

No.  
129

***"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH  
ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD."***  
COL.3.1

**GREETINGS.**

***An Address (revised)***

***At 65, St. Mary Axe, E.C.***

***30<sup>th</sup> Nov. 1915***

***by  
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GREETINGS.

An address by Mr. P. W. Heward  
At 65, St Mary Axe, Nov. 30, 1915.

OUTLINE:

1. By the Lord Jesus and in the Epistles.
2. What is meant by "An holy kiss" in 1 Thess. 5:26?
3. Greetings in the market places, and saluting no man.
4. Modern expressions.
5. The message of 2 John 10.

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We are, beloved friends, to ponder greetings, and it is well that at the outset we should greet one another, and welcome one another. A Christian's hand-shake is no mere formality. The very smile of his eye should be spiritual. There is nothing too small for a saint. Everything should suggest Whose he is and Whom he serves. How often we see the word "greetings", perhaps in a letter, yet little realize the force of that forceful plural. But before we come to OUR greetings let us think of those of the Lord Jesus. He never wasted words, He was always perfect in His arrangements, but He had words of beautiful grace that encouraged, as well as words of stern severity which humbled, - and if we turn to the Scriptures we find His salutations. When He met the women on the resurrection morning He said, as our version puts it, "All Hail", but as some may know that expression is rather "Rejoice", the Greek salutation. When He came to His gathered disciples in the upper room He said "Peace". Thrice over in John 20 we have THIS precious word of greeting. It is therefore interesting to notice that He linked rejoicing and He linked peace with His finished work of love, - not the finishing of His love, for having loved He loves, and our ascription of praise is unto Him That loveth. But there was a finished work of love when He bare our sins in His own body on the tree, completely and satisfactorily dealing with the whole action of sin and sins for each soul that is brought to believe into His worthy Name, so that we may have no more conscience of sins, but realize that we can no more fall back into ~~the~~ condemnation than HE can, because as He is, so are we in this world. The fruit

of the Spirit is love, JOY, peace; and on that resurrection day He said, Rejoice, peace. Joy and peace are linked, and we need to enter into the precious words of the epistle to the Roman believers, "Now the God of peace fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Spirit". But if "Rejoice" was the Greek salutation "Peace" was the Hebrew. "Shalom" the usual word of greeting appropriate when we realize that the king who pictured the Lord Jesus was Solomon, whose name means "Peace", and that the city where Christ shall rule is Jerusalem "the place of peace". It is deeply interesting to enter into the force of this word "peace". ~~is~~ A very beautiful, quiet, and quieting salutation.

But we pass on from these precious greetings of the Lord Jesus to consider the greetings of the epistles. Some of them end with greeting. Almost all of them begin with greetings. For example, Rom. 1:7, "Grace to you and peace from God". 1 ~~Cor.~~ Cor. 1:3 "Grace be unto you and peace". 2 Cor. 1:2, "Grace be to you and peace". Gal. 1:3 "Grace be to you and peace", Eph. 1:2 "grace be to you and peace". Phil. 1:2 "Grace be unto you and peace". Col. 1:2 "Grace be unto you and peace". 1 Thess. 1:1 "Grace be unto you and peace". 2 Thess. 1:2 "Grace unto you and peace". 1 Tim. 1:2 "Grace, mercy and peace". Here we have then Divinely brought before us the greetings with remarkable frequency, and we go on with Titus and Philemon and with the epistles of Peter. Indeed the only exceptions are as the epistles to the Hebrews, where we have rather a treatise, and accordingly an introduction without any address, but even that letter ends (chapter 13:25) "Grace be with you", and six verses earlier "Now the God of Peace That brought again from the dead our Lord Jesus through the blood of the everlasting covenant make you perfect...through Jesus Christ." Indeed throughout the epistles we find "Grace and peace"; and these blessings occur in Revelation also, and there for the first time from the Spirit of God as well, Who is described as the seven Spirits Which are before His throne. This also is important. The earlier epistles mention God the Father and



