"For the law through Moses was given; Grace and Truth came through Jesus Christ."
John 1:17 (Concordant Version)
GRACE AND TRUTH is not attached to any particular sect or body of believers, and endeavours to be of service to all who worship God out of a clean heart. The Lord knows those who are His, and it is to them that this journal is addressed.

It is published solely with the aim of presenting the glory of God through His truth concerning His purpose for the universe, which is the ultimate subjection and reconciliation of all to Himself, that He may be All in all. (1 Cor. 15:27-28. Col. 1:20. Eph.1:10).

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MOVING?

Don't forget to let us know your new address if you are planning to move soon. Remember it takes up to six weeks for surface mail to be returned from your old address.
EDITORIAL


It is with sadness, yet with thankfulness that we have to report the death of our brother in Christ and Editor Emeritus, John Essex. Sadness that we have lost a great friend and a brilliant teacher and scholar, and thankfulness that he has been put to repose in Christ at a time when he was still clear in mind and able to appreciate the many letters and visits he received.

Many friends will be aware that he had not been in good health for over a year, though he was still able to assist in the work of "Grace and Truth." In May, however, his condition worsened and he was admitted to hospital, where after some weeks his illness was diagnosed as a brain tumour.

We were able to arrange for him to be moved to a Christian nursing home, where he was very comfortable and well looked after. The nursing care was to a high standard and there was opportunity for him to have fellowship with believers from different backgrounds. In spite of his illness he was able to talk to the staff of the wonderful truths in the Scriptures, in the way that only he could, always clear and simple, and never giving any cause for offense. We have made friends with several of the staff who nursed him both in the hospital and in the nursing home, and hope that our friendship will continue. Many of the staff have been given some of John's writings, including our latest publication "God is for Us."

John has left us a rich legacy of writings in his books, poems and hymns. There is sufficient material to ensure that his work will feature in "Grace and Truth" for many years to come, and we have several books in preparation, including "God's Dwelling Place", a 180 page work, which will be greatly appreciated by all who have come to realize God's purpose as expressed in Eph.1:10 and Col.1:20. We expect to have this work
print by the end of next month. "God is for Us" is already in print and is available free from the office here, or from any agent of Grace and Truth". We recommend it to all believers of all denominations, who will rejoice in the truths expressed. It is particularly suitable for passing on to friends who may not have the same grasp of this subject and related subjects.

Throughout John’s illness his mind remained clear on scriptural matters, and we had many wonderful talks together on the perfection epistles, and on 1 Thes.4 which had always been a favourite passage, and which I chose to read as part of the funeral service, which was shared between myself and brother Frank Orton. The substance of the sermon is reproduced in this issue, and is titled "Words of Consolation". The hymn sung at the service was one of John’s own compositions and is number 28 in his book "O Sing to the Lord".

Voices in perfection blending,
Songs that earth has never known -
O, what praise will be ascending
When our Saviour calls His Own.

He will come in light resplendent,
From His seat at God’s right hand,
To receive, with joy transcendent,
All who hear His loud command.

Through the earth, the trumpet sounding
Soon will bid His saints arise.
His the Voice, with power abounding,
That will call them to the skies.

Changed together, dead and living
Then will meet Him in the air,
Those who sleep and those surviving -
O what rapture will be there!

Lost in boundless adoration,
They will see their Saviour’s face,
And in endless exultation,
Ever feel His fond embrace.
John Essex was born in Nottingham in 1907, to Christian parents. His mother had been a school headmistress and was able to give John a good start with his schooling. Following his primary education he gained a scholarship to Nottingham High School where he completed his education. On leaving school he joined the Midland Railway Company, and remained with the railways throughout his working life. John was a keen traveller, and completed many continental holidays in Europe. Other interests included photography and astronomy. He was a Fellow of the Royal Geographic Society. His wife, Winifred, died in 1982.

This has been a very busy season for us. Since becoming Deputy Editor some two years ago I have concentrated mainly on editorial matters, whilst John remained in charge of the subscribers' files. It had become increasingly evident that the work was too much for him, and in March we were able to persuade him to relinquish this task, and my wife, Barbara, took on the responsibility for filing and mailing. This has proved to be a full time job, and will be until all outstanding matters are brought up to date. For the first two or three months Barbara spent around ten hours a day on this work, and has organised it efficiently so that we will not have to spend so much time on routine matters in future. The leaflet ministry has also been streamlined, and is now much easier to handle. We hope that in future any simple requests for literature will be despatched the same day.

