

The Gospel of Our Salvation

Explained
by

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PREFACE

“OF MAKING MANY BOOKS, there is no end!” And to the many which have already been made, another is added out of the profound conviction that it unfolds a unique and revealing message of inestimable value and blessing for every one, whether *believer* or *unbeliever*, who will give it earnest consideration and thoughtful study. The explanation is the embodiment and expression of more than a quarter of a century of study, meditation and practical experience in the labor of love, dispensing “the gospel of our salvation.” No toil and trouble have been spared in making the message clear and plain, and so thoroughly self-evident as to commend itself to thinking men and women who sincerely desire *to know* and *be assured* in their hearts as to what God has really revealed concerning the supremely important subject of *salvation*.

The contents of this book cover a much wider range of revelation and truth than the title indicates. The object of this is to clarify for recognition, the *different* “gospels” in the Scriptures, thereby preparing the reader for a richer measure of understanding and realization in what God has made known concerning “the gospel of *our* salvation.”

Should the reader be concerned to immediately study “the gospel of our salvation,” let him open to page 45, where he will find the beginning of a full and complete explanation of the “good news” or gospel which is God’s power for salvation to every one who is believing.

Comparative quotations have been made from the Authorized or King James Bible, the American Standard Revised Version and the International Edition of the Concordant Version of the Sacred Scriptures. The purpose of this is to quicken our minds to the supreme importance of “a pattern of sound words,” expressing *exactly and precisely what God has really said*, that we may *measure our thinking* for the assurance of understanding and faith, and consequently, the fullest appreciation and enjoyment possible in the realization of His rich mercy and vast love in His wonderful salvation in Christ Jesus, our Lord.

Now for His grace in the *preparation* of this book, for the means for its *publication*, for His good providence in its *dissemination* for the *edification* of all whom He would have enjoy a richer measure of *recognition* and *realization* of the blessings of *sanctification, justification, conciliation* and *reconciliation* in His glorious *salvation*, and for consoling *consolation* through our good and happy *expectation* until the glad day of Christ and our *glorification* with Him, I give profound thanks and praise to God our Father, through our Lord, Jesus Christ!

ADLAI LOUDY

October, 1944

My spirit is highly elated and exulting with exceeding joy and thanksgiving to my gracious heavenly Father for widely using this expositional treatise in blessing truth lovers during the past 29 years. And now, by His grace, we are sending forth this *new printing*, praying it may widely reach and richly bless many more *truth lovers* during these increasingly needy years before us.

Again, I give my profound thanks and praise to our heavenly Father, through Christ Jesus, our Lord and Saviour!

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March, 1973

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THE GOSPEL OF OUR SALVATION

SAVE! SAVED! SALVATION! What wonderful words! Who can estimate the wealth of meaning which they hold forth to sinning, dying humanity? What unspeakable love and joy, hope and peace for sinners whose hearts are opened to receive by grace, through faith, the full wealth of blessing which God has so graciously provided and promised as a free gift to them! And the first revelation of His heart to engage our thoughts in these marvelous words makes known His *rich mercy* and *great love*. It reads,

This is a faithful saying, and worthy of all
acceptation, that Christ Jesus came into the world
to *SAVE sinners* (1 Tim. 1:15).

Christ Jesus came into the world to *SAVE sinners!* What a wonderful, heart-assuring message of love from God! And to emphasize His love and grace even more assuringly and unmistakably to *sinners*, Saul, the “chief” and foremost — the worst and first — of *sinners* was *saved in grace*, that “Jesus Christ might show forth all long-suffering, for a *pattern* to them which should hereafter believe on Him to life everlasting” (1 Tim. 1:15-16).

Then follows an even greater assurance of God’s loving purpose and amazing grace for mankind, revealed in His word, which reads,

... God our Saviour; *Who will have all men to be SAVED*, and to come unto the knowledge of the truth (1 Tim. 2:3-4).

What revealing words of love, that God our Saviour *will have all men to be SAVED*, and to come into a realization of the truth! Why should this not be welcome and acceptable to our hearts? And furthermore, in keeping with all this, we find that God, in His wisdom and providence, ordained *a most acceptable era and day* for SALVATION, saying,

Lo! NOW is a most acceptable era!

Lo! NOW is a day of SALVATION!

(2 Cor. 6:2).

And finally, there follows the climaxing revelation of God's love to sinners, in graciously providing in the *sacrifice* of His beloved Son, the GOSPEL for the SALVATION of all who believe, as it is written,

For I am not ashamed of the GOSPEL, for it *is the power of God for SALVATION to every one that believeth* (Rom. 1:16-17).

Summarizing, we may clearly grasp the heart-revealing love of God toward sinners for salvation, as follows:

1. That Christ Jesus came into the world *to SAVE sinners*, the "chief" and foremost — the worst and first — of whom was Saul, who was *saved in grace* "for a pattern;"

2. That God our Saviour *will have all men to be SAVED*, and to come into the knowledge of the truth;

3. That God, in His wisdom and good providence, ordained "NOW (to be) *a most acceptable era and day* of SALVATION;"

4. And finally, to unmistakably recommend His heart-assuring love to sinners, God graciously provided in the *sacrifice* of His beloved Son, the GOSPEL, to be

His *power* for SALVATION to *everyone who is believing*.

Therefore, our purpose in this explanation is to make clear and plain exactly what God has revealed concerning "The *Gospel* of Our Salvation."

G O S P E L

The word "gospel" in our Bible is used to translate or express in English the meaning of the compound word, *EU-ANGGELION* in the original Greek Scriptures. The prefix *EU* is translated in our Bible by the words "well" and "good," in expressions of commendation, as, "Well done" (Mat. 25: 21, 23); and, "ye may do them *good*" (Mk. 14: 7). It is also used in admonitions, as, "ye will do *well*" (Acts 15: 29), and, "that it may be *well* with thee" (Eph. 6: 3).

The second part of the word, *ANGGELIA*, denotes a MESSAGE by means of language. This is confirmed for our understanding and faith by two familiar texts in our King James Bible, which read,

And this is the *message* (*ANGGELIA*) which we have heard from Him. . . . for this is the *message* (*ANGGELIA*) which you hear from the beginning (1 John 1: 5 and 3: 11).

Now these two Greek words—*EU* and *ANGGELIA*—combined, form the compound word, *EUANGGELIA* or *EUANGGELION*, which means in literal English, WELL-MESSAGE or GOOD MESSAGE. In our Bible, the word is usually translated "gospel," which means, simply and only, *a message of good news*.

A concordant examination and study of the word *EUANGGELION*, WELL-MESSAGE, reveals that it is

used in the original Scriptures in its different forms about 140 times. It has been inconsistently and confusingly translated in our King James Bible by the following words and phrases:

- “gospel” (Mk. 1:15; Acts 20:24; Rom. 1:16; Eph. 1:13; etc.),
- “glad tidings” (Luke 1:19),
- “good tidings” (Luke 2:10; 1 Thes. 3:6),
- “preached” (Acts 17:18; 1 Cor. 15:1),
- “preacheth” (Gal. 1:23),
- “preaching” (Luke 8:1; Acts 8:12; 10:36).
- “declared” (Rev. 10:7).

By reading these different words and phrases in the Bible, the English reader is confused and blinded as to the correct understanding of the inspired *thought* which God used in the original Scriptures. The inspired thought of the original word could be more correctly and concordantly expressed in all its forms and occurrences by the words *evangel*, *evangelist*, and *evangelize* or *bring the evangel*. For example,

EUANGGELION: WELL-MESSAGE — *evangel*, a message of good news.

EUANGGELISTEES: a WELL - MESSENGER — *evangelist*, one who brings the evangel.

EUANGGELIZOO: WELL - MESSAGEize — *evangelize*, bring the evangel.

But here is where confusion and loss begin. Through tradition, based on discordant translation, it is generally believed and taught that the word “gospel” in our Bible always speaks of one and the same message of “good news.” This is a most insidious and deceiving error and has brought untold confusion and spiritual loss to students of the Scriptures. Thoughtful, thorough study

will reveal that God has used the word *EUANGGELION*, WELL-MESSAGE in the Scriptures to announce, communicate or make known *different messages* of "good news," some of which are *not* concerned with *salvation*.

A COMPARATIVE ILLUSTRATION

A comparative study of similar words and their standard usage should aid the reader in discerning and recognizing the serious error into which believers have fallen through the traditional, unscriptural usage of the word "gospel" in the conventional "theology" and "religious teaching" of Christendom. For example, the word "gospel" in the Scriptures is a *common noun*, similar to the words *law, language, history, kingdom, etc.*, and always requires a qualifying phrase or context to reveal the *kind* and *character* of the WELL-MESSAGE or "good news," and the *person* or *people* for whom it is intended. Let us examine the word "law." The word, of itself, merely denotes *an authoritative rule of action*. Consequently it always requires an explanatory phrase or context to reveal the *character* of the law, and *the people* to whom it *belongs* or *applies*. For example, "the *law* of Israel," and "the *law* of the Medes and Persians." Who would think or insist that these phrases speak of the *same law*, only to *different peoples*? Neither would anyone argue for a moment that "the *language* of the English" and "the *language* of the French" were one and the same language! And who would confuse "the *history* of France" and "the *history* of England"? Or who would contend that "the *kingdom* of Israel" and "the *kingdom* of Babylon" were one and the same kingdom? Accordingly, then, the same intelligent discernment and recognition should be manifested in distinguishing the *different* WELL-MESSAGES or "gospels" which God has revealed in the Scriptures.

A concordant examination and discriminating study of the usage of the word *EUANGGELION*, WELL-MES-SAGE or "gospel," in the Scriptures, will clearly reveal that it has been divinely used to set forth *eight different messages of good news* and *one perverted gospel*, which is "not another." They are described and differentiated by the following phrases and contexts of Scripture in which they are given:

EIGHT GOSPELS

1. The Gospel which God brought before to Abraham
Genesis 12: 3; Galatians 3: 8.
2. The Gospel which Gabriel brought to Zechariah
Luke 1: 13-19.
3. The Gospel which an Angel brought to the Shepherds — Luke 2: 10-11.
4. The Gospel which Timothy brought from the Thessalonians to Paul — 1 Thessalonians 3: 6.
5. The Gospel of the Circumcision
Galatians 2: 7.
6. The Gospel of the Uncircumcision
Galatians 2: 7.
 - a. The *Secret* ('Mystery') of the Gospel
Ephesians 6: 19-20; 2 Corinthians 5: 14-21.
7. The Gospel of the Unsearchable Riches of Christ
Ephesians 3: 8.
"Another Gospel: which is Not Another"
(A Perverted Gospel — Galatians 1: 6-9)
8. The Eonian ('Everlasting') Gospel
Revelation 14: 6-7.

This prepares the reader for the consideration of a scriptural explanation of each one of these WELL-MES-SAGES or "gospels" in the order named and in accord with the facts and truths which God has been pleased to make known.

1. THE GOSPEL WHICH GOD BROUGHT BEFORE TO ABRAHAM

The first message of good news which we find termed "gospel" in the Scriptures is the *EUANGGELION*, WELL-MESSAGE or "gospel" which God brought before to Abraham, saying, "In you shall all the nations be blessed" (Gen. 12:3; 22:16-18; Gal. 3:8). Concerning this "gospel," it is written that "Abraham *believes God*, and it is reckoned to him for righteousness" (Gal. 3:6; Rom. 4:3). This statement sets before us a great *dividing principle* in the Scriptures. First of all it reveals that Abraham not only *believed in God* — that He existed, as did the multitudes around him — but we are clearly and plainly told that he *believed God*. He *believed the WELL-MESSAGE*, the message of good news or "gospel" which God brought to him. This set Abraham *apart from* the rest of the world of mankind and constituted him "the father of *all those who are believing*" (Rom. 4:11-12; Gal. 3:9), for them to become the enjoyers of the allotment of "the righteousness *through faith*" or "*faith's* righteousness" (Rom. 4:13-16), "the righteousness which is from God *for faith*" (Phil. 3:8-9), "for them to be *blessed together with believing Abraham*" (Gal. 3:9).

SAVING FAITH

For emphasis, I press the truth here, that the "gospel" which God brought before to Abraham reveals the difference between *believing in God*, and what may be termed *evangelical* or *saving faith*, which is *believing God*; that is, *believing His promises*. It not only formed the line which *separated* Abraham and his seed from the rest of the world of mankind in that day, but it is also the *dividing principle* and *saving factor* among men in

God's administration of grace in the world today. This will be more clearly and fully explained when we reach the study of "The Gospel of Our Salvation."

For the present, however, we should recognize and hold firmly in mind the clear fact and truth of God's revelation here, that the WELL-MESSAGE or "good news" which He brought before to Abraham, that "In thee shall all the nations be blessed," was, indeed, a "gospel" to Abraham, but it is *not* "the gospel of our salvation." Therefore, a clear grasp of this truth is the first step in recognizing the *different gospels* which God has revealed in the Scriptures.

2. THE GOSPEL WHICH GABRIEL BROUGHT TO ZECHARIAH

How few ever think of Gabriel preaching a "gospel" to Zechariah, when he brought him the "glad tidings" that Elizabeth, his aged wife, would bear a son, whose name should be called John! Yet Gabriel expressly said that he was sent from the throne of God to speak to him and bring him "these glad tidings" (Luke 1: 13-19). But our translators beclouded the thinking and confused the understanding of the English reader here in rendering the word *EUANGGELISASTHAI* by the phrase "these glad tidings." If they had been uniform and translated it "gospel," as they did in Galatians 3: 8 and elsewhere, it would have greatly aided the reader in recognizing the *different* "gospels" which God has revealed in the Scriptures. However, the truth to be recognized in this case is, that according to the original Scriptures, when Gabriel brought the message of "glad tidings" from the throne of God to Zechariah, that his wife was to have a son, he brought him a "gospel." And though it was a real WELL-MESSAGE, "glad tidings" or *gospel* to Zechariah, nevertheless, it was *not* concerned with salvation.

3. THE GOSPEL WHICH AN ANGEL BROUGHT TO THE SHEPHERDS

Multitudes have read of "the *glad tidings* of great joy" which an angel of the Lord brought to the Judean shepherds on the memorable night of the *birth* of Christ, yet few have ever recognized that the words "glad tidings" were translated from *EUANGGELIZOMAI* in the Greek, which is rendered "gospel" elsewhere in their Bible! This inconsistency of translation is another example of how the fact is covered or hidden to the English reader that God has used this word to speak of *different* "gospels" in the original Scriptures, leaving him to erroneously think and believe that there is but *one gospel* in the Bible!

Luke 2: 10, concordantly translated would read "an *evangel* of great joy." And, though it was a message of "glad tidings," "an evangel of great joy" to all the people of Israel, that Christ, their long promised Saviour, had been *born* (Mat. 2: 21; Luke 2: 10-11), nevertheless, it is *not* the "glad tidings" or "gospel of our salvation." The WELL-MESSAGE or "gospel of our salvation" is *not* the *birth* of Christ, but His *death, burial* and *resurrection* (1 Cor. 15: 1-4)!

This adds another unmistakable witness that *EUANGGELION*, WELL-MESSAGE or "gospel," does *not* always speak of the *same* message of "good news" in the Bible.

4. THE GOSPEL WHICH TIMOTHY BROUGHT TO PAUL

That Paul brought the "gospel" to Timothy would hardly be questioned, but how few would admit that Timothy brought a "gospel" to Paul? And fewer still would think of his bringing this "gospel" from the saints in Thessalonica! This loss of recognition and understanding that God has really used the word *EUANGELION* or "gospel" in the Scriptures, to convey *any message* of "good news," has brought untold confusion and spiritual loss to students of the Bible. And one of the most helpful and illuminating recoveries of truth is the recognition that the word "gospel" is *not* always used to speak of the *same message* of "good news" in the Scriptures, and *neither* is it always concerned with *salvation*. We have already considered *three different* "gospels," namely: 1. The *Gospel* which God brought before to Abraham; 2. The *Gospel* which Gabriel brought from the Throne of God to Zechariah; 3. The *Gospel* which an Angel of the Lord brought to the Shepherds; and now we have under consideration the *fourth* "gospel," that is, The *Gospel* which Timothy brought from the Thessalonian believers to Paul. In our King James Bible it reads:

But now when Timotheus came from you unto us and brought us *the good tidings* of your faith and charity and that you have a good remembrance of us always, desiring to see us, as we also to see you (1 Thes. 3:6).

A concordant study of the words "good tidings" in

THE GREEK SCRIPTURES

THE ORDER WRITTEN

PAUL'S EPISTLES <i>Truth for Today</i>	PLACE WRITTEN	APPROXIMATE TIME OF WRITTING	CIRCUMCISION WRITINGS	PLACE WRITTEN
I. Thessalonians	Corinth	spring A. D. 52		
II. Thessalonians	Corinth	summer A. D. 52		
I. Timothy	Ephesus	autumn A. D. 56		
I. Corinthians	Ephesus	spring A. D. 57		
II. Corinthians	Macedonia	summer A. D. 57		
(Revealing New Creation and Conciliation)				
Galatians	Corinth	winter A. D. 57		
Romans	Corinth	spring A. D. 58		
Titus	Rome	spring A. D. 61		
EPHESIANS	Rome	summer A. D. 61-63	James	Jerusalem
PHILIPPIANS	Rome	summer A. D. 61-63		
COLOSSIANS	Rome	summer A. D. 61-63		
Phllemon	Rome	summer A. D. 61-63	Hebrews	Italy
		A. D. 64	MARK	Rome
		A. D. 64	MATTHEW	Antioch
		A. D. 64	LUKE	Greece
		A. D. 64-65	I. II. Peter	Babylon
		A. D. 65	Acts	Greece
		A. D. 66	Jude	Jerusalem
II. Timothy	Rome	summer A. D. 68		
		A. D. 90	JOHN	Ephesus
		A. D. 92-95	I. II. III. John	Ephesus
		A. D. 96	Revelation	Patmos

5. THE GOSPEL OF THE CIRCUMCISION

In Galatians, chapter two, verse seven, we read that "the gospel of the Circumcision" was committed to Peter. Therefore for quickening our understanding and faith concerning all that is embraced in this statement, it is necessary, first of all, that we study to *know* and *recognize* who the Circumcision people are according to the Scriptures.

For this information we must go back to Genesis 17:9-14. There we find the historical account of *when*, and *with whom*, God instituted the "covenant of *circumcision*." The Scriptures clearly and unmistakably affirm that Abraham, *after he was circumcised*, and *his seed after him for their generations*, are "the Circumcision, *in flesh*, made by hands" (Eph. 2:11-12).

In the second place, "the gospel of the Circumcision" can be none other than the *EUANGGELION*, *WELLMESSAGE* or "good news" which concerns *Abraham's seed according to the flesh, who are Israelites*, to whom pertaineth the adoption (sonship), the glory, the covenants, the giving of the law, the service of God, and the promises; whose are the fathers, and of whom, *as concerning the flesh*, Christ came, Who is over all, God blessed for the eons (Rom. 9:1-5). Prophetically, the message is termed "the gospel of the kingdom" (Mat. 4:23; 24:14), because it is concerned with the *restoration* of "the kingdom of the heavens" *to Israel*, as their prophets had so long foretold, in which they would reign as a royal priesthood, an holy nation, to bless all the families and peoples of the earth (Dan. 2:44; 7:13-14, 27; Gen. 12:2-3; 18:

18; 22:16-18; 26:4-5; 28:14-15; Isa. 49:1-7; Acts 3:25-26). Furthermore, we not only have this list of *prophetic* Scriptures, but we also have the later Scriptures which declare that Jesus Christ was born the Saviour of *His people, Israel* (Mat. 1:21; Luke 2:10-11), the *King of the Jews* (Mat. 2:2; 27:37; John 19:19), and the "Governor" or Ruler of *God's people, Israel*, for the "ages" or eons (Mat. 2:6; Luke 1:32-33). John the baptist was sent "to make ready a people formed for the Lord" (Mark 1:2-3; Luke 1:16-17), and consequently, ministered *exclusively to the people of Israel* (Mal. 4:4-6; Mat. 3:1-12; Mark 1:4-15; Acts 13:23-24).

Now, after the giving up of John, Jesus came into Galilee, heralding the evangel of the kingdom of God, saying that "Fulfilled is the era, and near is the kingdom of God! Repent, and believe in the evangel!" (Mark 1:14-15). And Romans 15:8 affirms that "Christ has become the *Servant of the Circumcision*, for the sake of the truth of God, to confirm the patriarchal promises." Then, accordingly; when commissioning the twelve apostles, we find the Lord Jesus charging them, saying,

"Into a road of the nations you should not pass forth, and into a city of the Samaritans you should not be entering. Yet be going rather to the lost sheep of the house of Israel" (Mat. 10:1-6).

And moreover, this truth is further emphasized for our recognition by the fact that Christ never went *outside* of the land of Palestine in His earthly ministry, and so far as the internal evidences of the Scriptures reveal, only *two gentiles* were blessed *during* His entire ministry — the Centurion, a *proselyte* (Mat. 8:5-13; Luke 7:1-10), and the Syro-Phœnician woman (Mat. 15:21-28; Mark 7:24-30). Thoughtful consideration of the case of the Syro-Phœnician woman should clearly reveal the "far off," alien, or foreign position of gentiles in rela-

tion to Christ's *personal* ministry. In her need she cried out to Him, "Be merciful to me, Lord, Son of David! My daughter is evilly demonized." Then we read, "Yet He answered her not a word." What accounts for this impassive attitude of the Master to this poor woman's distressful plea for help? There is but one answer in accord with the clear statement of the Scriptures. A gentile had *no claim* on Him as the *Son of David*, which He unmistakably affirmed by saying, "I was not commissioned except for the lost sheep of the house of Israel." Then she changed her entreaty, saying, "Lord, help me!" And being *ADONAI* or Lord of all, He responded to her appeal, while explaining further, saying, "It is not ideal to be taking the children's bread and to be casting it to the puppies." Yet because of her *great faith* and by humbly taking her place under Israel's table, as of the puppies, she received the crumbs of blessing! This revelation concerning the restricted commission of Christ to the lost sheep of the house of Israel should indelibly impress on the heart of every gentile reading this study, who has been seating himself at Israel's table in Matthew, Mark, Luke, John, Acts, and the other Circumcision writings, and appropriating the promises, that he is *pillaging* and *eating* "the children's bread" *without divine invitation!* The very fact that Christ was "confirming the promises made to the fathers" *to the children* — the Circumcision — should constrain gentiles from transgressing the commandment therein, namely, "Thou shall not be stealing!" This may be a shocking statement, but we are constrained to warn of *God's judging to come on gentiles* who seek Israel's blessings without His approval. Of this it is written in Rev. 2:9 and 3:9, about gentiles, who in the not far distant future, will slip into the seven *Jewish* ecclesias or "churches" that will be in the province of Asia (western Turkey), and "who are saying that they themselves are Jews, and are not, but are lying." Christ says of such, "Lo! I shall be making them

that they will be arriving and worshiping before your feet, and they may know that I love you." This should be sufficient *warning* to all gentiles *not to intrude into or pillage and appropriate from Israel's portion of the Scriptures*, and thus draw down the disapproval of God upon themselves, but rather with all diligence and reverence, heed the solemn admonition of the apostle Paul, and,

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth*" (2 Tim. 2: 15).