"Grace be unto you and peace" is a melodious fact, - not only a prayer, not only a request, - not two facts but one fact, for grace is entwined with peace, and peace is encircled round grace, and neither is separable. While speaking of salutations we might just notice these of the angel in Luke 1. In the 28th verse the angel came to Mary and said to her, "Hail thou that art highly favoured". This has, as you know, been rendered "Hail, Mary, full of grace", as if it were active; nay, it is passive. Literally it is "Rejoice thou that HAST BEEN graced", one who was dependent upon grace and needed grace. CHRIST was FULL of grace and truth, but Mary was graced; but the word "Rejoice" is from the same root as "grace". "Rejoice thou that hast been graced", - a beautiful thought indeed. An angelic salutation, comparable with that of the Lord, and comparable with that of the Holy Spirit in the epistles, None know the fulness of His love! It is true that Paul entered into all that he wrote with a holy AFFECTION, even if not always fully UNDERSTANDING. I am inclined to think, in general, that the New Testament prophets, if I may so call them, understood much more than the Old Testament prophets. THIS was in harmony with the character of the dispensation. But Paul, though entering into his words from God realized that they were an inspired testimony, and he was only a channel and he oft expressed GOD'S love. But if he added special words of his own wishes, these were not without inspiration, for the Holy Spirit inspired the RECORD of his feelings, yet all the while they were words of his own heart's greeting, words of consciously-happy salutation. For example, "The salutation of me, Paul, with my own hand, which is the token in every epistle, so I write". And we find the greetings from other saints, "Epaphras saluteth you, Luke the beloved physician, and Demas, greet you". And if we take Rom. 16, we find a succession of greetings, - greet, greet, greet. Our English version varies monotony from a human standpoint by varying the word "Greet" and "Salute". Personally I prefer an inspired monotony, and find no monotony in it. Rather is it an inspired EMPHASIS. It is the same word used again

and again and again. Then afterwards we have the other side to the greetings. "Timotheus my workfellow, and Lucius, and Jason, and Sosipater, ~~my~~ kinsmen, salute you. I Tertius, who wrote this epistle, salute you in the Lord. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. The grace of our Lord Jesus Christ be with you all." Thus all these greetings from the same root are wrapped up in a greeting from the Lord. Now it is interesting to see this stress throughout the epistles, for believers are encouraged to be courteous, and they are encouraged to be kindly affectioned one to another. It is true that we are not to waste time, but there is no waste of time in the right manifestation of brotherly love. A believer who has not time for Rom. 16 is hardly in a condition of spiritual fellowship with the Lord. I do not say that every epistle should have Rom. 16. Scripture has a balance. Most of us become one-sided, whereas we want rather to get inside the Scriptures, and then, by grace, enter into their full orb and illustrate the different parts of truth which God would have us show in proportion. Disproportion is one of the most grievous and easy sins of children of God who really WANT to please Him.

We come next to consider what is meant by a holy kiss. The expression comes, if I mistake not, in about four epistles, and in the epistle of Peter "Greet one another with a kiss of charity". What was this kiss? In the east, men are more demonstrative than we are here, and though there were various forms of kissing, the kissing of the hand as well as the kissing on the cheek, the kissing of one's own hand instead of kissing another, - though there were these forms, yet there is not any doubt that the Easterns were more demonstrative of male to male, as well as of female to female. as to kissing upon the face; and there was nothing inappropriate in this, no more inappropriate than all drinking out of the same cup at the Lord's Supper. The important point for children of God is, Can we say God has appointed, our western predilections count for nothing. If it is NOT appoint-

ed, then what is the parallel which we are to illustrate in these days? for every Scripture addressed to the early saints must either be fulfilled literally, or there is an appointed parallel under different circumstances. This is so, even as to expressions which concern days of the manifest glory of the saints of God. "The glory which Thou gavest to Me I have given to them", said the Lord Jesus, and what was that glory? The manifest coming upon of the Holy Spirit. Now in those days when they had that glory, they sang inspired hymns. Can we have ANY ILLUSTRATION of that today? Undoubtedly, for the very word "inspired" also means "spiritual". It is a secondary meaning, but it is a meaning. We cannot claim inspired hymns, but we can have spiritual hymns, and should refuse all others. So I believe it is as to all commandments which concern the early saints. They are still in force, as Baptism and the Lord's Supper till the Lord Jesus comes back, OR there is a parallel which will meet even days of weakness, OR in some other way the Lord has indicated His will by Scripture, so that we need not be confused. Now the apostle evidently refers to a greeting which was well understood in those days. It was not appointed by the Lord Jesus that saints should ALWAYS kiss upon lips or hands, this was not appointed by the Holy Spirit through Paul. We are simply told that he instructed certain believers to whom he sent the epistle, to greet one another. Hence, realizing there is an application of these passages, unless HE has arranged otherwise, we ask what is the word used? One delights in the simplicity of Scripture. Some will try and confuse the simple-minded child of God when he speaks about the Lord's Supper with unleavened bread, and they will say, Do you know the exact kind of loaf? Scripture does not hint the shape of the loaf, therefore we realize that there is a Divine wisdom in having NO such arrangement. Personally I prefer the shape of the loaf to be varied because there is such a tendency with the human heart to be enslaved by the tradition of custom. This year's actions are next years's rules, unless we are very careful. With regard to the cup some will say "Do you use a