We apologise to any friends who may have had to wait for a reply to their letters. Correspondence is attended to as soon as time permits, and as this work is in addition to my full time employment and editorial responsibility, there is not a lot of free time! It is easy to understand how the work became too much for John who was 83 years old, and lived alone. What is difficult to understand is how he managed to continue for so long. We thank our God and Father for his ministry to us over the years, and pray that He will grant to us the same spirit of wisdom and revelation given to John. A.W.M.
One of the most notable scholars of the early Christian church was Jerome, whose outstanding achievement was the production of the first complete translation of the Bible, from both the Hebrew and the Greek, as a complete work in a single language.

Jerome was born of devout Christian parents at Stredou, which is probably very near to the modern city of Ljubljana, Yugoslavia. His early education was received from his father, and thus the young Jerome grew up with both a general knowledge of the Greek Scriptures and an appreciation of its place in the life of the church of that day. As his family was well blessed with material possessions, he was free to indulge his natural intellectual interests without having to concern himself with earning a living.

Throughout his life Jerome was to a considerable extent inclined to exaggeration, and His account of what he called his major spiritual experience bears this out. In this account he claims that he was caught up in the spirit and dragged before the judgement seat! His account is remarkably similar to a reading of Paul's experience on the road to Damascus, when he was struck down by a light from heaven. In all probability what Jerome suffered was a delirious attack, due to a fever he had contracted whilst living in Antioch. As a direct result of this experience he swore that he would not read works by "worldly" authors, or classical literature by gentile writers. It is quite clear that this resolution did not last for very long, as his friend Rufeius reports that years later he was found instructing young people in the classics!

Be that as it may, Jerome decided that he would turn his back on city life, and he chose to seek seclusion among the hermits in the desert of Chalois, east of Antioch in Pisidia. He remained there for about five years, practising the most rigorous austerities and
pressing forward with intense religious study. Around this time he became very desirous of learning Hebrew, and gained the allegiance of a learned Jew, who, in spite of Jerome's difficulty, helped him to learn that language, and eventually he became proficient in Hebrew. He also made great strides in learning Greek, and thus became very capable in the three most important languages of his time; Latin, Greek, and Hebrew. This learning was to bear very rich fruit in his life as a full Bible translator.

By the year 379 he was ordained a priest by Pope Paulinius at Antioch, and shortly moved on to Constantinople where he was much involved with the great volume of ecclesiastical and religious knowledge which emanated from that city. His reputation as a scholar evidently travelled swiftly, for in 382 Jerome was summoned by the new pope Damasus, and almost immediately appointed his personal secretary.

It was here that his outstanding scholarship was now put to use by the pope who gave Jerome a personal commission to work on and prepare a Latin bible. It is clear that, in view of his abilities, what would emerge would not be a mere revision of the New Testament but a complete translation of the whole scriptures from the original Hebrew and Greek. This task was going to require the next twenty years of his life.

By this time Jerome was regarded in the inner circle in Rome as a person of great intellectual stature, and even a possible future pope! But as often happens in life, his face did not fit, and the personal envy of others ensured that Siricius became pope, and Jerome was left on the sidelines. This so affected him that he left Rome for ever in the Spring of 385, and went East again to the place which was eventually to become his final resting place.

Around this time Jerome, in the company of two friends, Paulinius, and Paula, a female friend from Rome, travelled to all the "holy" places in Palestine. They also visited Egypt, and in Alexandria he "sat at the feet" of the aged Didymus for a month. Eventually they returned to Bethlehem, where his friend Paula
established three convents for women, and a monastery for men, under the direction of Jerome.

Jerome now embarked on his most productive period of translation and the preparation of commentaries. He also translated a treatise by Didymus, and works by Eusebius, and Origen's biblical homilies. It is evident that he was now working on much stricter, more critical principles of translation. The basic Septuagint (the Greek translation of the Hebrew scriptures) was very carefully compared, not only with the Hebrew, but also with all the other Greek versions. He began at this time to introduce into the Latin version Origen's descriptive signs. He found that, whatever intrinsic merits the Septuagint might have, it was itself a translation, and therefore of secondary importance. It proved useless in controversy with Jews, who openly laughed at some of its renderings, and rightly pointed out that they were a travesty of the Hebrew. He eventually concluded that a satisfactory Latin version could only be made by using the Hebrew original as a basis.

