



# Bible Student's Notebook™

## The Herald of His Grace

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

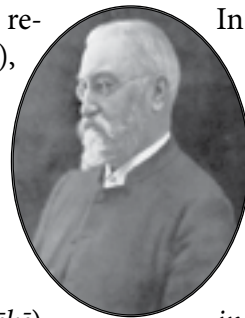
Volume 25  
Issue 621

# The Good Deposit

## Kalos Parathēkē

by — Dr. E.W. Bullinger (1837-1913)

Three times the Holy Spirit used the remarkable word *parathēkē* (παράθηκη<sup>1</sup>), each time by the hand of the Apostle Paul, and in the Epistles to Timothy (I Timothy 6:20; II Timothy 1:12, 14). The word means “a deposit entrusted to one’s care,” and should be rendered simply “deposit.”



In the first Epistle this was the *deposit* committed to Timothy (6:20):

O, Timothy, keep in safe custody<sup>2</sup> thy deposit, avoiding the profane, empty babblings and oppositions of the falsely-named gnosis [knowledge, or science], which, some professing, have erred concerning **THE FAITH**.

In I Timothy 6:20 this one word (*parathēkē*) is rendered, in the *Authorized Version* (A.V.) “that which is committed to thy trust.” In the *Revised Version* (R.V.) it is rendered “that which is committed unto thee.” The word “thee” is put in italics and in the margin is the note “the deposit.”

In II Timothy 1:12 the Greek is “my deposit.” The A.V. and R.V. render this “that which I have committed unto Him.” The R.V. in the margin says “or that which He hath committed unto me.”

In II Timothy 1:14 the Greek is “the good [kalos] deposit [parathēkē].” The A.V. and R.V. both render this “that good thing which was committed unto thee.” The R.V. puts “thee” in italics and says, “Gr., the good deposit.”

Our readers thus have all of the facts before them, and are in a position to form their own judgment.

A careful study of these two Epistles will show that their special subject is *the great Secret* (or, *Mystery*).

Throughout these Epistles special emphasis is placed on “**THE FAITH**” and “**THE TRUTH**.”

In I Timothy 1:2 it is “the faith” into which Timothy had begun, but in :11 it is “the gospel of the glory of the blessed God, which was committed to my [Paul’s] trust.” This is something more than “the gospel [or, good news] of the grace of God.” Grace is wonderful, indeed, but there is something beyond this.

Grace is only the seed, but glory is the fruit. Grace is the beginning; glory is the end. “The Lord will give grace and glory” (Psalm 84:11), and not one without the other; but the good news of the glory with which God has blessed us is a further installment of Divine revelation.

It was grace which gave Paul this glad message of the glory (I Timothy 1:14). It was this “gospel of the glory,” or *the Mystery* committed to Paul, which Paul “committed” to Timothy (:18). This doctrine was “according to godliness” (6:3), as defined in (3:16). This was the doctrine of which Timothy was not to be ►

1. It matters not that in two of them (I Timothy 6:20 and II Timothy 1:14) the *Textus Receptus* has *parakatatheke*, inasmuch as all the critical Greek Texts agree in reading *parathēkē*; and both words have practically the same meaning.

2. In all three passages the verb is φυλάσσω (*phulassō*), to guard or keep in safe custody.

Paul tells him that he himself was not ashamed, though he had suffered many things in consequence of holding it and teaching it. He says,

*I know whom I have believed, and am persuaded that He is able to guard my deposit [which He hath committed unto me:] against that day. Hold fast the pattern of sound words, which [words] thou didst hear from me, [hold them fast] in faith, and love, which [are] in Christ Jesus. Guard THE GOOD DEPOSIT which dwells in us by holy spirit [pneuma hagion, or Divine power from on high]. This thou knowest, that all they which are in Asia be turned away from me (II Timothy 1:12-15).*

This “good deposit” is here closely connected with the special teaching received by Timothy from the Apostle Paul, and this again is shown to be concerning the *Mystery* in Ephesians.

Others had “turned away”; but Timothy was solemnly charged not to turn away, but to “hold fast,” and safely “guard” that model of sound words which he had heard and received.

It was committed to Timothy by prophecies, which went before him, by the utterances of the prophets (I Timothy 1:18), the special order connected with the reception and ministry of the *Mystery* (Romans 16:26; Ephesians 2:20; 3:5; 4:11-12). This “gift” was given in solemn form (I Timothy 4:14; II Timothy 1:6), and Timothy was exhorted to give himself to the study, and the custody and ministry of “the doc-

trine” (I Timothy 4:16).

These things which he had heard from Paul he was to “commit to faithful men such as are competent to teach others also” (II Timothy 2:2). It is most important that we should note this, for it is the key to these Epistles.

