

A BRIEF HISTORY OF
Unsearchable Riches

A BI-MONTHLY MAGAZINE
FOR GOD AND HIS
WORD

SPECIAL NUMBER



Concordant Publishing Concern
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"The Magazine with a Message"

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AN INTRODUCTION TO UNSEARCHABLE RICHES

“THE AIM WE HAVE IN VIEW IS RECOVERY OF TRUTH”

THE FIRST NUMBER of *Unsearchable Riches* appeared in October, 1909. Vladimir Gelesnoff, one of the co-founders, made this statement in the editorial pages of volume one, number one:

“It is with a sense of deep gratitude to God that we send forth the first number of this magazine in the interest of a rightly apportioned Word.

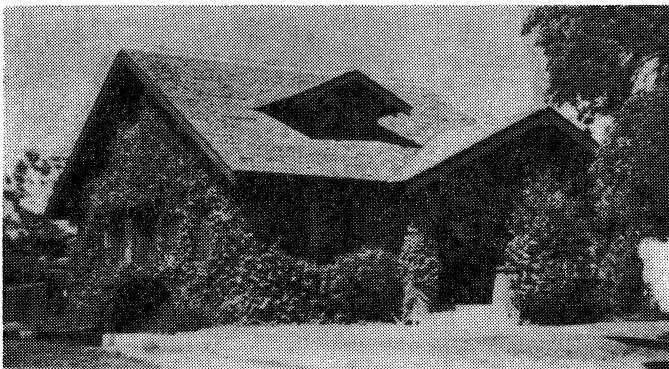
“The truth which we endeavor to make known through these pages is one which thus far has been sadly ignored, but which is a stimulus to deeper Bible study, opens up the treasure of God’s grace and resources of His multifarious wisdom, and discloses endless vistas into time and eternity, both past and future.

“This enterprise is not undertaken on the spur of the moment. It is the result of several years’ protracted thought and consideration. Realizing our own insufficiency and weakness, we balked at shouldering so arduous a task, in spite of repeated urgings and solicitations of many friends, which would have remained unheeded but for the sympathy and co-operation of our beloved and esteemed friend, Mr. A. E. Knoch, of California.

“*Unsearchable Riches* seeks to state the truth as God gives it to us, without wounding the feelings of those who may hold differing views. God has taught us to count no person common or unclean. And experience demonstrates that the sanctifying of the Holy Spirit is often

present where His illumination is not vouchsafed, and that the mind may be muddled while the heart remains true...

"We pray and fondly hope that the Lord's richest blessing may rest on these pages, causing them to be 'helps by the way' to all perusing them."



HOME OF A. E. KNOCH

Thus, in the autumn months of 1909, *Unsearchable Riches* began its interesting career under the joint editorship of two relatively young men, Vladimir M. Gelesnoff and Adolph E. Knoch. Although the first few issues were published in Minneapolis, Minnesota, failing health soon led Brother Gelesnoff to sunny California, and before long the permanent publication office was set up in the typical California redwood bungalow home of A. E. Knoch, at 2823 East Sixth Street, Los Angeles. Brother Knoch had helped construct this house himself, and his son, Ernest O. Knoch, grew up there.

Soon after the first number of *Unsearchable Riches* was issued, tentative improved translations of various Scriptures began to appear in its pages, and this led its readers to urge the editors to consider publishing an entirely new and original translation of the Bible, based on the principles which had been set forth in the

magazine. At first the proposed work was to be called the "Standard Version," because it was based on the principle of assigning one *standard* equivalent for each word of the original text. However, the issuance of the American Standard Version made it desirable to select a new name, to avoid confusion. The natural choice was "*Concordant Version*," since the initial idea for this translation came about from the constant use of concordances, particularly the "Englishman's" of George V. Wigram, and because it was intended that the new version should eliminate much of the disturbing *discordance* between various renderings found in other versions.

Tentative translation work was begun at once, but it soon became apparent that satisfactory results could not be expected until extensive research and groundwork had been completed, and the entire vocabulary of God's sacred Word minutely examined and inspected.

The step by step explanation of how the Concordant Version came to be in its present form, and of the method used in forming its unique vocabulary, is a fascinating story in itself, and those who are not familiar with it should request their free copy of our booklet, "The Story of the Concordant Version."