When "the gospel of the Circumcision," as heralded by the Lord Jesus and his disciples, was *rejected* by the "builders" of Israel (Mark 12: 10-12; Acts 13: 23-25), Christ quoted Isaiah's words of doom on the nation (Mat. 13: 14-15), and *locked* the door of the kingdom against them as far as His *personal* ministry was concerned (Mat. 13: 10-17; 17: 9). He then gave the "keys" of the kingdom to Peter (Mat. 16: 19; Acts 2: 14, 38; 15: 7), which designated him as an *apostle* and *custodian* of the gospel of the Circumcision (Gal. 2: 7-8).

CIRCUMCISION GOSPEL EXPLAINED

We will now explain the various details of the gospel of the Circumcision — the promises, demands, calling and blessings, the hope and the allotments to be enjoyed — according as we find them revealed in the Scriptures.

First of all, we have already verified by the clear teaching of the Scriptures, and now state again for emphasis, that "the gospel of the Circumcision" was *primarily* the message of "good news" for the Circumcision people — Israel, as a nation — consequently, then, we find that,

1. It is termed "the gospel of the kingdom," because it revealed to the people of Israel that "Fulfilled is the era, and near is the kingdom of God!" (Mat. 4: 17; Mark 1: 15).
2. That their long promised Messiah, of the seed of David, was present, to Whom God had sworn He would give the throne of David, and that He would rule over the house of Jacob for the eons or "ages" (2 Sam. 7: 1-16; Luke 1: 32-33; Acts 2: 30-31; 13: 23-24; Isa. 11: 1-10).
3. That the kingdom and the greatness of the kingdom under all the heavens would be *restored* to the *saints* of the Most High — the "regenerated" and "born again" or "begotten anew" nation of Israel — as promised by the mouth of their prophets (Mat. 3: 1-12; *Luke 12:32*; Dan. 2: 44; 7: 14, 22-27; Isa. 66: 8; Ezek. 36: 16-38; Isa. 49: 7-11, 22-26; 6: 9-22; Zech. 8: 1-13).
4. And that Israel would be a royal priesthood, an holy nation unto Jehovah for making the knowledge of His glory cover the earth as the waters cover the sea, and bless all the *families* and *nations* of the earth in accord with the *promise covenants* which God made with Abraham and their fathers (*Gen. 22:15-18*; Ex. 19: 5-6; Deut. 7: 6-8; Isa. 49: 3-7; 61: 5-6; Zech. 8: 20-23; *Acts 3:25-26*; 1 Pet. 2: 9-10; Rev. 1: 6; 2: 26-28; 20: 6).

DEMANDS OF THE GOSPEL

The prerequisite demands of the gospel of the Circumcision are *repentance*, *confession* and *baptism* for the *remission of sins* (Mat. 3: 1-6; 4: 17; Mark 1: 1-5, 14-15). John the baptist was sent to make ready a people formed for the Lord, and heralded the baptism of repentance to

all the people of Israel (Luke 1: 13-17; 3: 2-18; Acts 5: 31; 13: 14). The Lord Jesus and His disciples also had for the burden of their message *to Israel*, "Repent ye!" This divine call to the nation to *METANOEOO*, meant literally, in Greek, to "after-MIND." It called upon them to *mind again* or "remember" that which they had forsaken. At Mount Sinai, God made with the nation of Israel *the covenant* of "the ten commandments" (Ex. 34: 27-28; Lev. 26: 46; 27: 34; Deut. 4: 7-14). They vowed to maintain it (Ex. 18: 7-8; 24: 1-7), but failed many times and suffered His *chastening judgments* (Judges 3 to 15; 2 Kings 18: 9-12). Then in the closing verses of the book of Malachi — the last *prophetic* witness to the nation — we hear the ringing call:

Remember ye the law of Moses, My servant,
which I commanded unto him in Horeb *for all*
Israel, even statutes and ordinances (Mal. 4: 4).

The divine call, "Repent ye!", through John the baptist, the Lord Jesus and His disciples, *meant to the nation of Israel* what it could not possibly mean to any other nation or people. The gentiles, as such, "have not the law" (Rom. 2: 14), for they, long before the giving of the law, had changed the glory of the incorruptible God into the likeness of an image of a corruptible human being and flying creatures and quadrupeds and reptiles, and worshiped *the creature* rather than the Creator. Consequently, they were left to go their own ways, and to feel or grope after Him (Gen. 11: 1-9; Rom. 1: 21-25; Acts 14: 16-17; 17: 22-27). But as to Israel, the Psalmist declared that *the law* was given to them and *not to the nations*, as it is written:

Telling His word to Jacob,
His statutes and judgments to Israel,
He does not so in any nation;
And they know naught of His judgments
(Psa. 147: 19-20).

Therefore, it is clearly evident that the heralding of the baptism of repentance by John the baptist, the Lord Jesus and His disciples, had *no application to gentiles*, for they had *no covenants* or *promises* of which to be reminded. But Israel had forsaken their *promise covenant* and made void the *commandments of God* for the "traditions" and "dead works" of their Rabbis (Mark 7: 5-13; Heb. 6: 1). Consequently, "Repent ye!" was the divine call to them to forsake their "traditions" and "dead works" and *mind again* or "remember" with heart obedience their *promise covenant* with Jehovah God, to *do* the "royal law" (Ex. 19: 5-6; Mal. 4: 4; Luke 3: 7-17; Mark 7: 1-3; Acts 21: 20; James 2: 8-12). Then, upon *repentance*, that is, their avowal to "remember" and *do* the law of Moses, they were *baptized, confessing* their sins, for their ceremonial cleansing or *remission* (Mat. 3: 5-6; Mark 1: 4-5; Acts 22: 16). After this, they were in a position or ready *to believe the gospel* (Mark 1: 15), that their promised Messiah was present to confirm the words of their prophets and *restore* the kingdom under all the heavens to *the nation of Israel*, for they were the people of the prophets and of *the covenant* which God made with their fathers, saying unto Abraham, "And *in your seed* all the kindreds of the earth shall be blessed" (Dan. 7: 14, 22, 27; Luke 12: 32; Acts 3: 25-26).

BLESSINGS OF THE GOSPEL

The blessings of the gospel of the Circumcision are "pardon" or "remission of sins," with the promise of the Holy Spirit for the "regeneration" and "new birth" (Mat. 19: 28; John 3: 1-12; Ezek. 36: 24-37), with *the hope* of the resurrection of the dead, and an abundant entrance into *the eonian* ("everlasting") *kingdom*, in which the Father's will is to be done, as in heaven, so *on earth also* (John 11: 24-26; Acts 23: 6; 2 Pet. 1: 11; Dan. 2: 44; Mat. 6: 9-11).

Having *believed* the gospel of the Circumcision, the *believers* were exhorted to endure to the end or consummation, and they would be saved (Mat. 10:22; 24:13). However, they were assured that Christ was their "High" or Chief Priest, seated at the right hand of the throne of the Majesty in the heavens (Heb. 3:1-6; 7:26; 8:1-2), "And if anyone should be sinning, we have an Entreater with the Father, Jesus Christ the Just," and "If we should be avowing our sins, He is faithful and just, that He may be pardoning us our sins and should be cleansing us from all injustice" (1 John 1:7-10 and 2:1-2). This is the *propitious recourse* provided in the gospel of the Circumcision for *believers who err*, and *not for unbelievers or alien sinners of the nations*. Yet who has not heard preachers, in revival meetings, quote these Scriptures to gentiles as God's promise for the pardon of their sins and salvation! No greater deception could be perpetrated on earnest, seeking people, than that of bringing to them "another or *different* gospel, *which is not another*" (Gal. 1:6-9). And most certainly there will come a sorrowful accounting to God for such lawless, traditional and deceptive ministry (2 Tim. 2:15; James 3:1). For, according to the clear, unmistakable declarations of the Scriptures, John was *an apostle of the Circumcision* (Mat. 10:1-6; Gal. 2:9), and, in accord with his commission, *he wrote to believing Israelites and not to alien gentiles*. Therefore, all who desire the approval of God on their ministry will do well to heed His admonition to "rightly divide the word of truth," and leave to Israel that which He has ordained for them.

FIRST PROCLAMATION

The first heralding of "the gospel of the Circumcision" began from Galilee *after* the baptism which John heralded (Acts 10:36-43). It was heralded by the Lord Jesus and His disciples *until* Matthew 13:14-15, when

the “builders” of the nation *rejected* the message of “good news” or *gospel*, and would *not* repent (Mat. 11: 20-24; 21: 23-46), or accept the Stone that came to be for the head of the corner (Mark 12: 10-12; Acts 4: 8-12)! Then the kingdom door was *locked* against *the nation* by Isaiah’s words, and the *public* or *national* witness gave place to *parabolic instruction* concerning the “mysteries” or *secrets* of the kingdom of the heavens with *private interpretation* to the disciples (Mat. 13: 1-17).

SECOND PROCLAMATION

The second proclamation of “the gospel of the Circumcision” began on the day of Pentecost in accord with the commission which the Lord gave the disciples just before His ascension. It reads,

But you shall be obtaining power at the coming of the holy spirit on you, and you shall be My witnesses both *in Jerusalem* and *in entire Judea and Samaria*, and as far as the limits of the land (Acts 1: 8).

On the day of Pentecost, Peter, standing with the eleven, used the “keys” committed to him by the Lord (Mat. 16: 19), and *unlocked* the kingdom door to “all the house of Israel,” witnessing that God had raised from among the dead, Him Whom they had *rejected* and *crucified* — Jesus, their promised Messiah — and made Him to be both Lord and Christ (Acts 2: 32-36). About three thousand received the message of good news, *repented* and were *baptized in the name of Jesus Christ* for the *remission of their sins*, and were added unto them — the “church” (Acts 2: 41, 47).

THE BRIDE CHURCH

At this point it may be well to explain the truth concerning this *EKKLESIA*, OUT-CALLED or "church" of *saved Israelites*. It had its beginning with the ministry of John the baptist, the messenger sent to prepare a people formed for the Lord (Mark 1:1-2; Luke 1:15-17). Then, after the baptism of the Lord Jesus by John, the latter's disciples left him and followed the Lord (John 1:35-37), concerning which he testified, saying,

He Who has the *bride* is the Bridegroom (John 3:29).

This *bride ecclesia* or "church" began as a "little flock" (Mat. 16:18; 18:17; Luke 12:32), but grew to number "above five hundred brethren" by the time of the crucifixion and resurrection of Christ (1 Cor. 15:6). It was to this *bride ecclesia*, the out-called or "church" of *saved Israelites* that "the three thousand were *added*" on the day of Pentecost (Acts 2:41, 47). The witness continued, and the number *increased* both in *Jerusalem* and in *entire Judea*, until the priests and the officer of the sanctuary and the Sadducees led the persecution and imprisoned the disciples. Now many of those who hear the word, believe, and the number of men became about *five thousand* (Acts 4:1-4). And the disciples continued *multiplying* (Acts 6:1-7), *until* Acts 21:20 — which was 28 years after Pentecost — when we find that the "little flock" or *bride ecclesia* of *saved Israelites* or *Jews* had grown to number "many thousands," or as the Greek expresses it, "many myriads" or *many tens of thousands*! Consequently, then, if we are to have the truth of God "rightly divided," this *bride ecclesia* of *saved Israelites* must *not be confused* with "the ecclesia which is *the body* of Christ," called out under Paul's separated ministry and *through the gospel* of which he was made the minister (Eph. 1:22-23; Rom. 1:1-5; Eph. 3:6-7). All this will be clearly partitioned and explained in accord

with the Scriptures when we reach the study of "the gospel of the Uncircumcision," entrusted to Paul for the "gentiles" or nations.

With the fourth persecution, about two years after Pentecost, Saul made havoc of the *bride* ecclesia, and the disciples were dispersed among the districts of Judea and Samaria, and passed through, "evangelizing with the word" (Acts 8:1-4), even as far as Phœnicia and Cyprus and Antioch, speaking the word *to no one except to Jews only* (Acts 11:19). Then Philip went down to the city of *Samaria*, and heralded Christ unto them in accord with the *third part* of the commission which the Lord ordained for the disciples (Acts 1:8; 8:5-25). This ministry completed the *first three regions* ordained to be evangelized in the resurrection commission of Christ — *Jerusalem, entire Judea and Samaria*.

"THE LIMITS OF THE LAND"

The *fourth region* of the commission — "and as far as the limits of the land" — is concerned with *proselytes* of the status and standing of the *Ethiopian eunuch* and *Cornelius*. But this part of the commission has been unspeakably distorted from its original meaning and purpose. In the first place, the phrase *KAI HEOS ESCHATION TES GES* in the Greek, has been incorrectly translated in our King James Bible to read, "and to the uttermost parts of the earth." This translation not only distorts and perverts the inspired thought and purpose in the original text of the commission, but it also ignores and disregards the *unequivocal facts* which the Acts record reveals concerning the *limitation* of the ministry of the *twelve Circumcision apostles*. Dr. Weymouth and many other eminent translators and expositors have recognized that the correct translation of the original text should read, "and as far as *the limits of the land*," which

meant to them, the *borders* of the land of Palestine. Furthermore, in accord with this translation and the facts of the Acts record, we find that the twelve Circumcision apostles *never went beyond the limits or borders* of the land of Palestine in their ministry, and *confined their witness to Israelites, Samaritans and proselytes*. And Peter's second witness before *the people of Israel*, after the healing of the lame man in the sanctuary, confirms this truth for our understanding and faith as follows,

Now, at his holding himself to Peter and John, the entire people ran together to them at the portico called Solomon's, overawed. Now perceiving it, Peter answers the people: "Men! Israelites! Why are you marveling at this? Or why at us are you looking so intently as if by our own power or devoutness we had made him walk? *The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers, glorifies His Boy Jesus, Whom you, indeed, give up and disown before the face of Pilate, when he decides to release Him*. Now you disown the holy and just One, and request a man, a murderer, to be surrendered to you as a favor. Yet the Inaugurator of Life you kill, Whom God rouses from among the dead, of which we are witnesses. . . .

Moses, indeed, said that: A Prophet will the Lord, your God, be raising up to you from among your brethren, as me. Him you shall hear, according to all, whatever He should be speaking to you. Yet it shall be, every soul which should not hear that Prophet, shall be utterly exterminated from among the people. Now all the prophets also, from Samuel, and consecutively, whoever speak, also announce these days. **YOU ARE THE SONS OF THE PROPHETS AND OF THE COVENANT**

WHICH GOD COVENANTED WITH YOUR FATHERS, saying to Abraham: And in your seed all the kindreds of the earth shall be blessed. TO YOU FIRST God, raising His Boy, commissioned Him TO BLESS YOU by turning each of you from your wickedness" (Acts 3: 11-26).

This inspired message of Peter should quicken our minds to recognize that the pentecostal commission concerned *the sons of Israel first*, because they were the sons of the prophets and Abraham's seed, with whom God covenanted the covenant, namely: "And in your seed all the kindreds of the earth shall be blessed." Consequently, then, having blessed the people of Israel *first*, both in *Jerusalem* and *in entire Judea and Samaria*, as far as they would receive it, there remained to be fulfilled the last part of the commission, namely, "as far as the limits of the land," which, according to the Scriptures, was concerned with *proselytes*.

EUNUCHS AND STRANGERS

As we have already pointed out, God's *call* and *blessing* of Abraham and his seed *had for its end in view* the *blessing* of "all the kindreds of the earth" (Gen. 12: 1-3; 22: 17-18; Acts 3: 25). This was promised and sworn of God in the Hebrew Scriptures, is testified by Peter to the people of Israel and to the "council" or Sanhedrin — the "builders" of the nation — and later confirmed by the apostle Paul to *the chiefs or foremost of the Jews* scattered among the nations in other countries. It was to *Israel first*, then to "the eunuchs and strangers" — *proselyte gentiles* — who are to "rejoice with His people" (Deut. 32: 43). Of this ministry, we have it clearly made known by the prophet Isaiah as follows (Isa. 56: 1-8, tentative C. V.):

- 1 Thus says Jehovah: "Keep judgment and do right-
 For near to come is My salvation [eousness,
 And My righteousness to reveal itself.
- 2 Happy is the mortal who is doing this,
 And the son of Adam who is holding fast to it.
 He keeps from violating the sabbath,
 And keeps his hand from doing any evil.
- 3 The *son of the foreigner*, obligated to Jehovah, must
 not say 'Jehovah is totally *separating me*
from His people.'
 The *eunuch* must not say, 'Behold, I am a dry tree.' "
- 4 For thus says Jehovah to the *eunuchs* who shall keep
 And choose that in which I delight, [My sabbaths,
 And hold fast My covenant; [walls,
- 5 To them, also will I give, in My house and in My
 An acclaim and a name better than sons and
 daughters [Israelites],
 A name eonian will I give them which shall not be
 cut off.
- 6 And the *sons of the foreigner*, who obligate them-
 selves to Jehovah to minister to Him,
 And to love the name of Jehovah to become His
 servants,
 Everyone who keeps from violating My 'sabbaths,'
 And holds fast My covenant,
- 7 I will bring them also to My holy mountain,
 And I will make them rejoice in My house of
 prayer,
 Their ascent offerings and their sacrifices will
 be acceptable on My altar,
 For My house shall be called a house of
 prayer for all the peoples,"
- 8 Avers the Lord Jehovah, Who convenes the
 expelled of Israel,
 "I will further convene with him those con-
 vened by him."

Of this gathering of *proselyte* gentiles to be "a people for His name," the Lord Jesus averred when blessing the Centurion *proselyte* in Matthew 8:11-12, saying,

Now, hearing it, Jesus marvels. And He said to those following, "Verily, I am saying to you, with no one in Israel so much faith did I find. Now I am saying to you that many from the east and the west shall be arriving and reclining with Abraham and Isaac and Jacob in the kingdom of the heavens, yet the sons of the kingdom [Israelites] shall be cast out into outer darkness. There shall be lamentation and gnashing of teeth."

Of the *standing* and *service* these *proselyte* gentiles shall enjoy and perform in the kingdom of the heavens, it is written (Isa. 14:1-2, tentative C. V.):

For compassion will Jehovah have on Jacob,
And He chooses still among Israel,

And leaves them be on their own ground.

And obligated are *the sojourners* to them,

And they adhere to the house of Jacob. [place,

2 And the peoples take them and bring them to their

And they are allotted to the house of Israel,

'And they multiply' on the ground of Jehovah for
manservants and for *maids*,

And they shall become captors of their captors,

And they subdue their exactors.

3 And it shall be in the day Jehovah gives you rest from
your grief, and from your disturbance,

And from the hard service which was served by you.

5 And *aliens* stand and feed your flock, [yardists.

And *sons of the foreigner* are your farmers and vine-

6 Yet *you* the priests of Jehovah shall be called,

Ministers of our God shall you be termed.

The estate of nations shall you eat,

And with their glory shall change yourselves.

(Isa. 61:5-6, tentative C. V.):

Now during the Acts period we find the promise of these Scriptures being fulfilled *representatively for all the kindreds of the earth* in the ministries of Philip and Peter. Philip carried the blessing to the Ethiopian *eunuch* (a son of Ham), and Peter was prevailed upon to carry the blessing to the *foreigner*, Cornelius (a son of Japheth). The Ethiopian *eunuch* had joined himself to Jehovah's *covenant* in full obedience, even submitting to *circumcision*, which constituted him a *proselyte of righteousness*, with the *social and religious privilege* of going to Jerusalem and worshiping in "the Father's house"—the temple. Yet an important fact to be noted here, is, that *the eunuch* had gone to Jerusalem to worship, and had left without hearing of Jesus Christ! This reveals to what lengths the *apostasy* had developed in two short years! With his baptism into the name of Jesus Christ, he went on his way *rejoicing* (Acts 8:26-39), according as the prophets had foretold, "rejoicing *with* His people" (Deut. 32:43).

Some *six years later* — about *eight years* after Pentecost — we find Peter, in obedience to his heavenly visions and charge (Acts 10:9-16), at the house of Cornelius, speaking words by which he and his house were to *be saved* (Acts 11:14). Cornelius was a "*foreigner* who joined himself to Jehovah, keeping His sabbaths and holding fast His covenant" (Isa. 56:1-8). He was "devout and fearing God with his entire house, doing alms to the people [Israel] and beseeching God continually, . . . besides being attested by *the whole nation of the Jews*" (Acts 10:2,22). But he had not been *circumcised*. Therefore, by not submitting to the *covenant of circumcision*, he was recognized as only a *proselyte of the gate*, and as such, was considered a "foreigner" (Acts 10:28; 11:2-3; Gal. 2:11-13), *outside the social and religious fellowship* of the nation of the Jews. After the heavenly visions and charge from God, Peter went and

used the “keys” of the kingdom committed to him by the Lord, bringing to Cornelius and his house “the gospel of the Circumcision” (Acts 10: 34-35; 11: 14). Consequently, the Holy Spirit was poured out on them and they spake in languages and magnified God, according as the prophets had foretold (Acts 10: 46; Psalms 117: 1-2). Then Peter bids them to be baptized in the name of Jesus Christ (Acts 10: 47-48).

EARTHLY SALVATION

Just here it is supremely important that we recognize and hold clearly in mind that *this salvation of proselyte gentiles* — EUNUCHS and FOREIGNERS — is the “taking out of the gentiles a people for His name” (Acts 15: 13-18; Isaiah 56: 5). But it must be remembered that there is no promise of their coming in on equality or par with the sons of Israel, as gentiles do in “the church which is *the body* of Christ,” *through the gospel* of which Paul was made the minister. The salvation of *proselyte eunuchs* and *foreigners* through “the gospel of the Circumcision,” entitled them to a place of rejoicing *with* His people, Israel, as servants and handmaids in the kingdom of the heavens, *here on the earth*. And during the thousand years reign of righteousness, they will be made joyful in God’s house of prayer and their offerings and sacrifices will be accepted upon His altar. However there is absolutely *no thought or promise of either Israelites, eunuchs or foreigners going to heaven, through the gospel of the Circumcision*. This is clearly and unmistakably confirmed by the Scriptures, which declare, “For Jehovah . . . will yet choose Israel and *set them in their own land* [Palestine]: and the sojourner (or foreigner) shall join himself with them . . . and the house of Israel shall possess them in the land of Jehovah for servants and handmaids” (Isaiah 14: 1-2).

