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JEWELL E. BYNOE

Jewell E. Bynoe, 90, of Arlington, Virginia, died on November 18. Jewell’s passion was Christ. In his last days he often remembered to quote Scripture passages and sing hymns, when the rest of his memory had failed him.

A humble and gracious man, Jewell was the nephew of the late Leon Bynoe, founder of *Grace and Truth* magazine in New York City, a work that continues today in Witney England.

Unsearchable Riches

A QUARTERLY MAGAZINE
FOR GOD AND HIS WORD

Our 107th Year
(1909–2016)

Contents:

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FIRST QUARTER, 2016

Volume 107

Number 1

Concordant Version of the Old Testament

Over a century has passed since a “concordant version” of the Scriptures was first proposed by A. E. Knoch and Vladimir Gelesnoff. When the translation of the Greek Scriptures, or “New Testament,” was then published in 1926, an announcement was made that work had begun on the Hebrew Scriptures (“Old Testament”). Now after all these years, with thanksgiving to God, we announce that the entire **CONCORDANT VERSION OF THE OLD TESTAMENT** is now in print and available to order.

By analyzing the contextual usages of each Hebrew and Aramaic word, a single English word was first selected as its most suitable equivalent. Then, to achieve readability, some words were given a limited number of idiomatic variants that are harmonious with the sense derived from the investigations. English words used as the common translation of particular Hebrew words, and even idiomatic variants, were not used for other Hebrew words.

Boldface type was used for words (or even parts of words) having exact counterparts in the Hebrew. And lightface type was used for words (or parts of words) which were added to clarify the meaning of the respective word in the Hebrew text. In addition small symbols and abbreviations were inserted between or attached to words to represent omitted terms, to indicate grammatical features and the sources of emendations to the Hebrew text.

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Unsearchable Riches

A QUARTERLY MAGAZINE
FOR GOD AND HIS
WORD

VOLUME 107

co-editors:
Dean H. Hough
and
James R. Coram

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LOVE EMBRACES ALL

For so embracive is Messiah's realm,
That all things are subdued to Him, the Son,
Whose glorious scepter gleams with grace divine,
Impelling all to heart acknowledgment
Of His supremacy as Lord of all.
And then, the wonder of His grace appears
At high floodtide, for lo, the Son Himself
Is subject unto God, and all exult
In so august an ultimate of love.
'Tis then our God is All in all, and He
Attains His goal, His purpose, high and great.
Then Love's supreme, and in a radiant scene
Of light resplendent, happiness is full,
And joyful lips acclaim the Father's meed.

William Mealand

UNSEARCHABLE RICHES, FIRST QUARTER 2016
BEING THE FIRST NUMBER OF VOLUME ONE HUNDRED SEVEN

EDITORIAL

THE FIRST article in our current issue is entitled “God’s Evangel” (pp.4-12), by Dean Hough. Select scripture passages such as the first paragraph of Romans are included as they presently appear in our work on a new edition of the CONCORDANT VERSION OF THE NEW TESTAMENT (CVNT).

Brother Hough’s second article, “Simple Facts” (pp.13-16), explains that “a major change in the revised . . . [CVNT] is that all verbs and verb forms generally classified as aorists will be rendered as the present CLNT renders ‘first aorists.’ This means the Version will use what is generally understood as a ‘simple present verb’ more often than before What we need to understand is that the principal feature conveyed by aorists is not the timelessness of the action (though they often convey that sense), but the simple *fact*, the *truth* of the action” (p.13).

Donald Hayter’s article, “Justification” (pp.17-28) explains in detail “the fact that, in Paul’s message, the believer was *justified*, and that irrevocably, [and that this was] a fundamental and revolutionary change in the way God is dealing with sin” (p.17).

The devotional article, “Paul and God’s Purpose” by William Mealand (pp.29-32) explains, “. . . to many of God’s people larger thoughts have come, and a deeper comprehension of the magnitude of God’s purpose. They see, as never before, how wonderful a God is theirs, and how great the Son of His love” (pp.29,30).

In J. W. Williams’ writing, “Figures of Speech” (pp.33-48) it is acknowledged at the outset that “One of the greatest difficulties we meet in correctly understanding the Scriptures is that of distinguishing between literal and figurative language” (p.33). However, through diverse examples of figurative usage, the author not only sheds much light on the discernment of figures of speech, but does so in a way that is edifying and full of encouragement.

J.R.C.

GOD'S EVANGEL

1 Paul, a slave of Christ Jesus, a called apostle, °severed °^{io}for God's evangel °²(which He promises ° before through His 'prophets in the holy scriptures), °³ concerning His 'Son (Who °^bcomes ° of the seed of David according to the flesh, °⁴Who is designated God's Son °ⁱwith power, according to the spirit of holiness, °^oby the resurrection of the dead), Jesus Christ, our 'Lord, °⁵through Whom we obtain grace and apostleship °^{io}for faith's obedience among all the nations, for His 'Name's sake, °⁶among whom are you' also, the called of Jesus Christ: °⁷to all 'who °^lare in Rome, God's beloved, called saints:

THE FIRST paragraph of Romans, as it presently appears in our work on a new edition of the CONCORDANT VERSION OF THE NEW TESTAMENT (CVNT) is given above. It introduces the theme for the entire letter, *God's Evangel*, which Paul longed to share. So also do we, more and more, as we grow in realization of its riches and glory.

GENITIVE PHRASES

There are an unusual number of important genitive phrases in the opening seven verses. They can be picked out from the CONCORDANT GREEK TEXT where one thing is said to be *of* another thing, but this is not always the pattern followed in the Version (*e.g.* the phrase "the Son of Him" would be awkward in English, so the more familiar wording, "His Son," is used with a raised dot before "Son" to indicate the definite article). The following is a list of genitive phrases in these opening verses of Romans:

Paul's High Position

5

slave of Christ Jesus
evangel of God
the prophets of Him
the Son of Him
seed (of) David¹
Son of God
spirit of holiness
resurrection of dead (one)s
the Lord of us
obedience of faith
the Name of Him
called (one)s of Jesus Christ
beloved of God

There are two types of genitive phrases here, those with "the" before the first noun, and those without the definite article. When the definite article is present we are to give special attention to the first noun as a definite thing: definite prophets of God, a definite Son of God, a definite Name of the Lord, etc., while still giving full value to the second noun or pronoun. But when "the" is absent, while it may still be true that a definite thing is in view, that is not of foremost consideration. Rather, when there is no definite article, the second noun or group of nouns is given special stress: slave of *Christ Jesus*, evangel of *God*, obedience of *faith*, etc.

SLAVE OF CHRIST JESUS

Paul had the highest and most honorable position of service that any human being could have in his day. He was a "slave of *Christ Jesus*." This was a slavery, not of fear but of love and privilege. Then, at a slightly lower level, but still higher than anyone today, he was a "called apostle." And

1. The name "David" is not written in Greek as a genitive, but was understood this way in a passage like this.

in third place, in relation to the apostles who were called before him, he was "severed for God's evangel."

SEVERED

Using the severing of the umbilical cord in birth as a figure of his distinctive call and commission to evangelize Christ among the nations, Paul writes in Galatians 1:15 that God *severs* him from his mother's womb. This was a cutting off from his fleshly relationship with the nation of Israel, which included his early avoidance of Jerusalem and of submission to those who were apostles before him (Gal.1:16,17). Then, even after he appears with "those of repute" in Jerusalem, and going from Jerusalem with Barnabas and John Mark to Antioch, we read that the Lord said, through the holy spirit, "*Sever*, by all means, to Me Barnabas and Saul for the work to which I have called them" (Acts 13:2). What is most surprising is that this severance is not just from his racial connection with Israel, but from Christ's chosen apostles, who were centered in Jerusalem. He (along with Barnabas) was cut off from the work of dispensing that was directed by Peter and the twelve.

EVANGEL OF GOD

The genitive phrase, *evangel of God*, in verse 1, does not have a definite article in Greek, but in the previous editions of the CV we have added one in lightface type: "(the) evangel of God." This was for proper English idiom. But in order to convey the special emphasis the Greek gives to the word "God" we now render this genitive phrase by means of what is generally called the "possessive case," or more correctly, the "Saxon genitive": *God's evangel*. This also has the advantage of not requiring the insertion of the definite article in lightface type.

In this there is perhaps a disadvantage in that we have changed the word order of the Greek. No translation is

perfect in every detail. But in this case there is the overriding advantage of giving emphasis to the fact that the evangel is characterized by God, a message which centers our attention on Him and not on the human (as does the law).

THAT WHICH IS OF GOD

The same emphasis on *God* is to be noted in verse 5 in the genitive phrase, *Son of God*, and in verse 7 in the words, *beloved of God*. By rendering the three phrases alike, with Saxon genitives, we may discern a trilogy of truth for our joy and thankfulness of heart: *God's evangel* concerning *God's Son* is being sent to *God's beloved* in the book of Romans.

At the end of Romans, and several more times in his epistles, Paul uses the full phrase, "the evangel of [the] God" (Rom.15:16), which is *the* distinct evangel of *the* One God with all the details which Paul has enunciated throughout the book. But here in the first verse of Romans (and nowhere else) only one detail is given. It is *of God*; it is *God's* evangel.

God's evangel is referred to as "the evangel of the Son of Him [i.e., God]" in verse 9. These are not two different evangels, but two different ways of pointing to the fact that this evangel has to do with the One most precious to God, His own Son, as well expressed in Romans 8:3. Where the flesh can do nothing in dealing with sin, God sends His own Son in the likeness of sin's flesh and concerning sin (as the antitype of the sin offering), and by this means condemns sin in the flesh.

GOD'S PROPHETS

Paul was severed from the other apostles to bring God's evangel concerning His Son to us of the nations. But the message Paul brings is not severed from God's word through His prophets of old, for it has its roots in them

(Rom.1:2; 3:22). Yet even in drawing attention to these roots, our apostle points to them invariably with new significance. For much of what he sets before us here goes far beyond what had been said before. Always we will be greatly blessed if we listen carefully to this WELL-MESSAGE, as Paul writes it down, for it is in this message that God speaks directly to us.

SEED OF DAVID

The reference to Christ coming of the seed of David connects God's evangel with His promise given through Nathan the prophet of a future kingdom (2 Sam.7:12-16). It will be authenticated for the eon. Most of that passage refers directly to Solomon, but its full manifestation can only be realized in the Greater Seed of David, of Whom Paul speaks.

As Paul reacted to current events in his day (which he knew were bound to occur), so do we often look about ourselves with great sorrow and unintermittent pain at the political and social developments among our own peoples (*cf* Rom.9:1-5). Yet God's evangel which promises that the obtaining of the superabundance of grace and the gratuity in righteousness leads to reigning in life through the One, Jesus Christ (Rom.5:17), directs our hearts well beyond the eon God spoke of through Nathan, and even ultimately to a time when all mankind are constituted righteous (Rom. 5:19). In the meantime we are expectant of God's celestial kingdom under the One Who will reign until all enemies are put under His feet.

Accordingly, we see in 1 Corinthians 15:20-28 the way in which God's evangel concerning His Son enlarges the significance of His position as David's Seed:

²⁰ **Yet now Christ has been roused** °from among the **dead**, the **Firstfruit of** °those who are °reposing°. ²¹ **For**

since in fact through a **human** comes **death**, through a **Human also** comes the **resurrection of the dead**. ²² **For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified**. ²³ **Yet each in his own class: the Firstfruit, Christ; thereupon** °those who are °Christ's in His °presence; ²⁴ **thereafter the consummation, whenever He may be giving up the kingdom to His God and Father, whenever He should nullify °all sovereignty and °all authority and power**. ²⁵ **For He must be reigning until** ° He should place all His °enemies under His °feet. ²⁶ **The last enemy is being abolished** °: °death. ²⁷ **For He subjects all under His °feet. Now whenever He may say that all is °subject** °, it is evident that it is outside of Him °Who subjects °all to Him. ²⁸ **Now whenever °all may be subjected to Him, then the Son Himself also shall be °subjected to Him °Who subjects °all to Him, that °God may be All in all.**

The aorist subjunctives, "should nullify" and "should place," join the aorist verb, "subjects," as simple, factual certainties. They are operations of God through Christ Jesus, our Lord, in His kingship, operations which accord with the words of Nathan, but are exceedingly more glorious because they are expressly built on God's evangel concerning His Son.

DESIGNATED GOD'S SON

God's evangel concerns God's Son. That is fundamental. It is true that the evangel does concern us as to its effects. But it wholly concerns God's Son as to what it announces: *Christ dies for our sins; He was entombed; He has been roused* (1 Cor.15:3,4).

The genitive phrase, "Son of Him" in Romans 1:3 becomes more exact in Romans 1:4, where (literally translated) He is designated "Son of God . . . out of resurrection of dead-(one)s." This has often been taken to say that Jesus Christ

our Lord is designated Son of God by means of His own resurrection *from* the dead. And while genitive terms may sometimes best be understood as conveying a sense of *from* rather than *of*, and God's rousing of Christ from the dead is an essential element of the evangel (*cf* Rom.4:25; 6:4; 7:4; 1 Cor.15:4,20), the parallel with Christ coming, according to flesh, of David's seed, which has reference to His *future* reign, supports the normal use of the genitive here. Nevertheless, both Christ's rousing from among the dead and our future resurrection appear as details in God's evangel concerning His Son in Romans 6:4,5, as follows:

. . . even as Christ is roused^o from among the dead through the glory of the Father, thus we' also should walk in newness of life.⁵ For if we have become planted together in the likeness of His death,^{bt} nevertheless we shall be of the resurrection also.

The aorist subjunctive verb "we should walk," having as its basis the glory of the Father, and the future tense verb, "we shall be," having as its basis God's planting of us in the likeness of Christ's death, are parallel certainties. Christ is designated God's Son by the resurrection of dead (one)s, which is, like most consequences of Christ's death and life from the dead, a matter of faith and expectation. It is as we read in Romans 8:22-25:

²² For we are^o aware that the entire creation is groaning together and travailing together until now.²³ Yet not only so, but we^s ourselves also who have the first-fruit of the spirit, we^s ourselves also are groaning in ourselves, awaiting^o the sonship, the deliverance of our body.²⁴ For to expectation are we saved. Now expectation, being observed^o, is not expectation, for what anyone is observing, "why is he expecting it also?"²⁵ Now if we are expecting what we are not observing, we are awaiting^o itth with endurance.

FAITH'S OBEDIENCE

When he was Saul of Tarsus, the one who becomes Paul, a slave of Christ Jesus, a called apostle, severed for God's evangel, was greatly absorbed with the law and with what, in his mind, he had to do in order to assure himself of a place in the kingdom. But (here I use English aorist verbs) the time comes when he obtains grace and apostleship for bringing God's evangel concerning His Son to people among all the nations for *obedience of faith*. This unique genitive phrase occurs only twice in Scripture, once here at the beginning of Romans (1:5) and again at the end of the letter (16:26). In the early editions of the CV it was translated in Greek word order with the definite article added in lightface type: "(the) obedience of faith." But our more recent editions use the single, hyphenated term: "faith-obedience," which places the emphasis appropriately on the word *faith*. Now, so that we can show there are two words involved here, and for consistency's sake as well, we use the Saxon genitive and render the phrase: "faith's obedience."