A severe setback was suffered in 1921 when Brother Gelesnoff was put to repose, and A. E. Knoch had to take over the full responsibility for continuing the publication work. Then in 1926, Brother Knoch's wife Olive, who had early assumed the growing secretarial tasks, passed away. At that time his son Ernest began to serve as office manager of the venture, which by then had been named the Concordant Publishing Concern.

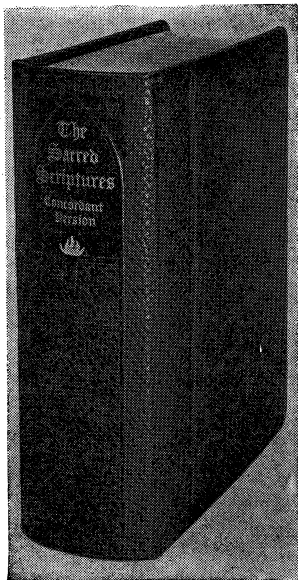
In the meanwhile, other writers started to contribute articles, and the scope and ministry of *Unsearchable Riches* began to broaden. A delightful group of devotional papers from the pen of William Mealand of England were published. A series of Bible Class Lessons were contributed by H. W. Martin of Minneapolis. Pastor

First Concordant Version Published

George L. Rogers, of Almont, Michigan, joined the version staff and began to explore the book of Romans in the magazine. Adlai Loudy, who was holding evangelistic meetings all along the eastern seaboard of the United States, also began to submit articles as well as several fine scriptural songs.



A. E. KNOCH
EDITOR, TRANSLATOR
AT THE AGE OF EIGHTY

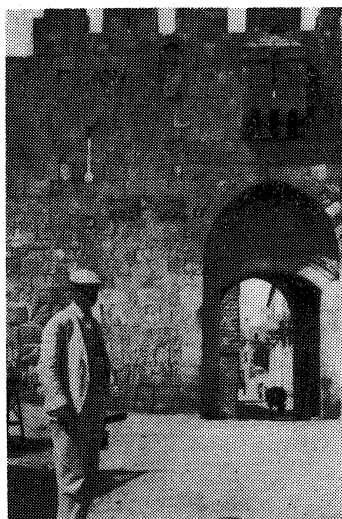


CONCORDANT VERSION

In 1926 the first edition of the Concordant Version of the entire Greek Scriptures (or "The New Testament") was published at Los Angeles, followed soon after (in 1930) by a second edition. The "Complete Edition" contained an idiomatic English version, a Concordant Greek Text printed in "uncial" (all capital) Greek letters, with an interlinear (between the lines) uniform and absolutely literal translation, which followed the Greek manuscripts even in the most minute particulars. In addition each column of the idiomatic version was

paralleled by a column of explanatory notes.

In 1931 A. E. Knoch went to Europe to inspect the progress of the work that had been done on the continent. A German Unsearchable Riches was started in 1932, as well as work on a German Concordant Version. From Germany, Brother Knoch traveled to the Holy Land and other parts of the near east, where he spent about a year, sending back intriguing reports of his on-the-spot investigations, which appeared regularly in the magazine.



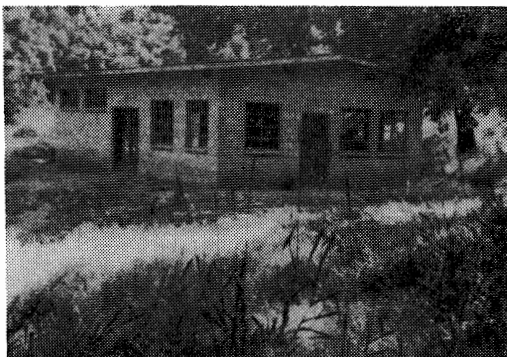
A. E. KNOCH IN JERUSALEM

Upon his return to Germany, he married Sigrid von Kanitz, editor of the German Unsearchable Riches, and they continued to work together in the German headquarters at Stepenitz, in eastern Germany. However, in 1939, on the eve of World War II, they had to leave Europe. They came to the home office in Los Angeles, where they have continued to live ever since.