ANTIOCH MINISTRY

The salvation of these *proselyte* gentiles — the Ethiopian *eunuch* and the *foreigner*, Cornelius — fulfilled the pentecostal commission “as far as the limits of the land.” And as far as the Acts record reveals, the twelve Circumcision apostles did not go beyond the *limits* or *borders* of the land of Palestine (Acts 1:8 and 8:1). Saul was called beyond the borders of Palestine in the land of *Syria*, and *commissioned* to carry the witness to those of the *DIASPORA*, the dispersion, meaning Israelites or Jews dispersed and living *among the nations outside the land of Palestine* and worshipping in synagogues. His first fruitful ministry in association with the commission of the twelve, was in Antioch of Syria. In this *new center* for “the gospel of the Circumcision,” “they are gathered a whole year, also, in the ecclesia and teach a considerable throng” (Acts 11:20-26). However, it must be remembered and held clearly in mind that the vast majority of those who came in under this ministry were gentile proselytes of the gate of the *standing of Cornelius* — “foreigners who had joined themselves to Jehovah, to minister to Him, . . . to keep His sabbaths, . . . and to hold fast to His covenant” (Isa. 56:6-7), but were *not circumcised*. This is verified for us by two positive evidences of the Scriptures. First, Israel being the sons of the covenant (Acts 3:25; Rom. 9:1-5), these gentiles, on partaking of Israel’s *spiritual things*, became *their debtors*. Therefore, when famine came in Judea, they immediately gave of their *temporal wealth* and sent gifts to the brethren (Acts 11:27-30). Furthermore, this is in perfect accord with what is written in the prophets (Isa. 60:5, 10-11; 61:5-6), and with what Paul revealed concerning the *status of believing gentiles* during his *priestly administration* in the Acts (Acts 24:17; 1 Cor. 16:1-4; 2 Cor. 8:1-8; 9:1-15; Rom. 15:16, 25-27). In the second place, we are told that Peter visited Antioch

and ate with these *proselyte* gentiles, as he did with Cornelius (Acts 11: 13), *until* some came from James. Then, *fearing those of the Circumcision*, he withdrew (Gal. 2: 11-14)! This should confirm the truth for our understanding and faith that the majority of *the believers* in the Antioch ecclesia or "church" were *uncircumcised proselyte gentiles*, of the status of Cornelius.

SAUL'S SEPARATION AND DOUBLE MINISTRY

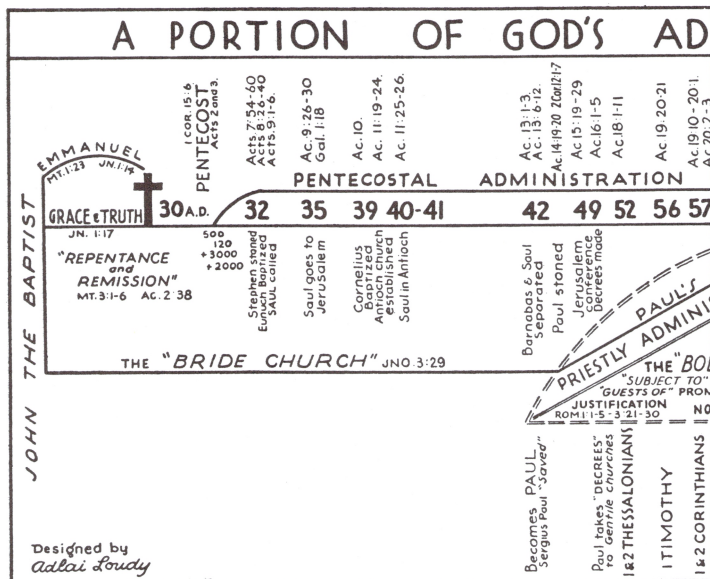
With the thirteenth chapter of Acts, Saul's ministry changed radically. He and Barnabas were "separated" or *severed* for the work to which God had called them (Acts 13: 2). Saul, then, became "PAUL, a called apostle, *severed* for the evangel of God, . . . concerning His Son, . . . Jesus Christ, our Lord, through Whom he obtained *grace* and *apostleship* for the obedience of faith among all the nations, for His name's sake" (Rom. 1: 1-5; 15: 15-16). From this time until the close of the book of Acts, Paul conducts a *double ministry*. First, from city to city among the nations *outside* the land of Palestine, he would first go into the Synagogues and herald "the gospel of the Circumcision"—the evangel which comes to be a promise to the fathers (Acts 13: 32)—to Israelites and to "those fearing God," the *proselyte* gentiles, gathered for worship (Acts 13: 14, 16-17, 26, 32-39; 14: 1; 17: 1-4, 10, 17; 18: 4-6, 19-20; 19: 8-12; 28: 17-28). Secondly, when they would *reject* the message and *drive him out*, as the Scriptures invariably testify that they did (Acts 13: 45-52; 14: 2-6, 19-23; 18: 6, 11; 19: 8-10; 20: 17-23), he then would "act as a *priest* of the evangel of God for the nations" (gentiles who were *not proselytes*), for which he had been separated or severed (Rom. 1: 1-5; 15: 15-16). This he called "MY GOSPEL" (Rom. 2: 16; 16: 25; 2 Tim. 2: 8), "that gospel which I preach among the gentiles" (Gal. 2: 2), "the gospel of the Uncircumcision which was committed unto me"

(Gal. 2: 7). This gospel of *grace* saved with the fuller, richer blessing of *justification* every one who believed, both Jews as well as idolaters of the nations, the gentiles who did not know God (Rom. 1: 16-17; 3: 21-30; 1 Thes. 1: 9-10; Gal. 2: 7, 15-16; 3: 1-2, 6-8; 1 Cor. 12: 12-13). This part of Paul's ministry, during the Acts period, is recorded *only in his minor epistles* — I. and II. Thessalonians, I. Timothy, I. and II. Corinthians, Galatians and Romans — and must not be confused with his ministry in the *synagogues* as we find it recorded in the book of Acts. The *two ministries* must be *clearly* and *distinctly separated*, if we are to think and understand, believe and teach in accord with God, Who not only made the distinctions, but *separated* Paul to preserve them. In "the gospel of the Uncircumcision," for which Paul was *separated*, the grace, the calling, the salvation, blessings, allotment, hope, destiny and glory *differ* from that of "the gospel of the Circumcision." This will all be fully clarified and confirmed by the Scriptures when we come to the study of this message of "good news."

From Paul's separation in the thirteenth chapter of Acts, he, according to "the gospel of the Circumcision," continued his witness of the Messiah to the *dispersed Israelites* and *proselyte* gentiles in the Synagogues, *outside* of the land of Palestine. He continued this ministry until his witness was *rejected* by the "chiefs of the Jews" throughout Asia Minor and Europe, *as* they rejected the witness of the twelve Circumcision apostles in the land. Then, after visiting Jerusalem with his *last bounty* or *offering* from the believing "debtor" gentiles (Acts 24: 17-18; Rom. 15: 27), he goes to Rome, bound with a chain *for the hope of Israel* (Acts 28: 20). Here he gives his *last public witness* to "the chiefs or foremost of the Jews. . . to whom he expounded, certifying to the kingdom of God, besides persuading them concerning Jesus, both from the law of Moses and the prophets, from morning

till dusk." With their *rejection*, he quotes Isaiah's solemn doom on them, as did the Lord Jesus in Matthew 13: 14-15, and *locked* the kingdom door against the nation for the second time (Acts 28: 17-28).

The pentecostal administration and the heralding of "the gospel of the Circumcision," as well as Paul's *priestly administration* CLOSED with the book of Acts, A.D. 61-63. See the Chart. Then Israel, as a nation, was given a "spirit of stupor," they were "blinded," "cast away," "broken off," "calloused" and made "enemies of the gospel" (Rom. 11: 7-28). The *evidential signs* given them of the "world" or eon to come, *ceased*, and the kingdom that had drawn *near to them* in that era, *receded to the far future* (Mark 16: 20; Heb. 6: 4-5). Paul, then, became a *prisoner* of Christ Jesus *for us, the nations* or "gentiles," and *revealed* "the dispensation of the mystery," or more correctly translated, "the administration of the secret," in which we live today. Now, during this administration of the secret, there is a "remnant" of Israelites according to the choice of grace, together with *believing* gentiles, who are *jointly* blessed in "the church which is *the body* of Christ," being called "*through the gospel* of which Paul was made the minister." "Our citizenship or realm is inherent in the heavens," where we are "blessed with every spiritual blessing among the celestials, in Christ." Both now and through the on-coming eons we are to fulfill God's counsels for the heavenly or celestial realm as we find it revealed in Ephesians, Philippians and Colossians, written soon after Acts 28: 28. The time and progressive unfolding of the different administrations, namely, Emmanuel, Pentecostal, Paul's Priestly, and THE ADMINISTRATION OF THE SECRET, may be traced out on the accompanying chart of God's Administrations with Man and verified for our understanding and faith by the Scriptures given thereon.



THIRD PROCLAMATION

There will be a *third heralding* of "the gospel of the Circumcision" for a testimony to all the nations *after* our present "administration of the secret" is finished. This administration of grace will close when "the fullness" or *complement* (that number) of the nations has come in, *through the gospel* of which Paul was made the minister, to "fill up" the "church which is *the body* of Christ." The church, then, will be snatched away for meeting the Lord in the air and to be *glorified* with Him, Who is the Saviour of the body (Rom. 11: 25; 1 Thes. 4: 13-18; 1 Cor. 15: 51-55; Phil. 3: 20-21; Eph. 5: 23).

"And *thus all Israel shall be saved*, according as it is written" (Rom. 11: 25-27), namely: "*judgment* will begin first from the house of God" (1 Pet. 1: 1-2; 2: 12; 4: 17), for purging the rebels out of the nation and bringing them into "the bond of the covenant" (Ezek. 20: 33-38; Rev. 2 and 3). They will be "grafted back into their own

[illegible]

olive tree” (Rom. 11:16-24), and will “keep the commandments of God and the testimony of Jesus” (Rev. 1:2, 9; 6:9; 12:17; 14:12; 20:4). Then will follow the *third proclamation* or heralding of “this gospel of the kingdom for a witness to all the nations” (Mat. 24:14). However, it must be remembered that this preaching or heralding will be done by a *faithful remnant of Israelites*, NOT gentiles, for the day of gentile preaching will then be over once for all time.

This third proclamation will run during the “time of Jacob’s trouble”—*the great tribulation*—which is the *latter half* of the seventieth “week” or heptad of Daniel 9:27; Jer. 30:7; 2 Thes. 2:1-8; Mat. 24:14-22; Dan. 8:11-13; 12:11). The Lord taught His disciples that it would be *just prior* to His “coming” or *presence* in power and glory at “the end of the world,” which means the *consummation* of this *present wicked* “age” or eon, saying,

Then shall they be giving *you up* to affliction ('tribulation'), and they shall be killing you, and *you shall be hated by all the nations* because of My name. . . . And heralded shall be *this evangel of the kingdom in the whole inhabited earth for a testimony to all the nations, and then the consummation shall be arriving* (Mat. 24: 9, 14).

In that era, Daniel's people, Israel, shall be delivered — all who are found written in the scroll (Dan. 12: 1). The deliverance will be from Satan and his minions (Rev. 12: 7-12), "the Man of lawlessness," "the Anti-christ," and from his awful "tribulation" or affliction on Israel (Mat. 24: 9, 14), and also from the kings and the armies of the nations gathered against Jerusalem to battle (Zech. 14: 1-4; Rev. 16: 12-14, 16). Our Lord, speaking of that era, admonished the Israelitish believers, saying, "Now he who endures to the consummation, he shall be saved" (Mat. 10: 22; 24: 13).

At the consummation of the *seventieth* "week" or heptad of Daniel 9: 27, the Son of Mankind shall "come with the clouds of heaven" (Dan. 7: 13-14; Mat. 24: 29-31), and "His feet shall stand on the Mount of Olives which is before Jerusalem on the east" (Zech. 14: 3-4; Acts 1: 11). He will arrest Satan and bind him for the thousand years, and cast him into the abyss, so that he cannot deceive the nations until the thousand years may be finished (Rev. 20: 1-3). He will bring destruction to the armies of the nations gathered against Jerusalem to battle (Dan. 7: 26; 11: 30-39; Zech. 14: 1-4; Mat. 24: 15, 22, 29-31; 2 Thes. 1: 5-10; 2 Thes. 2: 3-12; Rev. 16: 14, 19). Then God will turn away ungodliness from Jacob, and take away or bring their sins to an end. The nation of Israel will be "born again" or "be begotten anew" (John 3: 1-11; Ezek. 36: 24-28), and the "new covenant" will be *confirmed with the house of Israel and the house of Judah* in their own land of Palestine (Rom. 11:

27; Ezek. 36: 22-36; Jer. 31: 31-34; Heb. 8: 8-12). Their King will take His seat on the throne of David in Jerusalem, the city of the Great King, and *restore* the kingdom and the greatness of the kingdom *under all the heavens* to the saints of the Most High, that is, *saved Israel*, according to the promises of “the gospel of the Circumcision.” Then the twelve apostles will sit on twelve thrones, judging the twelve tribes of Israel (Luke 1: 32-33; 12: 32; Psa. 48: 1-2; Acts 2: 30-32; Zech. 8: 1-8; Ezek. 48: 35; Dan. 7: 13-14, 22, 27; Zech. 14: 9-11; Mat. 19: 28). And, “Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He will judge between the nations and will decide concerning many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more” (Isa. 2: 2-4). Then *Israel will be for a light to the gentiles and for salvation to the end of the earth* (Gen. 22: 15; Isa. 49: 3-7; Acts 3: 25; Mat. 28: 18).

For *gentiles* to preach “the gospel of the Circumcision” *to gentiles*, today, during this secret administration of God’s grace, void of “the *signs following* to confirm their words” (Mark 16: 20), is not only a *perversion* of the Scriptures, but a most insidious deception for all who hear and believe it. It is “a *different* gospel, which is not another,” for the promises *will not be fulfilled*. Furthermore, the *anathema* or “curse” rests upon the one who brings “any other gospel” *to gentiles than that which Paul brought to them, though he be an angel from heaven* (Gal. 1: 6-9, 11-12; 2: 2, 7-9) ! O the sorrowful reckoning and shame there is coming to preachers and teachers who will not heed God’s solemn admonition to “rightly divide the word of truth,” but who obstinately and persistently carry on this traditional, gangrenous error of misplacing and mixing the *different gospels* (2 Tim. 2: 15-18) !

The GREEK SCRIPTURES

"RIGHTLY DIVIDED"

2 Tim. 2:15.

Approximate Dates
Scrolls were written

U-RTU23U-0-02
"Kingdom of Hand"

<i>The Kingdom and King Proclaimed</i>	}	A.D.		
		64	MATTHEW	Christ as King
		63	MARK . .	Christ as Servant
		64	LUKE . .	Christ as Man.
<i>King rejected and crucified:</i>	}	90	JOHN . .	Christ as Son
<i>King and Kingdom heralded anew:</i>	}	30	ACTS	
		63		
<i>Israel Cast Away - - - - Kingdom Recedes to Future</i>				
<i>Romans 11: 15, 25-28 - - Acts 28: 17-28.</i>				

Era of Grace
Secret Administration and Church

The THIRTEEN PAULINE EPISTLES

....The Truth for Today....

The Preparatory Epistles:	}	<u>Faith</u>	58	ROMANS . . .	Justification Conciliation Department
			57	I CORINTHIANS. . .	Department
			57	II CORINTHIANS. . .	Conciliation
			57	GALATIANS . . .	Justification
The Perfection Epistles	}	<u>Love</u>	61-63	EPHESIANS . . .	Doctrine Department
			61-63	PHILIPPIANS . . .	Department
			61-63	COLOSSIANS . . .	Doctrine
The Promise Epistles:	}	<u>Hope</u>	52-	I THESSALONIANS	
			52	II THESSALONIANS	
The Personal Epistles	}		56	I TIMOTHY	
			68	II TIMOTHY	
			61	TITUS	
			61-63	PHILEMON	

The Secret Administration Closes

Rom 11: 25; I Thes. 4: 13 -18; I Cor. 15: 51-55; Phil. 3: 20-21.

3RT-1-2000
"Kingdom Comes"

Kingdom Proclaimed Again	}	63	HEBREWS
		61	JAMES
		64-65	I & II PETER
		92-95	I, II, III JOHN
Established in Power and Glory:	}	66	JUDE
		96	REVELATION

Designed by
ADLAI LOUDY

6. THE GOSPEL OF THE UNCIRCUMCISION

WHICH IS

“The Gospel of Our Salvation”

We are now ready to consider the *sixth* WELL-MESSAGE or “gospel” in the Scriptures, namely, THE GOSPEL OF THE UNCIRCUMCISION (Gal. 2:7), which is “the gospel of our salvation” (1 Cor. 15:1-4; Rom. 1:16-17; Eph. 1:13-14; 3:6-7). The Scriptures describe the grace, calling, blessings, expectation, allotment, destiny and glories of this gospel in many ways, which may be summarized for our understanding and faith as follows:

First, it is termed “the gospel of God” (Rom. 1:1; 15:16), because it is “concerning His Son, . . . Jesus Christ, our Lord,” and the “righteousness of God through Jesus Christ’s faith, for all, and on all who are believing” (Rom. 1:3; 3:21-26; 4:6; 10:4; 2 Cor. 5:21; Phil. 3:9).

It is called “the gospel of Christ” (Gal. 1:7; 2 Cor. 10:14), because it makes known His *great sacrifice* in “giving Himself for *our sins*, so that He might extricate us out of the present *wicked eon*, according to the will of our God and Father,” thus revealing His great love for us, and because He is the sole Object of our faith (Gal. 1:3-4; 2:15-16, 20-21; Rom. 5:5-9).

It is also termed “the gospel of the *glory of Christ*” (2 Cor. 4:4), because it makes known to us how Christ, Who was preëminent in glory, “being inherently in the form of God, deems it not pillaging to be equal with God, nevertheless empties Himself, taking the form of a slave,

coming to be in the likeness of humanity, and, being found in fashion as a man, He humbles Himself, becoming obedient unto death, even the death of the cross. Wherefore, also, God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God, the Father" (Phil. 2: 5-11; Eph. 1: 5-12, 17-23).

It is termed "the gospel of the *grace of God*" (Acts 20: 24; Titus 2: 11-14), because it *saves* and *justifies* freely, or "without a cause," through the deliverance which is in Christ Jesus, *through faith in His blood*, wholly and apart from law, covenants, commands, ordinances or works of righteousness which we do (Rom. 3: 21-30; Gal. 2: 15-16; 3: 5-14; 5: 1-6; Eph. 2: 8-9; Phil. 3: 8-9; Titus 3: 4-7; 2 Tim. 1: 8-12).

It is called "the gospel of *your salvation*" (Eph. 1: 13-14) because *it is God's power for salvation* (that is, the full and complete *deliverance* from the *condemnation of sin*, with *justification*, God's righteousness reckoned to the sinner, and the promise of *eonian life*), *to every one who is believing* (Rom. 1: 16; Gal. 3: 2, 11-14; 1 Cor. 15: 1-4).

THE CHOSEN VESSEL

Saul was the "chosen vessel" or "choice instrument of God, to bear His name before both the nations and kings, besides the sons of Israel" (Acts 9: 15; Gal. 1: 15-16). He was "separated" or *severed* for the work to which he was called (Acts 13: 2), and became Paul, the "minister" or dispenser of "the gospel of God, . . . concerning His Son, . . . Jesus Christ, our Lord, through Whom we obtained *grace* and *apostleship* for the obedience of faith *among all the nations*, for His name's sake" (Rom. 1: 1-5; 15: 15-16). Being *the apostle, herald and*

teacher of the nations in knowledge and truth (Rom. 11: 13; 15: 15-16; Gal. 1: 15-16; Eph. 3: 1-3; 1 Tim. 2: 7; 2 Tim. 1: 11), his WELL-MESSAGE or "gospel" is specifically termed "*the gospel of the Uncircumcision*" (Gal. 2: 2, 7). Paul makes frequent reference to it, saying,

"For I am making known to you, brethren, *as to the evangel which is being brought by me*, that it is not in accord with man. For neither did I accept it from man, nor was I taught it, *but it came through a revelation of Jesus Christ*" (Gal. 1: 11-12).

Consequently, he speaks of the "good news" or evangel which he received through a revelation of Jesus Christ, as "MY GOSPEL" (Rom. 2: 16; 16: 25; 2 Tim. 2: 8), "*the evangel of the glory of the happy God, with which I was entrusted*" (1 Tim. 1: 11), and "*the evangel which I am heralding among the nations*" (Gal. 2: 2). Moreover, discriminating study will reveal that the twelve Circumcision apostles of the Lord never had any part or lot in preaching this WELL-MESSAGE or "gospel" entrusted to Paul. This is made unmistakably evident by the facts of the inspired record, which reveal that *after* Paul had been *separated* for "*the gospel of the Uncircumcision*" and had been heralding it among the nations for *seven years* (from his *separation* in the year of A. D. 42 until the Jerusalem conference in the year of A. D. 49), *confusion arose among the Circumcision believers* concerning the truth of the gospel Paul was heralding (Acts 15: 1-2). Paul, then, received "*a revelation*" from God to go up to Jerusalem and "*communicate*" or *make known* unto them of repute — James, Cephas [Peter] and John, who are supposed to be pillars — "*the evangel which I am heralding among the nations.*" Of this *revelation and conference*, Paul writes clearly, definitely and emphatically, saying,

Now I *went up in accord with a revelation, and submitted to them* THE EVANGEL WHICH I AM HERALDING AMONG THE NATIONS, . . . — *for to me those of repute submitted nothing.* But, on the contrary, perceiving that I HAVE BEEN ENTRUSTED WITH THE EVANGEL OF THE UNCIRCUMCISION, according as Peter of the Circumcision, . . . and, KNOWING THE GRACE WHICH IS BEING GIVEN TO ME, James and Cephas and John, who are supposed to be pillars, give me and Barnabas the right hand of fellowship, that *we, indeed, are to be for the nations, yet they for the Circumcision* (Gal. 2: 2-10).

These clear, unmistakable declarations of Scripture should settle for our understanding, once for all, four important revelations of truth. First, that Paul was the choice instrument of God to bear His name before both the nations and kings (not proselytes); second, that he was *divinely separated* to be the *apostle, herald and teacher of the nations in knowledge and truth*; third, that he was given *grace and the administration of the grace of God for the nations*; and fourth, by a revelation of Jesus Christ he was given and entrusted with a WELL-MESSAGE or “gospel”—“the evangel of the Uncircumcision”—*specifically and uniquely* his own, and in which the twelve Circumcision apostles had no part or lot in preaching.

QUESTIONS OF DISTINCTION

That all this is truth in accord with God’s clear revelation, rightly divided, may be further clarified and verified for our recognition and faith by the following questions of comparison and distinction:

1. If the gospel of the Uncircumcision was the *same* as the gospel of the Circumcision, then what *need* was there for Paul to receive it *through a revelation of Jesus Christ*?

2. If the gospel of the Uncircumcision was the *same* as the gospel of the Circumcision, then what *need* was there for Paul's *separation*?

3. And how could it be said that "Paul was *separated* FOR the gospel of God" (Rom. 1:1), IF it were the *same gospel* he had already been heralding for a whole year in Antioch (Acts 11:26)?