In the first Epistle, Timothy is told to be careful that servants of the assembly be not “neophytes”<sup>3</sup> (I Timothy 3:6); *i.e.*, not those who have newly come to the faith; and this, for their own sakes. The reason for this is that the apprehension of the *Mystery*<sup>4</sup> is not merely intellectual; nor does it come, even to the spiritual, all at once.

There are distinct stages in the apprehension of it after the reception of the reconciliation with God spoken of in Romans. Thus, the doctrine of Romans does not reach beyond the *individual* believer. It views him as justified by God, and as being alive unto God in Christ, but not seated with Christ in the heavenly regions.

This latter teaching was reserved to be revealed in Ephesians and Colossians. In these Epistles there is a further advance. The individual believer is now seen as risen with Christ, as a member of the Church

3. [Editor:] a person who is new to a subject.
4. [Editor:] For more information about the *Secret Administration* see:
  - *The Present Secret Administration*, A.E. Knoch, [Bible Student's Notebook #575](#);
  - *A New Administration at the Close of Acts*, Adlai Loudy, Part 1 – [Bible Student's Notebook #562](#); Part 2 – [Bible Student's Notebook #563](#);
  - *The Pentecost, Readjustment & Secret Administrations*, Adlai Loudy, [Bible Student's Notebook #497](#).



## Spirit Manifestations and the Gift of Tongues

by — Sir Robert Anderson (1841-1918)

In a day of extravagant claims of the miraculous workings of the Spirit every believer must be prepared to evaluate these claims and determine reasonable expectations regarding the work of the Spirit in his or her own life. The author, a noted apologist, considers history and searches the Scriptures to determine what is of God and what is of the great deceiver.

56 pp., PB  
See order form.

“Sir Robert speaks the words of wisdom, and those who heed them will find them a trusty guide in these ‘perilous times.’” – Dr. E.W. Bullinger

which is His Body, and is able to realize the blessed truth that the supply comes from the Head over all, in heaven, to all of the members collectively.

As the fruit of this position, the believer is seen as something apart from the world and distinct from it, so that he looks back upon his life as past; also, having died with Christ, he is now “*dead to the world*”: whereas, in Romans, he was first “*dead*” in the world, and then, as risen, he is “*alive*” with God in Christ, but he is still viewed as on Earth and not as in Heaven (as in Ephesians and Colossians).

In Romans he is “*risen*” with Christ and, as well as other believers also risen with Him, he is viewed as still in the assembly on Earth.

The third stage is Ephesians. We are *not viewed, in Ephesians individually, but collectively*, as “*seated together in Him*.”

These were the truths which Timothy was to lay hold of, and teach, and guard, and commit to the proper sort of men. Who, today, is to be seen occupying Timothy’s position, and holding his trust? Who, we ask, are making known “*the gospel of the glory of the blessed God*”? We know of no pulpit or paper devoted to it.

Even those who once saw the truth of *the Mystery* seem to have lost their hold on it, and have brought in the very thing that Paul told Timothy would be ruinous, a lapse, which has taken the outward form of a lofty spirituality. The result is they have gone back to what is seen in I Corinthians 1-3.

Those who are intent on making any kind of corporate unity or fellowship on Earth, show by this very fact that they are not in a proper condition to be *initiated* into this special truth of *the Mystery*. They have lost the truth of the ONE spiritual body which God has already *made* in Christ, and which we are told to endeavor to “*KEEP*,” not to make (Ephesians 4:1-4).

All who are taken up with making a corporate body on Earth are declared to be “*carnal*” (I Corinthians 3:1-4), and not spiritual, and therefore not in a proper condition to receive the truth of *the Mystery*.

The Mystery is based on Jesus Christ and Him risen (Ephesians 1:19-23). To know this is to know “*the power of His resurrection*” – and not merely *the fact* of it, but to those who were carnal, the “*power*” of resurrection truth could not be declared, for such cannot get beyond “*Jesus Christ and Him crucified*.”

This, it is true, was wonderful; but *Jesus Christ and Him risen* is but the foundation of “*the gospel of the glory of God*.”

Paul could speak of this only to those who were *initiated*, for this is the meaning of the word τέλειος (*teleios*) in I Corinthians 2:6.

Paul could not teach the Corinthians “*the power of His resurrection*,” for it is in resurrection that Christ is made “*the Head of the Body which is His church*” (Ephesians 1:17-20).

It is so even today. Few get beyond the *fact* of Christ’s resurrection. Romanism knows nothing of resurrection at all, but knows Christ only as a helpless infant, or as a dead man; the Cross and the Crucifix, which are the symbols of its corporate unity, are the symbols of death: *the symbols of man’s hatred of God, rather than of God’s love to man*.

