in Scripture: twice in the book of Acts and once by Peter in his first epistle.

Let's take a look at its first occurrence.

The disciples were called Christians first in Antioch (Acts 11:26).

Now let's be really careful here. In the *first* usage of the word “Christian” in the Scriptures, what is it that we really learn?

Well, notice first that no one actually termed them-

selves “Christians” in this passage. This was society's term for ridiculing them.

Second, who did they actually call “Christians”? It was the very Jewish “disciples” whom we just read about who were called “Christians.” The term was an insult expressing disapproval of the followers of Jesus.

Would the facts of this passage lead one to believe that *any* believer in *any* economy of God (from Israel in the past until the Body of Christ today) would ever use the term “Christian” to identify themselves or other believers?

In the other reference found in Acts an unbeliever (King Agrippa) utilized the term.

Then Agrippa said unto Paul, “Almost you persuade me to be a Christian” (26:28).

It is also interesting that the context of Peter has to do with suffering “*as a Christian*.”

*Yet if any man suffer **as a Christian**, let him not be ashamed; but let him glorify God on this behalf (I Peter 4:16).*

Compare this “*as a Christian*” with Paul's phrase “*as an evil doer*” in II Timothy 2:9, and the negative nature of this word will become even clearer.

*Wherein I suffer trouble, **as an evil doer**, [even] unto bonds; but the Word of God is not bound (II Timothy 2:9).*

Paul never uses the term “*Christian*” in any of his writings. He never uses the word “*disciple*.” Therefore, we can carry on a very God-honoring ministry without the use of the words “*Christian*” or “*disciple*” as a reference to members of the Body of Christ.

The use of either term easily could be misleading (“*Christian*” for its religious connotations; and “*Disciple*” for its relationship to Israel's Kingdom). Even though it may be popular to use such terms, they are clearly not terms scripturally in line with Paul's gospel and epistles. ■

The Lake of Fire and Brimstone

by — Charles H. Pridgeon (1863-1932)

THE LAKE OF FIRE

There are only three chapters in the Bible that distinctly mention “the lake of fire.” They are Revelation 19, 20 and 21. In order to have them clearly before us we will quote each passage.

*And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a **lake of fire** burning with brimstone (19:20).*

*And the devil that deceived them was cast into **the lake of fire** and brimstone, where the beast and the false prophet are, and shall be tormented day and night for the ages of the ages (20:10).*

*And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them: and they were judged every man according to their works. And death and hades were cast into **the lake of fire**. This is the second death. And whosoever was not found written in the book of life was cast into **the lake of fire** (20:13-15).*

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have

*their part in **the lake which burneth with fire and brimstone: which is the second death** (21:8).*

... AND BRIMSTONE

Notice that the lake of fire specifically signifies “a fire burning with brimstone,”

... a lake of fire burning **with brimstone** (19:20).

... the lake of fire **and brimstone** (20:10).

... the lake which burneth with fire **and brimstone** (21:8).

The word “brimstone” defines the character of the fire. The word *theion* translated “brimstone” is exactly the same word *theion*, which means “divine.” The verb derived from *theion* is *theioo*, which means to hallow, to make divine.¹ Divine purification and divine consecration are the meaning in Greek: a “lake of fire and brimstone” would mean a “lake of divine purification.”

In the ordinary explanation, this fundamental meaning of the word is entirely left out, and nothing but eternal torment is associated with it.

“The lake of fire” does not appear in Scripture until the introduction to the Millennium. Toward the end

1. See Liddell and Scott Greek-English Lexicon, 1897.



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Hannah Whitall Smith (1832-1911) was the author of the classic work, *A Christian's Secret of a Happy Life*. Both famous Christian authors discuss their coming to see and embrace the salvation of all.

of the age called the Millennium, Satan and his helpers are to be cast into the Lake of Fire and Brimstone and “tormented” there.

The word “torment” needs study.

In the New Testament the same word is used of one “sick of the palsy, grievously tormented” (Matthew 8:6).

It is used of the disciples’ ship in Galilee, and is translated “tossed with waves” (Matthew 14:24).

It is translated by the word “toiling” in Mark 6:48. It is translated by the word “vexed” in speaking of Lot (II Peter 2:8).

It is translated by a word that means “birth-pains” (Revelation 12:2). In the other Scriptures it is translated by the word “torment” or “tormented.”

The original idea of the verb is to put to the test by rubbing on a touchstone. The original idea was to test some metal that looked like gold to find whether it was real or not. The meaning and usage of this word harmonizes with the idea of divine purification and testing. Through the hidden, loving purpose of God, this will be a birth-pang; and the grace of God will not be absent – as He says,

Behold, I am making all things new (21:5).

God will leave no spot in the whole universe unrenewed.

Every knee shall bow (Philippians 2:10 11).

THE SECOND DEATH

There is another phrase that throws further light upon this great theme and that is “the second death,”

... the lake of fire. This is the second death (20:13-15).

... in the lake which burneth with fire and brimstone, which is the second death (21:8).

In death Christ conquered him who had the power of death.

Seeing, then, the children have partaken of flesh

and blood, He himself also in like manner did take part of the same, that through death He might destroy him having the power of death – that is, the devil (Hebrews 2:14).