4. If the gospel of the Uncircumcision, for which Paul was *separated* was the *same gospel* that Peter, James and John were preaching, what caused the confusion among the Circumcision believers concerning "the truth of the gospel," necessitating a *revelation* from God for Paul to go to Jerusalem, *seven years after his separation*, and "communicate" or *make known to those of repute* — Peter, James and John — "that gospel which he was preaching among the gentiles" (Gal. 2:2)?

5. If Peter and the eleven Circumcision apostles were to preach *to gentiles* as well as to Jews, why did Peter, *eight years after Pentecost*, say to Cornelius, who was even a *proselyte of the gate*, that it was unlawful for a man that is a Jew to be joined to, or approach one of another nation (Acts 10:1-4, 28)?

6. If Peter and Paul were preaching the *same gospel* with the *same faith* and *hope*, how could Paul say, *some ten years after Cornelius believed* and was baptized, that it was *through his ministry* God "opened to the nations a door of faith" (Acts 14:27)?

7. If Peter, James and John were preaching the same gospel that Paul was preaching, how could Paul say, some *nineteen years after* Cornelius believed and was baptized, that Israel's "offense is salvation to the nations to provoke them (Israel) to jealousy" (Rom. 11: 11)? Why did not the salvation of the *proselyte Cornelius and his household* provoke them to jealousy? Why did not the salvation of the *many proselyte gentiles* in Antioch provoke them to jealousy?

8. If Peter heralded the same gospel that Paul was heralding when he brought the evangel to the gentile *proselyte* Cornelius and his house, then why was the explanation of his ministry *accepted by the Circumcision believers* with glory to God (Acts 11: 1-8), while the explanation of Paul's ministry *to the nations or gentiles* provoked them to *jealous rage*, saying,

"Away from the earth with such a one, for it is not befitting for him to live!" (Acts 22: 21-24) ?

9. If they all were preaching the *same gospel*, were committed to the *same work*, and had the *same common allotment, hope and destiny*, then why did Paul say in Colossians 4: 10-11, that,

"Greeting you is Aristarchus, my fellow captive, and Mark, cousin of Barnabas, . . . and Jesus, termed Justus, *who are of the Circumcision*. These are the *only fellow workers for the kingdom of God* who became a solace to me?"

Surely Timothy, Sylvanus, Titus, Trophimus, Epaphras, Epaphroditus, and others of the *Uncircumcision*, as well as Priscilla and Aquila, *who were Jews* (Acts 18: 2; Rom. 16: 3-4), were a solace to Paul!

10. If the gospel of the Circumcision, heralded by Peter, James and John, is the same as the gospel of the Uncircumcision, heralded by Paul, how, then, are we to account for *the absence of any mention* in all their ministry and writings of *justification, conciliation, reconciliation, salvation by grace through faith apart from law*; a new creation, ambassadors for Christ, the dispensation of the conciliation, the sealing of the holy spirit of promise until the day of deliverance, the "mystery" or secret, the administration of the secret, a heavenly allotment and citizenship "among the celestials," and the promise of *change* from terrestrial to *celestial bodies*, and the happy expectation of being received up into glory with our Lord and Saviour?

This summary of *irreconcilable distinctions* between the gospel of the Uncircumcision, entrusted to Paul, and the gospel of the Circumcision, committed to Peter and the eleven, cannot be passed by and ignored because of our long accepted and venerated traditions, bias and prejudice. They are *divine verities* of God's revelation, which must be recognized, either now, in the obedience of faith, or accounted for in *judgment* to come as *disobedience* to the truth of God (2 Tim. 2:15).

PAUL'S GOSPEL EXPLAINED

According to the Scriptures, the gospel of the Uncircumcision, heralded by Paul, was "not in accord with man. For neither did he accept it from a man, nor was he taught it, but it came through a revelation of Jesus Christ" (Gal. 1:11-12). Consequently, it being a *revelation*, he takes pains to explain and make it known in clear detail for our understanding and faith in 1 Corinthians 15:1-4, saying,

Now I am making known to you, brethren, *the evangel which I bring to you*, which you accepted also, in which you stand also, *through which you are saved also*, if you are retaining what I said in *bringing the evangel to you*, outside and except you believe feignedly.

For I give over to you among *the first what I accepted also*, that

- I. CHRIST DIED FOR OUR SINS
according to the Scriptures,
and that
- II. HE WAS ENTOMBED ('buried')
and that
- III. HE HAS BEEN ROUSED
the third day according
to the Scriptures.

Here we have the crystal clear declaration of the Scriptures, that the WELL-MESSAGE, "good news," *evangel* or gospel entrusted to Paul through a revelation of Jesus Christ, of which he was not ashamed, and which is the power of God for salvation to every one who is believing, is *the death, entombment and rousing of Christ*. No substitutes — traditional or modern, such as ascetic devotions and pious veneration, emotional excitement and sentimental reformation, social uplift and educational refinement — can *save men or make them just and righteous* before God. The fundamental facts and truths of the gospel *alone*, without any additions or apologies, have been graciously provided and divinely ordained of God as His *power for salvation to every one who is believing*.

I. CHRIST DIED FOR OUR SINS

The first essential fact and truth of the gospel which we must *believe in our hearts* for *salvation*, is, that *Christ died for our sins* according to the Scriptures. However, in order to clearly understand this statement of truth and believe in our hearts the gracious promise of God in the gospel, we must *know* and *realize* just *what* "our sins" *are*, for which Christ died.

THE MEANING OF SIN

First of all, it is supremely essential that we quicken our minds for a clear comprehension of the scriptural meaning of "sin." The Greek for our word *sin* is *HAMARTIA*, and denotes, when literally translated, UN-MARKing or "MISSing." Sin, then, is *missing the mark, falling short, failing of the ideal or standard ordained*. And, it is imperative that this scriptural meaning of *sin*, that is, "missing," be *recognized* and *retained* in our *thinking at all times* if we are to grasp with clear understanding and realization exactly what God has made known concerning *our salvation* from its *condemnation*, its *power*, and its *presence* in our lives.

However, concerning "sin" and its operation in humanity, there is widespread misunderstanding and much confusion. And the chief cause for this state of confusion is to be found in the fact that most people read and think in the Circumcision Scriptures (the writings other than those of the apostle Paul, which concern *Israel*, as a *nation*, in accord with the *covenant* of the law), consequently they gather the understanding and belief that *they became sinners because of what they have done*. This is absolutely wrong and contrary to the truth of the Scriptures which God has revealed for us, *the nations*, through Paul, our apostle, herald and teacher in knowledge and truth. According to the Word of Truth which God gave to us, the nations or "gentiles,"

we "have not the law" (Rom. 2:14), "are not under law" (Rom. 6:14-15), and "where no law is, neither is there transgression" (Rom. 4:15), and "sin is not being taken into account ('imputed') when there is no law" (Rom. 5:13), "for apart from law, Sin is dead" (Rom. 7:8). Nevertheless, because of Adam's *disobedience* and *transgression*, we were "constituted ('made') sinners" (Rom. 5:19), but we "DO NOT SIN IN THE LIKENESS OF THE TRANSGRESSION OF ADAM" (Rom. 5:14). However, being "constituted sinners," we are under the "condemnation" of sin, and have "death" for our portion and end *apart from anything we have done or may do* (Rom. 5:16-19). The following Scriptures will certify and confirm the truth of this and quicken our understanding and faith as to how it all came about.

First, when God gave Adam the *law* or *rule* of life in Genesis 2:17, He said,

"From every tree of the garden, you are to be eating for food. Yet from the tree of the knowledge of good and evil, you are not to be eating from it, for in the day you eat from it, *you shall be dying, to die.*"

Now the consequences of Adam's *disobedience* and *transgression* are revealed in Romans 5:12-14, 16-19, 1 Corinthians 15:21-22 and 56, which we give in part, as follows:

Therefore, even as *through one man* (Adam) *sin entered into the world*, and *through sin death*, and thus death passed through into all mankind, on which (on the account of which) all sinned — . . . who do not sin in the likeness of the transgression of Adam.

Consequently, then, as it was *through one offense* (Adam's) *for all mankind for condemnation*, . . . For even as, *through the disobedience of the one man, the many were constituted* ('made') *sinner*s.

For since, in fact, *through a man* (Adam) *came death*, . . . For even as, *in Adam, all are dying*.

The *sting* of Death is *Sin*.

These Scriptures reveal that, *through* Adam's *disobedience* and *transgression*, his *one offense* and *sinning*, he became a *dying creature*, and consequently passed his mortality or *dying condition* through to all his posterity, according as it is written, "*through one man sin entered into the world, and through sin death, and thus death passed through into all mankind.*"

SIN AND DEATH

Romans 5:12, saying that "*through one man sin entered into the world, and through sin death,*" presents for our consideration the revelation of *transmitted* and *indwelling* Sin and Death. However, in the study of *sin* and *death*, it becomes necessary to warn against the popular, dictionary definition which defines *mortal* as being "subject to, or liable to death." This is very unsound and misleading, and should be replaced in our thinking by the inspired truth of God in its purity and exactness of expression. Mortal, in the Greek, is *THNETOS*, and literally means DYing. It denotes the *ebbing out* or *expiring process* by which the SPIRIT, which is the POWER of life, action and intelligence in man, *decreases, lessens and diminishes unto death*. Now the *cause* of this *dying condition* in mankind is *transmitted*,

indwelling "Sin," which is divinely termed "the *sting* of Death" (1 Cor. 15: 56). This divine explanation *personifies* Sin or "missing" as a Monarch, "making its home or *dwelling in us*" (Rom. 7: 17, 20), its chief function being to *destroy life* and *produce death*. Therefore, "Sin," is the *PIERCER* or "sting" of Death, and its "wages" or *ration is death* to mankind, both *believer* and *unbeliever* alike, apart from anything they have done or may do (Rom. 5: 12; 6: 16). Then, again, it is being described as "the *law* of Sin which is in our members" (Rom. 7: 23), denoting that inherent bent, disposition and tendency to "miss," *fail* or *stray*, which causes us to *effect* and *put into practise, through the body, the evil* rather than *the good* and *the ideal* (Rom. 7: 15-20). It is also termed "the law of Sin and Death" (Rom. 8: 2), because it leads into *captivity* and *slavery* "to Unclean-ness and to Lawlessness for lawlessness" and "the consummation . . . *death*" (Rom. 6: 17-23; 7: 23; James 1: 14-15).

CHRIST CONDEMNED SIN IN THE FLESH

Now at this point it is supremely important that we quicken our minds to the truth that this *transmitted, indwelling Sin* is neither *expiated* nor *propitiated*. Nothing is said concerning sacrifice or blood or faith for "putting away" this Sin. The *theological concept* that "Christ died for Adamie sin," is *both extra-scriptural* and *unscriptural*, and consequently, a confusing, misleading error of the worst sort. The Scriptures reveal that "God sending His own Son *in the likeness of Sin's flesh* and *concerning sin (missing), condemns Sin (missing) in the flesh*" (Rom. 8: 3). This makes known for our understanding and faith, that Christ, "in the likeness of Sin's flesh," presented the same opportunity to Satan that he found in Adam and Eve (Gen. 3: 5-6; Mat. 4: 1-11; 1 John 2: 15-17). However, He was "tried in all respects like us, *apart from sin or missing*" (Heb. 4: 15).

Thus it was that Christ met, conquered and *condemned Sin (missing) in the flesh!* Then we read that "Christ being roused from among the dead, is no longer *dying*. Death is lording over Him no longer, for in that He died, *He died to Sin once for all*, yet in that He is living, He is living to God" (Rom. 6: 9-10). These Scriptures clearly reveal that when Christ came in *the likeness of Sin's flesh and concerning sin (missing)*, He *condemned Sin (missing) in the flesh*, and *died to Sin (missing) once for all time*. Yet there is nothing in all this concerning His sacrifice for "putting away Adamic sin," that is, the Sin that entered into the world through Adam, and *dwells in*, and *produces death to mankind*, both the believer and the unbeliever alike.

BELIEVERS MUST DIE TO SIN

However, concerning the believer's experience and conflict with *transmitted, indwelling Sin*, we find it written, "Thus you also, be reckoning yourselves to be dead, indeed, to Sin, yet living to God, in Christ Jesus, our Lord" (Rom. 6: 11). For, "*we, who have died to Sin. how shall we still be living in it?*" (Rom. 6: 2). "For if we have become planted together in the likeness of His death, nevertheless we shall be, of the resurrection also, knowing this, that *our old humanity was crucified together with Him, that the body of Sin may be nullified, for us by no means to be still slaving for Sin, for one who dies has been justified FROM Sin*" (Rom. 6: 5-7). (Justification here is not to be confused with God's justification from the penalty of "our sins" through the belief of the gospel. It speaks of the believer *dying to* "Sin making its home in us," that is, "the law of Sin which is in our members," namely, that *inherent bent, disposition and tendency* of the *passions and lusts* of the flesh (Rom. 7: 5; Gal. 5: 17), enslaving "to Uncleanliness and to Lawlessness for lawlessness" (Rom. 6: 19). "For one who *dies (to Sin, missing)*, has been *justified* (freed,

liberated) *from Sin*," that is, from its *power* in our lives). Consequently, we are to "let *not Sin*, then, *be reigning* in our mortal bodies, for us to *be obeying its lusts*. Nor yet be presenting our members, *as implements of injustice, to Sin*, but present ourselves to God as *if alive from among the dead*, and our members *as implements of righteousness to God*" (Rom. 6:12-13). Furthermore, we are assured that "Sin (missing) shall not be lording it over us, for we are *not under law but under grace*" (Rom. 6:14). These Scriptures should quicken our minds to recognize, that *as believers*, in our daily experience and conflict with *indwelling Sin* — "Sin making its home in us," "the *law of Sin* which is in our members," its "wages" or ration *being death* — we find ourselves participating with Paul in all the reality of his miserable, unhappy *state*, out of which he cried, "A wretched man am I! What will *rescue me out of this body of death?*" And the heart encouraging, joyful answer is, "*Why, grace!*" Consequently, then, having this blessed assurance of *ultimate rescue* out of "this body of death," let us take courage, and like Paul, be thanking God, through Jesus Christ, our Lord (Rom. 7:24-25).

This subject of *dying to the power*, and being *rescued from the presence of indwelling Sin*, will be more fully explained when we reach the study of the *beginning*, the *process* and the *consummation* of our salvation.

MORTALITY AND PERSONAL SINS

This prepares the way for the consideration of *mortality* and *our personal sins*. And concerning this subject, the Scriptures not only reveal that "through one man (Adam), *sin* entered into the world," but they also make known that through his *disobedience*, we were "constituted ('made') *sinner*s." Now this speaks of *our personal sins*, which the Scriptures term "our sins," or lit-

erally, "THE misses OF-US." Now the *cause* of "our sins," is explained as follows: "and thus DEATH passed through into all mankind, ON WHICH (on the account of which) ALL SINNED." This Scripture makes known that our *mortality* or *dying condition*, received through Adam, is the *ebbing out* or *expiring process* which *devitalizes*, *depletes* and *debilitates* man and robs him of the *power*, *strength* and *vitality* of SPIRIT for *maintaining* God's standard of *righteousness*, *holiness*, *honor*, *glory* and *life*. Therefore, our *personal sins*, "THE misses OF-US," are "NOT IN THE LIKENESS ('similitude') OF THE TRANSGRESSION OF ADAM," because they *result* from the *lack* or *want* of the glory of God. Now "*wanting* of the glory of God" (Rom. 3:23), being *infirm* or "without strength" (Rom. 5:6), and "*estranged* from the *life* of God" (Eph. 4:18), is the *deficiency* and *impotence*, *infirmity* and *weakness* which *results* in "our sins." For *lacking* in the *power*, *strength* and *vitality* of SPIRIT, "sins" or "misses" are "conceived" and "brought forth" out of the seductive and wicked desires, lusts, passions and *will* of the *flesh* (James 1:14-15; Eph. 2:1-5; Col. 3:5-7), in which we *miss the mark* or *fail* of God's standard of *righteousness*, *holiness*, *honor*, *glory* and *life*. Therefore, we have confirmed for our understanding and faith, that *transmitted*, *indwelling* "Sin," produces *mortality*—our *dying condition*—which, in turn, *results* in our *personal* "sins," or "THE misses OF-US."

PERSONAL SINS VS. EVIL ACTS

We now come to the supremely important consideration for quickening our minds to the clear comprehension of the difference between our personal "sins" and the consequent, resultant *evil* "acts," deeds or works *done* and *put into practise through the body*. And for clarifying the distinctions between the thoughts expressed in

the words "sins" and "acts," it should be recognized and remembered that an "act" or deed denotes *the exertion of power by which something is done*. Moreover, an "act" or deed may be either GOOD, that is, having admirable, beneficent, excellent and useful qualities, or it may be EVIL, that is, producing calamity and demolition, injury and injustice, misery and suffering. Now with these thoughts held clearly and distinctly in mind, we will be able to recognize the teaching of the Scriptures that the EVIL which we *do* and *put into practise through the body*, is EFFECTED by SIN making its *home or dwelling in us* (Rom. 7:17, 20). This is the inevitable, invariable *law* and *effect* of SIN, whether it be transmitted, indwelling "Sin," or our personal "sins." Therefore, it is supremely important that we clearly recognize and retain in our understanding and thinking at all times the difference between the *effecting* CAUSE: "Sin" or "our sins," and the RESULTS: the consequent, resultant *evil* "acts" or deeds we *do* and *put into practise through the body*. "Our sins" are NOT *evil* "acts," and *evil* "acts" are NOT "our sins." "Our sins" EFFECT the *evil* "acts" which we *do* and *put into practise through the body*. Therefore, our personal "sins," being "conceived" and "brought forth" out of the seductive and wicked desires, lusts, passions and will of *the flesh* (James 1:14-15; Eph. 2:1-5; Col. 3:5-7), consequently stand in relation to God, because in them we *miss the mark* or *fail of the ideal* or *standard* of His righteousness, holiness, honor, glory and life. Resultantly, then, "our sins" or "misses" *produce* or EFFECT the *evil* "acts" or *works of the flesh*, which are adultery, prostitution, uncleanness, wantonness, idolatry, enchantment, enmities, strife, jealousies, furies, factions, dissensions, sects, envies, murders, drunkennesses, revelries and the like of these, *done* and *put into practise through the body*, causing injury and injustice, misery and suffering to our fellow-men in the world.

SCRIPTURAL EXAMPLES

The Scriptures provide us with plain, unmistakable examples by which we should clearly discern and distinguish the difference between our personal "sins" or "misses," "conceived" and "brought forth" out of the seductive and wicked desires, lusts, passions and will of the flesh, and the consequent, resultant *evil* "acts" or works of the flesh which are *done* and *put into practise through the body*. First, there is the case of David's "sin" and the consequent, resultant *evil* "act" which he *did* by having Uriah placed in the front of battle and killed in order to have his wife, Bath-sheba (2 Sam. 11 and 12). When confronted by the prophet Nathan concerning all this, David made a clear and unmistakable distinction between his "sin" and the consequent *evil* "act" which he had *done*, saying,

*Against Thee, Thee only have I sinned,
And done that which is evil in Thy sight.*
(Psa. 51: 4, Am. R. V.)

Concordantly translated, the verse reads,

*Against Thee, Thee only, have I sinned,
The evil in Thine eyes have I done.*

This Scripture, with its context, and the account in Samuel, makes it definitely clear that David's "sin" was *against God*, and *against Him only*, while the consequent, resultant *evil* "act" or deed which he *did* was against Uriah. David's "sin" was "put away," yet, because of the *evil* "act" or deed which *he had done*, he had to suffer God's adjudication, namely, the "raising up of evil against him in his own house" and the "death" of *the child* that was born (2 Sam. 12:11-14).

Another example of the clear distinction between "sins" and "acts" is found in the case of Zachaeus. The Lord, when passing through Jericho, called him down

from the tree and brought "salvation to his house." Zachaeus immediately responded, saying, "Lord, . . . if from anyone I get anything by blackmail, I am giving back fourfold" (Luke 19: 1-10). Here we have the crystal clear distinction between "sins" and "acts." Zachaeus' *salvation*, through Christ, *put away* his "sins" and gave him a *restored relationship* with God, but it was up to him to *adjudicate* (amend and compensate) any *evil* "acts" or deeds of injustice *he had done* and *put into practise through the body* against his fellow-men.

Then, we have the case of Saul of Tarsus, who devastated the church in Jerusalem and breathed out threatening and murder against the disciples of the Lord, pursuing them even unto Damascus. Yet, when he was met by the Lord on his *evil* mission, we hear the distinguishing question of the Lord, saying, "Saul, Saul, why are you persecuting Me?" (Acts 9: 1-5). Here, again, it is clearly evident that Saul's "sins" were *against the Lord*, while the consequent, resultant *evil* "acts" or deeds he was *effecting* and *putting into practise through the body*, were against *the saints*. Saul's "sins" were *put away* in his salvation, but the *evil* "acts," which he *effected against the saints*, await judging (setting right) at the dais or "judgment seat" of Christ (2 Cor. 5: 9-10).

Therefore, by these scriptural examples we should be able to clearly discern and recognize, that when "Christ *died* for our *sins* according to the Scriptures," He died for "THE MISSES OF-US" which are "conceived" and "brought forth" out of the seductive and wicked desires, lusts, passions and will of the flesh, in which we *missed or failed of the standard* of God's *righteousness, holiness, honor, glory and life*; and NOT for what *we have done* — the consequent, resultant *evil* "acts" or works of the flesh, *done* and *put into practise through the body*, which have caused injury and injustice, misery and suffering to our fellow-men in the world.

OUR STANDING AND STATE

The clear recognition of the distinction between "sins" and "acts" will also clarify for the assurance of understanding and faith, *our standing* "in Christ" and *our state* "in the Lord." The *standing* of the *believer* "in Christ" is that of a "son," *hallowed* or sanctified of the Spirit (2 Thes. 3: 13-14), *justified* by God, through faith in the blood of Christ (Rom. 3: 24-25), *sealed* with the Holy Spirit of promise for the day of deliverance (Eph. 1: 13-14; 4: 30), and, "Nothing, consequently, is now condemnation to those in Christ Jesus" (Rom. 8: 1). All this speaks of the *believer's* settled, inalienable, inviolable *standing* "in Christ Jesus" *in his relationship to God, the Father*, as a "son." On the other hand, our *state*, "in the Lord," speaks of *conduct* — our "acts" or works, *good* and *bad* — and our *service*, which we *do* and *put into practise through the body*. Our "acts" or works, if *bad* or *evil*, must be *adjudicated* (amended and compensated) by us, here in this life, or they will be set right in *the just judgment to come*, when God, *with Whom there is no partiality*, will be paying each one in accord with his "acts" or works. Now the truth of all this is certified and confirmed for our understanding and faith in the following Scriptures.

Rejoice, engaged man, in your boyhood,
 And your heart will do you good in the days of
 your engagement:
 So go in the ways of your heart,
 And by the sight of your eyes —
 Yet know that for all these God will bring you into
 judgment,

* * * *

For every DEED will God bring into judgment
 over all that is obscured (or eonian).
 Should it be good or should it be evil.