It would be even better if we could say, "faith's submissive-hearing," and perhaps that, or a similar expression, will be acceptable in time. Until then we need to train our minds to recognize that these words, *obey* and *obedient*, when used in the New Testament, do not *in themselves* convey a sense of *doing*, but of *careful listening*. They correspond best to the Hebrew expression, usually rendered "hearken." When what is heard is instruction of law, the attentive listening is to be followed by attentive doing. But when what is being heard is God's evangel, which instructs us as to what God has done through His Son, Jesus Christ, then the obedience, or submissive hearing, holds fast to that message of grace, a message, which as we soon hear in Romans 1:16 is *God's power* for salva-

tion. Spiritual invigoration for our doing arises from our faithful listening to God's WELL-MESSAGE to us.

Romans chapters six through eight are especially rich in showing us the relationship of faith's obedience to our present lives. For Paul himself it was an enslavement of his mind to what he was believing, which he called (using a forceful figure of speech which almost goes beyond the ability of our "western" ears to follow): *God's law* (Rom. 7:25). Yet in the context, it can only be, as with us, an enslavement of attentive listening to that type of teaching to which we are given over (Rom.6:17), that is, to the evangel of grace.

FOR HIS NAME'S SAKE

In accord with our practice in the CONCORDANT VERSION OF THE OLD TESTAMENT, we capitalize the word *Name* when it is used in reference to Deity. We have not done so in previous editions, and we do not claim that the original sense intended by Paul could not be conveyed without this capitalization. Yet we believe it may be *helpful* for us to remind ourselves in this way that the word "Name" is indeed used in Scripture as though it were the divine Name itself, and that God's Son is graced with the Name that is above every name, so that every knee shall bow in the Name of Jesus, and every tongue will acclaim that Jesus Christ is Lord.

CALLED AND BELOVED AND SET APART

God's evangel concerning God's Son is proclaimed by Paul in Romans. And it is sent, not only to first century believers in Rome, but to us now in the twenty-first century, who also are "called of Jesus Christ" and also are "God's beloved" and also are "called saints." Most appropriately, Paul inserts his opening words of greetings at this point:

"Grace to you and peace from God our Father, and the Lord Jesus Christ."

D.H.H.

SIMPLE FACTS

A MAJOR CHANGE in the revised CONCORDANT VERSION OF THE NEW TESTAMENT (CVNT) is that all verbs and verb forms generally classified as aorists will be rendered as the present CLNT renders “first aorists.” This means the Version will use what is generally understood as a “simple present verb” more often than before. We discussed this in some detail in our most recent issue of *Unsearchable Riches* (Fourth Quarter, 2015).

Most of us have come to appreciate such wordings as: “For thus God *loves* the world . . .” (John 3:16), and even: “Now whom He [God] *designates beforehand*, these He *calls* also, and whom He *calls*, these He *justifies* also; now whom He *justifies*, these He *glorifies* also” (Rom.8:30). And we have come to rejoice in the sense of timeless facts which these “present tense” verbs convey. But this is more difficult when an aorist verb is used for what clearly is an action known to have occurred in the past with no particular timelessness being involved.

What we need to understand is that the principal feature conveyed by aorists is not the timelessness of the action (though they often convey that sense), but the simple *fact*, the *truth* of the action. Other verbs also express, or are intended to express facts. But the point is that when an aorist is used the full force of the verb is directed to the action as fact, no matter what the time of the action may be.

When, in his letter to the Galatians, Paul wishes to distinguish his ministry from that of the twelve, he recounts his striking avoidance of Jerusalem and any sign of subjec-

tion to “those of repute,” writing with a predominance of aorist verbs. In so doing he speaks in a language of simple declaration, and every verb is backed up by his protest that in God’s sight he is not lying. In rendering both first and second aorist verbs by English simple present verbs the CVNT attempts to reflect this tone of simple factuality (Gal.1:15-20):

¹⁵ Now when it delights ‘God, ‘Who severs me ^ofrom my mother’s womb and calls me through His ‘grace, ¹⁶ to unveil His ‘Son in me that I may be evangelizing^o Him among the nations, I do not immediately submit^o it to flesh and blood, ¹⁷ neither come I up ^{io}to Jerusalem to^d those ‘who are apostles before me, but I come away into Arabia, and I return again ^{io}to Damascus.

¹⁸ Thereupon, after three years, I come up ^{io}to Jerusalem to relate my story to Cephas, and I stay ^{td}with him fifteen days. ¹⁹ Yet I become acquainted with no^t one different from the apostles, except James, the brother of the Lord. (²⁰ Now what I am writing to you, ‘lo^o! in ‘God’s sight, I say that I am not lying^o.)

Paul does not attempt to hide the facts, surprising as they may be. Indeed he dwells on them, and supports them by using aorist verbs. His apostolic and evangelistic work is to be distinguished from that of the twelve.

ALL SIN, GOD SPARES NOT, CHRIST DIES

Often God’s evangel comes before us in Romans in the language of simple facts, apart from their relationship to time, that is, by means of aorist verbs. We have gotten used to the CV renderings of the first aorist verbs, “sparing not” and “gives Him up” in Romans 8:32. We go over such passages in our minds often and are strengthened by this use of the simple present form for these verbs. We know these acts of God occurred in the past, but Paul is not leading

us to dwell on that here—only on the actions themselves. They are facts, and in this case they have a timeless quality.

Romans 1:18-3:20 exposes the acts of human irreverence and unrighteousness which so passionately call for God’s evangel concerning His Son. Then this evangel is proclaimed in two verses (Rom.3:21,22) against a one-verse summation of that long indictment (Rom.3:23):

²¹ Yet now, apart from law, God’s righteousness is ^omanifest^o (being attested^o by the law and the prophets), ²² yet God’s righteousness through Jesus Christ’s faith ^{io}for all, and on all ‘who are believing, for there is no^t distinction, ²³ for all sin and are wanting^o of the glory of ‘God.

God’s righteousness, now made manifest through Jesus Christ’s faith, is set against the simple, indisputable fact that *all sin* and its effect (which continues) that *all are wanting of the glory of God*. The verb “sin” is a second aorist, while “are wanting” is a present progressive verb. Our previous use of the past tense for the second aorist verb was not entirely satisfactory: “all *sinned*.” The AV rendering, “all *have sinned*,” may seem better, but that is because of familiarity. Paul is not speaking of something confined to the past or brought to completion, but of a fact that afflicts us all day by day.

He repeats this in Romans 5:12 in tracing the fact of human sin to Adam through the introduction of death:

¹² Therefore, even as through one human ‘sin enters into the world, and through ‘sin ‘death, and thus ‘death passes through into all ⁼mankind, on which all sin—

All human beings sin. But God *gives* (a first aorist verb) His only-begotten Son (John 3:16). The fact is that we sin. Now what does God do about it? Using an aorist participle, Paul directs attention to God, *sending* His own Son in the likeness of sin’s flesh, and concerning sin, He *condemns* sin in the flesh (Rom.8:3).

God's evangel concerning His Son takes full account of the fact that all sin. In response to this fact, God's evangel concerning His Son announces the astounding fact that God spares not His own Son, but gives Him up for us all. This is the most startling of all the evangelical facts, which is repeated throughout the heart of Romans for our faith: *Christ dies*.

ROMANS 5:6-8

⁶ **For Christ**, while we ^lare still infirm, still in accord with the era, for the sake of the irreverent, dies. ⁷ **For hardly** for the sake of a just man will anyone be dying^o: for, for the sake of a good man, perhaps ^osomeone may even be daring to die, ⁸ yet God is commending this love of ^sHis ^{to}us, seeing that, while we ^lare still sinners, Christ dies for our sakes.

ROMANS 6:10

¹⁰ **for** in ^wthat He dies, He dies to Sin once for all time, yet in ^wthat He is living, He is living to God.

OTHER EVANGELICAL FACTS

The evangel does not end with the death of Christ. It is absolutely necessary that Christ die, but, thanks be to God, His evangel concerning His Son, tells us that God *rouses* the Lord (1 Cor.6:14), in which there is the assurance of rousing for us.

The evangelical facts of Christ's emptying of Himself and humbling of Himself to the death of the cross, followed by His exaltation are expressed in Philippians 2:7-12 by a series of aorist verbs:

Christ Jesus *empties* Himself.

He *humbles* Himself unto death.

God highly *exalts* Him and *graces* Him with a Name that is above every name.

D.H.H.

JUSTIFICATION

ONE of the contrasting features of Paul's evangel, which cut it off from that which was proclaimed by Peter and the other apostles, and which marks it as a new departure in God's ways, unique and to be distinguished from that which was heralded before, was *justification*. The fact that, in Paul's message, the believer was justified, and that irrevocably, is a fundamental and revolutionary change in the way God is dealing with sin. Previously He had passed over the penalties of sins in His forbearance, but now He justifies sinners. This amazing fact seems to grip but few. That God can justify that which has wrecked His creation, that He can change the character of these disruptive acts, is a miracle that only God can accomplish.

This must be apprehended in order to grasp the superiorities of Paul's evangel. That his message is an advance over what was proclaimed by our Lord and the twelve, and by Paul himself during a part of his ministry, is apparent to those who realize its distinctiveness. Repentance and baptism in water for the pardon of sins and the gratuity of the holy spirit are to be contrasted with faith and justification and the homing of God's spirit within the believer. What is essential to man's obedience becomes less onerous and exacting, and what is given by God is vastly superior. Repentance and baptism emphasize human activities, steps to be taken, things to be done. Man must change his mind regarding his sins, and he must be immersed in water. On the surface his own actions are predominant. He must alter his attitude toward his former aims. What he had previously thought to be right, he must now perceive to be sin.

His whole manner of life had been wrong, for it had not been directed toward God. Of this he needed to repent.

In faith, however, the emphasis is on God. He is the One Who has acted, and He has spoken regarding His actions, and what He says is true. Faith acquiesces in what God does. It is believing God. It looks away from human disabilities, and does not become absorbed with sins, but concentrates attention on God and His Word. "Let God be true, yet every man a liar!" are faith's words. Our feelings, our thoughts, our actions are probably wrong, but God's Word is meticulously exact and should be fervently believed.

GOING FROM FLESH TO SPIRIT

We see in Paul's evangel a withdrawal from the flesh and an emphasis on spirit. The essentially spiritual activity of believing God is linked with a baptism which is not apparent to the senses, but which is experienced in the spirit of the one believing, and this results in a justifying sentence. This in its turn has no physical foundation at present, but is enjoyed in spirit. It awaits its realization in the future day, when we shall be displayed flawless in His presence, unassailable, though many might wish to charge us with sin.

We do not justify our sins. The injuries we wittingly or unwittingly do to our fellow humans we dare not claim to be right. We cannot do evil that good may come. We cannot justify our conduct. But God is *able*. This is realized in spirit and is the only solid foundation of true happiness. In Paul's evangel the flesh is receding into the background. It finds its true place—crucified. The flesh, and that which pertains to it, meets its inglorious end on the cross, that shameful, dishonorable, degrading and accursed stake. This is the heart of Paul's evangel, not so that of the Circumcision.

BEING JUSTIFIED GRATUITOUSLY

Justification, the marvelous *gift* of God, so graciously granted to those who believe Him, is to be carefully distinguished from pardon. The two terms have different meanings and separate associations. It is true that each is linked with sin, each has to do with misdemeanor, with failure. Pardon, however, is temporary in character and hinges on subsequent good behavior. A persistence in sin after pardon would not necessarily bring forth fresh supplies of mercy. Pardon presupposes a repentant spirit and a changed disposition, leading to good works. The act or acts which were pardoned still retain their original character, they are still misdemeanors. It is as if the record has been erased, but future grants of mercy cannot be guaranteed. There is some uncertainty and doubt, for it depends in measure on subsequent good conduct.

Pardon is connected with the executive authority, the king or governor. He is lenient regarding past offenses, is merciful and willing to show grace. In the loose but expressive terms of idiom it is as if the authority were saying, "Let bygones be bygones. Shake hands and forget. Clean the slate of the past and start afresh." Firmly allied with this tolerant attitude is the tacit agreement that future conduct must show an appreciation of the favor accorded, as any future lapse might not meet the same clemency. This consideration of the term pardon we have transferred to our common understanding of the word and its associations, and such a meaning is clearly inherent in its usual scriptural usage also.

Notice that in Luke 1:77,78 pardon of sins is associated with the merciful compassions of God, and compare this with justification which is founded in His grace, a deeper and more God-like characteristic. In Luke 4:18 pardon is heralded to captives, and the oppressed receive its bene-

fits, figures which accord with its kingdom character. Its instability may be seen in Matthew 18:21-35, where our Lord utters the parable of the wicked slave whose lord had remitted to him vast debts which he was unable to pay. The slave, not appreciating the mercy shown, oppresses one of his own fellow slaves for an insignificant debt. His failure to show such mercy as he had himself received caused the pardon to be withdrawn and the wicked slave was forced to pay all that he owed. Our Lord ends by saying: "Thus shall My heavenly Father also be doing to you, if each one should not be pardoning his brother from your hearts."

These scriptures are true in their context, but should be cut off from Paul's marvelous unfoldings, where grace transcendent and unadulterated without aught of works is displayed.

THE ESSENTIAL PLACE OF EVIL AND SIN

In Paul's evangel is revealed a righteousness of God: No longer is God passing over the penalty of sins. No longer is forbearance necessary. No longer is sin covered up. The temporary expedient of pardon is replaced by something permanent, enduring. In Christ Jesus God has dealt with sin once and for all time. The sins of humanity, nay of all God's myriads of creatures, were dealt with at the cross. In Christ Jesus is deliverance for all. The sufferings of God's Anointed are of such intrinsic value that God is able, through them, to justify all sin. This is the marvel revealed in Paul's evangel.