In 1944 the "Revised International Edition" of the

Concern Moves to Larger Quarters

Concordant Version was published, together with a specially condensed concordance. The Version derived its name from the fact that it paralleled the format of the Concordant Version in the German language which had been published in Germany in 1939.

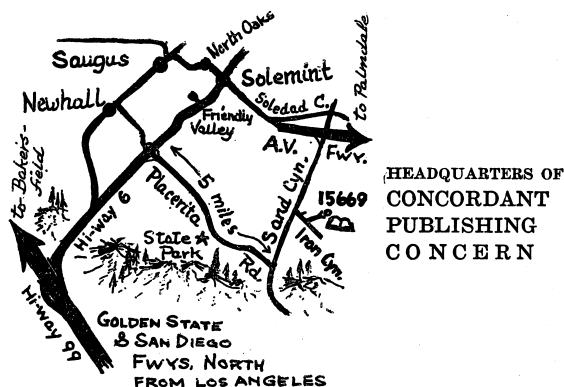


PRESENT HEADQUARTERS IN IRON CANYON

MOVE TO SAUGUS

By 1950 the ever expanding work of the Concern indicated the need for a larger headquarters building, to house its increasing inventory of books and other literature. As zoning restrictions in the residential area where the original office was located made it practically impossible to expand at that location, the business manager, Ernest Knoch, and his wife, Alberta, purchased a piece of land in the Sand Canyon area near Saugus, a small town forty miles north of Los Angeles. At that time this area was quite undeveloped, and had the further advantage of being free from smog. This land was formally dedicated to the Lord's service (although it had not been purchased with Concern funds), and an area was set aside for the proposed new headquarters building. Two years later the staff was able to move into the new building, at 15669 West Iron Canyon Road, and the work remains here at the present time. Besides

an office, it contains a warehouse and small print shop, equipped with linotype, small press, and accessories. Unsearchable Riches is prepared here, but the actual printing is done by a friend of the work who owns a large commercial pressroom in downtown Los Angeles.



When our senior Editor, A. E. Knoch, reached his eighty-fifth birthday, he surrendered much of the responsibility for editing the magazine to other members of his staff. His son, Ernest, now took over the task of guiding the Concern, aided by his two sons, David and Albert, and Brother Herman Rocke, who had been editing the German Unsearchable Riches for some years. A long time close associate of A. E. Knoch, Brother Edward H. Clayton of England, was also called upon to assist and counsel.

Since its inception over half a century ago, the scope of the work of the Concordant Publishing Concern has broadened considerably. At first its activities were confined to the publication of Unsearchable Riches. This was followed by the reprinting, in book and pamphlet form, of a number of the more popular articles which had appeared in the magazine. The first major book to be published was "The Mystery of the Gospel."

A complete study of "Revelation," or the "Unveiling of Jesus Christ," was published later on, and is still available. Our complete list of current publications fills an eight page catalogue, and also appears, in very small type, on the inside covers of the magazine. We suggest that our new readers would greatly benefit by ordering our special "Introductory Assortment" of literature, which will bring them a helpful, comprehensive cross-section of our publications, in three mailings, one week apart.

A set of subject and reference Indexes to back numbers of the magazine is available free of charge. Our files of back numbers are surprisingly complete back to volume ten, and single copies of most can be purchased at any time. A considerable saving will be gained by purchasing the entire set of back issues at one time. They are available either as single issues, in their regular brown paper covers, or bound in cloth by volumes, suitable for your library shelves.

THE CONCORDANT LIBRARY

At present we publish an edition of the Concordant Version of the Greek Scriptures, and have also published the books of Genesis and Isaiah in paperback form. A Greek-English Concordance is available, as well as the Concordant Greek Text, printed in uncial characters which closely resemble the appearance of the handwritten originals. It includes a remarkably uniform literal English translation directly underneath each word of Greek, and also shows the variant readings of Codices Vaticanus, Alexandrinus and Sinaiticus. Free descriptive literature on each volume of the Concordant Library, including sample specimen pages, is available.

SPEAKERS, MEETINGS AND AGENTS

Bible classes of interested believers have been started in many cities throughout the world. Voluntary agents carry a stock of Concordant literature, making it readily

available to readers in many lands outside the United States. These classes and agents are all listed on the back cover of each issue of our magazine, and we encourage you to contact those listed for your area.