(Ecc. 11: 9-10; 12: 14, C. V.)

Specifically, then, we find it written concerning *believers* in 2 Corinthians 5: 9-10, which reads,

Wherefore we are *ambitious also, . . . to be well pleasing to Him.*

For all of us must be *manifested* in front of the *dais* ('judgment seat') of Christ, that *each should be requited* (repaid) *for that which he puts into practise through the body, whether good or bad.*

Then we find it written concerning *unbelievers, the unjust*, in Revelation 20: 11-13, which reads,

And I perceived the dead, great and small, standing before the throne. And scrolls ('books') were opened. And another scroll is opened which is the scroll of life. *And the dead were judged by that which is written in the scrolls in accord with their acts. . . . And they were condemned each in accord with their acts.*

Now these Scriptures clearly and unmistakably reveal that Christ *did not die* for the "acts" or works of mankind, which they have *done* and *put into practise through the body*, as they relate to each other in the world. Furthermore, it is supremely important that we note and clearly remember that "sins" are never mentioned in connection with the just judgment of God, but the "acts" or works, both *good* and *bad*, of each one, whether believer or unbeliever, are "written in the scrolls" or books, and will be taken up in judgment. Therefore, be not deceived by religious prattle about "repenting" and "getting forgiveness" of your *evil* "acts" or deeds as "sins." There is but one way to keep our *evil* "acts" or works, which we have *done* and *put into practise through the body*, from being "booked" against us for future judgment, and that is by "adjudicating ourselves,"

namely, by *making amends* and *satisfactorily compensating*, here in this life, the *injuries* and *injustices* which we have *committed* or *done* to others.

Now concerning all this, we have clear and definite instructions given in the Scriptures, which I will quote at length for quickening the understanding and faith of all who are concerned to know about this supremely important subject. The first text calls for *personal adjudication* of *wrong doing* by *believers*, and reads,

For if we *adjudicated* (corrected and regulated) *ourselves*, we would *not be judged* (set right) (1 Cor. 11: 31).

Then we are admonished *not* to avenge ourselves of evil committed against us, as it is written,

Now to no one render evil for evil. . . . you are not avenging yourselves, beloved, but be giving place to His indignation, for it is written, *Mine* is vengeance! *I* will repay! the Lord is saying (Rom. 12: 17, 19).

Believers are instructed to do the will of God from the soul and *do good*, as the following Scripture reveals,

Slaves, be obeying your masters according to the flesh with fear and trembling, in the singleness of your heart, as to Christ, not with eye slavery, as man-pleasers, but as slaves of Christ, doing the will of God from the soul, with good humor slaving as to the Lord and not to men, having perceived that, *whatsoever good each one should be doing, for this he will be requited* (repaid) *by the Lord, whether slave or free*.

And, masters, be doing the same toward them, being lax in threatening, having perceived *that*

their Master as well as yours is in the heavens, and there is no partiality with Him (Eph. 6:5-9).

Moreover, believers are admonished against *doing evil*, for it is written,

Slaves, obey in all things your masters according to the flesh, not with eye-slavery as man-pleasers, but with singleness of heart, fearing the **Lord**. All, whatever you may be doing, work from the soul, as to the Lord and not to men, being aware that from the Lord you will be getting the compensation of the enjoyment of an allotment: for the Lord Christ are you slaving. *For he who is injuring shall be requited* (repaid) *for that which he injures, and there is no partiality.*

Masters, tender that which is just and equitable to your slaves, being aware that *you also have a Master in heaven* (Col. 3:22-25 and 4:1).

Then last, in 2 Timothy 4:14, we find a case of *evil doing* by a *believer*, which was *not adjudicated* (amended, rectified), consequently, *it awaits judging* (setting right) in that day, as the text reads,

Alexander the coppersmith displayed to me *much evil: the Lord will be paying him in accord with his acts.*

These Scriptures clearly, definitely and unmistakably reveal that *if* we would *adjudicate* (make amends and satisfactorily compensate) the injuries and injustices we have caused others through *evil* "acts" or works which we have *done* or *put into practise through the body*, we would not be judged (set right) for them at the just judgment of God. Otherwise, they are "booked" against us and will await our judgment to come, when God,

with Whom there is no partiality, will be paying each one in accord with his "acts" or works (Rom. 2:5-11), either at the dais ('judgment seat') of Christ, for *believers* (1 Cor. 3:5-13; 2 Cor. 5:9-10), or at the great white throne judgment, for *unbelievers* (Rev. 20:11-13).

The heart realization of the solemn truth which God has revealed in these Scriptures concerning His *impartial* and *just judging* of the "acts" or works we *do* and *put into into practise through the body*, should be a most sobering and powerful corrective in the lives of men for tempering their relationships and regulating their dealings with each other in the world. It is, however, blessedly consoling and heartening to know and realize that, wherein *we cannot adjudicate* (amend and compensate) injuries and injustices committed against others through our *evil* "acts" or deeds, here in this life, God, to Whom belongeth mercy and enduring lovingkindness, will *deal mercifully in His judging* (setting right), as we are assured in His word (Mat. 18:21-35; 23:23; Luke 11:42; Psa. 145:8-9).

CHRIST DIED FOR OUR SINS

On the other hand, let us remember and hold clearly in mind, that *our offenses* (of the enmity, hatred and ill-will of the heart) and *our sins* (of the seductive and wicked desires, lusts, passions and will of the flesh), stand in relation to God, and for these CHRIST DIED, to *commend God's love to our hearts*, as the following Scriptures certify and confirm for our faith.

For I give over to you among the first what I accepted also, that CHRIST DIED for OUR SINS according to the Scriptures (1 Cor. 15:3).

For Christ, while we are still infirm ('without strength'), 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.

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 (Rom. 5: 6, 8-10).

Consequently, then, as it was through *one offense* (Adam's) *for all mankind for condemnation*, thus also, *it is through one just award* (for Christ's obedience unto death) *for all mankind for life's justifying*. For even as through *the disobedience of the one man* (Adam), *the many were constituted* ('made') *sinners*, thus also, *through the obedience of the One* (Christ), *the many shall be constituted just* (Rom. 5: 18-19).

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

. . . the Lord Jesus Christ, *Who gives Himself for our sins*, so that He might extricate us out of the present wicked eon, according to the will of our God and Father (Gal. 1: 3-4).

These Scriptures make it unmistakably clear and plain for our understanding and faith that through Adam's disobedience and offense we were constituted ('made') *sinners* or "missers," and *enemies*, under the *condemnation* of sin and *estranged* from God, with *death* as our *end* apart from anything we have done or may do. Therefore, *for our salvation* — our deliverance from the *condemnation* of sin through God's free or gratuitous *justification* — we must believe in our hearts the WELL-MESSAGE, "good news" or *gospel*, that Christ DIED

for OUR SINS. Then, believing in our hearts that Christ DIED for OUR SINS, He DID, and *our condemnation is gone*, because He *bore the curse for our sakes*, and through faith in His blood, *we become the righteousness of God in Him* (Rom. 3: 21-26), and “Nothing, consequently, is now condemnation to those in Christ Jesus” (Rom. 8: 1).

Dear Reader, have you believed in your heart this glorious truth and promise of the gospel of your salvation? If not, *won't you believe it now and trust in it with all your heart?* for, through the *obedience of faith* — believing in your heart God's promise in the “good news” or gospel — you will receive the spirit of “adoption” or *sonship*, in which you will cry “Abba, Father!” Then with *the love of God* filling your heart, you will have the witness in your heart that *you are a child of God*. And, being His child, you are an *heir and joint partaker of all His promises of righteousness, holiness, honor, glory and life in Christ Jesus, our Lord* (Rom. 8: 15-17; Eph. 1: 13-14; 2 Thes. 2: 13-14).

II. HE WAS ENTOMBED

The second essential fact and truth of the gospel to be believed in our hearts *for salvation*, is, that CHRIST WAS ENTOMBED or “buried.” Christ, having borne *our sins* in His *accursed death* on the cross, was then entombed or buried, in token that they have been *put away*. Yet how few believe in their hearts with assuring, settled, unwavering faith this glorious truth of the “good news” or gospel of our salvation? Nevertheless, God has assured us of His great love in the “good news” or gospel, by making Christ, Who knew no sin, to be a sin offering for our sakes, that we may be becoming God's righteousness in Him (2 Cor. 5: 21). Therefore, as Christ DIED and cancelled “our sins” in relation to

God, consequently, then, in His burial or entombment, they were *put away* to be remembered nevermore!

Dear Reader, have you believed in your heart these wonderful promises of God in the "good news" or gospel of your salvation, that in Christ's DEATH, the "curse" for *your sins*, in relation to God, has been fully borne, and in His ENTOMBMENT, your "condemnation" has been *put away* never to be remembered anymore? If not, let me *entreat you*, in the love of God, our Saviour, which He has so graciously and unmistakably manifested in the *accursed death* and *burial* of His beloved Son, for cancelling and putting away *our sins*, that *you respond* to His love, *believing* and *trusting* these blessed promises of the gospel, now, *in your heart*, and God will bless you with the blessing that fills.

III. HE HAS BEEN ROUSED

The third and climaxing fact and truth of the glorious gospel to be believed in our hearts *for salvation*, is, that CHRIST HAS BEEN ROUSED or "raised" the third day according to the Scriptures.

This is "good news" indeed! Yet how few apparently realize and exult with heart assuring faith in the grand and glorious *blessing* of the gospel which God has provided for us in *the resurrection* of Christ from among the dead? And while Christ's resurrection from among the dead by the powerful operation of God was the characteristic appeal of Paul's preaching, how seldom we hear it preached and how little it is really believed today! Nevertheless, it is the climax, the culmination, the ultimate of all that has gone before in God's mighty demonstration of His *love* for us in the glorious gospel of our salvation. And the clear understanding and *heart belief* of God's *promise* in His powerful operation of *rousing*

Christ from among the dead on our behalf will bring that blessed assurance, joy and peace, otherwise not possible to know and realize. The glorious truth is so clearly stated in Romans 4:23-25, that all who desire to know and be assured in their hearts may read and understand and believe for the righteousness of God to be *reckoned* to their spirits for the blessings of joy and peace. It reads,

Now it was not written because of him (Abraham) only, that it (righteousness) 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 offenses, and was roused because of our justifying.*

This is so clear and plain as to need no explanation. Just sincere, heart-faith to *believe it*. And what a wonderful promise of "good news" to believe — Christ was ROUSED or "raised" *because of our justifying!*

THE MEANING OF JUSTIFICATION

At this point in our study, the important question to be clearly settled for our assurance of understanding and faith, blessing and joy, is the true, scriptural *meaning of justification*.

First of all, it is supremely important to readjust our thinking to recognize that *justification* does not mean "pardon" or "forgiveness of sins." Such unsound teaching has beclouded, befogged and belittled the glorious gospel of our salvation sent to us from God, our heavenly Father, through Paul.

Justification is the gracious act of God *reckoning* the sinner to be *just* and *righteous* through the deliverance

which is in Christ Jesus, *through faith in His blood*, with the *assurance* of being *maintained* and *vindicated* against all that may attack or indict until the day of deliverance (Rom. 3: 21-28; 4: 3-12, 23-25; 5: 1-2; 8: 30-34; Gal. 2: 15-16; Eph. 1: 13-14; 4: 30).

This reveals that in the glorious “good news” or gospel of our salvation, namely, the death, burial and resurrection of Christ, God has accomplished a *complete* and *finished work of righteousness through Jesus Christ’s faith* (for He kept faith with God, even when He *accursed Him for our sins*), and it is *for all* and *on all* who are *believing*, for, through the deliverance which is in Christ Jesus, God can be *just* and a *Justifier* of the one who is of the faith of Jesus.

Dear Reader, have you believed in your heart this blessed promise of the gospel of your salvation? If not, believe it now, in your heart, and receive, by faith, the full blessing of God’s promise in the “good news” or gospel of *your salvation*, as it is written,

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* (Rom. 5: 1-2).

THE DEMAND OF THE GOSPEL

The one demand of the gospel of our salvation is clear and plain, namely, the OBEDIENCE OF FAITH, which is, *believing God in our hearts concerning the full and complete deliverance He has made in Christ Jesus for our sakes, and all His promises in the “good news” or gospel concerning our salvation* (Rom. 1: 5; 3: 30; 4: 5; 5: 1-2; 10: 9-11; 1 Cor. 15: 1-2; Gal. 3: 2, 11-14; Phil. 3: 9).

THE BLESSINGS OF OUR SALVATION

The *blessings* to be enjoyed by all who believe in their hearts the gospel of our salvation, are:

1. *Sanctification* : This blessing denotes the *hallowing work* of God's Spirit, *separating* unto Himself, in Christ Jesus, as *holy ones* , called saints, those whom He prefers from the beginning for salvation and the procuring of the glory of our Lord Jesus Christ (2 Thes. 2: 13-14; 1 Cor. 1: 2, 30; 6: 11; Eph. 1: 4-6; 5: 26-27).

2. *Justification* : This blessing speaks of the gracious act of God, *reckoning* the sinner to be *just* and *righteous* through the deliverance which is in Christ Jesus, through faith in His blood, with the assurance of being maintained and vindicated against all that may attack or indict until the day of deliverance (Rom. 3: 21-30; 4: 3-12, 23-25; 5: 1-2; 8: 30-34; Gal. 2: 15-16; Phil. 3: 9; Eph. 1: 13-14; 4: 30).

3. *Sealing of the Holy Spirit of Promise* : This blessing tells of the *earnest* (the securing or binding payment) *for the enjoyment of our allotment to the deliverance of that which has been procured* , that is, until we have our *bodies changed* and are received up into glory, at the coming of the Lord, and enter into the full possession and blessing of our allotment among the celestials, in the heavens (Eph. 1: 13-14; 4: 30; Phil. 3: 20-21; Eph. 1: 3, 19-23; 2: 4-9; 3: 20-21; 1 Thes. 1: 9-10).

4. *The Threefold Blessing of the "Mystery" or Secret* : This reveals that, " *through* the gospel of which Paul became the 'minister' or dispenser," *believers* of the "gentiles" or nations, together with "a remnant according to the choice of grace" out of Israel (Rom. 11: 5; Eph. 2: 11-18), become, IN SPIRIT,

- a. "*Joint* enjoyers of an allotment" (Eph. 3:6), which means that the two are *blessed together* with every spiritual blessing among the celestials in Christ (Eph.1:3-14), with our "citizenship" or realm inherent in the heavens (Phil. 3:20-21), and a
- b. "*Joint* body" (Eph. 3:6), meaning that the two are "made alive" or *vivified together*, *roused together* and *seated together* among the celestials, in Christ Jesus (Eph. 1:20-23; 2:1-10), and
- c. "*Joint* partakers of the *promise* in Christ Jesus" (Eph. 3:6), which means that we, *believers of the nations*, are no longer *guests* and *sojourners*, but are fellow-citizens of the saints, and belong to God's family (Eph. 2:19-22).

5. *Our Security*: This blessing is the *believer's assurance* that our *standing* "in Christ," before God, as a *son*, is secure, inalienable and inviolable, for, "*being justified gratuitously in His grace*, through the deliverance which is in Christ Jesus, . . . *through faith in His blood*" (Rom. 3:24-25), "Nothing, consequently, is now condemnation to those in Christ Jesus" (Rom. 8:1). And, "If God is for us, who is against us? Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all? Who will be indicting God's chosen ones? God, the Justifier? Who is the Condemner? Christ Jesus, the One dying, yet rather being roused, Who is also at God's right hand, Who is pleading also for our sakes? . . . For I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers, nor height, nor depth, nor any other creation, will be able to separate us from the love of God

in Christ Jesus, our Lord" (Rom. 8: 31-39). "And do not be causing sorrow to the Holy Spirit of God *by which you are sealed for the day of deliverance*" (Eph. 4: 30).

6. *Our Glorification*: This blessing of our salvation speaks of the deliverance of our "vile body," the body of our humiliation, by *transfiguration* or *bodily change*, when we will receive our "house not made with hands, conian in the heavens," when the dead or corruptible *put on incorruption* and the living or mortal *put on immortality*, through the powerful operation of God in *resurrection* and *vivification*, at the coming of the Lord to receive the church, which is the body of Christ, up into glory (Rom. 8: 23; 2 Cor. 5: 1-10; 1 Thes. 4: 13-18; 1 Cor. 15: 51-55; Phil. 3: 20-21).

THE MEANING OF SALVATION

We are now to consider a most important phase of our study, namely, the *meaning of salvation*. And for the sake of truth and the blessing that fills, I press the fact that salvation is *not* religion. The importance of recognizing this distinction cannot be over-emphasized. The scriptural meaning of *religion* is "DREAD-demonism," and denotes the superstitious veneration and worship of "devils" or demons, *motivated* through *dread* and *fear* (Acts 17: 22-23; 1 Cor. 10: 20). In contrast with all this we learn by the Scriptures that *salvation is of God*, the basic meaning being *the rescue* or *deliverance* from that which endangers, injures or destroys, with the assurance of *safety* and *security*, as from *disease* (Mat. 9: 22), from *imprisonment* (Phil. 1: 19), from *sins* (Mat. 1: 21), from their *penalty* (Rom. 5: 9), and from *death* (Heb. 5: 7).

GOD'S GIFT OF SALVATION

The Scriptures reveal that *salvation* is the *free* or *gratuitous gift of God on belief* of the gospel (Eph. 2: 8-9; 2 Tim. 1: 9-10; 2 Thes. 2: 13-14; Rom. 1: 16-17; Eph. 1: 13-14). However, it is most helpful and assuring to know and realize that God's *gift of salvation* is *progressively received* and *experienced* by the *believer* in its *dispensation, transformation* and *realization*, in the following order,

1. In its *dispensation*, Christ Jesus, . . . became to us . . . from God, . . . *righteousness, holiness* and *deliverance*.

2. In its *transformation*, God's saving power is received and experienced by the believer in the following order, namely, it is *reckoned in spirit, imparted to the soul*, and *implanted in the body*.

3. In its *realization*, the blessing of salvation brings *joy, peace* and *glory*.

THE THREE TENSES OF SALVATION

God's salvation of man covers the *three tenses of time* — the past, present and future — and reveals three progressive experiences in his deliverance *from sin*, namely:

A. We *were saved* — from the *condemnation* of sin — on believing the gospel of our salvation;

B. We *are being saved* — from the *power* of Sin — in our daily experiences, through our persistence in the faith, and not being removed from the expectation of the evangel which we hear;

C. We *shall be saved* — from the *presence* of Sin — with the *deliverance* or *glorification* of our body.

Now, keeping the order of these statements in mind, we will consider the scriptural revelation of how God works them out in our spiritual experiences, in delivering us from the *condemnation*, the *power*, and the *presence* of Sin and *Death*, and bringing us to light and life and glory in Christ Jesus, our Lord.

THE BEGINNING OF OUR SALVATION

A. We *were saved* — from the *condemnation* of sin — on *believing* the gospel of our salvation (Rom. 1:16-17; Gal. 3:11-14; Eph. 1:13-14; 2 Thes. 2:13-14).

1. In its *dispensation*, God's righteousness is *reckoned* to us in Christ Jesus, Who became to us . . . from God, . . . *righteousness* (1 Cor. 1:30).

2. In its *transformation*, God's salvation *began* in *spirit*, in which we were "sanctified" or hallowed by the Spirit of God (2 Thes. 2:13-14), then *justified* in *spirit* on believing the gospel (Rom. 1:16-17; 5:1-2; 8:1-14; 1 Tim. 3:16), when God's *righteousness was reckoned to us*, through the deliverance which is in Christ Jesus, *through faith in His blood* (Rom. 3:24-25, 28; 4:3-12, 23-25; 8:1-17), and we received the spirit of "adoption" or *sonship*, in which we are crying "Abba, Father" (Rom. 8:15-17; Gal. 4:5-7; Eph. 1:5), and in *one spirit* we were *baptized into one body* (1 Cor. 12:13; Eph. 4:4), and were *sealed* with the Holy Spirit of promise to the deliverance of that which has been procured (Eph. 1:13-14; 4:30).

3. In its *realization*, it fills *our spirit* with *joy* for the day of deliverance (Eph. 1:13-14).

THE PROCESS OF OUR SALVATION

B. We are *being saved* — from the *power* of Sin making its home in our bodies — “since surely you are persisting in the faith, grounded and settled, and are not being removed from the expectation of the evangel which you hear” (Col. 1:23; 1 Cor. 15:2; 2 Thes. 2:13-17).

1. In its *dispensation*, God's *holiness* is *imparted* to *our soul* — our feelings, emotions and dispositions — for *conforming* us to the image of His Son, Christ Jesus, Who became to us . . . from God, . . . *holiness* (1 Cor. 1:30).

2. In its *transformation*, God's Spirit, making its home in the believer, will be providing the *invigorating power* for “quickenings” or vivifying our mortal bodies, thus enabling us to be “reckoning ourselves *to be dead, indeed, to Sin*, yet *living to God* in Christ Jesus, our Lord” (Rom. 6:11-14).

This is the *process* of our salvation, in which *we are being saved* from the *power* of Sin making its home in us. “For one who *dies (to Sin)* has been *justified* (freed, liberated) *from Sin*” (Rom. 6:6-7). Consequently, then, “being *freed from Sin*, yet *enslaved to God*, we have *our fruit for holiness*” (Rom. 6:22). And the power of this teaching in our lives will be manifested in *our soulish disposition* being *conformed to the disposition which was in Christ Jesus* (Phil. 2:5-8). “For the disposition of the flesh (the soulish desires and practises of the body) is death, yet the disposition of the spirit is life and peace” (Rom. 8:6; 6:21). Therefore, *conforming our disposition* to that which was in Christ Jesus, we will be living and walking *in accord with spirit* and *putting the practises of the body to death* (Rom. 8:1, 4, 9-14). Pressing this truth still further concerning

our behavior, Paul entreats us to be “stripping off the *old humanity together with its practises*, and putting on the *young*, which is *being renewed into recognition*, to accord with the Image of the One Who creates it” (Col. 3: 9-10).

In the second phase of the transforming experiences in the *process* of our salvation, it is supremely important to know and hold clearly in mind, that each new revelation of truth realized in our spirit and perceived by the eyes of our heart, will be *tried* for *producing endurance, testedness and expectation*, as the following Scriptures make known and confirm for our understanding and faith.

Wherefore also, *lest I should be lifted up by the transcendence of the revelations, there was given to me a splinter in the flesh, a messenger of Satan, that he may be buffeting me, lest I may be lifted up*. For this I entreat the Lord thrice, that it should withdraw from me. And He has protested to me, “Sufficient for you is My grace, *for My power in infirmity is being perfected*.” With the greatest relish, then, will I rather be glorying in my infirmities, that the power of Christ should be tabernacling over me. Wherefore I delight in infirmities, in outrages, in necessities, in persecutions, in distresses, for Christ’s sake, for, whenever I may be weak, then I am powerful (2 Cor. 12: 7-10).