As years passed Jerome struggled on despite failing eyesight and the death of his friend Paula. In 405 he suffered a severe illness and almost died, but recovered to continue his work of translation. Due to long nightly vigils his eyesight became so poor that he had to rely on his friends to read to him, and on his secretaries to write for him. Signs of impatience began to appear in his work now, perhaps due to a determination to finish the work before his days were brought to a close. It is said that his translation of Job, Psalms and the Song of Solomon was completed in three days! This seems highly unlikely, and it is probably beyond the powers of anyone to write the copy in three days, let alone to translate it. What may be correct is that a team of scribes wrote the final copies in three days. When working on the gospels he suffered from periodic loss of zeal, and critics accuse him of altering finite verbs into participles with a carelessness inconsistent with his great underlying abilities.
His new version was published in installments, between 391 and 405. It eventually came to be accepted by the Latin church, and together with the revised New Testament, remains the official Vulgate (or common) Bible used by the Roman Catholic Church to this day. It was this Vulgate version (for almost all translations are "versions", to a greater or lesser extent conveying the translators opinions as to what he understands the original to mean) which was used by John Wyclif when making the first English version of the Bible. Although Jerome's understanding of the Bible was conditioned by the prevailing "theologies" of Tertulian and Augustine, yet he well understood the need to establish the veracity of the texts from which the translation was made, and went to great lengths to establish their faithfulness, and to reject spurious renderings.

Jerome spent the last 35 years of his life in Palestine, working in monastic discipline, and corresponded with Christian people from all over the Roman empire. After a lingering illness he died on the 30th September 420 a.d. which Catholics now celebrate as his feast day.

It is remarkable that, less than 350 years from the death of Paul, so much of the evangel of grace, and the understanding of the dispensational periods of the Scriptures should have been lost to all of Christendom except to a very small number indeed. Notwithstanding the ability to be fluent in languages, and expert in classical literature, unless a spirit of wisdom and revelation is given by God, then all fail to grasp the truths of the Roman and Ephesian epistles, in which we rejoice today.

Jerome was greatly influenced by the ritual of monasticism and regularly did penance in an attempt to "atone" for his sins. Despite his erudition he remained enslaved to teachings which had become accepted due to failure to grasp the truth of Christ crucified, the truth that the believer has died, and his life is hid with Christ in God.
"THINK ON THESE THINGS"

by W.E. Davies.

ODOURS OF THE SCRIPTURES.

"A rose by any other name would smell as sweet." Thus wrote the Bard of Avon four hundred years ago. I wonder had Shakespeare lived in 1991 if he would have been inspired to write the same, for it is a matter of regret amongst many gardeners, that although the English rose has been cultivated to produce more colourful and prolific flowering, it has in many cases been done with the forfeit of its perfume.

Shakespeare was not alone in drawing attention to the sense of smell. The Scriptures often make mention of it, and in Pro.27:9 we read "Ointment and perfume rejoice the heart." The Psalmist, in praising God, contrasts and decrys the gods of the heathen who, "Have ears, but they hear not: noses have they, but they smell not." Ps.115:6.

Yet not all smells are pleasant, as we are well aware, and no doubt there are few of us who have not at some time pinched our noses as we have encountered some obnoxious stench. Ex.7:21, tells us quite graphically of the Egyptian plague which turned the rivers into blood, causing the fish to die, and consequently the rivers stank. Again in Ex.16:20, we read of the manna sent down from heaven which so miraculously fed the people, yet festered and stank when the people were lacking in faith and disobeyed.

The death of Lazarus (Jn.11:38-39) gives another example of human reaction to distasteful smells. Bearing in mind the climate of the land, and the fact that Lazarus had been entombed for several days, one can well imagine the distress Martha felt. She thought Jesus was requesting
the removal of the stone from the tomb in order to gaze again at the face of His friend, and cried out in protest, "Lord, he is already smelling, for it is the fourth day." But let us return to Pro.27:9, and note it is the perfume, the fragrant smells which rejoice the heart of man. It is interesting to note that in the Scriptures, odours which are unpleasant, whether used in a literal or in a figurative sense, stem from events which are disastrous to man, or arise from his disobedience, and denote the displeasure of God, whilst perfumes and sweet odours, which are said to rise to God as sweet savours, are associated with faith, obedience and sacrifice.

It is with these thoughts in mind that I would turn you to the Greek Scriptures, or New Testament as they are mistakenly called, pausing to draw attention to the Child of Bethlehem to Whom the Magi presented Frankincense, that all important ingredient prescribed by God Himself, used in the recipe for the incense to be used exclusively in the tabernacle – a meeting place with God. (Ex. 30:34-38). Frankincense was used extensively in Old Testament rituals, e.g. Lev.2:1, and gave off a sweet fragrance which together with the bitterness of myrrh, and the gold of kingship, was surely a fitting gift to the One Who died for all mankind, and Whose sacrifice was accepted as a sweet savour by the Father.