MISSIONARIES

The Concordant Publishing Concern is privileged to be a means of encouraging missionaries in various parts of the world. We most joyfully forward all gifts and donations received for this work in accord with the wishes of those whom God prompts to assist those who are witnessing for the truth, and we also keep our readers informed of the progress being made in those lands through the unselfish devotion of our missionary friends.

VOLUNTEER VERSION HELPERS

Much of the tedious labor that has gone into the production of the Concordant Version was the selfless contribution of a corps of willing volunteer workers. We make no special claims for the scholarship or particular abilities of any member of this group. Rather we rest our case on the devotion and integrity of these simple believers, who were willing to donate untold hours of tedious toil, in the checking and re-checking of each and every aspect of the translation. They learned by *doing* their work, and, in the many years which were required to complete the preparatory groundwork that served as the basis for the first Concordant Version, a number of these "earnest amateurs" eventually developed such a proficiency in their assigned tasks, that we have gained considerable confidence in the final end product.

As a result, it is with the assurance and encouragement borne of repeated witnessing God's providence in behalf of these endeavors, that we encourage each user of the Concordant Version to heed the motto which has appeared in much of our advertising literature, and simply "*Check it, and Convince yourself.*"

The Concordant Version and associated literature

should be judged solely on its own merits. We do not seek the testimonials of well-known authorities, nor do we receive the support of any organized denomination, although we gladly offer all of our Versions and study helps to believers of every religious background. To us the Scriptures indicate that no one denomination or sect or creed seems to have received God's unconditional stamp of approval in these apostate times. We aim to recover God's truth—we seek only *His* smile as He leads us through His Word to greater and grander revelations of Himself.

“For the glory of God”—this is our motive, as God grants us grace to pursue it. May the honor all be His when we occasionally succeed in gaining what scientists term a “break-through” into new light and recovered truth!

If you will help, there is *much* that can be done. We dare not limit God, although His Word would indicate that the darkness must still intensify all about us, and that our days may become more difficult and our “progress” perhaps less apparent.

But if each of God's own who reads these lines would decide for himself to pray, then we are certain God would be greatly glorified! Will you join us? Our plea is not personal, for ourselves, but rather for this work, that it may be in accord with the will of God, so that from many mouths He may be praised and thanked by a remnant who have been given, by His spirit, a rewarding and unmistakable insight into His glorious purpose and ever-unfolding plan.



DEFINITIONS OF UNUSUAL WORDS

New readers of our publications may occasionally be puzzled by some of the words which have been explained in previous issues of the magazine. One of the reasons for presenting this brochure is to introduce you to some of these new words, so that you may use this portion of your booklet as a sort of alphabetical reference "dictionary," whenever you come to a term you don't understand.

Al (אל—Ahl). This is the simplest form of the Hebrew title of the Deity. We conclude that it means "The Subjector." Other versions usually translate it "God." The Concordant Version and much of our literature transliterates (turns the Hebrew letters into English) it by its closest English letter equivalents, hence אל becomes AL.

Alue (אלוה—Ahl-oo-eh). A derivative of the simple form "Al" (see above), which may be translated in English "To-Subjector." It is used extensively in the book of Job, where other versions usually translate it "God," thus confusing it with the simple form "Al" and the still more complicated form "Alueim" (see below).

Alueim (אלוהים—Ahl-oo-eh-eem) This is the final derivative from the two forms above. It is the most common title of the Deity used in the "Old Testament." It is almost always translated "God" in other versions. The Concordant Version, together with much of our literature, distinguishes all three forms in the simplest possible fashion, by simply turning the Hebrew letters into their closest English equivalents. This final form includes the plural ending, "-im", hence is in the plural,

although it is usually followed by a singular verb. We believe that this title may be most closely represented in English by the definition, "To-Subjector-s." This form is occasionally seen transliterated in other literature as "Elohim."

Conciliate, Conciliation. We use these terms to indicate an attitude which is one-sided only, in an estrangement. These words should be distinguished from "*reconcile*" and "*reconciliation*," for these latter terms are two-sided and signify that the enmity is gone and amity or good-will between God and His creation is mutual. Again, conciliation replaces the theological term "*atonement*" which conveys thoughts altogether foreign to God and His Word. God does not require any of His creatures to "*atone*."