Even among Christians, if we may judge by their hymn books, there is little apprehension of “*the power of Christ’s resurrection*” and what it means to have suffered with Him and to be made conformable to Him in His death. This must be known before we can know what His resurrection means *to us*.

This is why *the Mystery* can be taught only to these who are spiritual and not to those who are carnal; that is to say, only to those who are endeavoring to KEEP the unity of the ONE spiritual Body which God has MADE in Christ, and not to those who are endeavoring to MAKE a corporate unity on Earth.

This is why, in I Corinthians 3, Paul goes on to say that each teacher must take care how he builds. *If the Mystery* be taught or received only *intellectually*, it does not build up anyone.

Let us notice particularly that, in Ephesians, Paul does not teach *how* the Mystery is to be *appre-* ►

hended: he declares only what the Mystery is. He prays, however, that that apprehension may come to them by "light" on "the eyes of the heart" (Ephesians 1:18); and, in order to bring this about, "that they may be strengthened with might by His Spirit in the inner man" (Ephesians 3:16).

Where then, in Paul's Epistles, do we get the *means* of this apprehension? In Ephesians it *could not* be taught. To teach it there would be out of character with the whole Epistle. The great subject of Ephesians is the declaration of God's side of *the Mystery*, even the purpose of God, manifested in His choice of the members of His Body before the world began (Ephesians 1:4). *The Secret* purpose of His will is that Christ is exalted to be the Head over *all things* to the whole Church in the heavenly regions (Ephesians 1:9). Ephesians is the beginning of *the Mystery according to God's purpose*: but Romans is *the foundation of the Mystery according to man's apprehension of it*.

In *apprehending the Mystery*, therefore, ourselves, we do, and must, begin at Romans, not at Ephesians. To teach it to others we must not press the full truth upon *neophytes*. In Ephesians we get *the great Secret* set before us as a whole; even the truth as it reveals the great and glorious Head in heaven, and as it concerns the members of His Body on Earth.

In Romans we get *the foundation* and the component parts of *the Mystery*. Hence, Paul, in writing to the Romans, does not speak of it as *the Mystery*, because

it is only the foundation doctrine on which it is built.

*The Mystery* commands consideration of the saints in a *corporate* aspect, as the joint members of the one Body: but, as in Romans, this component part of *the Mystery* is not gone into, an element is wanting; and *the Mystery* itself is not *directly* taught therefore in Romans. The relation between the Head and the members of the Body is not even named.

It is Romans 8 that links that Epistle to the higher and later revelation of the truths taught in Ephesians, Philippians and Colossians; for Romans is the Epistle which, chronologically, immediately precedes these Prison Epistles.


It is when we know *the Mystery* from these Latter Epistles that we see how Romans 8 contains the *fundamental doctrines* on which the truth of *the Mystery* is based; and how, apart from that chapter, *the Mystery* cannot be spiritually discerned and apprehended.

Let us look at Romans 8 and see the wonderful relation of that chapter and of that Epistle to the three Prison Epistles, in which we have *the Mystery* directly revealed:

#### Romans 8:1-39

- A (:1-4) Foundation of the truth taught in EPHESIANS. Once dead in trespasses and in sins, but now alive in Christ.
- B (:5-13) Foundation of the truth taught in PHILIPPIANS. The practical working of those who have died in Christ, as it affects the members. Christ being in us.
- B (:14-27) Foundation of the truth taught in COLOSSIANS. Once alive in sinful flesh, but now dead to it; our minds set on Christ, the Head, our hope of glory.
- A (:28-39) Foundation of the truth taught in EPHESIANS. The purpose and love of God towards us, in Christ, predestinating us to glory in the sight of angels, principalities and powers.

If we read Romans 8 carefully in the light of the above, we shall surely see the great point, *i.e., that Romans 8 is the great link between the earlier and later Epistles*: and is so framed that the foundation



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truths of *the Mystery* may be grasped “in the inner man” and be “spiritually discerned.”

Not until we have mastered the truths of Romans 8 shall we be able to “apprehend” the actual declaration of what *the Mystery* IS, according to the mind and purpose of God, as set forth in Ephesians, Philippians and Colossians.

What then is the responsibility of those who stand in the position of Timothy? This is the point we wish to press home. Surely we ought to be teaching those fundamental truths of Romans without which it is impossible for the *revelation of the Mystery* to be either received as a doctrinal fact or apprehended as a spiritual reality.

We ought to be teaching the true purport of law-principle in the economy of the Gospel, viz., to slay us, in order that there may be death to sin; and that we may henceforth serve God as alive unto Him in Christ.