Let us again visit the family in Bethany. Many of us will be aware of the story told in John 12:1-8. Jesus is visiting His friends, and is seated, dining with Lazarus whom on a previous visit He had raised from the dead, turning a household of mourning into one of joy and thanksgiving.

We can picture the seen: Martha is serving, Mary is sitting at table, whilst Jesus and Lazarus are talking together. How her heart must have been overflowing with praise and thanksgiving, as she viewed the present assembly. A great miracle had been performed in this
family. Perhaps the family had arranged that the cost of this expensive Attar would be shared among them, but we can only speculate, for the Scriptures do not tell us. What we are told in the account is that Mary rose, and fetching the alabaster vase of this most precious Attar, she emptied the contents onto the feet of our Lord, and wiped them with her hair, and we are told that the sweetness of its odour filled the house.

Paul, writing to the Corinthians, speaks of God giving us a triumph in Christ, " - as manifesting the odour of His knowledge through us in every place, for we are a fragrance of Christ to God, in those who are being saved and in those who are perishing: to these indeed an odour of death for death, yet to those an odour for life for life" (2Cor.2:14). This is perhaps a difficult passage to understand. It has been suggested that Paul had in mind the eastern custom of victorious armies returning after a successful engagement, not with planes and tanks, but marching in columns, triumphantly displaying their chained captives, bearing the spoils of conquest, and, accompanying them, incense bearers, swinging their sweet smelling censers, and filling the air with pleasant odours and the satisfaction of a job well done.

Certainly it is a fact that in future eons God will be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus (Eph.2:7), and there must be many beings of whom we are now ignorant, who doubtless are following with interest our walk in faith during our earthly sojourn. We are witnesses for God here and now, in that we bear the odour of life, not only to spiritual beings, but to fellow believers also, as well as to those who carry with them an odour of death.

Eph.5.1-2, clearly exhorts us to become imitators of God, as beloved children, to be walking in love, according as Christ also loves us, and gives Himself up for us, an approach present and a sacrifice to God, for a fragrant odour.
Fragrance describes that most delicate of all smells which arose to God in times of old, from the offerings which were freely brought to Him, and accepted of God as a sweet savour. The fragrance which is brought before us in this text is the sacrifice and willing approach present of His Son, and it created a fragrance which permeates all His saints. Our God no longer calls for sacrifices, but the obedience of His saints, and their walk in faith and love are the daily offerings which in Christ's name are ever rising as a sweet savour to Him. Even as the fellowship which saint enjoys with saint is sweet, so too, unto God is the fellowship of believers with Him. May we, who are His, walk as is pleasing unto Him, worthy of our high calling in Christ Jesus, that the fragrance which we engender may never grow faint.

NEW PUBLICATIONS

"God is for Us!" These words from Romans 8 form the title of our latest publication by John Essex. It deals scripturally with our security in Christ, and is written in clear and straightforward terms, in the manner in which he excelled. We are sure that all believers, no matter of what denomination, will rejoice in this work which deals with our security in Christ. It is available free from this office. Why not order a copy for a friend?

TAPE MINISTRY

Many of the addresses given by John Essex to believers at meetings over the past years are now available on tape cassette. The first three are now ready for despatch and cost £2-00 ($4-00) post free. They are:- "God's Glory in the Ecclesia." "The Coming of the Lord." and "The Purpose of the Eons." Order through your agent as usual. Readers in the U.K. order direct from this office. Please allow time for delivery if ordering through agent.
"And the evening and the morning were the first day" (Gen.1:5). This scripture is one that should engage our very close attention. It may immediately strike us as being unusual in that the evening is put before the morning. In most parts of the world the day is now counted as beginning at midnight, and the morning is considered to be the forenoon of the day, and the evening the latter part. This conception is even carried forward as a figure into wider considerations. For instance, we often speak of the evening of our lives as being the latter years when increasing age robs us of the desire for active toil.

But there is no absolute reason why the day should begin at midnight. It is convenient for us to begin the day when most people are asleep, and activities are at their lowest ebb, and twelve o'clock is chosen as the time because it is the exact opposite of twelve o'clock noon when the sun is at its highest point in the sky. But countries can alter this whenever it suits their convenience to do so. For instance, summer time in Britain is one hour in advance of Greenwich mean time, which is the natural time for the country, and this means that the beginning of the day has been moved by one hour.