How can it be said that God was righteous in cursing His Beloved? Did He do right in forsaking Him on the accursed stake? He gave His Son over to malignant men and malicious spirit foes, and did not move in His defense. It was God Who wielded the knife that slew this Sacrifice. It is important to view the death of Christ from the Godward aspect, as too great an emphasis on what man

did will cloud our minds to the vast issues involved. God was the prime mover in every detail surrounding the death of Christ. Satan, men and messengers were His agents in that dreadful tragedy. We do not minimize the fearful sin of those who had a hand in it, but we wish to stress the part God played in these events. Peter throws a flood of light on the sufferings of Christ when writing: "The precious blood of Christ, as of a flawless and unspotted Lamb, foreknown, indeed, before the disruption of the world" (1 Peter 1:19,20). Before that great cataclysmic upheaval which rent the primeval creation of God, spoiling and ruining its perfection and leaving it waste and sterile, empty and unproductive, useless to God and His creatures, before this had occurred, Christ was known as the flawless and unspotted Lamb. Even when all was still perfect, the sufferings of His Christ were part of God's eonian plan. Christ, too, in those distant days, knew of His agony and what the Father had willed for Him. But the first act of the eonian tragedy had not yet been staged. Satan had not yet been created to oppose and destroy. The first of the wicked eons had still to begin. Yet all was foreknown by God. We cannot, we must not relieve God of the responsibility of anything that has occurred since creation began in Christ. Evil and sin are not intruders invading the universe contrary to the intention of God. They are an essential ingredient of God's eonian plan and have been introduced by our loving, wise God to form the basis of His eonian operations. They are essential and fundamental to a full-orbed revelation of God.

Apart from sin the revelation of God would be incomplete. It is the mistakes, the injustices, the irreverence and the offenses that supply the material with which God works during the eons. Before the eons these were absent, and after they have run their course, there will be no necessity for such, for their work will have been done. In order

to understand the tremendous problems which life provides we must realize that all that occurs during the eons is in accord with the intention of God and is being used by Him to achieve the end He had in view ere the eons began, which end was to become All in all His creatures. Everything contributes to this grand goal.

THE JUSTIFICATION OF SIN

This understanding of the eonian tragedy is necessary in order to apprehend how God can justify sin. The damage and destruction, the suffering and shame can be justified because God Himself introduced into His creation the conditions which produced these results, but with an end in view which would fully justify the means. The three great pillars of truth which support and establish the great doctrine of justification are:

- (1) All is out of God.
- (2) All blessing is a result of the sufferings, death, and resurrection of His Son.
- (3) All is for God. He will be All in All.

Who can compute the terrible toll of sufferings which has resulted from Adam's original sin? The history of the past two eons is darkened with despair, burdened with misery, and weighted with woe. What a deluge of disasters has proceeded from the disobedient act of one man! Its issue is seen in millions on millions of humans doomed from birth to sin. Suffering and misery have been the close companions of many for most of their days. None of us is capable of assessing the terrible destruction wrought in God's creation through sin. What measure of quantity shall we give to the sufferings of one human? Multiply this by the numbers born since Adam and what a soul-shattering sum of misery and woe is there represented! Yet all this our great God, Who is love, intended. Let this grip our hearts, for it is vital.

Who can measure the extent of the sufferings of Christ? To such a subject we must approach with reverent and adoring spirit, but it behooves us to give it our earnest consideration, for His sufferings form the basis of the salvation of all.

He had been the Father's beloved from the beginning. He was the only Son of God, fondled and favored. God had showered on Him all His affection and graced Him with all His gifts. He was unique in God's creation, having the glory of God and the spirit of God without measure. He was the Creator of all, for through Him the visible and the invisible universe was created. None but God was before Him in time, and no other was His equal in status. He was supreme. Before His humiliation He could view the entire universe as His handiwork, His achievement, created for His Father and Himself. It was His by right of creation and by right of gift, for for Him all was created. This exalted One was He Who suffered as a result of sin. He it was Who was smitten by the hands of His God, Who offered Him up a sacrifice to display the depths of His love.

ACCORDING TO GOD'S INTENTION

The sufferings of Christ are the answer to this tremendous question: Can God be just and a Justifier of the sinner? What miracle is wrought so that these acts of ours, which hurt and harm our fellow humans and offend our loving God, can be justified? How is a sinner acquitted by the court of heaven? The cross of Christ provides the answer. But wherein lies the potency of His sufferings? How does the blood of Christ alter the character of our actions? For this is what is required. It is no legal fiction that has been performed, whereby wrong is termed right. A sin must be transformed into an action that satisfies the requirements of a God Who is Light.

The answer is bound up with the tremendous truth that

all is out of God. God it was Who inflicted on man the tragedy of the eons. There was no question of choice by man in the matter. He was created by God with a view to his becoming involved in evil and sin. God is supreme and does with His creatures as He wills. He molds them to the pattern He intends, and we, the molded, cannot protest, "Why does He make me thus?" He who knows not the love and purpose of God might argue, "Why does He then blame, if all accords with His intention?" (*cf* Rom.9:19). But who are we to put such a question to our Creator? He is Supreme and is free to do with His creatures as He wills.

But does God stand aloof from the eonian tragedy, watching as a spectator His vast designs being worked out in His creatures, but unaffected Himself thereby? No, for He, the Lord inherent in all His works, is vitally involved in the dread result of sin, and affected more deeply than His creatures. Sin has ruined His handiwork, spoiled His creation, and has deprived Him of love and worship and glory which is His by right as the Source of all. We ourselves have some minute appreciation of the havoc wrought by sin, and feel each day the pains and penalties of sin's curse. Is this not a feeble replica of what God, the Source of all, must feel in the midst of His ruined achievements? Does He not react to the tragedy of the eons? Does His heart not ache? Are not the sufferings of humanity echoed in the heart of the Father? He, no doubt, suffers with His creation throughout the course of the eons. But sin's most bitter blow was dealt when it pierced His heart, depriving Him of His Beloved. Let us not think of our God as a hard, impersonal Deity, above and apart from eonian suffering, but a compassionate Father.

God has introduced sin into the universe with a view to the working out of His intention of ultimately becoming All in all. In order to attain this objective it is essential for all His creatures to be thoroughly convinced that God

Himself is the sum of all their desires, the fulfillment of all their hopes, and the consummation of life's experiences. It is essential that they know failure and distress, humiliation and pain, in order that when God reveals Himself to them, they will unhesitatingly and spontaneously worship and adore Him as their loving Father and Source of all bliss. God Himself introduced sin into the universe through the agency of Satan, and at the cross He Himself became most intimately concerned with the dread results of sin's curse. For His Son, His Beloved, was made sin for the sake of humanity. Sin which had wrecked and ruined His handiwork achieved its most frightful end when it killed His Son. What a dread catastrophe was this! Creation itself had been devastated by sin. Now He through Whom all began, and in Whom all has its cohesion, hung on a stake, derided by men, opposed by Satan, and deserted by His God. Thus evil and sin brought forth its most bitter fruit, and degraded the only begotten Son of God, so that He hung with the robbers and malefactors, among the outcasts of human society.

But this was in God's plan for His creation. Yet in it all God remained righteous. All His actions were unimpeachable. Although He introduced sin through the agency of His creatures, yet He did not sin in so doing. For it was no mistake, no failure of His. It was in accord with His intention, and it will be justified by the beneficial results obtained through its agency. As in the cross of Christ, which was man's most dreadful misdeed, yet God's righteous act, so in all else. God is justified in all He does. For His final intention to glorify Himself and bless His creatures is the dominating purpose which adds luster to all His eonian operations. In the brilliant glory of His ultimate the most somber and gloomy features of earth's history are transformed into a brilliant display of His power and wisdom and love.

THE JUSTIFICATION OF GOD

In the blood of Christ, sin is justified because through His sufferings God is able to uncover the deep reserves of love that otherwise would have remained hidden within His heart. It was essential for Him to offer His Son as a Sacrifice as it was the only way of displaying His love. The humiliation, shame, suffering, and death of Christ, the beloved Son of God, is God's method of displaying to the myriads of His creatures the vastness of His affection. Is this not a clear justification of sin? Let us express it clearly, thus:

God intended to reveal His love.

His affections could only be unveiled through the sacrifice of His Son.

Sacrifice could only be occasioned by some dire need.

The need for a Sacrifice was provided by a sin-wrecked universe.

The Sacrifice was first provided, and then the conditions that called for the Sacrifice were introduced. He first determined to reveal His grace and then supplied the circumstances that tested to the utmost limits the deep resources of His love and which revealed the immeasurable dimensions of His affection. The sufferings of Christ were the only method by which all this could be effected. It was essential therefore that they should occur. His sacrifice was determined by God before the disruption. Without it creation would have remained ignorant of the love of God. The divine order is the explanation of justification: the Sacrifice was provided first, sin came after. The crucifixion of the Son of God was in its final analysis an act of God. Man was offering up for God the Sacrifice Whose sweet savor would endure throughout the eons and beyond. Man's sin and degradation culminated in the sufferings of Christ, yet form the essential basis of God's glory and man's blessing. The sins of humanity from Adam onward partook of the

same character as the supreme sin. Man at heart is irreverent, a detester of God, refusing to acknowledge Him, and failing to glorify Him as God. None seek out God, but all avoid Him. But this depravity, this ruinous behavior, that disrupts society and hurts and harms God, is justified, because only through it God is enabled to reveal the recesses of His heart through His indescribable gratuity. Justification is firmly founded in the grace of God.

God is just in justifying the sinner, but is He just in inflicting His Son with the indignities, the shame, the suffering and the death of the cross? How does God justify such treatment of His Son? His deserts were otherwise and He was suffering for the sake of others. Can this be justified? Yes, for the fruit of glory that Christ will garner as a result of His sufferings will be His reward for all He endured. Because of His obedience in leaving the heights of heaven and humbling Himself, even to the death of the cross, God highly exalts Him, and graces Him with a name which is over every name, the name of Jesus, to which every knee will bow in adoring worship. This is His reward. Before His humiliation He had been sovereign in the universe, and now He is so once again, yet with a vital difference. Now He is Saviour, Deliverer, Reconciler. Through His sufferings He wins the affections and gets the unforced adoration of the myriads of God's creatures, and all this is God's doing. Will He not then justify His Father for all that He put on Him at Golgotha? During the final eons every creature in the heavens and on the earth and under the earth will have learned of the sufferings of the Christ, and of the depths of the Father's love revealed in them, and every knee will bow to Him Who died, acclaiming Him Lord, for the glory of God the Father. Very feebly we can enter into the joy, the satisfaction, the thankfulness that will be His as He views the vast potentials of love and adoration

that will be pulsing within the heart of each of the myriads of the Father's happy family.

Thus will all ultimately be justified. No other way would have done. God's matchless wisdom, serving in the cause of His love, has produced a method of salvation that calls forth the adoring wonder of our hearts. What a God we have! We worship before Him with Paul's words within our hearts: "O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and untraceable His ways! For, who knew the mind of the Lord? or, who became His adviser? or, who gives to Him first, and it will be repaid him? Seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen!"

D. G. Hayter

WE ARE FOR GOD

It is not casting any disagreeable reflections on the Almighty to say He determined all things for good. Indeed, it is glorious to learn not only that there is one God, the Father, out of Whom all is, but that we are "for Him": "There is one God, the Father, out of Whom all is, *and we for Him*" (1 Cor.8:6a). Why are we here? For what purpose do we exist? The answer is, "for God"; that is, for God Himself, even as for His purpose in which we have a place. Just think of it: God actually has a *purpose* for each one of us, that we should exist rather than not exist and that His goal concerning us should be realized. Each one of us, then, is important to God; and, lest His purpose concerning any one of us should fail, He has ordered the universe in such a way that all is out of Him and through Him; all, in the end, being for Him as well.

J.R.C.

PAUL AND GOD'S PURPOSE

IT IS NOT without significance that God's purpose concerning His vast creation should be associated with Paul. The very character of Paul's life seems to mark him out for the unfolding of God's rare design. The gifts bestowed on him, together with the unique ordering of his life and experience, wonderfully prepared him as the revealer of such lofty truth.

From his remarkable conversion on the Damascus road he was set apart for an entirely new and wider ministry, one most blessedly unfettered and free. And, in accord with this, Christ appeared to him, from time to time, imparting to him truths deeper and deeper, until, with enlarged vision, the apostle completed God's enlightening revelation through the Word of His grace.

How many will have thanked God for this wondrous knowledge, time alone will tell. It is of God, by His spirit, through His interpreter, the choice instrument of the Christ of God. Therefore, in the words of another:

“We limit not the truth of God
To our poor reach of mind,
By notions of our day and sect,
Crude, partial and confined.
No, let a new, a greater thought,
Within our hearts be stirred,
For God has still more light and truth
To break forth from His Word.”

Thus, to many of God's people larger thoughts have

come, and a deeper comprehension of the magnitude of God's purpose. They see, as never before, how wonderful a God is theirs, and how great the Son of His love. They perceive the grandeur of His object, that no one be left outside the blessedness of His great salvation.

It is for all to realize. Maybe not now, yet, in the attainment of God's objective, certainly. For, as Paul puts it, "we rely on the living God, Who is the Saviour of all mankind, especially of those who believe." We who now believe, therefore, derive an added pleasure and joy in believing that when God's goal is reached, He will be the God and Saviour of all, in a real, far-reaching way. And who will be instrumental in such a climax, if not the Christ of God? Who but He could so rule and reign, subduing all hearts by the perfection of His kingly sway?

Since *in Him*, *through Him*, and *for Him*, are all things, such a climax and conclusion is just what we should expect. In such a magnificent way, God truly and royally rewards Him. Note how Paul reverts to this enthralling triumph of God's grace.

After the apostle has referred to Christ as "the Image of the invisible God, Firstborn of every creature," he continues. "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 . . . 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.1:16-20).

Could language be more comprehensive? Note the all embracing word *all*, so typical of the apostle Paul, who thought in great terms. For the individual assuredly, yet also collectively, in words of rare intimacy. But these are

but the stepping stones to a great beyond. All are to be brought into the light and knowledge of God. And let us always remember that God Himself will see to that. It is not altogether left to the endeavor of the church, as many think. It is far beyond that.

Now, there is a fine illustrative incident in Paul's career which well sets forth the operative power of the Father of glory in beneficent harmony with that of the Son. The shipwreck of Paul and of those with him, on the way to Rome, is an instructive story of God's way of salvation. It is good to read the whole account, but we quote outstanding parts. Paul, standing in the midst of those on board the storm-tossed bark, thus addresses them:

"And now I am exhorting you to be cheerful, for not one soul from among you will be cast away . . . For there stood beside me this night a messenger, of God, Whose I am, to Whom I am offering divine service also, saying, 'Fear not, Paul! Before Caesar you must stand. And lo! graciously has God granted you all those who are sailing with you.' Wherefore, be cheerful, men, for I am believing God that thus it will be, even in the manner which has been spoken to me" (Acts 27:22-25).

Paul then entreated all to partake of nourishment, saying, "For this belongs to this salvation of yours, for not a hair from the head of one of you shall perish." So, we further read, "*and thus all came safely through on the land.*"

Now, calm and beautiful as the Mediterranean can be, there are times when it is subject to a tempestuous wind called Euroclydon. And the transition is often easy and rapid. How like our life! Yet, amid it all, it is evident that reverent dependence upon God is the most becoming attitude of mind for the sons of Adam, liable as they are to shipwreck of faith, as well as of happiness, amid the quicksands of life. But all life, all experience, and all hope centers in the Son of God. Even so, the ship's company could

not be lost, because God had given them to Paul. Certainly there was human endeavor, but it was all in the oversight and guardianship of God.