No *trial* has taken you except what is human. Now faithful is God, *Who will not be leaving you to be tried above what you are able*, but, together with the trial will be making the sequel also, to enable you to undergo it (1 Cor. 10: 13).

Yet not only so, but *we may be glorying also in afflictions*, having perceived that *affliction is producing endurance*, yet *endurance testedness*, yet *testedness expectation* (Rom. 5:3-4).

For I am reckoning that *the sufferings of the current era* do not deserve *the glory about to be revealed for us* (Rom. 8:18).

For *the momentary lightness of our affliction* is *producing for us a transcendently transcendent eonian burden of glory* (2 Cor. 4:17).

... and this from God, for *to you it is graciously granted*, for Christ's sake, not only to be believing on Him, but *to be suffering for His sake also* (Phil. 1:29).

Therefore, realizing that our *daily experiences*, in the process of our salvation, are for *conforming and hallowing our soulish disposition* to that which was in Christ Jesus, and for trying, testing and proving our faith and faithfulness in our devotion to God, how *prayerfully, reverently and devoutly* we should meet every experience, enduring it with all *patience and joy*, without *murmuring and complaining*, lest we fail and lose the weight of glory which it was graciously granted from God to *produce in us and for us*. What a source of strength and grace and encouragement all this should be to our hearts, to know and realize, that when our heavenly Father, in His love, deigns to graciously grant us increasing reserves of glory in the real life of the on-coming eons, He curtails some of our soulish delights and joys in this life, by sending the momentary light afflictions! Some one, recognizing the meaning of God's gracious providence in sufferings and trials, has wonderfully expressed encouragement and expectation for our hearts in the following verses:

“There is a day of sunny rest
 For every dark and troubled night,
 And grief may bide an evening guest,
 But joy shall come with morning light.

“For God hath marked each sorrowing day,
 And numbered every sacred tear,
 And heaven's long eons of bliss shall pay
 For all His children suffer here.”

Therefore, in the *process* of our salvation, *we are being saved* from the *power* of Sin making its home in us, through God's Spirit making its home in us, and vivifying our mortal bodies, thus enabling us to be reckoning ourselves to be dead, indeed, to Sin, yet living to God, in Christ Jesus, our Lord. Then, by putting off from us, as regards our former behavior, the old humanity which is corrupting in its seductive desires, and being rejuvenated in the spirit of our mind, and putting on the new humanity, which, in accord with God, is being created in righteousness and benignity of the truth, thus God's holiness is being *imparted* to our soulish disposition as we are being both *conformed* and *transformed* into the image of His Son from glory to glory (Rom. 6: 11-14, 22; Eph. 4: 20-25; Phil. 1: 27-30; Rom. 8: 18-23, 28-39; 2 Cor. 3: 18).

3. In its *realization* we have the *peace* of God through our Lord Jesus Christ (Phil. 4: 6-7).

THE CONSUMMATION OF OUR SALVATION

C. *We shall be saved* — from the *presence* of Sin — with the deliverance or glorification of our body (Rom. 8: 23-24; Phil. 3: 20).

1. In its *dispensation*, our *rescue* or *deliverance* from *this wretched body of death* and the *presence* of Sin will be effected through Christ Jesus, Who became to us . . . from God, . . . *deliverance* (1 Cor. 1: 30).

2. In its *transformation*, the *consummation* of our salvation will be realized when Christ's image is *implanted* in our bodies, when they are *transfigured to conform to His body of glory*, by the powerful operation of God in *resurrection* and *vivification*, *changing* them from corruptible to *incorruptible*, from mortal to *immortal*, from *soulish* to *spiritual*, from *soilish* to *celestial bodies* (Phil. 3: 20-21; 1 Thes. 4: 13-18; 1 Cor. 15: 42-55), thus giving us our "house not made with hands" which we shall enjoy, *eonian* in the heavens (2 Cor. 5: 1-10).

3. In its *realization*, we will be snatched away to *our realm* which is inherent *in the heavens*, there to be *with* and *like* and *for* Christ, our Lord, in all His ineffable bliss and *glory* (1 Thes. 4: 13-18; Titus 2: 13-14).

What a glorious gospel is ours to believe! What a wonderful Saviour to love! What a blessed salvation to enjoy! What a good and happy expectation to anticipate!

a. THE *SECRET* ('MYSTERY') OF THE GOSPEL

Having considered "the gospel of the Uncircumcision," which is "the gospel of our salvation," and learned of the rich blessing of *justification* — the righteousness of God *reckoned* to the sinner, through the deliverance which is in Christ Jesus, *through faith in His blood* — we are now ready to consider "the *secret* (or 'mystery') of the gospel," and the *new blessing* which God reveals through it for our hearts. Of this revelation and truth of the gospel, Paul entreats *believers* to make it a burden of prayer, saying,

During every prayer and petition be praying on every occasion (in spirit being vigilant also for it with all perseverance and petition concerning all the saints, and for me), that to me expression may be granted, in the opening of my mouth with boldness, to make known THE SECRET OF THE EVANGEL, for which *I am conducting an embassy in a chain*, that in it I should be speaking boldly, as I must speak (Eph. 6: 18-20).

The phrase, "the secret of the evangel" or *gospel* is very full of meaning for our hearts, although it has been almost completely forgotten since it was revealed through the apostle Paul. Even today, when there is more preaching than at any time since the revelation was made, practically nothing is said, or even seems to be known, about "the *secret* of the gospel."

MEANING OF SECRET OR "MYSTERY"

The word "mystery" which we find in our King James Bible, is translated from the Greek word *MUS-TEERION*, the literal meaning of which is *CLOSE-KEEP* or *secret*. In the Scriptures it denotes *a previously hidden or concealed truth, a divine secret, which now is revealed or made known*. The Scriptures record twelve "mysteries" or *secrets* in God's purpose of the eons, which were made known, in accord with His wisdom and prudence, as the time and occasion for them arrived. In this study we are primarily concerned with the *third* in the order of the divine "mysteries," namely, "the *secret of the gospel*."

THE SECRET OF THE GOSPEL EXPLAINED

Our hearts were made glad in the study of "the gospel of our salvation," given to Paul through a revelation of Jesus Christ. There we learned about the wonderful blessing of *justification*. And then we were told, "Being, then, *justified by faith, we may be having peace toward God*, through our Lord Jesus Christ." Now this Scripture suggests to our hearts a *new blessing* which "we may be having" along with our *justification*, namely, "PEACE toward God." But this blessing can only be obtained for our hearts with the full realization and joy that fills, *through* "the *secret of the evangel*" or "good news," which is "the conciliation."

MEANING OF CONCILIATION

In making "the secret of the gospel" known to man, God used the Greek words *KATALASSOO* and *KATALAGEE*. The literal meaning of the words in English is *DOWN-CHANGE*, and is correctly expressed by the words *conciliate* and *conciliation*. Now the divine usage of these words reveal a two-fold definition, namely, 1. A *change of attitude and conditions of relationship toward*

enemies for appeasing, pacifying and propitiating them on behalf of peace; 2. The DOWN-CHANGE or *conciliation* is always on one side, that is, *on the part of the one seeking the peace*.

The words are used *ten times* in the Scriptures, the texts of which we will quote for consideration and study.

A wife is not to be separated from her husband. Yet if she should be separated also, *let her remain unmarried or be conciliated to her husband*. And a husband is not to leave a wife (1 Cor. 7:10-11).

Yet all is of God, *Who conciliates us to Himself through Christ*, and is *giving us the dispensation of the conciliation*, how that *God was in Christ, conciliating the world to Himself*, not reckoning their offenses to them, and *placing in us the word of the conciliation*.

For Christ, then, are we ambassadors, as of God entreating through us. *We are beseeching: "For Christ's sake be conciliated to God!"* (2 Cor. 5:18-20).

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. Yet not only so, but we are glorying also in God, *through our Lord Jesus Christ, through Whom we now obtained the conciliation* (Rom. 5:10-11).

Now if their (Israel's) *offense* is the world's riches and their *discomfiture* the nations' riches, how much rather that which fills them! Now to you I am saying, to the nations, inasmuch as, indeed, then, I am the apostle of the nations, I am glorifying my dispensation, if somehow I should be pro-

voking those of my flesh to jealousy and should be saving some of them. *For if their casting away is the conciliation of the world*, what will the taking back be if not life from among the dead? (Rom. 11:12-15).

Thoughtful consideration and study of the divine usage of *conciliate* and *conciliation* in these Scriptures confirm our definition to be *a change of attitude and conditions of relationship toward enemies* for appeasing, pacifying and propitiating them on behalf of *peace*; and that the down-change or *conciliation* is always on the part of the one *seeking the peace*. This divine meaning of the words must be recognized and retained in our thinking if we are to be in accord with the word of truth in our understanding and faith.

CONCILIATION IN MAN'S AFFAIRS

We will first consider the scriptural usage and meaning of *conciliation* when applied to the affairs of mankind. Our first text gives instructions for a wife, should she be *separated* from her husband. It reads,

“let her remain unmarried or be conciliated to her husband.”

This usage of the word positively states something which the *separated wife, alone, must do*. The divine admonition, *“let her . . . be conciliated to her husband,”* calls for a DOWN-CHANGE or *conciliation*, that is, *a change of attitude and condition of relationship* on the part of the *separated wife toward her husband*. A change from hate to affection, from enmity to friendliness, from ill-will to good-will, and from *separation* to *reunion*. This scriptural example unmistakably confirms our definition and reveals that the *reunion* of the wife and husband *depends wholly* upon a DOWN-CHANGE or *conciliation* on the part of the *separated wife*.

GOD'S CONCILIATION

We will now consider the meaning and scope of the words *conciliate* and *conciliation* when used of God and His gracious work through Christ, His Son. The texts read,

Yet all is of God, Who conciliates us to Himself through Christ

. . . how that God was in Christ, conciliating the world to Himself, not reckoning their offenses to them.

. . . being enemies, we were conciliated to God through the death of His Son.

For if their (Israel's) casting away is the conciliation of the world.

These texts definitely confirm the truth for our understanding and faith that the words *conciliate* and *conciliation*, when used of God, denote a *change of His attitude and conditions of relationship toward His enemies* for appeasing, pacifying and propitiating them on behalf of *peace*. Furthermore, the texts also reveal that the activity and scope of the down-change or *conciliation* is "all of God," that is, all on His side. This is clearly confirmed by the texts, "*Yet all is of God, Who conciliates us to Himself,*" and "*God was in Christ, conciliating the world to Himself, not reckoning their offenses to them.*" Therefore, we may clearly discern that God's gracious work of *conciliation* denotes a DOWN-CHANGE in *His attitude*, as well as the *conditions of His relationship* toward the world of mankind, the nations, His *enemies*, in the following order,

1. In providing a *basis for peace* — the death of His Son — and *not reckoning offenses to the world*. All this

engages our hearts with the *change of God's attitude* in accord with "a *secret hushed* in times eonian, yet *manifested now*, . . . being made known to all nations for the *obedience of faith*" (Rom. 16: 25-26).

2. In removing all barriers to Himself for the full, unhindered outflow of His affections and friendship, by "casting away" the *priestly nation of Israel*, thereby *changing the conditions of His relationship* to the world, the nations, His *enemies*, for appeasing, pacifying and propitiating them on behalf of *their conciliation* for ensuing *peace*.

3. Finally, it must be clearly discerned and retained in our recognition that, in all this DOWN-CHANGing or *conciliating work of God*, the world, the nations, *His enemies*, had no part or lot, and neither were they *affected* or *changed* by it. This definitely confirms the *one-sided meaning and scope of conciliation*. The one *seeking the peace*, makes the DOWN-CHANGE or *conciliation*, as it is written, "Yet all is of God, *Who conciliates us* to Himself in Christ."

Furthermore, then, *God*, on behalf and concerning *His conciliation*, "places in us (believers) *the word of the conciliation*. For Christ, then, are we ambassadors, as of God entreating through us." This divine usage of the word speaks of the ministry of Christ's ambassadors, making known the "good news" or "secret of the evangel," "how that *God was in Christ conciliating the world to Himself*, not reckoning their offenses to them." Now on hearing "the word of the conciliation," those who are touched and moved in their hearts by God's manifest *loving kindness* and *gracious entreaty*, consequently *change their attitude toward Him* from hate to love, from enmity to friendliness, from hostility to amity and goodwill. Thus, "being conciliated to God," that is, first hearing and receiving the "good news" or gospel of *the*

conciliation which God made *in the death of His Son*, they consequently *change their own attitude toward Him* to that of affection, amity and good-will, and there is *reconciliation* or *peace*.

MEANING OF RECONCILIATION

Now, having studied the divine usage and meaning of *conciliation*, this naturally leads to the consideration of the scriptural meaning of *reconciliation*. And concerning this truth, we find that God used the Greek word *APOKATALLASSOO* *three times* in the Scriptures. The word literally means, FROM-DOWN-CHANGE or *reconcile*. The following Scriptures reveal all the usages of the word.

Yet now, in Christ Jesus, you, who once are far off, are become near by the blood of Christ. For He is *our* (*believers* of the nations and Israelites) *Peace*, Who makes *both one*, and razes the central wall of the barrier (the enmity in His flesh), nullifying the law of precepts in decrees, that He should be *creating the two*, in Himself, into *one new humanity*, making peace; and *should be reconciling both in one body* to God through the cross, killing the enmity in it. And, coming, He brings the evangel of peace to you, those afar, and peace to those near, for through Him we both have had the access, in one spirit, to the Father (Eph. 2: 13-18).

And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement delights to dwell, and *through Him to reconcile all to Him* (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens.

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 (Col. 1:18-22).*

Now to impress more vividly on our hearts the divine meaning of *reconcile*, I am quoting again the immediate sentences in which the word is used, which read,

... and *should be reconciling both in one body to God through the cross, killing the enmity in it.*

... and *through Him (the Son) to reconcile all to Him (the Father).*

And *you, being once estranged and enemies in comprehension, by wicked acts, yet now He reconciles by His body of flesh, through His death.*

These Scriptures unmistakably reveal that the divine meaning of *reconcile* denotes the propitiating work by which *both sides of an estrangement are conciliated*, thereby restoring mutual amity, friendship, affection and peace, which is *reconciliation*. Therefore, *reconciliation is two-sided in its scope*, and is the result of harmonizing or *conciliating both sides of an estrangement*, thereby, *restoring mutual friendship, good-will, love and peace.*

A NEW CREATION

In revealing "the *secret of the evangel*," which is "the conciliation," we find that God prepared for it with another revelation, namely, "a new creation." Paul introduces this unique truth in 2 Corinthians 5:14-17, in the following manner, saying,

For 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.

So that we, FROM NOW ON, are acquainted with no one according to flesh. Yet, even if we have known Christ according to flesh, nevertheless now we know Him so no longer. So that, if anyone is in Christ, there is a A NEW CREATION: the primitive passed by. Lo! there has come new!

Now this Scripture was written from Macedonia, in the summer of A. D. 57, during Paul's last missionary journey which "completed the evangel of Christ" (Rom. 15:19), that gave emphasis to *fleshly ties, distinctions and covenant advantages.* The writing of this letter — 2 Corinthians, summer A. D. 57 — setting forth the truth "if One died for the sake of all, consequently all died," marks the first declaration of God concerning His DOWN-CHANGing or conciliating work in Christ. In declaring the death of all mankind in Christ, this consequently marked the nullification and repudiation of all relationships, covenant advantages, honors, distinctions and blessings in Christ according to flesh. So that we, FROM NOW ON, are acquainted with no one according to flesh, reveals that in Christ, there is A NEW CREATION: the primitive passed by. Lo! there has come new!

NEW CREATION VS. REGENERATION

This seems the opportune time for clarifying the scriptural distinction between "a new creation" and "regeneration." The Circumcision Scriptures make

known concerning the eons, that "the world" or "eon to come" will, physically speaking, be a *PALINGENESIA*, AGAIN-BECOME or AGAIN-birthday, which is usually translated "regeneration," but more correctly, *renascence*. It means a *renewal in kind*, and denotes the *physical renewal* of the earth like as it was before the "flood" and its "division" (Gen. 10: 25), and the making of the land of Palestine *like* the garden of Eden (Mat. 19: 28; Isa. 35; Ezek. 36: 28-36). Now the *spiritual counterpart* of the *physical renascence* to be enjoyed by the people of Israel in their salvation, is the blessing of being "born again," or more correctly translated, "begotten anew." This teaching is concerned with Israel's *spiritual renewal*, which was foretold by their prophets and confirmed by the Lord Jesus, saying, "Ye (plural, denoting the sons of Israel) must be *born again*" or "be begotten anew," which He explained was to be "of water and of Spirit" (John 3: 3-8). Now, according to the prophet Ezekiel, "begotten of water" refers to the declaration that Jehovah will "sprinkle you (the house of Israel) with cleansing water for purifying you of all your uncleannesses and idols of ordure" (Ezek. 36: 24-25), and, "of the Spirit" speaks of God taking away their "stony heart" and "putting His Spirit within them," thus empowering "them to walk in His statutes, and keep His ordinances, and do them" (Ezek. 36: 26-27). When Israel is begotten anew, by the water and the Spirit, they will be *spiritually renewed* and prepared to enjoy the promise which He promised: *the life eonian* (1 John 1: 25); in the "regeneration" or *renascence* of "the world" or eon to come.

Paul, however, in his gospel, carries believers beyond the "regeneration" or *renascence* of the coming eon and the millennial kingdom to "the eon of the eons" of the *new creation*, "the new heavens and new earth" (Isa. 65: 17; 66: 22; 2 Pet. 3: 13; Rev. 21: 1-4). Furthermore,

it is well to remember that the word "new" denotes *other, later or different*, not merely a *renewal in kind*. Therefore, when we study Paul's teaching concerning "a new creation," we must think of it as being a *spiritual counterpart* of the *physical new creation* to be enjoyed by the church, which is the body of Christ. By the *creative* work of God, we will physically be the "NEW HUMANITY," and consequently prepared to enjoy *other and different* spiritual blessings, namely, *among the celestials in the heavens*. Therefore the statement, "Lo! there has come new!" reveals that *from that time on*, all blessings and relationships were to be reckoned *differently*, that is, IN SPIRIT rather than on the basis of *fleshly ties*, covenant advantages and racial distinctions. And reaffirming this truth, Paul wrote to the Galatians (winter, A. D. 57), just a few months after writing second Corinthians, and further nullified and repudiated *fleshly advantages and distinctions* by the declaration of God, saying, "For whoever are baptized *into Christ*, put on Christ, *in Whom* there is *no Jew nor yet Greek*, there is *no slave nor yet free*, there is *no male and female*, for you *all are one in Christ Jesus*. . . . For *in Christ Jesus* neither circumcision nor uncircumcision is anything, but A NEW CREATION" (Gal. 3: 27-28; 6: 15). Consequently, our *physical change* by "a new creation," will constitute us "the new humanity," prepared to enjoy our allotment of spiritual blessings among the celestials in the heavens.

NEW CREATION AND CONCILIATION NOT APPLICABLE TO ISRAEL

Just here it may be well to add two notes of explanation on all this. First, it must be remembered that these revelations and truths of "a new creation" and "conciliation" were *not applicable* to the national program for Israel as a *priestly nation according to the flesh* and to

proselytes of the nations, during the *pentecostal administration* in the book of Acts, who received the gospel of the Circumcision concerning *the kingdom*. In *that era* and administrations, *circumcision in flesh*, made by hands, took *preëminence* and gave *advantages*. Israel was “near” and the nations were “far off.” Israel had the “adoption” or sonship, and the glory and the covenants and the legislation and the divine services and the promises; whose are the fathers, and out of whom *is the Christ according to the flesh*, Who is over all, God blessed for the eons (Rom. 9:4-5). “In Christ,” meant *salvation*, yet Israelites *remained Israelites*, *proselytes remained proselytes*, the free *were free*, slaves *were slaves*, males *were in honor*, while females *were without rank or equality with males*. And these distinguishing distinctions will continue *throughout the administration of the millennial kingdom* of the “regenerated” earth (Gen. 17:9-14; 22:15-18; Isa. 14:1-2; 60:10-14; 61:5-6; 56:1-8; Zech. 8:20-23), and there will also be a clear *national distinction* between *Israel* and *the nations*, as well as their allotment of glory in the new earth of the last eon (Isa. 66:22; Rev. 21:12, 24, 26).

The second note of explanation is, that “in that era,” prior to 2 Corinthians 5:14-17, summer A. D. 57, during Paul’s *priestly administration* of “the gospel of the Uncircumcision” among the nations, the Circumcision who received his message, were “*justified out of faith*,” and the Uncircumcision “*through faith*” (Rom. 3:30), and “in one spirit also all were baptized *into one body, whether Jews or Greeks, whether slaves or free*, and all were made to imbibe one spirit” and were “one body” *in Christ* (1 Cor. 12:12-13, 27-28). Nevertheless, it must be distinctly remembered, that according to the Scriptures, the Jew *remained a Jew* and the Greek *remained a Greek*, with the Circumcision or Jew having the *preëminence and advantage* (Rom. 3:1-2; 15:16,

26-27; Eph. 2: 11-12). And, it was *not* until we cross the *date line* — “FROM NOW ON” of 2 Corinthians 5: 14-17, *summer A. D. 57* — that we read anything about the *nullification* and *repudiation* of *fleshly ties* and *distinctions*, *covenants* and *privileges*, and *all becoming one* by A NEW CREATION. Furthermore, this truth and blessing of “a new creation” *applies only* to those who receive “the gospel of the Uncircumcision” and *its complement*, “the *secret* of the evangel” of which Paul was granted the grace to be the “minister” or dispenser (Rom. 16: 25; Eph. 6: 19). And, moreover, it is supremely important that we grasp with clear distinction of understanding the difference between “a new creation,” by which we become “the new humanity,” *in Christ, now, IN SPIRIT*, and the blessed *reality* of it all when *we are assembled in His presence and glorified with Him*. Now, to *accord with the truth* of being “a new creation,” and consequently, “the new humanity” *in Christ*, we are taught as concerning *our conduct*, to “put off from us, as regards *our former behavior*, the *old humanity*,” that is, “stripping off the old humanity *together with its practises*,” and to “put on the new humanity” or “the young, which is being renewed into recognition to accord with the Image of the One Who creates it, wherein there is no Greek and Jew, Circumcision and Uncircumcision, Barbarian, Scythian, slave, freeman, but all and in all is Christ” (Eph. 4: 20-25; Col. 3: 8-11).