However, in view of the six occurrences in this first chapter of Genesis of the phrase "the evening and the morning", there can be no doubt that this is the Divine arrangement of the day, and the Jews, as God's people still adhere to this arrangement. In Psalm 55:17, we read, "Evening and morning, and at noon, will I pray and cry aloud, and He shall hear my voice." This shows the correct order of the times of the day: night is omitted, for in scripture, night is the time when no one can work. (John 9:4,5). (Note: under the commercial pressures of the present age, we often work at night, but
scripturally, this should be regarded as abnormal practice.)

The fact that each of the six days of Genesis 1 is described as having an evening and a morning shows them to be literal days, and, indeed, it is an axiom of scripture that, wherever days are numbered, they are to be interpreted literally. If we were to take these days of Genesis 1 as other than literal, and extend them into lengthy ages, as some have suggested, we would run into insuperable difficulties, not least of which would be how life could exist through an immense period of darkness between the evening and the morning of each day.

We must not be surprised at so much happening in so short a time. God only has to speak and it is done. Jesus, Who always claimed to be doing the works of His Father, demonstrated the power of God in His many signs and miracles; and in the feeding of the multitudes He was able to produce the huge quantities of loaves and fishes within a few moments. Again, when the dead in Christ come to be roused, the bodies of saints in all parts of the world will be changed "in an instant, in the twinkle of an eye" (1 Cor. 15: 52).

Genesis 1, from verse 3 to verse 31, does not tell of the creation of the earth, but of its restoration after the disruption of verse 2, in preparation for the coming of man, which took place on the sixth day. And the length of these days, and of all the days that were to follow throughout man's history, was determined from the beginning by God Himself when He separated the light from the darkness and called the one Day and the other Night. We are not told of any divisions of time in the eon prior to the disruption. As far as scriptural revelation is concerned, and this is all that need concern us as believers, the day of Genesis 1:5 was the "first day".

No. 15.

THE SECOND DAY

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which
were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day."

These verses tell of the making of an atmosphere (firmament), and we note that it is made in the midst of the waters. When the work of the day was finished, we find a situation where water still covered the surface of the earth, with an atmosphere above it, and more water still above this. The water above the atmosphere has now disappeared. Where has it gone? It seems evident that it descended in a downpour upon the earth when the cracks of the heavens were opened in Noah's day, and it rained for forty days and forty nights continuously.

The work of the second day is particularly concerned with the waters and the atmosphere. Dry land is not yet brought into the picture. This will come on the third day.

Seeing that we have just mentioned the third day, let us notice here how the work of the first three days is extended in the second set of three days. The work of the first day is continued in the fourth day; the work of the second day is furthered in the fifth day; and the work of the third day reaches its climax on the sixth day. We may show this as follows:-

Second Day. Waters and Atmosphere.
Third Day. Earth (Dry Land). Vegetation.
Fifth Day. Waters and atmosphere Marine and (Winged life.)

The three main essentials for the maintenance of soul-life are light, air and food. Each of the first three days makes provision for one of these. That of the first day was light: that of the second day, air - an atmosphere to breathe: that of the third day will be seen to be food to eat.

Coming back to the second day, the important envelope that encircles the earth, namely the atmosphere,
is given the name of heaven. (In the Hebrew, it is heavens, in the plural). It is God Who gives it this name. It is high above the earth (compare Isaiah 55:9), but it must not be confused with the heavens of Gen.1:1, which include all creation that is outside of the earth, and stretch out into the infinite depths of space. The heavens of Gen.1:8 are the immediate atmosphere surrounding the earth, but to an inhabitant of earth, looking upwards, these immediate heavens appear to contain all that is in the vast expanse of space. The sun, moon and stars do not seem to be farther away than our atmosphere extends. We will come back to this in later studies.

Many comments have been made on the fact that, in the Authorised (King James) Version, the work of the second day is not stated to be 'good'. But we are informed that that the Septuagint (Greek) Version contains a phrase to the effect that God is seeing the work of this second day, that it is good, and the Concordant rendering includes it. We see no reason why the work of this day should not bear the stamp of Divine approval, seeing that it is God Who is working.

"When I consider Thy heavens, the work of Thy fingers: the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, or a son of man that Thou visitest him? For Thou hast made him a little lower than the angels,(messengers).....Thou hast put all things under his feet.