CUP?" They need to be told earnestly, albeit boldly, that the word there employed is not the word "cup," but rather "something whereat to drink", and anything which fulfils this simple expression meets the need. So is it with the word "kiss". It is SIMPLY from the verb "Phileo" and it means to love with friendship. It has the ending "ma" - "Philema" and it SIMPLY means something made, like most "ma" words, something made with "Phileo", something made by friendship, something done in friendship-love. That is the FOOT idea of the Holy Spirit's word employed, and its beautiful simplicity must appeal to every child of God. He Who is All-wise has shown His wisdom in the use of a word which prevents ritualistic imitation of Eastern ? customs. "Greet one another with a holy (something made by friendly love",) ? and children of God should seek to illustrate this, they should realize that there is a Divine forcefulness in this matter. It seems <sup>VERY</sup> probable from ancient history that all the brethren did literally <sup>^</sup> kiss one another, and I suppose that as the brethren thus kissed, the sisters would kiss one another in THEIR enjoyment of fellowship as well. (No passage can be brought forward to prove any intermingling as to this holy kiss between brethren and sisters). (To return to the derivation: - we are fulfilling the Scripture COMMAND if we have that which is holy made by friendship, - made by love. God's own word is meant to HINDER any other theory.) We add to Scripture if we refuse this teaching. We must be greeting one another IN LOVE: (the mode is not necessarily one.) If a child of <sup>God</sup> shakes hands with another child of God as much as to say by his manner "I do not want to do it, I suppose I have to act thus", or with mere formalism, it is not a holy action of love. But a believer should show he is a believer by the way in which he shakes hands with his brother; he should show his spiritual delight. I suppose we have all had some people shake hands with us in a way that does not increase our fervour, or make us feel that theirs is very great. But it is quite possible to have a manifestation of love in the very action of the hand, and everything that we do is to be holy. We are to eat and drink

to the glory of God, (so whatever be the form of greeting in the land where we live, let it be HOLY, and let there be some manifestation definitely realized of our relationship in the Lord Jesus Christ.) There needs be a very good reason for allowing a brother to go out from a meeting without another at least shaking hands with him. There needs be a very good reason for omitting interest in one another, and that which I urge upon brethren with respect to brethren, I would equally urge upon sisters with respect to sisters, if they were present; and in some cases there are married brethren present who could bring these points before those for whom they have so deep and solemn a responsibility in the Lord's sight.

We pass next to consider "Greetings in the Market Places" and "Saluting no man". In Matt. 23 and Luke 11 and Luke 20, we have a threefold record of Christ's condemnation of this Pharisaic self-seeking. The Pharisees loved greetings in the market places because there they were most prominent, and they delighted to be called by men "Rabbi, Rabbi". Children of God are forbidden to seek after any prominence, any self-exaltation, and as they are forbidden to seek after it they are not to encourage others in seeking it. They are neither to be flattered nor to flatter. They are to seek to make manifest the simplicity of disciples, who as they have a "Yea, yea" and a "Nay, nay", so in all their life have a parallel simplicity. We believe, beloved friends, that the principle of the Divine argument "Whatsoever cometh more is of the evil one" APPLIES to much. A child of God should have a "Yea, yea" and a "Nay, nay" about his clothing, a "Yea, yea" and a "Nay, nay" about his arrangements of daily life, and there should be a complete simplicity. He should not have an adornment of his language, nor of his person, - nor of his house. The adornment should be of the meek and quiet spirit which is in the sight of God of great price. That we may decorate as much as we will, and oh that our WILL may be toward such a decoration.