On the contrary, *Israel and the nations*, as such will be brought to God, *in Christ*, for *salvation*, and consequently, *reconciliation* and *peace*, with a *conduct* and *deportment* producing the fruits of “righteousness and benignity of the truth.” However, there is *not the slightest intimation* or *information* that saved Israel, “the bride, the wife of the Lamb,” or “the nations” will ever be “a new creation,” and consequently, a “new humanity” as it *applies* to “the *ecclesia* (‘church’) which is the *body of Christ*.” Should they become “a new creation,”

they would be *other* or *different*, and therefore, Israel *would cease to be Israel* and the nations *would no longer be nations!* Yet Isaiah 66:22 affirms that Israel's *name* and *seed shall abide*, while Revelation 21:12 confirms the truth that even the distinctions between the *twelve tribes* will be *permanently perpetuated*, and Revelation 21:24-26 reveals that the nations of the earth will *continue to be nations*, outside the holy city, new Jerusalem, and *distinct from Israel*. These are supremely important *distinctions of truth* which must be *clearly partitioned* for the people, time and place for whom they have been divinely ordained, and must never be mixed with the Pauline revelation, *if* we are to enter into the full measure of realization and appreciation of the *transcendent riches of God's grace in His kindness to us*, "the church which is the body of Christ," in our allotment of *spiritual blessings and celestial glory* as "a new creation," and consequently, "the new humanity."

I. "THE DISPENSATION OF THE CONCILIATION"

It is God Who gives us "the dispensation of the conciliation." This speaks of the ministry, that is, preaching and teaching the evangel of peace. Yet concerning this ministry there is wide-spread misunderstanding because of not recognizing clearly the meaning of "conciliation" and the *basis* upon which it could be *dispensed* or given out. First of all, it is fundamentally important to recognize, that while the "conciliation" was made in "the death of God's Son," nevertheless, the out-flow or "dispensation" of its blessing could not begin until the *conditions of God's relationship to the world*, the nations, His *enemies*, had been fully and completely *changed* by the removal of the *fleshly barrier to His presence*, namely, "the casting away" of the *priestly nation* of Israel (Rom. 11:12, 15; 2 Cor. 5:14-17). This, as we have

already pointed out, had its *beginning* in the summer of A. D. 57, *during* Paul's last missionary journey (2 Cor. 5:14-20; Rom. 15:18-19), and "*through* prophetic Scriptures besides" (Gal. 3:26-28; 6:15; Rom. 5:10-11; 16:25-26). However, the final and consummating phase of the conciliating work, that is, the "casting away" of the *priestly nation* of Israel, was not actually and fully accomplished *until* Acts 28:17-28. There the final barrier to God and His fatherly affections and friendship was *removed*, thus completely *changing* the conditions of relationship for the full and unhindered out-flow or "dispensation of the conciliation" to *the world* (Rom. 11:15), in accord with the administration of His grace and "*a secret hushed* in times eonian, *yet manifested now*, . . . being made known to all nations for the obedience of faith" (Rom. 16:25-26).

II. "AMBASSADORS FOR CHRIST"

With the "casting away" of the priestly nation of Israel fully accomplished in Acts 28:28, it must also be recognized and remembered that the *pentecostal administration* of Acts and the dispensation of "the gospel of the Circumcision," with *evidential* powers and signs for *confirming the word* (Mark 16:20), together with Paul's *priestly administration* in which Christ was preached in accord with His relationship to Israel *in the flesh* and *covenant promises* (Rom. 9:4-5; 15:15-19) WERE CLOSED and *superseded* by the revelation of "the SECRET" and its *administration* (Eph. 3:1-3, 8-11). It was then that Paul began "conducting an embassy in a chain" *from* his Roman prison (Eph. 6:20).

Consequently, then, like Paul, all in whom God has placed "the word of the conciliation," become "ambassadors for Christ." For, having *received* or *obtained* the conciliation, the evangel of peace, *in our own hearts*,

naturally there will follow the urge and unction to "conduct an embassy" for Christ wherever our lot or vocation of life may place us, whether in the home or in the office, whether in the factory or in the busy marts where men assemble. And, wherever the place or occasion, whatever the condition or opportunity, "our feet are to be sandaled with the readiness of the evangel of peace" (Eph. 6:15), bringing the "good news" or word of the conciliation and beseeching: "For Christ's sake be conciliated to God!"

III. "THE WORD OF THE CONCILIATION"

God not only *gives believers* "the dispensation of the conciliation," but first of all He "*places in us* the word of the conciliation." This statement, "the word of the conciliation," is the message of the ambassador, *making known* "how that *God was in Christ, conciliating the world to Himself*, not reckoning their offenses to them." This Scripture—"God was in Christ, *conciliating the world to Himself*"—makes known the *down-changing* work of God in graciously providing a *basis for peace* in the "death of His Son," for appeasing, pacifying and propitiating *the world* on behalf of their *conciliation* for ensuing *peace*. However, it must be clearly remembered that in God's work of "conciliating the world to Himself," He was not trying to *convert* the world of mankind or prevail upon them to lay aside their *enmity* toward Him. The recognition of this distinction is fundamentally important to the true, scriptural understanding of this subject. For in the *conciliating* work which God was doing, the DOWN-CHANGing was all on His part, in first providing a *basis for peace* in the death of His Son, and then disposing of everything on *His side* which made peace impossible. Therefore, in the death of His Son, the conciliation of the world was an accomplished fact *on God's side*. Now there is PEACE *on God's side*, because

He MADE PEACE. He made it *in the death of His Son*. And again, I press the fact, that *in God's down-changing* or conciliating work, *the world had no part* in the great transaction and *neither was it affected or changed by it*. This is confirmed by the statement, "Yet all is of God," which reveals that His work of "conciliating the world to Himself" was done entirely apart from man's knowledge or belief. Consequently, God's conciliation or *down-change* is no more affected by man's enmity than sunshine is obscured by blind eyes which do not see it. And furthermore, God's *down-change* or conciliation does not embrace believers only. The very universality of the expression—"the world," "the nations," and "enemies"—reveals that the whole race of Adam, all mankind without exception, was *in view* in His gracious work.

Yet how a righteous and holy God *can be at peace* with a world of malignant sinners is the perplexing question which arises in this study. Still our text reads, "God was in Christ, *conciliating the world to Himself, not reckoning their offenses to them.*" The explanation and clarification of this difficulty will be found in recalling what we have already learned in our study of "the gospel of our salvation." There we learned that God's justice required satisfaction for the ruin wrought by the breach of His holy law and the sins of the world. Consequently, God, in order to unmistakably reveal and commend His love to mankind, provided a Sacrifice in the Son of His love, as it is written,

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

Here is the grandest expression of God's love for sin-cursed, dying humanity in all the Scriptures, "seeing that, *while we are still sinners, Christ died for our*

sakes." This means that "our sins" were made to be His. He accepted, exhausted and annihilated them in His *accursed death* on the cross! This is the glorious "good news" or gospel of our salvation, that *Christ died for our sins*, and, through faith in His blood, we are *justified*, which means that we are made the righteousness of God in Him! God, then, having expiated and put away sins and transgressions in Christ, man's offenses (of the enmity, hatred and ill-will of the heart) may be overlooked. For God, having effectually and satisfactorily dealt with "our sins" in Christ, making Him to be a sin offering for our sakes, He then made the *conciliation in His death*, on behalf of *peace*, and consequently, does not "reckon to men *their offenses*." This is the word of the conciliation, the *secret* of the evangel! What a glorious message of "good news"! What a wonderful ministry to make it known to men!

IV. "AS GOD ENTREATING THROUGH US"

Having *obtained* the conciliation or evangel of peace in our own hearts, "For Christ, then, are we ambassadors, *as of God entreating through us*"! What a marvelous expression of truth—God actually condescending to "pray" and *entreat* the world, the nations, His *enemies*, through us! This is the most sacred mediation ever entrusted to man. Therefore, being fully conscious of the grandeur and hallowed dignity of our calling and commission—"For Christ, then, are we ambassadors, *as of God entreating through us*"—with all humility and passionate earnestness will we be concerned to speak as the mouthpiece of God! And, in the overwhelming love and grace of Christ, there will be that ardent passion for making this "good news," this urgent news, this transcendent news known to the world, the nations, God's *enemies*, and beseeching them for conciliation and *peace*!

V. "FOR CHRIST'S SAKE BE CONCILIATED
TO GOD"

Having received the word of the conciliation or the evangel of peace in our hearts, there will come the realization that "For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching: *For Christ's sake be conciliated to God!*" This reveals that our entreaty, in the evangel of peace, is to "pray" and beseech "the world," the nations, God's *enemies*, to accept His proffered *love* and *friendship* and enter into the *peace* He made in the death of His Son! We are to persuade men to believe, that at *infinite cost*, God has put away all that stood between them and *peace* with Him. Our prayer and entreaty to all men should be, for Christ's sake *believe* the good news of the conciliation which God has made in the death of His Son! And, "For Christ's sake *be conciliated to God!*" Then, when men *believe* the good news, that God has made the down-change or conciliation in the death of His Son for *peace*, and, being *down-changed* or conciliated to God in their own hearts, that is, *changing* their own attitude toward Him from hate to love, from hostility to amity, from enmity to friendliness, there will be *reconciliation* or *mutual peace*.

Should someone ask, "What about *my sins?*", let it sink deep in our hearts for lasting remembrance that God fully and satisfactorily settled for "our sins" on the cross, once for all, when He "made Christ to be a sin offering for our sakes, that we may be becoming God's righteousness in Him." This is "the gospel of our salvation," and through faith in His blood we are *justified* — made the righteousness of God in Him! Consequently, then, the "mystery" or *secret* of the evangel, the conciliation, is not concerned with the sinner and his sins at

all, but with *God's attitude* toward mankind, through the death of His Son, on behalf of *peace*. For, having *made peace*, God is now "praying," entreating and beseeching "the world," the nations, His *enemies*, to *receive it* and *be conciliated to Him!*

If there is any estrangement between men and God, it is all on *their side*. If they hold enmity, hatred or some stubborn unbelief and desire to be rid of the restraints of His will for *friendship*, this is the only hindrance between them and *peace* with God. Therefore, God is entreating through us, and we are beseeching: "For Christ's sake be conciliated to God!" And when men gratefully *accept* and *receive* in their hearts God's *proffered love* and *friendship* in the death of His Son, and *change* their own *attitude toward Him* to love, amity and good-will, there will be *reconciliation* — *mutual peace* and *fellowship* that is full, blessed and abiding! This is "the *secret of the gospel*," the heart obedient belief of which brings the blessedness of *peace* with God!

7. GOSPEL OF THE UNSEARCHABLE RICHES OF CHRIST

What wonderful words Paul utters when making known the subject of this study, namely, "the gospel of the unsearchable *riches of Christ*"! But like many other precious truths of God's revelation to man, poor translation and the cobwebs of tradition have obscured and darkened the clear light of the true expression of the original Scriptures. Therefore, to introduce and clarify our subject, I will first quote the text as it is found in the King James Bible. It reads,

Unto me, who am less than the least of all saints, is this grace given, that *I should preach among the gentiles the unsearchable riches of Christ* (Eph. 3:8).

Now this translation falls far short of expressing all that is in the original text. The translators of the American Standard Revised Version used this same rendering of the King James Bible, but placed a note in the margin giving the *correct expression* of the inspired text. It reads, "*to bring good tidings* of the unsearchable riches of Christ to the gentiles." Now the words "to bring good tidings" is *EUANGELISASTHAI* in the Greek Scriptures, and literally means, TO-WELL-MESSAGize, or to *bring the evangel*. Quoting the text concordantly translated, it reads,

To me, less than the least of all saints, was granted this grace: *to bring the evangel of the untraceable riches of Christ to the nations*.

Now this phrase, "the evangel of the untraceable riches of Christ," places before our hearts a most wonderful study. However, it will be helpful to refresh our minds with some of the facts we gathered in the beginning of our research concerning the divine usage of the word *EUANGELION*, WELL-MESSAGE, *evangel* or "gospel." There we found that the word simply means "a message of good news." Any specific "message of good news" is an *evangel* or "gospel." Furthermore, the word is often used in the Scriptures to convey "messages of good news" or "gospels" which are *not concerned with salvation*. And this is the case in our present study of "the evangel of the untraceable RICHES OF Christ." There is no thought or intention of giving expression to the subject of *salvation* in this "gospel," but rather that of bringing the "message of good news" to the *nations* or "gentiles" of the untraceable RICHES OF Christ.

MEANING OF UNSEARCHABLE OR UNTRACEABLE

Our first quest is for confirming our assurance of understanding as to the divine meaning of the words "unsearchable" or untraceable. And turning to the Greek, we find the original word to be *ANEXICHNIASTON*. Literally translated, it reads UN-OUT-TRACEable, that is, *untraceable*. This is the true meaning of the word, however, we are accustomed to reading it "unsearchable" in our King James Bible. "Unsearchable" is good, but not as specifically correct as *untraceable*. The meaning of the root or stem of the word *ICHNOS* is TRACE, as *tracing* a man by his *tracks*, or "footprints" (Rom. 4: 12; 2 Cor. 12: 18; 1 Pet. 2: 21).

Now this word *untraceable* is used only *twice* in the Scriptures — Romans 11:33 and Ephesians 3:8. In

Romans the usage is very clarifying, because it is used in close association with the Greek word for "unsearchable" or *inscrutable*. In the King James Bible it reads, "how unsearchable are His judgments, and His *ways past finding out!*" Now the phrase, "ways past finding out" is an attempt to translate our word UN-OUT-TRACEable, or *untraceable*. Concordantly translated, the text reads with distinction of expression and clearness of understanding, thusly,

How *inscrutable* (*ANEXERAUNET*A) are His judgments, and *untraceable* (*ANEXICHNI-ASTOI*) His ways!

Therefore, the "good news" or evangel of the *untraceable* riches of Christ brings to us, the nations, revelations concerning His *creation* and *celestial honors, dignities* and *glories* which were *not revealed until God granted the grace to Paul to make them known*. Consequently, then, they are truly "unsearchable" or *untraceable* in all revelations prior to Paul's epistles.

With this understanding in mind, we will now turn to Paul's epistles and revel in some of the *untraceable riches* of Christ which God granted him the grace to bring to us, the nations.

I. FIRSTBORN OF CREATION

The first of the glories and honors of the evangel of the "unsearchable" or *untraceable riches* of Christ to be revealed to the nations is that He is "the Firstborn of every creature," Concerning this glory, it is written,

"... the Son of His love, . . . Who is the Image of the invisible God, FIRSTBORN OF EVERY CREATURE, for *in Him is all created*, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sover-

eignties, or authorities, *all is created through Him and for Him*, and He is before all, and *all has its cohesion in Him*.

And *He is the Head of the body, the ecclesia*, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for *in Him the entire complement delights to dwell*, and *through Him to reconcile all to Him* (making peace through the blood of His cross), *through Him, whether those on the earth or those in the heavens*" (Col. 1:14-20).

This majestic and marvelous passage literally teems with the "good news" or evangel of the untraceable *riches of Christ*. And the first glory God has been pleased to reveal, is that *the Son of His love* is the BEFOREmost-BROUGHT-FORTH OF-EVERY CREATURE." This gives Christ the glory preëminent of all creation, not only as "the beginning" (Col. 1:18) or first of all creation and time, but also first in *majesty and honor*, all of which, when correctly translated, entitles Him SOVEREIGN! Therefore, *creation* was not only *in Him* as its Firstborn, but also *through Him* and *for Him*. Consequently, then, He is the rightful Owner and *Sovereign* of all! May God grant us grace and the quickening of our minds to grasp with increasing measure of comprehension and realization this glory preëminent of Christ, our Lord.

II. THE IMAGE OF THE INVISIBLE GOD

God is *Spirit* (John 4:24), and though present and powerful, is, nevertheless, *invisible*, and as such, He cannot be known by His creatures. Consequently, there must needs be a Mediator Who is a perfect *Image*, a *visible form* of the invisible Deity. And that Image is "the Son of God's love," "Who, being inherently in the *form* of God," is truly the visible manifestation of the invisible

God, thus fully and completely revealing all *the attributes and essence* of Deity to His creatures. This is the "good news" or evangel of another glory of the untraceable *riches of Christ* which was concealed and unknown to mankind until grace was granted to the apostle Paul to bring the revelation to the "gentiles" or nations.

III. CHRIST IS *HEAD OF THE BODY*, THE CHURCH

"And He is *the Head of the body, the ecclesia.*" This statement of truth is the "good news" or evangel of another honor and glory among the *riches of Christ*, not "searchable" or *traceable* until Paul was granted the grace to reveal it to the "gentiles," or nations! True it was that He was the promised Messiah or "Anointed" to Israel and the "Bridegroom" of the *bride ecclesia* or "church" of *saved Israelites* (John 3: 29), whose destiny and glory is *the kingdom* (Luke 12: 32). But not until Paul was granted the grace to bring the "good news" or evangel of the untraceable *riches of Christ* to the "gentiles" or nations, was the honor and glory made known, that Christ was given, as *Head* over all, to the *ecclesia* which is His body (Eph. 1: 22-23). As we have already pointed out, the *joint* body, *joint* allotment and *joint* partakers of the promise in Christ Jesus by the *ecclesia of believing Israelites and nations, through the evangel of which Paul became the dispenser*, was also a "mystery" or *secret, concealed from the eons and from the generations in God* until he was granted the grace to make it known in conjunction with the revelation of Christ's dignity and glory as "*Head of the body, the ecclesia.*" This revelation makes known to the nations that the *ecclesia* or "church," which is His body, is to be associated with Christ in His high and exalted reign of glory among the celestials in the heavens (Eph. 1: 3-6 22-23; 2: 4-7; 3: 1-3, 6-11, 20-21; Col. 1: 24-27).

IV. ALL HAS ITS *COHESION IN HIM*

Another glory of the evangel of the untraceable *riches of Christ* is revealed in our text as follows,

“... for *in Him is all created*, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, *all is created through Him and for Him*, and He is before all, and *all has its cohesion in Him.*”

What a marvelous and wonderful revelation of majesty, power and glory of the untraceable *riches of Christ* is made known in the “good news” or evangel of this text! And what blessedness for the believer to know and be assured, that not only the entire *cosmos* of the universe — that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities — was *created through Him and for Him*, but that it *all has its cohesion* (HAS-TOGETHER-STOOD, is *held together* or “consists”) *in Him!* And concerning this majesty and glory of Christ, it has formerly been pointed out in exposition, that before either heaven or earth knew aught of ownership or rule, the Son of God, in His solitary sublimity, held complete possession and undisputed sway of creation from center to circumference, in the heavens as well as on the earth. Later, when the heavens and then the earth were filled with invisible and visible creatures, whether thrones, or lordships, or sovereignties, or authorities, each prince and ruler received his lordship and sovereignty from the Son of God. Being the Firstborn of every creature, He is Sovereign supreme, therefore the entire *cosmos* of the universe, that in the heavens and that on the earth, the visible and the invisible, has its *cohesion* or is *held together in Him!* Such was the majesty and dignity, honor and glory of the “unsearch-

able'' or untraceable *riches of Christ* from the morning of creation, but it was not revealed until Paul was granted the grace to bring the "good news" or evangel to the "gentiles" or nations.

V. THE COMPLEMENT OF GOD

This study concerns our hearts with the word *complement*, which is translated "fullness" in the King James Bible. It deserves thoughtful consideration if we are to quicken our grasp and realization of its divine meaning. In the Greek the word is *PLEEROOMA*, *FILLING*, complement, and denotes *what is put in to fill up*, as a piece of cloth which *fills up* a rent (Mat. 9:16; Mark 2:21); the fragments of food which *filled up* the hampers (Mark 8:20), and that which *fills* Christ (John 1:16). Now with this understanding of the meaning of the word held clearly in mind, we are ready to consider its divine usage in the revelation of another glory of the untraceable *riches of Christ*, which reads,

"in Him *the entire complement* delights to dwell," and, "in Him *the entire complement of the Deity is dwelling bodily*" (Col. 1:20; 2:9).

These Scriptures bring to us the "good news" or evangel of that wealth of honor and glory accorded Christ of being the *bodily residence* of the entire complement or *filling* of the Deity. In this we learn that Christ was not only accorded the glories of being *the Image* of the invisible God, *Firstborn* of every creature, *Head* of the body, the ecclesia, and the One in Whom the entire *cosmos* of the universe has *its cohesion*, is held together or "consists," but that He is also the *bodily dwelling place* or residence of "the entire complement (or *filling*) of God." This reveals that God is *all in Christ* now. And Christ being "Head of the body, the ecclesia," we also are "being completed *for the entire complement of God*"

(Eph. 3:19). And when "the entire complement of God" *fills* the ecclesia or "church," God will be *all in the ecclesia!* Then Christ and the ecclesia become "the complement by which *all in all is being completed*" (Eph. 1:23), and God will be "All in all" (1 Cor. 15:28).

These declarations of Scripture truly speak of the deep things of God. And Paul, having made known that we "are being built together for *God's dwelling place, in spirit*" (Eph. 2:22), prayed that we should be strong to grasp, what is its breadth and length and depth and height — to know besides the knowledge-transcending love of Christ — that we may be completed *for the entire complement of God*" (Eph. 3:14-19)! And as God granted grace to Paul to bring this "good news" or evangel of the untraceable *riches of Christ* to us, the nations, may we be praying the prayer Paul prayed, that we should be strong to grasp with heart realization these glories of the "unsearchable" *riches of Christ*, in which we are to jointly share with Him!

VI. TO HEAD UP ALL IN THE CHRIST

Another one of the glories of the untraceable *riches of Christ* is that of His *universal headship*. Of this honor, Paul reveals that God, "in all wisdom and prudence made known to us the "mystery" or *secret of His will* (in accord with His delight which He purposed in Him), to have an administration of *the complement of the eras*, TO HEAD UP ALL IN THE CHRIST — *both that in the heavens and that on the earth*" (Eph. 1:9-10). This glory of the untraceable *riches of Christ* had been *partially known* "to other generations of the sons of humanity," that is, concerning His headship over all the earth, but *not* as it is "*now revealed* to His holy apostles and prophets," namely, that "God had purposed "*to head up ALL in the Christ both that in the heavens and that on the earth.*" Prior to this revelation through Paul, the

heavenly headship of Christ had been kept *secret*. Now we know that Christ will not only have the throne of His father David, in Jerusalem, the city of the Great King, and be King of kings and Lord of lords over all the earth, but He is also Sovereign supreme, "up over every sovereignty and authority and power and lordship," among the celestials. Consequently, then, both those in the heavens and those on the earth will ultimately find their Head in Him!

VII. THROUGH HIM TO RECONCILE ALL TO HIM

The crowning glory of the "good news" or evangel of the untraceable *riches of Christ* which Paul was granted the grace to bring to the "gentiles," or nations, is the revelation that He will *reconcile all to God*. Of this culminating glory of the untraceable *riches of Christ*, he writes, saying,

"seeing that the entire complement delights to dwell in Him (the Son of His love), and THROUGH HIM TO RECONCILE ALL TO HIM (God, the Father), (making peace through the blood of His cross), THROUGH HIM, WHETHER THOSE ON THE EARTH OR THOSE IN THE HEAVENS" (Col. 1: 20).

And concerning this *reign of Christ* to the *ultimate finish* or *consummation*, Paul is granted the grace to give us a complete and explicit revelation in detail. It reads,

"then cometh the end, or thereafter comes the consummation, whenever He (the Son) may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power. *For He must be reigning until He should be placing all His enemies under His feet. The last enemy being abol-*

ished is death. For He (God) subjects all under His (the Son's) feet. Now whenever He (God) may be saying that all is subject, it is evident that it is outside of Him (God) Who subjects all to Him (the Son). Now, whenever all may be subjected to Him (God), then the Son Himself also shall be subjected to Him (God) Who subjects all to Him (the Son), that God may be All in all" (1 Cor. 15: 24-28).