The question "what is man," is not answered here. It is a question which has long perplexed the philosophers and wise men of this world. But not to them are the Scriptures addressed. Without revelation they can tell us little of man and less of God. The writer to the Hebrews quotes the above verses from Psalm 8, and adds: "yet now we are not as yet seeing all subject to Him. Yet we are observing Jesus Who has been made some bit inferior to messengers (because of the suffering of death, wreathed with glory and honour), so that, in the grace of God, He should be tasting death for the sake of all. Mankind was created in order that Christ might die! He thus brings reconciliation to the celestial.
Doctrine is the teaching which is for faith. It should always be expressed in the actual words of Scripture, correctly cut, concordantly translated, and observing figures of speech.

1 Tim.1:15. "FAITHFUL THE SAYING, and worthy of all welcome that Christ Jesus came into the world to save sinners..."

Rom. 1:5.
"...Jesus Christ, our Lord, through Whom we received grace and apostleship for faith-obedience among ALL THE NATIONS..."

"Let it be known to you, then, (O Israel) that TO THE NATIONS was dispatched this salvation of God, and THEY will hear."

Rom.1:9.
"For God is my Witness, to Whom I am offering divine service in my spirit in the evangel of His Son" (Evangel = Well-message, Good news).

Rom.1:13.
"...That I should be having some fruit among you also, according as among THE REST OF THE NATIONS."

Rom.1:16,17.
"...Not ashamed am I of the evangel, for it is God's power for SALVATION to everyone who is BELIEVING...for a righteousness WHICH IS OF GOD is being revealed in it, out of faith, FOR faith, according as it is written 'Now the JUST one by FAITH shall be living.'"

Rom. 3:9-11.
"Are we privileged? Undoubtedly not, for we previously
charge both Jew and Greek to be ALL under sin. According as it is written, that, 'Not one is just'. Not even one! Not one is understanding. Not one is seeking out God."

Rom.3:19,20.
"Now we are aware that whatever the law is saying, it is speaking TO THOSE UNDER THE LAW, that every mouth may be barred, and THE ENTIRE WORLD may become subject to the just verdict of God, because, by works of law, no flesh at all shall be justified in His sight."

"Yet now, apart from law, A RIGHTEOUSNESS OF GOD is manifest...yet a righteousness of God THROUGH JESUS CHRIST'S FAITH, for all and on all who are BELIEVING - for there is no distinction, for all sinned and are wanting of the glory of God, being justified GRATUITOUSLY in His GRACE, through the deliverance which is in CHRIST JESUS, Whom God purposed for a propitiatory shelter, through faith in His blood...toward the display of His righteousness in THE CURRENT ERA, for Him to be just and a JUSTIFIER of the one who is of the faith of Jesus. Where then is boasting? It is debarred. Through what law? Of works? No! But through FAITH'S law! For we are reckoning a man to be justified BY FAITH apart from works of law."

Rom.4:3-6.
"For what is the scripture saying? Now Abraham believes God - and it is reckoned to him for righteousness. Now to the worker, the wage is not reckoned as a favour, but as a debt. Yet to him who is not working, yet is BELIEVING ON HIM WHO IS JUSTIFYING THE IRREVERENT, his faith is reckoned for righteousness."

Rom. 4:13-16.
"For not through law is the promise to Abraham,...but through FAITHS righteousness. For if those of law are enjoyers of the allotment, faith has been made void and the promise nullified. Therefore is is of FAITH that it may accord with GRACE."
Rom. 4:23-25.
'Now it was not written because of him only, (Abraham) that is reckoned to him, but because **OF US ALSO**, to whom it is about to be reckoned, who are believing on Him Who rouses Jesus our Lord from among the dead, Who was given up because of our offences, and was roused because of our **JUSTIFYING**.

Phil.3:7-9.
"But things which were gain to me, these I have deemed a forfeit because of Christ. But, to be sure, I am also deeming **ALL** to be a forfeit, because of the superiority of the knowledge of **CHRIST JESUS**, my Lord, because of Whom I (Paul) forfeited all, and am deeming it to be refuse, that I should be gaining Christ, and may be found in Him, not having my righteousness which is of law,**BUT THAT WHICH IS THROUGH THE FAITH OF CHRIST**, the righteousness which is from God for faith!"

Rom.5:1,2.
"Being, then, justified by faith, we may be having **PEACE** toward God, through our Lord, Jesus Christ, through Whom we have the **ACCESS ALSO**, by faith into this grace in which we stand, and we may be glorying in **EXPECTATION** of the glory of God."