This is the foundation of true holiness of life, as well as of soundness in the faith. Once the fundamental teaching of Romans 5:12-8:39 is apprehended, and its relation to *the Mystery* is discerned, all of the other Epistles fall into their proper chronological order, and their place and teaching is at once seen in relation to the two great central and dogmatic Epistles: Romans and Ephesians.

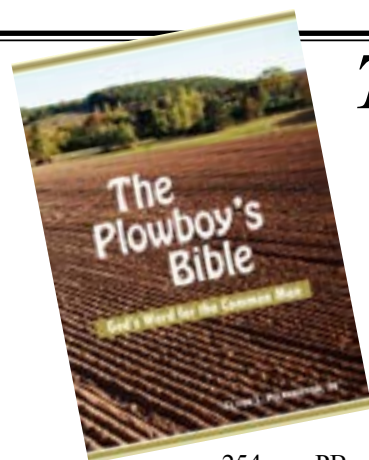
Romans, which closes up the earlier Epistles, lays the true foundation of “*the Gospel of the grace of God*” and prepares the way for the Gospel of “*the glory of Christ*,” and the “*revelation of the Mystery*,” which is developed, referred to, and taught in the later Prison Epistles.

II Timothy 1:15 marks the beginning of the present distress, turning away from Paul and his teaching.<sup>5</sup> All was well as long as those in Ephesus held fast to the Apostle’s teaching, but as soon as they “turned away from” Paul and his teaching concerning *the Mystery* (II Timothy 1:15) trouble began, and the downward steps of apostasy are clearly stamped on and seen in the second Epistle to Timothy, who was living in Ephesus, and therefore knew all about it.

The loss of that precious truth was the beginning of the corruption in practice and doctrine in the Church which ended in the darkness of the middle ages.

If this be not the origin of the rapid corruption that set in and of the darkness which followed then we are entitled to demand a more satisfactory explanation. We need not go back to the “first six centuries,” or to the “first three,” for we cannot even go back to the first century itself. In the Apostle’s own lifetime we see the beginnings of the apostasy: and, that he knew it, and foresaw the result of it, is clearly shown by ►

5. [Editor:] For more information on the Body of Christ turning away from the teachings of the risen Christ through Paul, see: – *The Church in Ruins*, Clyde L. Pilkington, Jr. (on order form).



254 pp., PB

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## *The Plowboy's Bible*

*God's Word for the Common Man*

by – Clyde L. Pilkington, Jr.

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the fact that the only successors he knew of were likened by him to “*grievous wolves*” (Acts 20:29).

Only by going back to Ephesian teaching, and to the foundation of it as seen in the Epistle to the Romans, and by the recovery of the truths of *the Mystery*, can the Church regain what has been lost in doctrine and life.

In vain will other means be tried and other remedies applied. They will all end in failure, if not in disaster. Holiness conventions and missionary missions can never recover lost doctrines, which are the foundation of *true* holiness of life, and *true* missionary service, nor can they ever take the place or do the work of the truth of God, spiritually apprehended and bringing forth its precious fruit. They may produce results of course, of a certain kind, but they will bear only a semblance of the reality, and be neither perfect nor permanent.

It was not by *new* methods in service, *new* fashions in worship, or *new* theology in the pulpit, nor by any such modern devices, that saints were led to see and know themselves as “*seated in the heavenly regions in Christ*” (Ephesians), to know “*the power of His resurrection*” (Philippians), or to apprehend that they are

“*complete in Him*” (Colossians).

It was the working out of these precious truths which had first been worked on by the Holy Spirit which produced such precious fruit.

“The Pastoral Epistles,” as they are called, form a practical conclusion to the Church Epistles; for Timothy was living in the midst of those very scenes and at that very time in which we read so much of this “*good deposit*” which was “*committed*” by God to Paul, and by Paul to the Prophets and to Timothy. It is in the truths of *the Mystery* that we find the things that were committed to him; and it is in connection with this that we have the solemn charge to him to keep in safe custody – “*the faith,*” “*the truth*” – thus committed.

— *Things to Come*  
Volume 13, May 1907

**TOPICS:**

**Major:** Mystery; Paul’s Epistles; Ecclesia; Ephesians  
**Minor:** Carnality

**Bible Student’s Notebook™**

*Paul Our Guide – Christ Our Goal*

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*Scripture education in a semi-weekly format!*

This *free* 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 (Ephesians 1:1-3);
- 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).

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

***Bible Student’s Notebook™***

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

[bsn@studyshef.com](mailto:bsn@studyshef.com)

Clyde L. Pilkington, Jr. – Editor  
André Sneidar – Managing Editor

**Managers and Assistants**

Clyde L. Pilkington, III, Keith Martin, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, Mark Peters, Cindy Pilkington, Nadine Sneidar

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