Paul was a choice instrument in the saving of two hundred and seventy-six souls in the vessel. But who can say what will satisfy the heart of Christ if numbers are in question? Surely, no less than *all* for whom He died. Thus Paul writes, “[God] wills that all mankind be saved. For there is one God, and one Mediator of God and mankind, a Man, Christ Jesus, Who is giving Himself a correspondent Ransom for all (the testimony in its own eras) (1 Timothy 2:4-6).

And again he writes, “for for this are we toiling and being reproached), that we rely on the living God, Who is the Saviour of all mankind, especially of believers. These things be charging and teaching” (1 Timothy 4:10-11).

Can we not then leave it at that, resting in the greatness and glory of His attractive drawing power? For He it is Who brings to completion God’s purpose of grace, “the purpose of the eons, which He makes in Christ Jesus, our Lord.” And since this is a purpose transcending all human thought, it follows that it must be one of surpassing grandeur. It leaves nothing to be desired.

In the wideness of its range God is given glory from the whole of creation. A permanent, abiding glory, for does it not crown with moving eloquence the efficacy of Christ’s sacrifice?

Honor therefore accrues to Paul for unfolding so noble a conception of God, revealing as he does the preciousness and high quality of reconciliation. A lovely term this, for reconciliation describes the condition of accord where previous estrangement has existed. And when its ministry has accomplished its beneficent purpose, God’s evangel of grace will have come into its own.

William Mealand

FIGURES OF SPEECH

ONE of the greatest difficulties we meet in correctly understanding the Scriptures is that of distinguishing between literal and figurative language. This difficulty is evident in the fact that the Great Teacher answered the question of His disciples as to why He taught in parables by saying that it was to hide the secrets of the kingdom from Israel at large and at the same time reveal them to the disciples for whom they were intended; for even they did not understand His figurative language until He interpreted the parables to them privately.

The difficulty is further manifest in such incidents as that in which He alluded to the doctrine of the Pharisees and the Sadducees as “leaven,” and the disciples thought they should have brought their own bread with them to that place.

One value of figurative language is that so much can be revealed in so few words; but the brevity is the reason of the difficulty in understanding the figure. Many interpretations of parables, all divergent, have been made by authors of volume after volume on the subject.

Picture-writing and the art of painting show more yet than figurative language in condensed space, and such expression of thought is still more difficult to understand than such literary forms as parable and allegory, but a clay tablet, a mountain-side or a piece of canvas is not as expensive as the present cost of print.

The Great Teacher was the greatest adept ever to use figurative language, but His apostle to us is not far behind Him. Paul uses figures in most of his epistles. In Romans 7 he uses a very difficult figure of bondage under law, illus-

trating it by a combined figure of wedlock and of slavery. In the Corinthian epistles he uses such difficult ones as combined farming and house-building (1 Cor.3), and the seed sown in the soil to illustrate resurrection (chap.15). In 2 Corinthians 5 he uses a combined figure for a tent used for clothing. In Galatians 4 he uses the allegory we study. In Ephesians the believer is an armor-clad soldier. In Philippians we are garrisoned about with God's peace that fights all worries away. In Colossians we are assured that we are delivered from the realm of the king named "Darkness" and naturalized into the dominion of God's dear Son. He told the Thessalonians that they were no longer "children" of that night-Darkness, but children of the day, and therefore they were never to be figuratively asleep, but always watching for the Lord to come. Timothy, Titus and Onesimus were his "sons."

Such a wealth of figurative language is enticing. It challenges the wits to wrestle with the cryptic language and intrigues the spiritual appetite to feast on hidden manna that will make the spiritual man strong in the Lord for His service.

So we set ourselves to unravel the allegory in Galatians 4:19-5:4.

SLAVERY AND SONSHIP

Inspiration designates the story about Hagar and Sarah an "allegory." An allegory is distinguished from a parable by being more complete in the significance of every item of the story than a parable is. An allegory is generally fictitious, such as Bunyan's "Pilgrim's Progress," but this one is an interpretation of real life-occurrences. A fable is not only fictitious, but unreal, as Jotham's story of the trees choosing a king (Judges 9:8). A type is an adumbration, or shadowy outline, of something future, corresponding only in prominent features to the real event.

In the broadest sense of the term, parable (Heb. *mashal*, Grk. *parabole*) includes all these figurative forms, for the word *parabole* means *cast beside* and so denotes any literary construction (or even any action) set beside a thought in an illustrative way, and is so used in Scripture, as any reader can see for himself by consulting a concordance or lexicon of the original languages.

Some of the marvels of inspiration may be seen in the use of seemingly trivial incidents to foreshadow events of tremendous importance, such as Abraham's slaves staying behind at the foot of Mount Moriah at the offering of Isaac, and thus prefiguring the three disciples in Gethsemane. And Ishmael's mocking baby Isaac portrays in this allegory the persecution and martyrdom of Paul and his associates by those represented by Ishmael. We shall comment on that in this study, but the case of Abraham's slaves must wait its turn.

In studying this allegory we should first of all understand that it is but a section of the argument to which the whole epistle is devoted—justification, that is, righteousness (5:6). Were the believers justified by *works*, or by *grace* through faith? Does God choose people for salvation because they previously earned it, or because He loves them first, and they lovingly work because of that? Are we saved because we have worked, or do we work because He has saved us?

Paul calls the Galatians his "children" (4:19), as he also implied that he was the begetting *father* of the Corinthians (1 Cor.4:15) and of Timothy, Titus and Onesimus. There is a great truth in that, pertaining to the comparative rank of an evangelist in the ecclesia as compared with other officials.

Here in 4:19, however, he boldly uses an arresting figure, implying he was the spiritual *mother* of these Galatian believers, just as a mother-to-be anxiously watches for

the first sign of independent life in her unborn child, to show his solicitude that these Galatian saints should manifest their quickening out of their old deadness in sin into spiritual life in Christ by developing in grace, instead of trying to make themselves grow by their own foetal works under law. Knowing their double-mindedness, he said, "I am perplexed about you," and he wished he could be present with them and speak in different fashion from what he had when he first gave them the good news of justification in grace without any "and" after it, or any mixture of their own works with it. But, being absent, he did the next best thing, and wrote this epistle to them.

Consider his shrewdness as a teacher. In verse 21 he says, in effect, "Since you want to be under law, let's make believe you are, and see how you come out." He proceeds by the allegory to show them that they will come out "at the small end of the horn," as we say, by losing their heritage as sons, comparable to Isaac, and be cast out of the inheritance, comparable to Ishmael. This is the main point in the allegory. We shall notice it in its place.

In this shrewdness he imitated the Great Teacher, who assumed with the Pharisees that they, the ninety-nine sheep, were where the song puts them, "safely in the shelter of the fold." The author of that hymn (mis-)interprets the parable to teach that it applies to the church, though the Teacher "left the ninety-nine in the *wilderness*," and went to seek the only sheep in His audience that wanted to be saved. The others, thinking themselves safe in the fold, drove the Shepherd away and killed Him, so they could stay where they were. And human beings call animals "dumb!"

The Father showed His wisdom, too, in giving Israel the king they wanted, to teach them how people come out when they love folly. It was probably the only way they could (I was going to say "would") learn. There is noth-

ing like husks to teach a runaway boy the way back to the Father, as the companion parable showed.

So Paul took the Galatians to the law they yearned for, by citing the law in Genesis 21 and showing them things in it they had never seen. Probably none of us could have seen it if it were not shown to us. And we think we know so much!

People who want to put us under the fourth commandment say that "under the law" in Romans 6:14, "you are not under the law, but under grace," does not mean under the law, but under the *condemnation* and *penalty* of it by disobeying it. They might "get away with it" there, but what about here? Who would "desire to be under the law" in that sense, and be stoned to death? Worse yet, who would want to put our Saviour "under the law" (verse 4) in that sense? How then could we have any Saviour at all? If we want to add to the inspired words, let us add the true idea, under (the *jurisdiction* of) the law. That is the evident sense, for immediately after Paul speaks of these saints being under the law, he asks why they do not "hear the law," for the law does have a right to claim heed to what it says from those under its jurisdiction. And here, in Genesis 21, there was no ten-commandment law, but our God was plotting out an allegory of what was to be.

In studying figures it is the wisest course first of all to see if there is an inspired interpretation, for if we trust our own ability we can easily wander astray, since parables and other figures are difficult to understand. One half of the reason why the Son spoke the parables in Matthew 13, was to hide the secrets from Israel at large, the other half of the reason being to reveal them to the disciples to whom they belonged, by interpreting them.

We do have Paul's inspired interpretation of this allegory. It begins by saying that these two women (Hagar and Sarah) are two covenants, then he continues by explain-

ing eight of the ten items of the allegory. We will list them in parallel columns, placing the items of the allegory in the left-hand column and the items of the interpretation at the right, with item corresponding to item, with asterisks before the items Paul interprets, to show that we are not using guess-work on them. These eight interpreted items will thus furnish a safe guide to interpret the other two, Abraham representing God, and the promises about Ishmael made to Hagar in the wilderness of Beer-sheba representing the future destiny of Israel. We have divine authority for placing Abraham in the allegory to represent God (Rom.4:17), but the last item is but the author's suggestion and may be taken for whatever, if anything, it is worth.

If we were together in class, I would ask you to say which of the two women we should list first in the allegory, but since we cannot do that in print (since you can "peek" at the list even now, before you read down to it), I will just assert that even though we might reason from the pre-eminence of Sarah in the family and the fact that she was Abraham's wife before Hagar became physically united to him at Sarah's suggestion, and say that Sarah should therefore be listed first, it is not safe to reason in the face of revelation that calls merely for faith; for Paul says "The first, which is Hagar." So she comes in the list immediately after Abraham.

The reason for this is because God (represented by Abraham) had a relation to Israel under the law covenant (represented by Hagar) before He will yet have a relation to her (whom He wedded, nationally, at Sinai) when He brings her to Himself under another covenant represented by Sarah. And as Abraham was married to Sarah (a barren wife) before he had any children by her, so God made this other covenant with Israel (Gen.12) before it produced results of justification of the nation, so they first had to try the experiment, of works under the later Hagar-

covenant, to learn the folly of trying to help God out of a supposed difficulty as Sarah did. Christendom is still trying to help Him out of "the problem of evil" by needless apologies and apologetics instead of accepting in simple faith what He says about His relation to evil.

The interpretation of the allegory not only places Hagar as representing the law covenant, but also as being (figuratively) "Jerusalem that now (in Paul's time) is," for Jerusalem was the city of authority in apostolic times. It was the leaders there who remonstrated to Peter about preaching to Cornelius. And when certain men "from Judea" followed Paul to Antioch and told the believers from among the nations that they must be circumcised and keep the law or they could not be saved (Acts 15:1,24), it was at Jerusalem that the controversy was decided.

That controversy, as here in this Galatian epistle (5:2,6), centered on circumcision, merely because that was the badge of subjection to the law, the slave-brand, so to speak. In our time it is sabbath-keeping.

The only way Israel and mankind in general can learn the futility of self-salvation by works is by failure in the attempt by experience, so Hagar must have her fling at helping God before Abraham and Sarah produced Isaac in faith. And even then God had to wait till Abraham was ninety-nine years old and therefore as helpless as barren Sarah, before He quickened the bodies of them both to be parents, bringing Isaac into the world out of their deadness of parenthood as a representation of bringing the Greater Isaac from the dead because of our justifying (Rom.4:25). So only when we become "without strength" (Rom.5:6) can the blood be applied. A person full of good blood of his own spurns transfusion.

Since Hagar represented old Jerusalem as well as the old covenant, we write "Jerusalem" in parenthesis after her name. We do the same with Sarah, since she also rep-

resented another covenant and Jerusalem, the one “which is above.” If you do not “peek” at the itemized list below before we get to it, you might be thinking that the Jerusalem that is “above” is the new Jerusalem that is to “come down from God out of heaven.” Take a hint by the fact that, as the two women are two Jerusalems corresponding to two covenants, the one Jerusalem is above the other in the same sense that Sarah (illustrating the superior covenant) was above Hagar, though she may not have been taller or lived upstairs. A tent has no upstairs.

Was Ishmael a slave or a son? He was both. He was Abraham’s son by begettal, but socially he was a slave too. The allegory contemplates him only as a slave. In the days of the old south if a plantation owner had children by a “mammy,” the law made them slaves. Ishmael was a slave because *his mother* was. When the prodigal returned home in humiliation he renounced his sonship and begged to be only a hired man.

Abraham grieved when he had to choose between Sarah and Hagar in the case of Ishmael. God settled the dilemma by telling the good old patriarchal husband to obey his wife, the only such case in all the Book. And it was so because God was writing out the plot of this allegory in the matter.

God is Your Father: who is your mother? Don’t feel too humiliated if you can’t answer. I couldn’t till last summer, and worse yet, I thought all the time another covenant was my mother. If you don’t know your mother it’s about time for the introduction. We’ll get to it presently.

This whole controversy was a conflict between tradition and new truth. Tradition may be true, since it means only what is handed down. In this case it was the error of self-righteousness. Peter’s faith was strained to the breaking-point when his heart was enlarged enough to love Cornelius, the foreigner, and it took a direct divine revelation to make the enlargement. It was the same when

the eleven took him to task about it. What would we probably have done if a new teacher should come among us and say “I know your Scriptures say so-and-so, but I say unto you . . .”? Even His miracles did not convince those too blind to see their significance and too stubborn to admit His sinlessness.

The slavery implied in the allegory is sin. Our Saviour spoke of it in this sense (John 8:31-36). So did Paul, extensively (Rom.6 to 8). The aptness of the figure consists in the fact that slavery generally exists only by *force*, especially by the authority of law, and that the motive that holds a slave in subjection is *fear*, as shown by the fact that slaves ran away (1 Sam.25:10) when hope of escape was stronger than fear of the increased hardship in punishment if they were caught. The fear that held slaves in law-slavery in this allegory was, in its extreme form, that of being stoned to death.

Paul’s description of the inward struggle of those who would do good but found no way to perform it (Rom.7) is very striking in its slave-concept, for the person who would do otherwise, if he could, is a slave to a force greater than his will. He calls that power “sin that dwells in me.” Wherever the law had jurisdiction, there was sin perforce, because nobody ever did or can fulfill the divine law but One. So He said, “Did not Moses give you the law, and yet none of you keeps the law?” Paul also proved both Jew and Gentile to be under sin (Rom.3:9). There are people yet who think they can fulfill the law perfectly and that they are doing it. When they say that, they prove their boast false, for boasting itself is prohibited by the Scriptures, and that they are sinning when they so speak by even the law itself, for instance, Deuteronomy 8:7-17. To say “We do not boast” is to boast. We do not boast. Therefore we do not say, “We do not boast.”

As long as a person does not express what may be a truth

by voicing it in the minor premise, it remains true and all is well, but the instant he opens his mouth and speaks that truth it becomes an untruth and the syllogism wrecks itself.