Col.1:21-23.
"And you, being once estranged and **ENEMIES IN COMPREHENSION**, by wicked acts, yet **NOW** He reconciles by His body of flesh, through His death, to present you holy and flawless and unimpeachable in His sight."

Rom.5:5.
"...seeing that the love of God has been poured out in our hearts through the holy spirit which is being **GIVEN TO US.**"

Rom.5:5-11.
" - for Christ, while we are still infirm, still in accord with the era, for the sake of the **IRREVERENT, DIED**...yet
God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes! Much rather, then, being now justified in His blood, we shall be saved from indignation through Him. For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life!"

2 Cor.5:14,15.
"The love of Christ is constraining us, judging this, that if One died for the sake of all, consequently all died. And He died for the sake of all that those who are living should by no means still be living to themselves, but to the One dying and being roused for their sakes!"

2Cor.5:21.
"For the One not knowing sin, He (God) makes to be a sin offering for our sakes, that we may be becoming the righteousness of God in Him." (Christ)

Rom.6:9-11.
(Now) "Death is lording over Him no longer, for in that He died, He died to Sin once for all time, yet in that He is living, He is living to God. Thus you also, be reckoning yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord!"

On this behalf I, Paul, the prisoner of Christ Jesus for you the nations, since you surely hear of the administration of the grace of God that is given to me for you, for by revelation the secret is made known to me...in spirit the nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise in Christ Jesus, through the evangel, of which I became the dispenser, in accord with the gratuitity of the grace of God, which is granted to me in accord with His powerful operation. To me, less than the least of all saints, was granted this grace: to bring the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has
been concealed from the eons in God!"

Rom.8:14. "For whoever are being led by God's spirit, these are son's of God!" Rom.8:28 "Now we are aware that God is working all together for the good of those who are loving God, who are called according to the purpose, that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be Firstborn among many brethren. Now whom He designated beforehand, these He calls also, and whom He calls, these He justifies also, and whom He justifies, these He glorifies also."

Eph.1:13,14. "In Whom you also, on hearing the word of truth, THE EVANGEL OF YOUR SALVATION, in Whom, on believing also, you are sealed with the holy spirit of promise... for the laud of His glory."

Eph.2:7-10. "...that in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus. For in grace, through faith, are you saved, and this is not out of you: it is God's approach present, not of works, lest anyone should be boasting, for His achievement are we."

2 Tim. 1:9-11. "...God, Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His Own purpose and the grace which IS GIVEN TO US in Christ Jesus, before times eonian..

2Cor.6:1,2. "...We are also entreating you not to receive the grace of God for naught. For He is saying, 'In a season acceptable I reply to you, and in a day of salvation I help you.' Lo! NOW is a most acceptable era! Lo! NOW is a day of salvation!"

"In communion with God we receive from Him the love which casts out fear". E.H.C.
WORDS OF CONSOLATION
ADDRESS AT FUNERAL OF JOHN ESSEX

Scripture Reading 1 Thessalonians 4:13-18.

The passage given above was a favourite of our brother John Essex, and we discussed it together on several occasions. For the purpose of brevity we will confine ourselves, as far as possible, to a word study and will examine three words in particular.

The Dead in Christ are Reposing

The first word for consideration is 'repose'. John was fond of pointing out that triple usage of words, in a single context in Scripture, has special significance, and 'repose' is used three times in this passage. The Concordant Version makes a distinction between 'sleep' and 'repose'. The usage in John 11:13 shows that "repose" always refers to a restful, refreshing sleep, and the dead in Christ are referred to as having been put to repose. Our friend and brother in Christ has been put to repose. Death for the believer is metaphorically referred to as repose, and holds no dread for those who are in Christ. John's next conscious moment will be when He comes to awaken those who are reposing, when we shall all be changed, (for we shall not all sleep, yet we shall all be changed), - when "this corruptible must put on incorruption, and when this mortal put on immortality."

Triple Assurance.

The second word, which also occurs three times is 'together'. In verse 14 we read that those who are put to repose will God, through Jesus, lead forth together with Him. We are assured that those roused from the dead will be together with their Lord. Imagine the strangeness they might have felt, had they been roused, to gaze around themselves in confusion,
mystified as to where they are, and what they are there for. Many of us have completed long journeys at some time, and arrived in some distant country feeling strange and lost. Perhaps we have waited anxiously for someone to guide us in this unfamiliar land. To our great relief we have been met by someone who has come to welcome us (perhaps carrying a copy of "Grace and Truth" for the purpose of recognition), and our strangeness is gone. We are among friends. So those who are put to repose will God, through Jesus, lead forth together with Him.