"Saluting no man by the way" can be understood in the light of eastern customs. It is customary to waste much time in salutations and bargains,

A child of God must avoid wasting Divinely given time. There are many believers who would think it sinful to throw a shilling away, but they throw a shilling's worth of time away. We want something to show for every hour. We want something at the Judgment Seat of Christ. Alas, oftentimes we lose time, and need to mourn this; but there is grace with our God to deal with our very moments. The expression to which I refer is this, "Carry neither purse, nor scrip, nor shoes, and salute no man by the way". The Lord Jesus was sending forth seventy in thirty five twos, (seven multiplied by five), into the cities and places whither He was about to come. The harvest was great: the laborers were few. There was no time for mere waste of time, for mere formalities. I need hardly say in the present period we have a different aspect. There is nothing wrong in our carrying a simple scrip. THEN those whom the Lord sent forth were among friendly Jews, for Israel had not yet been set aside as a nation. Hence they were to expect hospitality. Now, we are not to expect hospitality. This makes the wording all the more remarkable. They were to expect hospitality, and yet they were not to salute men by the way. Did I say "Makes it more remarkable"? Yes, but also makes it clearer. Though they were not to do anything by affability to win the affection of the people so that they would be received for the sake of their affability, they were to go forth in the Name of Christ, and if received to be received for HIM; if rejected to be rejected for HIM. "He that heareth you heareth Me, he that despiseth you despiseth Me". It was SO easy in such a connection to indulge in formalities in order to ingratiate oneself with the people of the village to which one was going. Here then we see the Divine wisdom, "Salute no man by the way". Moreover Elisha once appointed this in connection with the journey of 2 Kings, where he said to Gehazi, "Gird up thy loins, and take my staff in thine hand, and go thy way; if thou meet any man salute him not". This was not discourtesy, but a hint of speed. Again I would emphasize an unchanging principle:- The Lord's people are not to waste their time. They are not to spend their

strength on needless formalities. The etiquette of human society is not to appeal to them. They are to be gracious, they are to be courteous, but they are not to fall in with customs for the sake of pleasing poor ruined creatures.

We come now to consider modern expressions. I take it brethren will suggest these afterwards. I need only say some are beautiful, and yet their original beauty is overlooked. There is a real suggestiveness in the words "Good morning", and real hint of God's presence in our "Good-byē", with the same thought as the "Adieu"; and how encouraging, when we have the welfare of others at heart, to say a feeling "Farewell". The words are often employed in a cursory way, without a thought of their REAL signification. Scripture, I think, shows us that we ought to put our HEART into everything, and that it is dangerous to say anything without meaning it. Oh that we might be more careful about the commonest words, and the commonest expressions; and following out the principles we have already considered, oh that we might see the SPIRITUAL MEANING of the expressions, even as Christ said "Peace" with an added force, - "Peace by the blood of His Cross", that we may also avoid mere formalities, many of which are UNTRUTHFUL, yet occurring oftentimes in letters, where one may characterize himself as an obedient servant when he feels nothing of the kind.

"The message of 2 John 10" is deeply important. We find there a Divine hint as to our relationships with false teachers. "If anyone come toward you and this teaching is not bearing, do not receive him into a house, and do not bid him (our Version says "Godspeed" - I hesitate to draw in the name of God where it does not occur in the original Scriptures, cf. "God forbid"), do not tell him to rejoice". Now mark the added words, "For he that telleth him to rejoice is a partaker with his works, the WICKED ones". Now I take it, beloved friends, there is nothing against our kindly speaking to the ungodly. Though most Scripture greetings are to fellow SAINTS we would not ignore Matt. 5, "If ye salute your brethren ONLY what do ye more? Do not even the publicans so"? Our salutations are appointed as to

the world. They must be wisely chosen, but they are right. THIS is no wrong fellowship with the world. Indeed the passage is not dealing with an ungodly one generally. We can never have FELLOWSHIP with an unsaved sinner, never have friendship with him, but we can desire that he may know the Lord Jesus Christ, and show our affectionate concern by our manner of treating him. Never must we overlook the line of demarcation, never must we ignore the future of the ungodly, but there should be an absence of anything which may be construed, with too much reason, as pride or indifference. 2 John 10 is not referring to ungodly ones generally, but to false teachers; and Scripture shows the need for a severity like that of Nehemiah when he cast out Tobiah's stuff from that chamber. There must be a holy firmness, suited to this <sup>AGE</sup> dispensation in its godly activities. Do not receive him into a house, and do not bid him to rejoice. We rather desire that such an one may be utterly miserable, and this should be seen. By one word of encouragement, for that is the thought, we may help evil; and by an affection to those who are teaching evil, - or shall I rather say, by a mistaken manifestation of affection to those who are teaching evil, we may mislead young Christians, and they too may be ensnared in the wicked works. Oh that we might desire God's humbling among those denying His truth, and that many who are in error might NOT rejoice, but be saddened before the Lord. Thus we shall experience still the blessed contrasts to which the Psalm invites our attention, "Let all those that seek Thee rejoice and be glad in Thee; let such as love Thy salvation say continually, The Lord be magnified!"

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