So all those under law are inevitably slaves, as certainly as the fact that Sarah's effort to help God produce the promised son could never result otherwise than that the child to be born must be a slave from his first breath. This shows how impossible it is to become just and righteous by self-effort, whether that effort be to keep the divine law or personal resolutions or having "confidence in yourself" or any other of the fond prescriptions offered by philosophers, theologians, reformers or any other fleshly-wise hoppers.

Another fact about slavery should be clearly understood. That is that the slave had no heritage whatever in the master's property (Gal.4:3-7). All that Hagar carried away when she and Ishmael left was enough bread and water to last a few hours.

The converse fact is that sons are heirs, as this sixth verse declares, also Romans 8:17 and Galatians 3:26-29. Paul shrewdly sets these two facts before the Galatians, as much as to say "Now you see how you come out by making believe we are under the law."

At the council in Jerusalem, called to consider the controversy involved in this allegory, Peter asked the believers from among the Pharisees why they wanted to fasten a yoke on the necks of the new disciples that neither present Israel nor their fathers were able to bear, with an appeal to the believers to stand fast in their freedom as sons and refuse to become burdened with the "yoke of slavery." To say nothing of the impossible burden of trying to fulfill perfectly a perfect law, even such ceremonial requirements as sabbath-keeping do place a heavy burden on those who work among others who do not observe the seventh day. When the neighbors want to join together in some work

in which all must share, the sabbath-keepers cannot conscientiously help.

Now as to discovering our mother: She is revealed to us in verses 26 and 31, and identified as the covenant represented by Sarah, for she was the "free woman" cited in verse 31, called "Jerusalem" in verse 26. For as Hagar corresponded to Jerusalem of Paul's time, so Sarah must correspond to some contrasted Jerusalem. So she represented the "Jerusalem (covenant) which is above." Therefore, in whatever sense Sarah was "above," Hagar would be lower in the sense in which our mother-covenant is above the law. It is easy to see how Sarah was above Hagar—in authority. Thus our mother-covenant has greater authority and power than law. Law condemns (2 Cor.3:9). Anyone can condemn, but to transform into uprightness is much greater. So our mother must do the opposite, that is, justify. That fits the whole allegory, for the subject of it is justification. Then we must find the covenant that justifies us and put it in its place in the right-hand column opposite "Sarah (Jerusalem above)" which we put in the left-hand column.

Our mother is not difficult to find. She is right close in the context of the allegory (Gal.3:8), where justification by faith is said to be the blessing contained in the covenant with Abraham in Genesis 12. It is called a "covenant" in Acts 3:25,26, where Peter's inspired interpretation of the blessing, instead of being called justification, is expressed in corresponding words of being turned away from iniquities. So we have now found our mother. This blessing of justification is the "promise referred to in verse 28, where our mother is implied by saying we are "children." Since we are children of promise and children of a covenant which promised the blessing of justification, this promise of justification is evidently the "promise" referred to in this 28th verse. We find it previously in 3:29, where we

are told that if we are Abraham's seed because we are in Christ who is Abraham's Seed, we are heirs of the promise, because children are heirs.

Literally, justification cannot be called a covenant, because a covenant is an agreement between parties by which each assures to the other the performance of something called a "consideration." In justification nothing is done, or can be done by the one justified to bring about his justification. It is "not of works," as would be implied by calling it a covenant. So it is a covenant only in the figurative sense that such events as the rainbow was, that is, a one-sided covenant, a promise in which God binds Himself to its fulfillment in the strongest way possible, to assure those to whom He makes promises that He will perform them.

In this allegory of the justifying covenant Paul quotes Isaiah 54 as pertaining to it. For just as Sarah (representing the justifying covenant) was "desolate" (barren) of children (Israel as a nation) a long time while married to Abraham, even though Hagar had a son meanwhile, so this justifying covenant, represented by Sarah, was first barren; it had no national Israel justified till long after the nation was under law, represented by Hagar.

Now you see why we could not say the "Jerusalem which is above" is the New Jerusalem that is necessarily "above" since it comes down from God out of heaven, for she is "the Lambkin's wife" and therefore not our mother. It does not do to mix figures. What may be true in one may be false in another. Our Lord is both a "Lamb" and a "Lion" under different conditions. And again, "seed" in the parable of sowing is the Word, while in the next parable, the tares, it is "the children of the kingdom."

Likewise, we can see why it would not have done to say the "new covenant" is our mother, which would seem very plausible, for the new covenant is to be nationally with Israel, not the Body, though we get (individually) what Israel will

get nationally, that is, pardon (Eph.1:7; Col.1:14), as we are told that Paul ministered "a" new covenant of pardon, to us (2 Cor.3:6), though not "the" New Covenant.

Since we are children of a covenant made 430 Years before the law covenant, we are not related to Hagar, since she was not related to Sarah. Let us disown her for all time.

Let it be emphasized with all possible force that we receive real righteousness through justification, not a sham of simply calling us righteous by divine declaration without any expectation that the reckoned is ever to become real. Our righteousness is a perfect one, and is infinitely superior to self-righteousness. In view of this we are exhorted to live soberly, righteously and devoutly "in this present era," not wait for it "beyond the veil." Paul tells Titus to instruct believers to be careful to maintain good works. It is in the "mortal body" that sin is not to reign (Rom.6:12).

Abraham	God
Hagar (Jerusalem "then")	*Covenant at Sinai
Ishmael	*"Her (Jerusalem's children" (Israel)
Mocking	*Persecution
Cast out	*Rejected from grace
Good future promised Ishmael	Israel yet to be saved
Sarah (Jerusalem "above")	*Justifying covenant
Isaac	*"We"
Free son	*We not slaves under law
Isaac heir of Abraham	*We heirs of God

ISAAC OFFERED IN FIGURE

Isaac was raised from death figuratively (Heb.11:19), and there is evidently a representation in this figure in the twenty-second chapter of Genesis showing our Lord's sacrificial death and glorious resurrection (Heb.11:17-19).

The Greek word for "figure" in the AV here is *parabolê*, which is elsewhere translated "parable" as here in the CV. This shows, that parables generically include actions performed, as well as words spoken, to illustrate truth by a

casting beside, which is the literal meaning of *parabolê*; for the offering of Isaac consisted mostly of dramatic action, with very little being said during the performance.

The same significance of *parabolê* may be seen in Hebrews 9:9, where the whole dramatic symbolism of the tabernacle-service is designated a *parabolê* in the Greek (CV “parable”), for there also all was action, without any words to form the parable.

We write out this dramatic parabolism about Isaac in the double-column form, as follows:

Abraham	God
Isaac	God's Son
“Offer him”	(°)The crucifixion of Christ
3 days' journey	Christ's 3 days in the tomb
2 slaves	3 disciples
“Abide here”	“Watch and pray”
“The lad and I”	Jesus praying to the Father
“Worship”	His threefold prayer in Gethsemane
“Will come again to you”	He found them asleep
Wood laid on Isaac	He carrying His cross
Fire	Crucifixion sufferings
“Lay not thy hand”	°Resurrection of Christ

As before, the asterisk signifies the inspired interpretation of the figure, and the remainder is merely the author's.

The first asterisk is put in parenthesis because the death of Isaac representing our Lord's crucifixion is not so interpreted by inspiration, but only implied by Isaac's resurrection “in a parable” since there could be no literal resurrection without a previous death.

If the other listed items are correct, as manifestly evident and necessary accompaniments of the figure, they form a remarkable pre-picture of Gethsemane and Golgotha, and this record in Genesis would be part of “all the Scriptures” in which the risen Christ showed His sufferings to the amazed disciples on the way to Emmaus.

There are two aberrations in the light of truth coming through this figure: two slaves to represent three disciples, and Isaac carrying the wood during the three days when he was figuratively dead, for our Saviour carried His cross before His three days in death. However, in a dim foreshadowing such as this, such aberrations are no more serious than imperfect refraction in physical phenomena and it is remarkable that the events in Gethsemane should have been foreshown in seemingly trivial incidents two thousand years before they occurred.

Then, too, there was a three-day period at the end of our Saviour's life, just before His crucifixion (Luke 13:32-34) and at the close of it He did, like Isaac, carry the wood for His sacrifice. Nevertheless, Isaac carried the wood during the three days while he was figuratively dead, as shown by the fact that his figurative resurrection occurred when the messenger said to Abraham, “Lay not thine hand upon the lad,” which would require Isaac's figurative death at the first verse, when the words “offer him” were spoken.

How heavy must have been the heart of that father in those three days, not only with paternal grief, but with the worse assault on his faith; for how could the blessing of the world through the promised Seed come if the line of descent should end with Isaac dead in sacrifice? When a saint is brought face to face with a seeming failure of God's Word, all seems to fall away from beneath the feet.

The father of the faithful saw two alternatives as ways out of his trial, both of which would resolve his doubt: God would either supply an animal for sacrifice (Gen.22:8,13), or else immediately restore Isaac to life (Heb.11:19). Both alternatives came true, though not both in fact, for only the first was true in fact and the second in figure.

The prophecies which reveal the restoration of Israel to the land and blessing under the rule of Messiah deal with many events, covering a considerable period of time

in great detail. As the coming of Christ consisted of many events, as His birth, His flight to Egypt, His life in Nazareth, His ministry, His "triumphal" entry, His suffering, crucifixion, death and resurrection, all foretold beforehand, so the various phases of the nation's return to Jehovah is not one single event, the coming of Christ, but a long series, which must be kept distinct, if we wish to avoid being deceived by those that are now taking place.

Through this resurrection of the Coming One figured in the person of his son, Abraham saw that Coming One by faith (John 8:56). He received the benefit of the Saviour's death and resurrection by viewing it prospectively, as we do retrospectively. The benefit was worth all the painful price it cost. Praise God, it always is. It was so with Job, with the shame of the Samaritan woman at the well, with the man born blind, and with Lazarus and his distressed sisters. It will be so with the church and with the whole groaning creation. As Abraham descended from mount Moriah, how much stronger must he have been, not only in faith, but also in spiritual understanding through experience!

When, in telling the patriarch to slay his son, God reminded Abraham of his love for Isaac, He was not unfeelingly harrowing the old saint's emotions and making the trial as difficult as possible. He was but building this figure to show how "God so loved the world."

One great truth emerges grandly into view in all such Scriptures as this one: Christ is so fully in them that "His name is called The Word of God." The Father was hanging His Son's portrait on all the walls along the passage-ways of time, not only that the elect might not miss "the Way," but that the mouths of the non-elect may not open in a syllable of boasting complaint at the great white throne, but become utterly subject to God's wonderful and sovereign grace.

How marvelous are His ways!

J. W. Williams

Unsearchable Riches

A QUARTERLY MAGAZINE
FOR GOD AND HIS WORD

Our 107th Year
(1909–2016)

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SECOND QUARTER, 2016

Volume 107

Number 2

Concordant Version of the Old Testament

Over a century has passed since a "concordant version" of the Scriptures was first proposed by A. E. Knoch and Vladimir Gelesnoff. When the translation of the Greek Scriptures, or "New Testament," was then published in 1926, an announcement was made that work had begun on the Hebrew Scriptures ("Old Testament"). Now after all these years, with thanksgiving to God, we announce that the entire CONCORDANT VERSION OF THE OLD TESTAMENT is now in print and available to order.

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UNSEARCHABLE RICHES, SECOND QUARTER 2016
BEING THE SECOND NUMBER OF VOLUME ONE HUNDRED SEVEN

EDITORIAL

ONE HUNDRED years ago, in the August 1916 issue of *Unsearchable Riches*, A. E. Knoch commented on Romans 1:17 as follows:

“The faith of Christ is brought before us in the otherwise enigmatical statement ‘*from faith to faith*’ (Rom. 1:17). Literally this is ‘*out of faith into faith*.’ There are two faiths in view. The latter is our faith; the former is Christ’s. Justification is founded on His faith; it is conferred on our faith. Abraham was constituted righteous for his faith; Christ makes all men righteous because of His faith. Hence we find the statement (which is so often referred to us who believe) ‘the Just One shall live by His faith.’ This refers to One only, not many or all, however aptly it may be ‘applied’ to them. He kept alive by His faith, and because of its surpassing perfection, it is the foundation of all other faith”

The article in which this quotation is taken is reprinted in the present issue, starting on page 51. Entitled, “The Son of Abraham,” it recounts the glories of Christ as Abraham’s Seed, Whose faith is the source of all blessings. The remarks quoted above appear on page 59.

Later (in 1938), Brother Knoch repeated this understanding of Romans 1:17 in an article entitled “Jesus Christ’s Faith,” although he was less definite on the application of Habakkuk 2:4 to Christ. This study is also reprinted here, but in condensed form, starting on page 61.

Through the years we have given increasing attention to the important subject of the faith of Jesus Christ. Two excellent articles on this theme are reprinted in this issue. The

first, from his series on Galatians is James Coram's study entitled "Through the Faith of Christ," starting on page 64. Here Christ's faith is convincingly assigned its right place over and against human works of law. Then starting on page 90, with the similar title, "The Faith of Jesus Christ," Phil Scranton helps us see something of the personal struggle and suffering which Christ's faith involved.

This latter contribution and William Mealand's meditation which concludes our magazine reflect more of what is involved in the words "for [our] faith" in Romans 1:17 than the other articles. Indeed, what a great blessing and privilege we have in faith.

But turning back to Brother Knoch's early comments on Romans 1:17 and the critical place of the faith of Jesus Christ, I wish to acknowledge my own indebtedness to him, in preparing my studies in this issue.¹ There may well be a double reference in the citation from Habakkuk 2:4, but surely the first and primary application is to Christ. Our faith is worth nothing apart from His faith. Our faith is in His faith. Hence it seems correct to me that the CV print the words "Just (One)" with initial capital letters in order to convey the dominant sense of the passage. The "first application" of the citation from Habakkuk in Romans 1:17 clearly should be to Christ. And its application to the individual believer who is just in the sense that justification has been reckoned to him or her upon believing, not on the basis of works of law, should be indicated in a footnote.

In the matter of faith, Christ is first (*cp* Col.1:19).

D.H.H.

1. I also wish to acknowledge the contribution of several current theologians who have taken decidedly untraditional positions similar to our own regarding Christ's faith. Among these are Richard B. Hays, in his book, *THE FAITH OF JESUS CHRIST* (second edition, Eerdmans, 2002), and Douglas A. Campbell, in his large volume entitled, *THE DELIVERANCE OF GOD* (Eerdmans, 2009).

THE SON OF ABRAHAM

THE TITLE Son of Abraham is burdened with blessing for all the nations of the earth, as well as the title to the land of promise. Only once is our Lord distinguished by this dignity. The opening words of Matthew describe Him as the Son of David and the Son of Abraham. In the genealogy which follows David is called "the king." His royal prerogatives are the ruling factor in Matthew's account, yet His secondary title, Son of Abraham is also acknowledged when the centurion's servant (8:5-13) and the daughter of the woman of Canaan (15:22-28) remind us that, through Abraham, all the nations of the earth are to be blessed. And it is in recognition of this title that the commission goes forth, at the close of Matthew's account, which includes all nations in its scope (28:18-20).