The next occurrence of this word is in verse 17 and the word occurs twice in this verse. "We, the living...shall at the same time be snatched away together, to meet the Lord in the air." It seems a characteristic of human nature that we like to have our friends with us when some great event occurs. We say "If only......could have been here." Perhaps a lost husband or wife, or a distant friend or relative would have made our happiness complete, but without them, we feel that the occasion is not quite perfect. But when the Lord comes for us no believer will be missing. We will be snatched away together! Recently we saw how families were separated in Iraq, when some wives and children were allowed to leave, but husbands had to remain there. What anxiety must have been in their hearts as they said goodbye to one another, not knowing when they would be reunited. But we will not be separated. We are snatched away together.

In the third occurrence of this word we are told that we shall always be together with the Lord. We are given the assurance that we shall never again be separated, either from one another, or from our Lord. So we are given triple assurance. In the first case, that the dead in Christ will be roused to be together with Him. Next, that the living and those roused will be snatched away together, and third that we shall always be together with the Lord.

"Thereupon We, the Living"

This brings us to consider another word, found in
verse 16. "The dead in Christ shall be rising first. The Thessalonian saints were concerned about those of their number who had died. Had they lost their expectation? To reassure them Paul tells them that "the dead in Christ shall be rising first. Thereupon we, the living." Before any further part of God's operation is put into effect the dead in Christ must be rising first. The word 'snatched' reminds us of Paul's words to the Thessalonians in Chapter one, verse 10, "Our Rescuer out of the coming indignation." As there is coming indignation, so we are snatched away by our Rescuer. We have all seen at some time a mother snatch a child from danger. Together with the relief of the rescue, is the mother's determination that the child shall never again be in danger, and she keeps the child close to her for added safety and reassurance. So Paul tells us that, after we are snatched away, "Thus shall we always be together with the Lord.

The Lord HIMSELF

Our third word is 'Himself', found in verse 16. "The Lord Himself will be descending from heaven with a shout of command." This sentence would still have the same sense if the word "Himself" had not been used. Paul could have said "The Lord will be descending from heaven with a shout of command." This additional pronoun is used for added emphasis. "The Lord Himself will be descending......the dead in Christ shall be rising first. We, the living.......shall......meet the Lord in the air." In Ephesians 2:1, we read that Satan is the chief of the jurisdiction of the air. When we are snatched away, we pass through the air - through the domain of Satan, and the Lord HIMSELF comes to take us through that domain. He does not send Michael or Gabriel, or any other great emmisary to meet us. When those whom He loves are to be met, He comes HIMSELF!

When God is showing to the apostle John the things which must occur swiftly (not soon, as in many versions), we note that the revelation is given through a messenger. We note also that the judgements meted out in Revelation are dispensed, not by Jesus, but by
messengers. (Called 'angels' in most versions.) Though the judgements in Revelation have to come as God moves forward toward His ultimate goal, yet these, though revealing God's justice and upholding His majesty, are dispensed by messengers. But when love is unrestrained by matters which have "come in by the way" (Rom.5:20), then, for those to whom nothing consequently is now condemnation, (Rom.8:1)...........

**HE COMES HIMSELF!**

An afterthought.

Often when speaking with strangers it is a good plan to quote a verse of Scripture. If the person is a believer they almost always respond with a comment along the same line of thought. When someone remarks "I am getting old," it is my habit to say, "You know, Moses lived to be 120 years old. But he never entered the promised land". Though the law promised length of days, and the lawgiver kept it so that he lived to this great age, yet he never entered the land of promise. The precepts were to life, but all around was the spectacle of death, and this the law was impotent to alter.

It was Joshua who led the people in. Under his leadership Israel entered the land which they were to tenant under God's protection and provision. Their enemies were not able to stand before them. Amalek could not withstand them, nor could the curses of Balaam the sorcerer affect them. Paul seldom uses the name Jesus, the name of Christ on earth, in His humiliation. Jesus is Greek for Joshua! Even as Joshua led Israel through the lands of their enemies, and over the Jordan, so Jesus takes us through the domain of Satan, through the jurisdiction of darkness, and on to our celestial ministry. The purpose of the nation of Israel was to give testimony to the surrounding nations as to the purity of divine government. The purpose of the ecclesia is to preserve the headship of Christ, and to be God's instrument of reconciliation to the celestials.
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