What a marvelous outcome of God's purpose! What a wonderful Christ Who can accomplish such a complete and glorious reconciliation! All creatures, whether those on the earth or those in the heavens, *reconciled in perfect peace* to the great God of love, through the Son of His love, in the kingdom of the Father, of which there shall be *no end* or consummation!

Thus we have briefly considered seven honors, dignities and glories of the "good news" or evangel of *the untraceable riches of Christ*, which Paul was granted the grace to bring to the "gentiles" or nations. More of these *untraceable* honors and glories of Christ, which Paul was granted the grace to reveal, could be pointed out with delight, but these will suffice to increase our faith, enrich our joy and brighten our expectation "in Him in Whom our lot was cast also," Christ Jesus, our Lord, Life and Head!

“ANOTHER GOSPEL: WHICH IS NOT ANOTHER”

The solemn truth and warning in the Scripture from which the title of this study is taken, seems to be unknown and unrecognized in the preaching and teaching of today. The fundamental cause for this confusion and spiritual loss is the mistaken, erroneous belief that the word “gospel” is used in the Bible to speak of only *one message* of “good news.” The second cause for misunderstanding is found in the way this statement of truth has been distorted by weak translation and broken apart by the confusing verse division and faulty punctuation of the King James Bible. For example, quoting from the Authorized Bible, it reads,

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

Which is not another; but there be some that trouble you, and would pervert the gospel of Christ (Gal. 1: 6-7).

Now the statement, “another gospel: which is not another;” is made unintelligible by translation, verse division and punctuation. The American Standard Revised Version improved the reading to some extent, but carried over the weak translation and faulty punctuation. Therefore, that we may read and consider a pure translation with correct punctuation of the passage, I will quote it from the Concordant Version of the Sacred Scriptures. It reads,

I am marveling that you are transferred thus swiftly, from that which calls you in the grace of Christ, to a different evangel, which is not another, except it be that some who are disturbing you want also to distort the evangel of Christ,

Now in this translation, the statement, "a different evangel, which is not another," is both readable and intelligible. First, the Greek word *HETERON*, literally means DIFFERENT, and denotes *not the same, distinct, unlike*. This clearly reveals, in accord with what we have already learned, that there are "*different gospels*" in the Scriptures. Furthermore, Paul marveled that the Galatians were "removed" or *transferred to "a different gospel" from that* which he had brought to them. And he also declared that it was "*not another*" gospel for them! Now the truth of this statement may be recognized for the reality of what it says when we remember that Christ affirmed that "the Scripture cannot be ('broken') annulled" (John 10: 35). This reveals that Scripture MEANS EXACTLY WHAT IT SAYS, and FOR WHOM IT IS SAID. Therefore, if a "gospel" which was divinely ordained for one people, is *perverted to another*, its promises simply *cannot be fulfilled*. Consequently, it is "*not another*" gospel or "good news" for them. And those to whom it is being preached, become both disturbed and deceived. Now when this "*different gospel*," while true for the people for whom it was divinely ordained, was pervertedly forced upon the Galatians, the Uncircumcision, the "gentiles," its promises *could not be fulfilled*, therefore, their faith was misplaced and nullified! And on this account Paul doubly emphasized the "curse" or *anathema* upon the *preachers*, saying, "though we, or an angel from heaven, *preach any other gospel* unto you (Galatians, the Uncircumcision or "gentiles"), than that ye have received, let him be *accursed*" (Gal. 1: 8-9; 2: 2, 7).

Now the reason for all this defense is as follows. Paul had gone into Galatia in accord with his divinely ordained commission, bringing *the gospel* which came to him "through a revelation of Jesus Christ" (Gal. 1: 11-12), for which he had been *separated* (Rom. 1: 1-5), and which he specifically designated "that gospel which I preach among the gentiles" (Gal. 2: 2), and "the gospel of the Uncircumcision" (Gal. 2: 7). Later, Jewish preachers visited the churches of Galatia and "removed" or *transferred* the *believers from the grace of Christ* in which they had been called to "a *different gospel*" of faith and *works*, which was none other than "the gospel of the Circumcision" that was committed unto Peter for the Circumcision (Gal. 2: 7-9). Consequently, they were urged to be "circumcised" (Gal. 5: 2-3; 6: 12-13), to "observe days, months, seasons and years" (Gal. 4: 8-11), and to be "zealous for the law" and "live according to the customs of Moses" like as the Jewish believers were *demanded by* "the gospel of the Circumcision" Gal. 3: 1-9; 4: 19-21; 6: 12-15; Acts 21: 19-21). (Review at this time, page 23.) Therefore, Paul was moved by "a revelation" to go up to Jerusalem and "communicate," *submit* or *make known to them*—James, Peter and John, who are supposed to be pillars—"that gospel which he preached among the gentiles" (Gal. 2: 1-10). At this meeting, those of repute—James, Peter and John—*submitted nothing to Paul!* On the contrary, Titus, being a Greek *believer* through Paul's ministry, was *not* permitted to be circumcised, and Paul did not simulate or give place by subjection, not even for an hour, that *the truth of the gospel might continue with us* (Gal. 2: 1-5). Furthermore, at that meeting, it was clearly revealed that Paul had been entrusted with "the gospel of the Uncircumcision, according as Peter of the Circumcision." And also, "when James, Cephas (Peter) and John, who seemed to be pillars, *learned of the grace that was given to Paul*, they gave to him and Barnabas

the right hands of fellowship; that *they should go unto the "heathen" or nations, and they unto the Circumcision*" (Gal. 2:7-9). After this meeting, Paul was moved by the Spirit to write this epistle to the Galatians, that they might be delivered from this *disturbance and bondage of the law* to which they had been "removed" or *transferred from the truth of the gospel of the grace of God*, which he had brought them, with its freedom of sonship *through the hearing of faith apart from works of the law* (Gal. 3:1-14). He also was quite vehement in his protest against the *preacher*, invoking the "curse" or *anathema* (which was the ancient custom of devoting a person to an expiatory or atoning sacrifice to the gods in order to avert public calamity), upon *any man*, even himself or *a messenger from heaven*, who would bring "ANY OTHER GOSPEL TO THEM (the Galatians, the Uncircumcision or "gentiles") THAN THAT WHICH HE HAD PREACHED TO THEM!" What would Paul say to *apostate Christendom if he were here today*, when, *conservatively speaking*, seventy-five percent of its teachings, beliefs, customs and practises are drawn from the *Circumcision gospel and writings*, thus "removing" or *transferring believers from the grace of Christ, in which they are called*, and consequently *distorting* the gospel of Christ.

God has clearly and definitely declared that Paul was His *chosen vessel* to bear His name to the "gentiles," or nations. He *entrusted to him* the specific gospel for the nations by a revelation of Jesus Christ (Gal. 1:12), namely, "the gospel of the Uncircumcision" (Gal. 2:7). He was *separated and commissioned* the apostle, herald and teacher of the nations in knowledge and truth (Rom. 1:1-5; 11:13; 15:15-18). And he was also given the glorious revelations of grace, justification, conciliation, reconciliation, the "mystery" or *secret* ordained before the "world" or eons for our glory, and the administra-

tion of the secret, with the happy expectation and allotment of grace glorious among the celestials in the heavens for believing nations. Yet in spite of all these grand and transcendently glorious truths, of which the Circumcision apostles scarcely dreamed, to say nothing of preaching or teaching them, we find "theology" and the "religious teaching" of Christendom super-imposing the gospel of the Circumcision, concerning the earthly kingdom and its allotments of terrestrial glory, upon these grand revelations for the heavens, revealed through Paul. Such ministry beclouds, bedims and befogs the glorious truths of the spiritual blessings which God has so graciously provided and ordained for believers today, in this administration of His grace! And, how often we hear the confident, contented, complacent comment, "O we take Paul's writings together with all the other writings of the Bible!" How little those who persist in such lawlessness and unbelief, realize that they are preaching and believing "a *different* gospel" than that which God has graciously ordained and revealed for them, and are consequently "removed" or *transferred* from the *grace* of Christ! And the sad and lamentable part of it all is, that those who receive and believe "another" or "*different* gospel" than that which God gave Paul for the Uncircumcision or "gentiles," for this administration of grace, *though it be in the Bible*, are, nevertheless, *misplacing* and *nullifying their faith*, because the promises *cannot* be fulfilled to them! They have been erroneously taught, deceived, and removed *from the grace* of Christ! They have "fallen from grace" and "Christ profits them nothing," consequently, "they are debtors to do the whole law" (Rom. 5:2-6)!

Finally, God has already separated "the gospel of the Uncircumcision" for the "gentiles" or nations *from* "the gospel of the Circumcision" (Gal. 2:1-9), and placed in it that which *cannot be mixed* or *confused* with

the demands and promises of the "other gospels" of the Scriptures without "frustrating" or *repudiating His grace* (Gal. 2: 21)! This joining together and mixing, misplacing and misapplying demands and promises which God has ordained for one people in *another* administration with the peoples of *this* administration of the secret and the exceeding riches of His grace in His kindness to us in Christ Jesus today, distorts and perverts the Scriptures. Consequently, it draws down the "curse" or *anathema* on the *one thus preaching or teaching, even though he be an angel from heaven!* Therefore, we should give the most earnest consideration and obedient recognition to what God has written, that we may "correctly cut the word of truth" and thus present ourselves to Him qualified, unashamed, approved workers, and receive His blessed applause in that day (2 Tim. 2: 2: 15; 1 Cor. 4: 1-5).

THE EONIAN ("EVERLASTING") GOSPEL

The eonian gospel has not only been confused by faulty translation, but has been pervertedly applied *today*, in this administration of God's grace, simply because it happens to contain the word "gospel"!

First, if we are to think and understand and believe in accord with the inspired revelation of God, we must *measure our thinking* by "a pattern of sound words" expressing exactly and precisely what God said in the original Hebrew and Greek Scriptures. And concerning this subject, concordant study and research in the original Scriptures reveal that God, in making known His purpose in Christ, used the word *OLAM* in the Hebrew some 500 times, and the word *AIOON* in the Greek, 199 times. The words are synonyms, and denote *the longest measures of time revealed in the Scriptures, the beginnings and endings being always marked off by some Providential event*. Our English word *eon* expresses the correct concordant meaning of the original words. The *noun form* of the Greek word is used 128 times in speaking of the *five eons* or measures of time in God's purpose of the eons which He made in Christ Jesus, our Lord. The *adjectival form* of the word is *eonian* in English. It occurs 71 times, and denotes *that which relates to or belongs in an eon or eons*. The words have been incorrectly, misleadingly and self-destructively translated "for-ever," "eternal," "everlasting," "world without end," and "end of the world"! Should the reader desire to pursue a full explanation of the divine usage of the words, he may do so in the writer's book, GOD'S EON-

IAN PURPOSE. However, by holding in mind the concordant and *scriptural meaning* of the words, as here explained, the reader will be able to follow a correct translation of the text and context of our subject with understanding and realization of what God has made known concerning "the *eonian* evangel" or gospel in this Scripture. It is recorded in Revelation 14: 6-7, and reads,

And I perceived another messenger flying in mid-heaven, having an *eonian evangel* to bring to those situated on the earth, and to every nation and tribe and language and people, saying with a loud voice, "*Be ye afraid of God and give glory to Him, for the hour of His judging came; and worship the Maker of heaven and the land and the sea and springs of water.*"

Thoughtful, thorough thinking by the reader concerning all that is said in this Scripture, especially giving consideration as to *the one* "preaching" or *bringing* this "message of good news" or *gospel*, and *the time* to which it *refers*, will find the following facts for recognition, namely,

1. The "preaching" or bringing of this "gospel" or evangel is done "with a loud voice" by an "angel" or messenger *flying in mid-heaven*;
2. This *eonian evangel* or "gospel" is found only *one time* in the Scriptures;
3. It is specifically ordained for *the hour of God's judging*, in the future day of His wrath, under the *seventh trumpet*, which *concludes this present wicked eon* (Mat. 13: 37-43; Rev. 11: 14-19; 14: 6-20).

4. There is no grace, faith, justification, conciliation, reconciliation, or the hope of glory to be found in the message as we find in the "good news" or evangel of our salvation which God has graciously provided and ordained for us today in this administration of His *grace*.

Careful consideration of these facts unmistakably reveal that the message of this *eonian evangel* or "gospel" is prophetically ordained for the future time of God's judging in the earth, *after* the church which is the body of Christ has been completed and caught away from the earth to our realm of glory among the celestials in the heavens, and the administration of God's grace has been *superseded* by His *administration of indignation*. The burden of the message is *fear*—"Be ye afraid of God and give glory to Him." Mankind is called upon to worship God as Maker or Creator if they are to escape His judging. It is the *counter message* of God, from heaven, to that of the False prophet on the earth at the *conclusion of the eon*, namely, the *second half of* Daniel's 70th "week" or *seven of years*. At that time the False prophet will call on *all mankind to worship the Wild-beast or Antichrist and the dragon*, as may be learned by reading Revelation 13:1-5. Then, and *then only* will the "angel" or messenger *fly through mid-heaven* and herald with a loud voice this "*eonian evangel*"—the last "good news" or *gospel* God will bring to mankind in *this eon*. Those who fear God and give glory to Him, and worship Him as Maker or Creator, will escape the judging of His awful wrath that is to be visited upon the sons of Stubbornness (Eph. 5:6; Col. 3:5-6; Rev. 16 chapter).

It is contrary to all the facts of clear revelation to propose the proclamation of such an evangel or "gospel" in this administration of *grace*, when God has given us

“the dispensation of the conciliation,” *the evangel of peace*, in which, as ambassadors for Christ, we entreat and beseech *for peace, not fear!* We are beseeching: “For Christ’s sake be conciliated to God!” (2 Cor. 5: 18-21). Therefore, our message should harmonize with our commission! All these facts and truths make it unmistakably evident that *man* has no part or lot, either now or hereafter, in proclaiming the *eonian evangel*. That message is divinely and positively assigned to an “angel” or messenger flying in mid-heaven, saying with a loud voice, “*Be ye afraid of God* and give glory to Him, for *the hour of His judging came.*” But today, in this administration of His *grace*, “For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching: “For Christ’s sake be conciliated to God!” Those who receive our message enjoy *peace with God*, and worship Him in spirit and in truth as their loving heavenly Father, and *not in fear*, as a Creator executing judgment.

Therefore, distinguishing the things which differ and correctly partitioning the word of truth to the time when it applies and the people for whom God has ordained it, it becomes clearly evident that the *eonian evangel* or “gospel” is not for today, but for the hour of His judging under the *seventh seal* of the coming indignation, which will close the present wicked eon, and for the nations and tribes and languages and people situated on the earth at that time, who are being pressed by the False prophet to worship the Wild-beast or Antichrist and the dragon, who is the Adversary and Satan. All this takes place long after the church which is the body of Christ, now being called out *in grace*, has been “filled up” or completed and assembled with our Lord and Saviour in glory!

AMEN!

Love's Response

A. L.

Copyright, 1945, by Adlai Loudy

Adlai Loudy

1. I love Thee, Christ, my Lord and Sav - iour, Be - cause of
2. I love Thee, Christ, my Lord and Sav - iour, For Thou, in
3. I love Thee, Christ, my Lord and Sav - iour, Help me to

Thy great love for me; While dead to sins and my of - fens - es,
death, made peace for me; Es - tranged and far from God, the Fa - ther,
serve Thee faith - ful - ly; To bear the mes - sage of Thy fa - vor,

Chorus

Thou bor'st the curse and set me free.
Yet now I'm rec - on-ciled thro' Thee. I love Thee, Christ, my Lord and
That oth - ers may be lov - ing Thee.

Sav - iour, Thou'rt more than all this world to me; I praise Thee

and ex - tol Thy fa - vor, That I'll be glo - ri - fied with Thee!

Our Glorious Salvation.

Arr. Copyright, 1930, by Concordant Publishing Concern

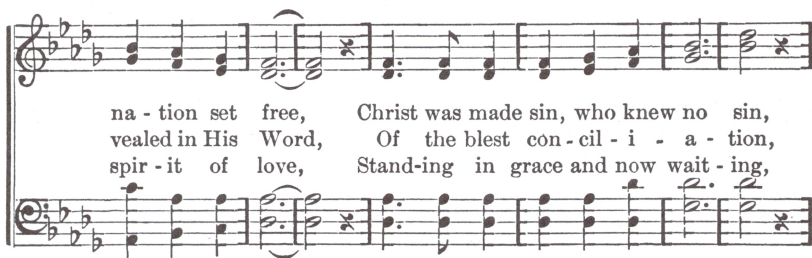
A. 1.

Slow and worshipful

Arr. by ADLAI LOUDY
From "Whispering Hope."



1. O what a glo-rious sal - va - tion! From con-dem-
2. O what a glo-rious sal - va - tion, God has re-
3. O what a glo-rious sal - va - tion, Sealed with God's



na - tion set free, Christ was made sin, who knew no sin,
vealed in His Word, Of the blest con-cil - i - a - tion,
spir - it of love, Stand-ing in grace and now wait - ing,



Ris - ing, He jus - ti - fies me! Now by His blood we are
Made in Christ Je - sus, our Lord! Peace, blessed peace for op-
For our blest rapture a - bove. Then through the on-com-ing



right - eous, Clothed in His gar-ments of white,
po - nents, En - mi - ty all done a - way!
e - ons, Laud forth God's rich - es of grace,

Our Glorious Salvation. Concluded.



Glo - ry - ing in ex - pec - ta - tion, Safe and se -
 God is our Friend and our Fath - er, His hand and
 Tell - ing ce - les - tials His wis - dom, Till all His

CHORUS



cure in His sight.
 heart is our stay. Mar - - - vel - ous
 love shall em - brace. Mar - vel - ous grace!



grace!..... in Christ Je - - - sus made nigh!.....
 Won - der - ful grace! O what blest joy, In Christ Je - sus made nigh!

Rit.



Saved..... for the laud..... of God's glo - ry on high.
 Saved by His grace, Saved for the laud of God's glory transcendent on high.

Christ Jesus is Coming Again.

A. L.

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ADLAI LOUDY

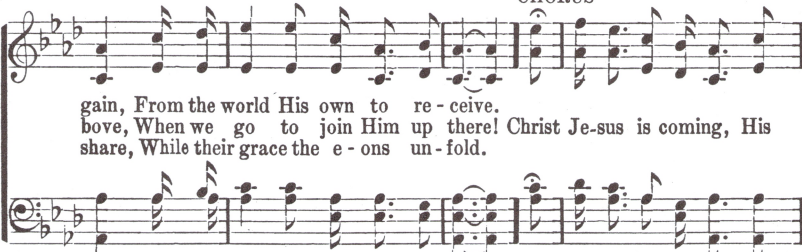


1. There's a joy in my heart I am ev - er ex-press-ing, Of a
 2. Yea, we pa-tient - ly wait for His glorious ap-pear-ing, For the
 3. O, it may be to - day, or it may be to-mor-row, That He'll



hope that I firm - ly be - lieve; Christ Jesus, my Saviour, is coming a -
 call to the tryst in the air; What glo-ry ce - les - tial we'll en - ter a -
 come in His glo - ry un - told, Then sorrow will end, joys su - pernal we'll

CHORUS

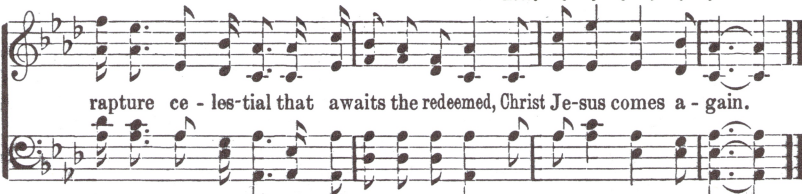


gain, From the world His own to re - ceive.
 bove, When we go to join Him up there! Christ Je-sus is coming, His
 share, While their grace the e - ons un - fold.



prom-ise is true, Com-ing, King of glo - ry, to reign; O, the

Rit.



rapture ce - les - tial that awaits the redeemed, Christ Je-sus comes a - gain.

Heaven.

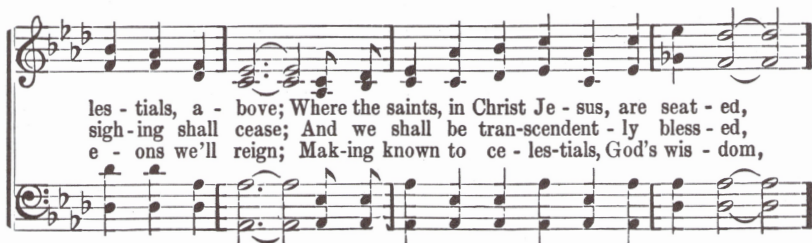
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ADLAI LOUDY

A. L.



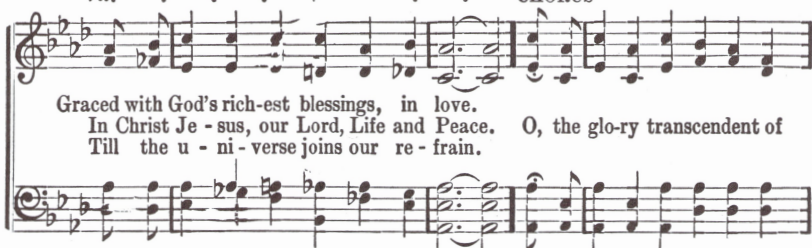
1. There's a beau - ti - ful place we call Heaven, 'Tis the realm of ce -
 2. There's a beau - ti - ful place we call Heaven, Where all sor - row and
 3. There's a beau - ti - ful place we call Heaven, Where with Christ for the



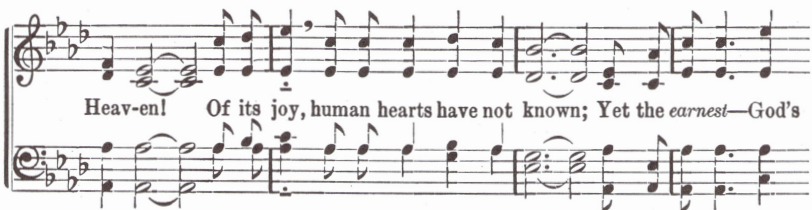
les - tials, a - bove; Where the saints, in Christ Je - sus, are seat - ed,
 sigh - ing shall cease; And we shall be tran - scend - ent - ly bless - ed,
 e - ons we'll reign; Mak - ing known to ce - les - tials, God's wis - dom,

rit.

CHORUS



Graced with God's rich - est blessings, in love.
 In Christ Je - sus, our Lord, Life and Peace. O, the glo - ry transcendent of
 Till the u - ni - verse joins our re - frain.



Heav - en! Of its joy, human hearts have not known; Yet the earnest—God's

rit.



Spir - it is giv - en, Bless - ed fore - taste for all of His own.