

**Bullinger, Hort, Riplinger, and
the Mystery of Romans 16**

Introduction

- Today we want to consider EWB's Postscript Theory from the following angles:
 - What is the Postscript Theory?
 - How does Bullinger seek to justify the theory?
 - What does Hort say about the theory? How does it compare with EWB's early thinking?
 - How should we think about Hort?

General Chronology of EWB

- 1837—Born
- 1861—Graduates from King's College
- 1861—Married Emma Dodson
- 1862—Ordained into the Anglican Church
- 1867—Becomes secretary for the Trinitarian Bible Society
- 1877—*A Critical Lexicon and Concordance to the English and Greek New Testament*
- 1881—Doctor of Divinity conferred.
- 1892—*The Kingdom and the Church*
- 1893—*The Witness of the Stars*
- 1894—*Number in Scriptures*
- 1894—*Things to Come Journal*
- 1894/95—*The Mystery: Secret Truth Revealed*
- 1898—*The Church Epistles*
- 1907—*How to Enjoy the Bible*
- 1907—Decision to produce the *Companion Bible* (pub. dates below)
- 1908—Conversation with Charles Welch
- 1909—*Part I, The Pentateuch*
- 1910—*Part II, Joshua to Job*
- 1911—*Part III, Psalms to Song of Solomon & Great Cloud of Witnesses*
- 1912—*Part IV, Isaiah to Malachi*
- 1911-1913—*Foundations of Dispensational Truth*
- 1913—Death
- 1913—Monument to Tyndale unveiled
- 1914—*Part V The Four Gospels*
- 1921—*Part VI, Acts to Revelation*

The Divine Structure of Romans

- On page 173, EWB presents the following structure for the book of Romans.
- 1:1-6—The GOSPEL, always revealed, never hidden.
 - 1:7-15—Epistolary
 - 1:16-8:39—Doctinal
 - 9:1-11:36—Dispensational
 - 12:1-14:7—Practical
 - 14:8-12—Dispensational
 - 14:13-16:24—Epistolary
- 16:25-27—the MYSTERY. Never revealed always hidden.

Appendix A

- *The Mystery: Secret Truth Revealed* (1895)
 - “It seems impossible for us to fix the date of the revelation of the mystery to Paul, or say in what part of the Acts it should be placed. From II Corinthians 12:1-7 it would appear that “the abundance of the revelations” was given “above fourteen years ago.” This was written about A.D. 60, and fourteen years before would bring it to A.D. 46, which would synchronize with the important dispensational chapter, Acts 13, where we have the solemn epoch-making words pronounced to the Jews, “It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles.” (50)

Appendix A

- *The Church Epistles* (1898)

“The important of thus rightly dividing is seen in the final member (16:25-27) of the Epistle, and in every other. Here we have *the Mystery* in contrast to “God’s Gospel” (in 1:1-6). . . . It surely must be clear to the simplest honest mind that “God’s Gospel,” which is expressly stated to have been “promised afore by His prophets in the Holy Scripture,” cannot possibly be the same as “the Mystery which was kept secret since the world began” . . . If they be the same, then language is useless for the purpose of revelation. . . “the Mystery” was a revelation made to Paul (2 Cor. 12:1, 7; Gal. 1:12, etc.), after his Divine calling to be an Apostle. . . What the Mystery (or Secret) is, is not the purpose of the Epistle to the Romans to teach. The subjective, doctrinal foundation for it is laid; and it is merely mentioned at the close in order to complete the beautiful structure of the Epistle, and to prepare the way for it to be taken up in the Ephesians; where it is fully dealt with as the next great lesson to be taught in Romans must first be experimentally received and learned, before we can pass on to the more advanced lessons of Ephesians.” (75-77)

Appendix B

- *The Mystery: Secret Truth Revealed* (1895)
 - “Instead of declaring the Mystery, he (Paul) had to confine himself to the simplest truths of the Gospel. He preached only a crucified Savior. He could not declare all the great truths involved in a risen and glorified Savior. . . (quotes I Cor. 2:4-10) . . . These words have a special reference to the “hidden wisdom,” i.e., the mystery, and what is stated here is that no human being ever dreamed of it. It never entered into the head or heart of mortal man, “but God hath revealed them unto us by his Spirit.” Then he goes on to explain what is the essence of a secret, in verses 10-11, and argues that a no one can tell what a man’s secret is, so no one could possibly have known what God’s secret was unless He had been pleased to reveal it. . . (quotes I Cor. 3:1-4) . . . The great central truth of the whole argument is that these Corinthian Christians were taken up with “Bodies” of men, as we now call them, they were therefore totally unfitted to receive the truth of the “one Body” of Christ. . . Hence when the apostle went to Corinth he determined not to go beyond the simplest elementary gospel teaching, to feed them with milk, to proclaim a crucified Savior; for they were not in a condition to hear about the glorified Savior. . .” (43-45)

Appendix B

- *The Church Epistles* (1898)

- “We have seen how, in Rom. 16:25-26 “the Mystery” is referred to and stated as a fact. The time was come for it to be made known, that the saints might be established as the Church of God, apart from the earthly hope of Israel as a nation, now, that as a nation Israel was cast-off. The saints were to know a higher and a heavenly calling. But in I Cor. 2 the reasons are given why, when the apostle was at Corinth, he could not preach “the Mystery” to the saints there. . . Instead of recognizing that they were “one body in Christ” and “members one of another” (Rom. 12:5) they were forming separate “Bodies” of their own, and classing themselves under different teachers, and everyone said, “I am of Paul; and I of Apollos; and I of Cephas” (I Cor. 1:12). Instead of reckoning themselves as having died with Christ to sin, since he had died for their sins (Cp. 6:4) they were living in sin. . . This is why he could not preach “the Mystery: to them. . . That is to say, owing to there divisions, and their being taken up with their own “Bodies,” they were not in a fit condition, spiritually, to receive the revelation of the Mystery, which is the one body of Christ, of which He is the glorious Head in heaven, and His people the members of on earth.” (81-83)