To apprehend the truth conveyed in this blessed title we must retire to a period anterior to the time of David, where the kingdom has its source; we must leave the law to the time of Moses; and, for the most precious part of the truth, we must go back to Abraham even before the institution of the rite of circumcision. The promises were made to Abraham four hundred and thirty years before the law was given (Gal.3:17); and he was accounted just before the sign of circumcision set its seal upon his flesh (Rom.4:10,11). Consequently it is possible, in Christ, to be of Abraham's seed, even though uncircumcised and unsubjected to the law (Gal.3:7,29).

THE STARS, AND THE SOIL GRAINS

Abram was charged to get out of his country, and from

his kindred and from His father's house (Gen.12:1). But, when he left Charan, Lot went with him, contrary to the command (Gen.12:4,5). Faith fails further when he goes down into Egypt to escape the famine (Gen.12:10). At his return trouble begins to brew because he had not left his kindred. Faith asserts itself, and he gives Lot the choice of the land. Thereupon Yahweh assures him that the land is his and his seed's for the eon and that his seed shall be as the "dust of the earth," or, rather, the soil grains of the land.

Lot may choose the richest for himself, but God will see that it is sure to Abraham's seed and thus reward the magnanimity of His friend. This promise is repeated to Jacob (Gen.28:14); and Balaam, seeking to curse Israel, is constrained to bless them with the exclamation, "Who can count the dust [soil-drift] of Jacob" (Num.23:10)? Solomon sets his seal to the fulfillment of this promise when he reminds Yahweh that He had made him king over a people "like the soil of the land in multitude" (2 Chron.1:9 AV).

In all these passages the words "dust of the earth" really refers to the soil of the land of Israel. It is a most apt figure, indeed, for in another and more literal sense the descendants of Jacob *in the land* were that very soil in corporate form. Was not this the thought in the Baptist's mind, when he declared "God is able out of these stones to raise up children to Abraham?" The stones decompose and form soil. The soil is incorporated into the plants which form fodder for cattle. And these, in turn, nourish and sustain the sons of Jacob, who are the seed of Abram. Among those who are included in this class we may count King David, and must not fail to include his greater Son, Who, *as to the flesh*, was David's seed (Rom.1:3), and Abram's too [even as the One Seed, Gal.3:16].

The context and the circumstances which attend this promise seem to limit this figure to that part of Abram's descendants who lived *in the land*, rather than on the whole earth.

Abram's faith, now that he is restored to full communion with God, ascends still higher. When Lot's selfishness costs him all that he has, including himself, Abram rescues him from the confederate kings. He meets Melchizedek, pays him tithes and learns that his God is Owner of the heavens and earth. As a consequence of having so rich a God he refuses to take so much of the spoils as a sandal lacing, lest any one (except God) should say "It is I who made Abram rich" (Gen.14:23). Then it is that Yahweh speaks to him and rewards him with the words "I am your Shield, your *exceeding great* Reward" (Gen.15:1). From this sublime peak of faith it is that God shows him what his recompense will be. "Now Look up toward the heavens and count off the stars, if you can number them Thus shall become your seed" (Gen.15:5).

Only one who has enjoyed the starlit nights of a country like the land of promise can realize the almost infinite number of stars which light the azure vault above from the torch-like Sirius to the filmy veil of the milky way stretching across the heavens. And only one attuned to the exquisite imagery of oriental speech can respond to the high feelings with which it invests the starry host. Scripture is far from silent on this sublime theme. The stars, we read, are made to rule the night (Psa.136:9). Joseph dreamed that the eleven stars made obeisance to him. And, when we find Israel in her royal glory, she is crowned with twelve stars (Rev.12:1). Is it not clear from this that the star seed are not the ordinary descendants of Abram, such as were figured by the soil, but saints—for the saints shall rule the world (1 Cor.6:2)—not only the saints in Israel's crown who are of the circumcision, who are born *from above* (John 3:3 not "again"), but *all* the saints; all who, like Abram, believe God and are accounted righteous (Rom.4:16-25)? That this star seed is not a figure confined to the saints whose des-

tiny is heaven will be seen when we note how often Israel is thus described (Exodus 32:13; Deut.1:10; 10:22; 28:62; 1 Chron.27:23; Neh.9:23). When Israel is apostate as in the opening chapters of the Apocalypse, Yahweh speaks to them through messengers who are represented as seven stars (Rev.1:16,20, etc). These suffer during the time of trouble, when the "little horn" casts them to the ground and stamps upon them (Dan.8:10). And in the resurrection those who turn many to righteousness shall shine as the stars for the eons of the eons (Dan.12:3).

Outshining all the rest of this starry host is the Son of Abraham, for

*A star will position itself from Jacob
And a scepter will arise from Israel.* (Num.24:17)

He is the one bright particular Star Who will herald the dawn of the day of Yahweh. He is the Resplendent Morning Star (Rev.22:16) Whose early beams are the harbingers of a glorious day.

And shall we not read the story of the wise men in this light? It is told in the very book which opens with the mention of Abraham's Son. They recognized His star in the east and they knew that the Seed of Abraham, Who had been promised so long ago, was about to come and rule as was His right (Matt.2:1-10).

The promise of the star seed was made before the rite of circumcision had been given. It was further enforced by the ratification of the covenant on the part of Yahweh. As was the custom of the time, Abram prepared the covenant victims and was prepared to pass between the portions in token of his agreement to perform his part. But what part had he to perform? Nothing was to be left to him. All was to be left to God's grace. So he is put to sleep, and thus the symbols of God's presence pass between the victims in token of God's unconditional and irrevocable determina-

tion to fulfill the contract quite apart from Abram's efforts altogether (Gen.15:7-21).

THE SAND SEED

That Abram did not fully appreciate this is seen when he lends a hand and genders the unpromised, unrecognized son of the slave girl. Ishmael, however, at Abraham's sore request, is granted a measure of blessing. He is to become a great nation. But in Isaac, not Ishmael, must his seed be called. Isaac is not the fruit of the flesh. He is the first of the star seed. After Abraham had offered him upon the altar and had received him back in symbolic resurrection, the promise of the seed is renewed. His seed was to be as the stars of heaven, with the significant addition: *and as the sand which is upon the seashore*. Is not this a recognition of his purely physical progeny by Ishmael and his other children? All of these were circumcised in their flesh, so that all of the circumcised nations who sprang from Abraham are the fulfillment of this promise. That those who believe are not in view seems clear when we note the contrast between Jacob and Israel.

Jacob, the supplanter, will be multiplied as the sand of the sea (Gen.32:12) but Israel, the man of faith, shall be multiplied as the stars of heaven (Ex.32:13). Significant it is that this phrase is applied to Israel's *enemies*. The confederacy of Jabin, King of Hazor, was "multitudinous as the sand on the sea shore" (Joshua 11:4). The Philistines gathered themselves together to fight with Israel "numerous as the sand on the seashore" (1 Sam.13:5). Hushai counselled Absalom, when he revolted, to gather all Israel "as numerous as the sand by the sea" (2 Sam.17:11) in order to fight King David. The stars would never join his treacherous host but would cleave to Yahweh's anointed. Israel's last enemies, after the thousand years, are described by this figure. The number of Gog and Magog is "as the sand

of the sea” (Rev.20:8). Perhaps this is the key to the position of the serpent as he (not John) stands upon the sands of the sea (Rev.13:1).

Our Lord uses this figure to describe the nation of Israel in His day. They were building on sand. They were depending on the physical descent from Abraham. They boasted, We have Abraham for our father! Yet all the while they were seeking to kill the true Son of Abraham! They depended on the law, which, like the seed of Abraham by Hagar, gendered to bondage. Hagar was a slave girl and Ishmael was born into slavery. So are all the rest of Abraham’s seed who are bound under law and do not know the liberty which comes through the Son of Abraham’s faith.

That the sands do not suggest the believers today is certain when we consider Isaiah’s cry concerning the nation: “Though the number of the sons of Israel be as the sands of the sea” only “a residue shall be saved” (Rom.9:27).

When we remember that the divine figure for the nations is the sea and Israel the solid soil, the figure of the sea shore sand is seen to represent the physical seed of Abraham. It is an intermediate, half way place, always subject to the surging of the sea, unstable and unfruitful. This was Israel as a nation. Only a remnant among them rose to the dignity of believing God and becoming spiritual sons of Abraham. And those of this remnant were, usually, the poor, the despised, the outcast. Perhaps the most degraded of all, in the popular mind, were the tax gatherers, who farmed the taxes for the Romans.

“Let him be to you even as the man of the nations and tribute collector” (Matt.18:17) shows how low this class had fallen in the estimate of the people. The publicans were deemed no better than aliens. Matthew was one of these. Zaccheus was a chief tax collector, and therefore most unpopular. His low stature figures this. His position in the wild fig tree (sycamore) shows his elevation at the

hands of Israel’s oppressor, Rome. Israel was the true fig tree. Rome was the unpalatable, wild variety.

But in spite of Zaccheus’ physical and social lack, he had the one thing needful. He had faith. This constituted him a true son of Abraham. Indeed he is the only one who is specifically named as such (Luke 19:9). What a contrast between this ostracized traitor of Jericho and the great priest in the temple at Jerusalem! Yet their spiritual distance is still greater, for the priest is a son of Satan, the tribute collector a son of Abraham.

Lazarus and the rich man (Luke 16) afford another notable contrast between the seed of Abraham by faith and that of his flesh. Both Lazarus and the rich man are acknowledged by Abraham, yet they are accorded places quite the opposite in death. Taking this death in the figurative sense which we ascribe to the prodigal in this very connection (Luke 15:24) and interpreting the double death dealing with the national demise of Israel, we find that now, during Israel’s defection there are two classes. One, represented by the rich man, is the nation at large, suffering in the flame of persecution, which has followed them in all their weary wanderings. But a few—a remnant the apostle calls them—believe God and find refuge in Abraham’s bosom. The comfort they enjoy is that of faith. These are the ones to whom the epistle to the Hebrews was written. While the kingdom is deferred, they, like the faithful of old, die in faith, not receiving the promises. They rest in Abraham’s bosom.

Returning to the original promise to Abraham that his seed should be as the stars of heaven, we read the important addition: “And he believed on Elohim, and He reckoned it to him for righteousness.”

Abraham believed God. That was all he did. So, today, he who believes God may enjoy the same blessing that came to Abraham. But it is well to note that belief was

not a constant trait of Abraham. Peer though he is of all the faithful except One, he failed (as all do) in his strongest point. Not so his greater Son.

Abram fled into Egypt to escape the famine, but Christ refused to make bread out of the stones to satisfy a fast of forty days (Matt.4:3,4). Abraham tempted God in the case of Hagar, but Christ refused to cast Himself down, saying "You shall not be putting on trial the Lord your God" (Matt.4:7). Abraham failed again at Gerar, but His Seed would not worship aught but God, in spite of a much greater temptation. Abraham's faith was great but his Son's faith was far greater.

The translators of our versions did not believe in Christ's faith, judging by the way they manipulated the passages which point it out. His preeminence in this regard is the special burden of the twelfth of Hebrews. There He is called the Inaugurator and Perfecter, or chief leader, of faith. The grand array of the faithful of the past are headed by His example. But none of them were perfect or mature in faith. Not so He. Faith finds in Him its only perfect Specimen.

The aptness of His example is lost in our translations. It is not "for" or in view of the joy set before Him that He endured the cross, but *in place of* the joy lying before Him, that He endures impalement, disparaging shame. The word is ANTI, as when we read that Herod ruled *in the stead* of his father (Matt.2:22). The proclamation of the kingdom was made by Him in all good faith. Had it been accepted the joy of reigning over His people and ruling the whole earth would have been His. *Instead* of this, His faith in God enables Him to endure His rejection and crucifixion. His reward now is that He has sat down at the right hand of God's throne. The joy of earth's throne is His only by faith in God's word.

How helpful this for the Hebrews! They were in much the

same position. When the kingdom was again proclaimed, after His ascension, they expected the joy of reigning with Him. But, just as in His case, the kingdom fails to materialize. Instead of the joy they anticipated, they endured much affliction and persecution. Hence He is given them for an Inaugurator. Let them follow His example. He is the One, too, Who is the Maturer of faith. Only by following Him will their faith come to fruition.

The faith of Christ is brought before us in the otherwise enigmatical statement "*from faith to faith*" (Rom.1:17, AV). Literally this is "*out of faith into faith*." There are two faiths in view. The latter is our faith; the former is Christ's. Justification is founded on His faith: it is conferred on our faith. Abraham was reckoned righteous by his faith: Christ makes all men righteous because of His faith. Hence we find the citation of Habakkuk 2:4 in Romans 1:17, "the Just One by faith shall be living." This refers to One only, not many or all, however aptly it may be "applied" to them. He kept alive by His faith, and because of its surpassing perfection, it is the foundation of all other faith.

Just as it was in Abram's case, faith and righteousness are inseparably linked together. Not only that righteousness will be ascribed to us as it was to Abraham when we, too, believe God, but the faith of Jesus Christ is always put as the basis out of which this blessing flows. For those who have not considered this aspect of Christ's work, we commend the earnest study of the following passages:

- Romans 3:22 a righteousness of God through Jesus Christ's faith for all who are believing
- Romans 3:26 for Him to be just and the Justifier of the one who is (out) of the faith of Jesus
- Galatians 2:16 a man is not justified by (out of) works of law, except alone through the faith of Christ Jesus
- 16 that we may be justified by (out of) the faith of Christ

Galatians 3:22 that the promise [righteousness], out of Jesus Christ's faith, may be given to those who are believing

Philippians 3:9 not having my righteousness which is out of law, but that which is through the faith of Christ, the righteousness which is from God for faith.

Note that in each case the blessing is that of being justified and in every instance the faith which He exercised is the ground upon which it is based.

This glory of His as the Inaugurator and Perfecter of Faith has long been eclipsed by unscriptural and gratuitous attempts to gild His glories. But it is our wisdom to abide by what is written, for much which *seems* to dignify His character is but a human caricature when viewed in His light.

Abraham had one son, whom he loved (Gen.22:2). So, too, there is One Who alone can claim, in His Own right, to be called the Son of Abraham. He is the Seed in whom all the nations of the earth shall be blessed. His faith is the foundation upon which God will finally justify all mankind (Rom.5:18). Then His blessedness will be more than the man of whom David sings,

*Happy the human to whom Yahweh
is not reckoning depravity* (Psa.32:2)

For He will be the Blessor.

A. E. Knoch

GUNTER ZATZSCH

We are sorry to report the loss of a dear friend of many years, Gunter Zatzsch. He was born in Dresden, Germany and emigrated to Canada after the war in the 1950's. He will be greatly missed by his friends at the Concordant bible study in Kitchener, Ontario and by all who knew him. Gunter was 86.