So then the death of Christ made provision for the death of death.

For this purpose the Son of God was manifested, that He might destroy the works of the devil (I John 3:8).

The last enemy that shall be destroyed is death (I Corinthians 15:26).

When this last enemy is destroyed there will be a universe *without death*; then all things will have been made new; then the Son will hand over a finished work to the Father.

This world is especially concerned with the forces of good and the forces of evil, and is the seed plot of the universe. It was the place where our Lord was born and died, where He is to come again and reap the fruits of His victory. This world has been the theater for the heading up of evil and its final overthrow, so, not only is this world the seed plot, but also the greatest battlefield in the universe.

The lake of fire will yield to the renewing work of Him who makes “all things new” (21:5). The divine purification will be complete; Christ becomes *All and in all*, that God “*may be All in all.*” ■

— *Is Hell Eternal? Or Will God’s Plan Fail*
Chapter 11 (abridged & edited)
Pittsburgh Bible Institute, 1920

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A Touchstone

by — Aaron Locker

He shall be tormented with fire and brimstone ... and the smoke of their torment ascendeth up for ever and ever (Revelation 14:10-11).

Revelation 14:10-11 and 20:10 contain words that have been corrupted and changed by traditional religious dogma. Those words are the Greek *basanizō*, *basanismos* and *aiōn*. By simply opening any Greek-English lexicon, you will see sizeable differences between the definitions of the Greek words mentioned and the definitions of the English words that were used to translate those Greek words. However, to be thorough, I will discuss not only the differences between the Greek and English definitions; I will also use Scripture to define these words.



A good contextual scriptural definition of the word *basanizō* can be found in II Peter 2:8.

For that righteous man dwelling among them, in seeing and hearing, vexed [basanizo] his righteous soul from day to day with their unlawful deeds.

This passage talks about Lot dwelling in Sodom. In this verse, we see that Lot, even though he is called “righteous,” receives the same “torment” that those in the “lake of fire” receive. Of course, as we can see, Lot’s righteous soul is only being tested, and is not receiving eternal conscious torment.

BASANIZŌ/BASANISMOS

In Revelation 14:10, the Greek word *basanizō* is translated as “tormented” (past tense verb)

In Revelation 14:11, the word *basanismos* is translated as “torment” (noun).

In Revelation 20:10, the word *basanizō* is translated as “tormented” (past tense verb).

Both these words come from the root *basanos*, which is defined by Strong’s as “a touchstone.” Webster defines the word “touchstone” as:

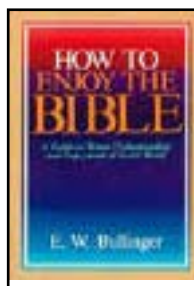
1. A stone by which metals are examined; a black, smooth, glossy stone ...
2. Any test or criterion by which the qualities of a thing are tried; as money, the touchstone of common honesty.

This might strike you as interesting, considering that the definition of the Greek word that was translated as “torment” not only has nothing to do with eternal conscious torment, but it is actually a process that tests purity. So we can see that to be tormented in these verses is compared to being rubbed upon a touchstone.

You might be saying, “Ok, so even if they are being tested and not barbequed, this is still happening *for ever and ever*.” That’s where the other Greek word *aiōn* comes in.

AION

The concept of “eternity” is something that can be expected to be confused by the human mind. There are many theories about what “eternity” is. Some theories say eternity is “never ending time,” while some say the complete opposite; “timelessness.” Regardless what the theories say, when you find a concept that is so commonly misunderstood by the human mind



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in a book that was translated by humans, a giant red flag should go up in your head. You should immediately sit down and study this topic, knowing that the translators weren't superhuman, but that they were humans just like so many others who confuse the topic of eternity.

The word "ever" in Revelation 14:11; 20:10; 22:5 was translated from the word *aiōn*. *Aiōn* is defined by Strong as "an age."

Does an age last forever? Let's check the Scriptures:

Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world [aiōn] began (II Timothy 1:9).

Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world [aiōn] are come (I Corinthians 10:11).

So we see that an age begins and ends. In fact, "smoke rising up for ever and ever" begins and ends in just one short chapter in Revelation.

In Revelation 18:10-17, the great whore of Babylon is destroyed in just one hour:

For in one hour so great riches is come to nought ... (:17).

And cried when they saw the smoke of her burning ... (:18).

Now, the smoke of Babylon's burning was visible in :18, however, by 19:3, we see that the smoke rose in the past tense:

And again they said, "Alleluia." And her smoke rose up for ever and ever.

So we see that, unless there was an endless amount of time between 18:18 and 19:3, "for ever and ever" does not mean eternity. ■

Law and Grace Are Totally Incompatible

The law has never been "good news." Paul asserts that law and grace are totally incompatible – absolutely contradictory. You may hold one or the other, but you cannot hold both at the same time. It is difficult to comprehend how the intelligent theological mind can nurture such contradiction as "a proper balance of law and grace." The Apostle Paul rejects the law as a power to save or give life. On the contrary, he says it kills. Those who preach the formula mixture are alternately ministering life, then death to their followers.

Bert Bauman (1925-2008)
The Gospel, page 2



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