Eons and eonian. In the production of the Concordant Version it was deemed desirable to substitute a single unifying and all-inclusive term in place of the many and varied English translations for the Hebrew *oulm* and the Greek *aiōn*, which are most commonly represented in many translations by the words "for ever" or "eternal." Finally it was decided to simply use the anglicized form of the Greek *aiōn*, the English word "eon" in every occurrence of both words (the Hebrew and the Greek) and simply let the inspired contexts decide the exact significance of the original word. This was a most acceptable and happy solution, for certainly no one could object to using the English word derived from the very same Greek parent word God had selected to describe the longest time periods to which He refers in His Word. And, most appropriately this English word was found to fit perfectly in every single occurrence of the original Greek and Hebrew terms, thus confirming its correctness and accomplishing a feat which apparently had been beyond the scope of every other word in our English language.

Evil. This word expresses the opposite of "good." It should be distinguished from the word "sin," in that the word "evil" has no moral tinge, for God Himself creates evil (Isaiah 45 :7) but does not sin. He frequently brought evils on His people in order to discipline them.

Ieue (יהוה—I-eh-oo-eh or Yeh-weh). This is not one of God's titles, but is our English equivalent of the un-pointed ancient Hebrew most sacred NAME of God. God may have many titles, but this is His name, and a most amazing name it is. Studying its use in the Scriptures has pointed a way to what may be a most satisfying English definition. Apparently each letter of the name is derived from one of the forms used to indicate the tense of the substantive verb, or, literally, "Will-be-ing-was." In other words, He is the One Who *was*, and *is* and *will be*. This corresponds quite closely to the unique name of our Saviour in the final book of the "New Testament." He is there called the One "Who is, and Who was, and Who is coming" (Rev. 1:8). Hence, God's name adequately and accurately takes in the whole scope of His program in TIME, which Paul terms God's "purpose of the eons" (Eph. 3:11), while His principal three-fold title, "Al," "Alue" and "Alueim", illustrates His chief *activity* during all the vast eons. This is the subjecting of all things *to* Himself, employing one chief "To-subjector" to accomplish this task—our Lord and Saviour Christ Jesus—and, in addition, a great host of other more minor characters who operate by means of a single unifying portion of His spirit, and who, in part, may be suggested by the term, Alueim, "To-subjectors" in the plural form.

Soul. We attempt to limit our use of the word "soul" and its adjective "soulish" to its scriptural connotations. One finds, upon examination of all the occurrences in any adequate concordance of the originals, that a more accurate definition of the soul would be: The sensation resulting from the combination of an organic

body with breath or spirit (see Gen. 2:7) connected with the blood (Lev. 17:14, where the Authorized Version translates it incorrectly "life.") possessed by all living creatures that move (Lev. 11:46). By the figure of speech "metonymy," it may refer to a human being considered from the standpoint of its sensations or experiences (Rev. 6:9).

Universal Reconciliation. This term is used to describe the belief (based on Colossians 1:20 and other Scriptures) that God's plan includes the eventual reconciliation of the whole universe to Himself through the blood of His only begotten Son on the cross. While all forms of judgment appear to be limited in the Scriptures (when concordantly translated) to a period of an eon or eons, we would not limit the severity of such judgments, nor the reality of the suffering they may call for on the part of the unbeliever. Yet we believe that the Great Ieue Alueim, the universal Subjector during the eonian times, will use the final judgment in the same manner as all previous judgments; to serve a good, a worthwhile, and a remedial purpose; to "set things RIGHT," (which is the true meaning of judgment in its scriptural sense). This will eventually lead to the time when all enemies will have been abolished, and all that remains is reconciled—no longer at enmity with God—but rather willingly subjected through Christ to God the Father, so that, in the Name of Jesus (Ieue is Saviour), every knee should be bowing—that God may be All in All—"for the glory of God the Father." (1 Cor. 15:28 and Phil. 2:10, 11).

Unveiling. It was found that the word "Revelation" was not appropriate in English when used of the manifesting of a person, rather than an inanimate object, hence the word "Unveiling" is often substituted for "Revelation" when referring to the final book in our English Bibles.