JESUS CHRIST'S FAITH

FAITH is generally supposed to be restricted to the saints, and quite out of the question in connection with Christ, notwithstanding the fact that He is hailed as the Inaugurator and Perfecter of faith (Heb.12:2). I do not remember ever reading of Jesus Christ's faith until I began to read my Greek text. Then it impressed me very much in my studies of the third of Romans. Nevertheless I was rather diffident in regard to it and said little until I was forced to translate this phrase in the version. Then the question arose, Am I mistaken as to the force of the genitive here? It does not seem possible that it denotes the faith of others in Him.

Nevertheless, a survey of various modern English translations of such passages as Romans 3:22,26; Galatians 2:16,20; Ephesians 3:12 and Philippians 3:9 made it evident that this is the usual understanding. But, as the *in* itself also occurs frequently, as Romans 6:11 "living *in* Christ Jesus," Romans 6:23 "eonian life *in* Christ Jesus," Romans 8:1 "those who are *in* Christ Jesus," Romans 8:2 "life *in* Christ Jesus," and Romans 8:29 "love of God *in* Christ Jesus," it seems unwise to insert it unnecessarily, especially as this is not the dative case to which *in* is confined. That *our* faith is *in* Him is a different thought from that expressed by the possessive case. That this truth concerning Jesus Christ's faith was lost early is seen from the fact that, while the earlier manuscripts still have it in Romans 3:22, Alexandrinus, written about the fifth century, has altered to *in Christ Jesus*, reversing the title as well, in order to correspond to the connective.

OUT OF FAITH, INTO FAITH

In connection with our survey we also looked in various versions at the phrase, rendered "from faith to faith," in the AV of Romans 1:17. It shows how cloudy the matter is. We have *from* faith to faith, *by* faith unto faith, *depending on* faith and *tending to produce* faith, *by* faith and *for* faith, and *by* faith *in order to* faith. Does not this show clearly that there is something in the background of these translations which makes this simple series of words an enigma to them? It is to be regretted that English will not bear *into* faith, for then the rendering of the CONCORDANT VERSION could at least be literal, and might, in time, be perfectly intelligible. Now the only clear explanation seems to be *out of* [Christ's] faith *for* [our] faith.

If we seek to explain the other renderings it seems to be impossible to get solid ground under our feet, for they almost all differ, yet which is to be preferred? None of them is covered by the quotation "the just by faith shall be living." It is only as we take it of Christ in the first place, the Just One because of His faith (though He did not need to be *justified* from sin by faith), the *source* of the revelation of God's righteousness, and make our faith the *object* (as the grammar of the Greek), that we can understand that, in both cases, a just one is living by faith. Indeed, the word *just* is in the singular here, as it is in Habakkuk 2:4, so that its first application may be to Christ Himself.

THROUGH FAITH OF JESUS CHRIST

The third of Romans, especially the paragraph from verses 21 to 28, is of the highest importance to the understanding of justification. It is *for* (into) all and *on* all who are believing *through* faith of Jesus Christ. Either it is His faith, that is, it belongs to Him (which is the usual sense of the genitive), or it comes from Him, though this would ordinarily demand more definite expression, by means of

a connective, as *from* or *out of*. Examples of the genitive *of* in Romans up to this point are as follows: 1:1 slave *of* Christ Jesus, 1:6 the called *of* Jesus Christ, 1:7 grace . . . and peace *from* [*apo*] Jesus Christ, 1:8 thanking *through* [*dia*] Jesus Christ, 2:16. From these we see that the slaves and called ones who *belonged* to Christ are simply denoted by *of*, but when such things as faith (or peace) come to us *from* or *through* Him, the relation is defined by a connective.

"Jesus" is our Lord's personal name, so it is difficult to understand anything else than the personal faith of the Man of Sorrows when we read of the "faith of Jesus" (Rom.3:26). Hence it is difficult to see why so many translators simply change it to *in*. The American Revisers seem to have recognized that it was not satisfactory, by their margin, at Romans 3:22 and 3:26. The simple sense seems to be that the Man Jesus had faith in God. In Galatians we have an echo of the passages in Romans. Here at Galatians 2:16 and 3:22 the American Standard (Revision), however, has reversed its attitude, and inserted *in* without putting "of" in the margin, where the Authorized Version was correct.

THE BASIS OF JUSTIFICATION

The confusion which exists among translators should convince us that some false notion is back of it, and should open our minds to the fact that our Lord, as a Man, had confidence in God (Matt.27:43), hence is the Inaugurator and Perfecter of faith, by far the greatest Example of the faith in the annals of mankind. And His faith is the basis of justification just as our faith is the channel through which it is received and enjoyed.

A. E. Knoch

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“THROUGH THE FAITH OF CHRIST”

We, who by nature are Jews, and not sinners of the nations, having perceived that a man is not being justified by works of law, except alone through the faith of Christ Jesus, we also believe in Christ Jesus that we may be justified by the faith of Christ and not by works of law, seeing that by works of law shall no flesh at all be justified. (Gal.2:15,16)

As Paul herein explains to the Galatians, those who are truly enlightened believers in Christ—even if “by nature” they are Jews (and so inherently zealous for the law; *cp* Acts 21:20)—recognize that a man is not being justified by works of law, but through the faith of Christ Jesus.

Those who know the truth, even if they, like Paul, should be Jews from birth, and from their youth fully mindful of all that the law has to say as to the central place of *seeking* justification by works (*cp* Rom.2:13; 10:3), realize that, nonetheless, a man is not *being* justified by works of law—no matter how zealous he may be in his quest for attaining such a goal.

Yet as those who have been enlightened to perceive the evangel, Paul explains that “we” not only become aware of how justification does *not* occur, but of how it *does* occur as well. We perceive, says Paul, that it is through the deliverance which is in Christ Jesus (Rom.3:24), which is to say that it is through the *faith* of Christ Jesus.

Such ones, then, may “also” believe “into Christ Jesus”—thus to restate the case more positively and boldly—that (1) they may be justified by the faith of *Christ*; and (2) *not* by works of law, seeing that, according as it is written, “no

living one at all can be righteous before [God]” (cit. Psa. 143:2; *cp* Rom.3:20).

Of course, this declaration that no living one at all can be righteous before God, is a relative statement made in relation to law. That is, no living one at all can be righteous before God *by works of law*. But, *by the faith of Christ*, we may be justified! *This* is the evangel; and this, Paul would have us know.

That justification is by the faith of Christ, is the answer to the age-old question, “. . . *how can* a mortal be righteous *before El?*” (Job 9:2). It is one thing to be righteous before men, but quite another to be righteous *before God*. It is one thing to be classed as “just” comparatively speaking, in contrast to those who are abjectly defiled; but it is quite another to be just *before God*, and thus to be declared righteous by God Himself.

In this respect, the words of Job’s friend, Eliphaz the Temanite, are true enough: “What is a mortal that he should be cleared, or that one born of a woman should be *justified?* If even on His holy ones, He puts no reliance, and the heavens are not purged in His eyes, how much less man, who is abhorrent and spoiled, who is drinking iniquity like water” (Job 15:14-16).

Noble men often have sought righteousness before God on a basis of their own deeds; and, since compared to their fellows, at least they have approached more closely to the ideal, it is the custom among men to term such ones “righteous.” But even such exceptional personages have fallen far short of the ideal. They too must be included among the “all” who not only have sinned but who have *also* been found wanting of *the glory of God* (Rom.3:23), which alone is the standard of true righteousness.

Though God has indeed graced such commendable ones with an uncommon measure of virtue, still, it is a virtue that is neither comprehensive nor constant. Even the noble,

then, are themselves extensively corrupted; and, even as the rest hopelessly lost apart from a Saviour. They too, on a basis of “works of law,” can never be just “before God.”

“NOT BY WORKS OF LAW”

The 1976 edition of the Concordant Version, in Galatians 2:16, renders the phrase which in the paragraph above I present as “*but* (through the faith of Christ Jesus),” as “*except alone* (through the faith of Christ Jesus)” (2:16). This was an attempt to clarify the 1930 edition of the CV which read, “except it be through . . .” even as the 1966 CV which was translated, “if it should not be through . . .”

The problem here is that if the phrase in question, which follows the words “a man is not being justified by works of law,” is taken as an exception under the circumstance of which a man is being justified by works of law, the truth is lost and the context itself is contradicted.

An attempt was made to circumvent this by the addition of the lightface “alone.” Yet the undiscerning reader, upon noting that “alone” was added by the translator, may declare that he is not obliged to accept any such “additions.” Such a one may then conclude—albeit contrary to the entire tenor of the passage—that Paul’s thought is that while ordinarily a man is not being justified by works of law, when these, however, are coupled with faith in Christ, a man is being justified by works of law!

Since the Greek is IF-EVER NO (*ean mê*), our translators endeavored to reflect this fact in the English, while still providing a readable translation. Yet their renderings remained obscure, at least to the ordinary reader. We have noted that “but” (as in, “but for the grace of God, there go I”) can serve well for this Greek phrase; in fact the Authorized Version renders *ei mê* (IF-NO) thus 53 times. We now propose to do the same for IF-EVER-NO in this passage, with a superior prefix “ex” (for “except”) pre-

ceding in small type. Thus, in a future edition, the verse would simply read:

“. . . a **human is not being justified** ^oby works of law, ^{ea}but through the faith of Christ Jesus.”

Though because of the idiosyncrasies of idiom, the sense of this text may be difficult to convey when rendered more strictly, in principle, the thought here accords with that of 1 Corinthians 12:3, where we read, “No one is able to say, ‘Lord is Jesus.’ except by holy spirit.” That is, “No one is able to say ‘Lord is Jesus.’ *Except by holy spirit*, (this cannot be done).” Similarly, then, “A man is not being justified by works of law. *Except through the faith of Christ Jesus*, (this cannot be done).”

JUSTIFYING THE IRREVERENT

To be “justified” is to be declared righteous; and, it is God Himself Who is our Justifier (Rom.8:33). Through the benefits afforded to us through the faith of Christ even now, *God* declares us righteous.

We are justified both in a vindicatory sense, as well as in an anticipatory sense. In the vindicatory sense, through the work of Christ, God is able to “justify” us in the sense of “show sufficient reason why” such sinners even as ourselves not only should exist but should also be saved. It is because it is only through sin, and the deliverance therefrom, that God’s love and grace through the blood of Christ may be made known. God has need of irreverent sinners, to glorify His own Name in their salvation (Rom.4:5).

In the anticipatory sense, God justifies us through Christ thus, even now, calling what is not as if it were, because, in that day, the day of Christ’s glorious advent we will then actually be *constituted* just. Then, we *will* be conformed to the image of His Son (Rom.8:29). In the day of our vivification, we *will* enjoy immortality and incorruption, even as great power and glory (1 Cor.15:42,43). We are await-

ing a Saviour, the Lord Jesus Christ, Who *will* transfigure the body of our humiliation, to conform it to the body of His glory (Phil.3:20,21). Surely, then, in an anticipatory sense as well, it should not surprise that, even today, God *already* declares us *righteous*.

Yet this is only so, “through the faith of Christ Jesus” (Gal.2:16). In Christ “we have boldness and access, with confidence, through *His* faith” (Eph.3:12). Accordingly, like Paul, we wish “to be found in Him, not having [our] righteousness, which is of law, but that which is through *the faith of Christ, the righteousness which is from God for faith*” (Phil.3:9).

Paul intimately associates “the faith of Christ Jesus,” with “the deliverance which is in Christ Jesus” (Rom.3:22,24). He uses both of these phrases in identifying the means through which our justification is effected. It is through Christ’s own faith, then, which became His *faithfulness*, that our justification is achieved. Our Lord’s trust in God concerning the cross, which led to His faithful obedience unto death, is the sole instrumentality of our justification.

LIVING UNTO GOD

Now if, while seeking to be justified in Christ, we ourselves also were found sinners, is Christ, consequently, a dispenser of sin? May it not be coming to that! For if I am building again these things which I demolish, I am commending myself as a transgressor. (Gal.2:17,18)

Though a trivial act in itself, Cephas’ refusal to eat with those of the nations (2:12), was fraught with serious consequences. Thus he affirmed that the uncircumcised believers were “common and unclean” (*cp* Acts 10:28; 11:3), and set up again the barrier of law. If we should put ourselves under law, by claiming that this is what Christ would have us do, we imply that, effectually, He is the dispenser of sin.

This is because, if He indeed would now have us take

up the very agency through which Sin revives, gets an incentive, and produces in us all manner of coveting (*cf* Rom.7:8-10), it is impossible to disassociate Him from our failures. Such, through works of law, was the nature of the old covenant under which God displayed man’s failure in all its horror. Such is not the nature of the Pauline evangel, which is, so to say, “a *new* covenant” indeed (*cp* 2 Cor.3:6).

If Paul were to once again establish a policy of law-righteousness, which he had previously discarded (*cp* Phil.3:7), in so doing he would be “commending” himself as a transgressor. That is, thus he would be providing himself with the very means by which he would now have the “standing” of a transgressor. Where no law is, there is no transgression (Rom.4:15). Yet under law, sinners become *transgressors*. Paul refused to put himself in any such jeopardy ever again.

Submitting to public pressures (as Cephas did, and as the Galatians were doing) in a way that suggests we think the law has some force in justification is a sin and may give the impression that justification in Christ encourages such sinful hypocrisy. Yet the Galatians were making law-justification (Rom.2:13) an acceptable thing, at least in relation to circumcision, and so were rebuilding what they had demolished. Were they actually “under law” (in relation to Paul’s evangel), their taking up with the law would have been a transgression! (There is perhaps some irony here.)

Under grace we have a “right” to do anything: “*All* is allowed me” (1 Cor.8:9; 10:23). But Paul was very jealous of the evangel and was sensitive to the effects our behavior will have on others. The saving grace of God trains us to act in accord with what we believe, that is out of love and with the glory of God always in view.

This can only be done by the saving power of the evangel itself. This is the message of Galatians 5:25, how it is that “*living* in spirit, *in spirit*, we may be observing the elements [of the law] also.” The essential meaning of the law

(love for God and then for our fellow humans) is observed by those who are “living in spirit” (which means living in accord with the evangel; cf Gal.3:5).

For I, through law, died to law, that I should be living to God. With Christ have I been crucified, yet I am living; no longer I, but living in me is Christ. Now that which I am now living in flesh, I am living in faith that is of the Son of God, Who loves me, and gives Himself up for me. (Gal.2:19,20)

“We have endeavored to transcribe this marvelous compendium of the faith as nearly as possible as it is in the Original, for even the order of the words is exquisite. The sentence opens and closes with *Christ*, and a negative *I* occupies its center. It may be shown graphically thus:

‘WITH CHRIST
HAVE I BEEN CRUCIFIED,
YET I AM LIVING —
NO LONGER I,
BUT LIVING IN ME IS
CHRIST.’”¹

FAITH’S LAW OF RIGHTEOUSNESS

God has ordained a law for us! It is not a law of works; it is instead, “faith’s law; for we are reckoning a man to be justified *by faith* apart from works of law” (Rom.3:28). This law states that: “through Jesus Christ’s faith . . . [we are] being justified gratuitously in [God’s] grace, through the deliverance which is in Christ Jesus” (Rom.3:22,24). It is through this law of faith that we have died to all law concerned with sin and death. Christ died for our sins! Our sins have been died for, “that we should be living to God.” Our living to God depends upon our having died to condemnatory law. Hence, as Paul declares, “With Christ

¹ I. A. E.Knoch, CONCORDANT COMMENTARY, p.281.

have I been crucified.” Yet the wonder of it is that though it is true that in this respect we have “died,” it is as a result of this very death, together with Christ, that in our spirits we now are living! So in saying “I” am living, Paul must add that it is “no longer I, but living in me is Christ.”

It was not the power of the flesh, which is weakness, which was vitalizing Paul, but the power of Christ’s spirit in him. As he said, “that [life] which I am now living in flesh, I am living in faith that is *of the Son of God, Who loves me, and gives Himself up for me*” (Gal.2:20b).

I am not repudiating the grace of God. . . . (Gal.2:21a)

To “repudiate” something is to reject its validity, or to refuse to acknowledge it. It is to have “no place” for it, which is the meaning of the elements of the Greek word we translate “repudiate” (*atheteo*, UN-PLACE).

The apostle Paul, decidedly, was not repudiating the grace of God; he was rather exalting it, and giving it its rightful place.

. . . for if righteousness is through law, consequently Christ died gratuitously. (Gal.2:21b)

The Galatians, however, in seeking justification through law instead of through the faith of Christ *were* repudiating the grace of God. “For if,” as they fondly imagined, “righteousness is through law, consequently Christ died gratuitously” (2:21). A gratuitous act is an uncalled for or unwarranted act such as that of the hatred of the Jews for Jesus, whereby, in hating Him, since He had done nothing but good, they necessarily hated Him gratuitously (John 15:25).

The Galatians’ repudiation of the *grace* of God was their main mistake; indeed, it was the essence of their apostasy. Their error did not simply consist, since they were not called to be proselytes of Judaism, in attempting to put themselves under law (Gal.4:21). The believers of the Circumcision, though under law, were in the true grace of

God (*cp* 1 Peter 1:10; 5:10,12), which all who were faithful to that calling freely acknowledged. The presence of law need not entail the repudiation of grace. Under the Circumcision evangel, while those who are chosen (i.e., “the elect”) must qualify for entrance into the terrestrial kingdom by the performance of lawful deeds (*cp* Matt.7:21-23), it is to the *grace* of God alone that they may ascribe the faithfulness of their service (*cp* Rom.1:5,6; Isa.26:12).

Let us note well that the Galatians’ chief wrong was just one thing: their *repudiation* of the *grace* of God. They had been *transferred* from the evangel of the *grace* of Christ, to a different “evangel” (Gal.1:6), which, according to truth, was no evangel at all.

Everywhere in Scripture, especially within the Pauline epistles, “grace” is of the nature of a favor, or gracious gift. It is not granted “out of works,” or in return for “services rendered” (*cp* Rom.4:4; 11:6). It is the very antithesis of a reward or compensation. We cannot qualify ourselves for it, nor disqualify ourselves from it. It not only knows nothing of “requirements,” but precludes that very notion.

Having presented one’s understanding of the nature of the evangel, it will hardly suffice merely to use the word “grace,” as a summary term thereof, if one’s understanding of the nature of the evangel itself, is not of the nature of *grace*. To do so would be as illegitimate as to describe a thorn and yet call it a rose.

If righteousness *were* through law, there would have been “no just cause” for Christ to have died. Then His death would have been both uncalled for and unwarranted. But since His death was *not* a gratuitous event it follows that righteousness is not through law and that the Galatians and all their imitators are *not* correct in seeking it on that basis.

May it be our privilege and portion, not to be imitators of the “foolish Galatians” (3:1), but of the apostle Paul, the apostle of the nations (Rom.11:13).

J.R.C.

NOT ASHAMED

PAUL was not ashamed of the evangel even though, from the human standpoint it has all the characteristics of weakness and stupidity (*cf* 1 Cor.1:18-31). It is founded on the painful and shameful crucifixion of the Son of God, and yet it is identified as God's power for salvation to those who are believing it (Rom.1:16). Furthermore it claims that God's righteousness is revealed in it and His love commended when it says that He sends His own Son to die for the sake of irreverent, human beings, while they are still sinners, none of whom will ever be justified in God's sight by works of law (Rom.3:1-23; 5:6-8; 7:13-20; 8:3,32).

Even when the prophet Isaiah speaks of the coming of the One Who is to be exalted he speaks of Him as ruined in appearance, and says (can this be so?) that Yahweh Himself desires to crush Him and causes Him to be wounded (Isa. 52:13,14; 53:10). Elsewhere, the psalmist becomes a type of Jesus Christ, God's Son, being crucified as the lowest of criminals, when he cries out concerning his own troubles: "My El! My El! Why have You forsaken me?" (Psa.22:1; *cp* Matt.27:46). But perhaps most damaging of all to our human pride is the fact that the evangel is, and must be, a message of unqualified grace, of pure favor, all of God, all of grace. "For in grace, through faith [the faith of Christ Jesus], are you saved, and *this is not out of you* it is God's [sacrificial] present" (Eph.2:8; *cp* 3:11,12).

Nevertheless, along with Paul we say, "Now may it not be mine to be boasting, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world" (Gal.6:14). And together with

Paul also each of us say, "Not ashamed am I of the evangel." The crucifixion and resurrection of God's Son, Jesus Christ, our Lord, is the most important and consequential event in all the universe since the creation of the heavens and the earth.

God's evangel is His word to us that He has done (not simply made possible) that which is impossible to be done by any other way and yet must be done if our existence is to have any value and meaning.

So it was that Paul was eager to bring this evangel:

ROMANS 1:14-17

¹⁴To both Greeks and barbarians, to both wise and foolish, a debtor am I. ¹⁵Thus this eagerness^{ac} of mine to bring the evangel^o to you also, who are in Rome. ¹⁶For not 'ashamed^o am I of the evangel, for it is God's power^{io} for salvation to everyone who is believing—to the Jew first, and to the Greek as well. ¹⁷For in it God's righteousness is being revealed^o, out of faith^{io} for faith, according as it is written^o: Now the Just One^o by faith shall be living^o.

GREEKS AND BARBARIANS

It is in view of the fact that sin entered into the world through Adam and thus passes through into all mankind, Greeks and barbarians, wise and foolish, not exempting Jews, so that not one is righteous, not even one, that Paul now puts into writing what he has been heralding. There is no difference between Saul, the Pharisee, and the cultured Greek and the crude barbarian when it comes to the experience of missing the mark of righteousness set by God. Yet there is this difference that Saul thought there should be a difference. This was because in relation to the law as he was trained in it he was becoming blameless (Phil.3:6). And because of this foolishness of pride Saul was multiplying his sinfulness so that he was the foremost

of sinners (1 Tim.1:16). Yet he is shown mercy beyond any sinner, and obtains both grace and apostleship: *grace* to hear and accept and come to know God's evangel concerning His Son, and *apostleship* to announce it to fellow sinners, to the Jew first indeed, but most specifically and without shame to the Greek, that is, the non-Jew, as well.

It was because Christ died for sinners, that is, for all mankind, that Christ died for Saul. It is not because Saul was a Hebrew of Hebrews that Christ died for him. It was because he was a sinner like everyone else. Furthermore, it was not because he was zealous for the law that Saul was apprehended by the Lord on the road to Damascus and entrusted with God's evangel concerning His Son. It was because he was a sinner, yet not simply a sinner, but a self-righteous one who was going farther and farther away from the standards of righteousness set in the law. Thus he was a fit pattern for all the other sinners who would come to believe.

So it was that now, enriched by grace unexcelled, first as Paul the believer, and then as the apostle to the nations, he was a debtor to Greeks and barbarians, wise and foolish.

He knew firsthand how powerful and good and desperately needed God's evangel is. Consequently, he knew his indebtedness and felt genuine eagerness to share its spiritual grace to those fellow sinners of every sort who had not heard it and even to those who had heard and received it, but did not comprehend its gratuity. Such is its glory that its grace and power cannot be exhausted (*cf* Rom.5:20).

POWER FOR SALVATION

God's evangel is God's power for salvation to those who are believing it. It is power for salvation because it is a message of death(!), death of the old, and of life out of death. Sin must be condemned and the old humanity must be crucified. The sinner must be done away with, and yet

the person God created must be saved. And the only way this could be done is in the One in Whom all were created (Col.1:16). God's evangel, then, must most intimately concern His Son. If He dies, all die (2 Cor.5:14). And then they can be, and indeed will be vivified in Him (1 Cor.15:22).

The cross is the power of God, and the word of the cross is power to us, in spirit, even now as we are believing (*cp* Rom.8:1-17; 1 Cor.1:18-2:5; Eph.1:13,14).

RIGHTEOUSNESS, FAITH AND LIFE

In Romans 1:4, Paul parenthetically inserts God's evangel concerning His Son with regard to its future results. Christ will reign, as David's Seed, and He will resurrect the dead, indisputably designating Him to be God's Son. But now in Romans 1:17 the apostle points to the bedrock of the evangel, that finished work of Jesus Christ, our Lord, which is the basis and means for the glories to come.

But he does so in the briefest of terms, while still directing our hearts to the great themes of the evangel. Romans 1:17a condenses the evangel as it appears in Romans 3:21-8:39 into ten incisive Greek words, which are then given support in Romans 1:17b by a citation of eight equally incisive Greek words drawn from Habakkuk 2:4.

God's evangel as it is worded in Romans 1:17 joins the theme of *faith* with that of *righteousness*, and it joins both faith and righteousness with the theme of *life*. These are related first to God, then to Christ, and then, in third place, to the believer. The evangel reveals *God's righteousness* as the righteous Justifier [the One righteously making sinners righteous], by means of *the faith of Jesus Christ*, Who is the Just One [or, Righteous One], Who lived in faith's obedience unto the death of the cross, and is now living to God. This was certainly the way He lived when He was in the likeness of sin's flesh, sent by God concerning sin (Rom.8:3). And it was this faith and obedience (UNDER-

HEARING) to the death of the cross that was the channel to His life, roused from among the dead, which He is living now, living to God Who highly exalts Him with the Name that is above every name (*cf* Rom.3:21,22; 6:10; Phil.2:6-11). Finally, in relation to us, this message is for our faith, for us who are sinners, yet who have been chosen in Christ before the disruption of the world, and who are now believing, apart from sight, so that righteousness may be reckoned to us. Consequently we stand, even now, justified in God's sight and shall be living to Him as Christ is living to Him (Rom.4:5,22-5:11; 6:4-11), and may be blessed even now by the earnest of the spirit which accompanies our believing (2 Cor.1:22; 5:5; Eph.1:13,14).

Romans 1:17 followed by 1:18-3:20 is paralleled in a remarkable way by Romans 3:21,22, followed by 3:23. In both cases Paul brings God's evangel to us, that is, God's evangel concerning His Son, Jesus Christ our Lord. And in both cases he relates what he says to the holy scriptures of old.

In the evangel God's righteousness is being *revealed* (Rom.1:17). God's righteousness is now made *manifest* [apart from law, yet attested by the law and the prophets] (Rom.3:21).

God's righteousness is being revealed *out of faith* (Rom. 1:17). God's righteousness is manifest *through Jesus Christ's faith* (Rom.3:22).

God's righteousness is being revealed out of faith, *for faith* [according as it is written: Now the Just One, out of faith shall be living] (Rom.1:17). God's righteousness is manifest through Jesus Christ's faith *for all* (for all will ultimately acclaim in full conviction the Lordship of Jesus Christ), and *on all who are believing* now, apart from sight.

The message of God's righteousness, being revealed out of [Jesus Christ's] faith, for [our] faith, is most welcome because of God's indignation on *all the irreverence and*

unrighteousness of human beings, not one of whom is righteous (Rom.1:17-3:20). The message of God's righteousness, manifest through Jesus Christ's faith, for all, and on all who are believing, is a most welcome message because *all sin and are wanting of the glory of God* (Rom.3:21-23).

GOD'S RIGHTEOUSNESS

God is righteous. And this, which was upheld throughout scripture, is now unveiled, brought out in a way that it cannot be questioned. By the genitive phrase, *righteousness of God*, Paul is not speaking directly of a righteousness from God, as so many have thought and still insist. No matter how true it is that righteousness comes from God in His work of justification, the evangel itself makes it evident that God is righteous in this work of justification ("righteous-ification"), which leads finally to all being constituted righteous. It is God's own righteousness in doing this that is explicitly in view here. God's evangel is a message concerning *God's Son*, and it is a message of *God's power* for salvation, and in it *God's own righteousness* is revealed and made manifest (Rom.3:21) and placed on display (Rom.3:25,26).

Consequently, before the apostle expounds the evangel as it relates to our justification, he draws our attention to God's attribute of pure and absolute righteousness as it is brought to light in the evangel. What the welcome message of God's power for salvation tells us about God's righteousness is basic to our lives and ongoing appreciation of this evangel, of which Paul was not ashamed. The insight into God's righteousness which the evangel provides is a guard against much wrong thinking about God and His work of salvation. The idea, often vaguely felt, and sometimes clearly expressed, that salvation is a matter of God's grace but not of His justice (which is His righteousness), is mistaken. Such reasoning opens the way for the widespread error

of a gospel of grace mixed with human works. God's grace harmonizes fully with His righteousness, and in no way can this be compromised by requirements of human contributions. In fact, because of the nature of His righteousness God's grace could not be exercised apart from a sure and righteous foundation, and anything of ourselves can only corrupt that foundation, which is the death and resurrection of Jesus Christ. If this does not, in itself, provide an actual, righteous basis for salvation, then it accomplishes no more than the sacrifices of sheep and goats. Christ is the Antitype of the propitiatory shelter (Rom.3:25) and of the sin offering (2 Cor.5:21) and of the approach present (Eph.2:8; cf 5:2). The types could only be a shadow of the operation of God which really brings an end to sin and offense, enmity and infirmity and death. God's righteousness in dealing fully and finally with sin is now revealed.

OUT OF FAITH

The phrase, "out of faith" (Greek: *ek pisteōs*) occurs twelve times in Romans (Rom.1:17,17; 3:26,30; 4:16,16; 5:1; 9:30,30; 10:6; 14:23,23), and eight times in Galatians (Gal.2:16; 3:7,8,9,11,12,22; 5:5), and nowhere else in Paul's writings. It parallels the phrase "through faith" (*dia pisteōs*) which is used in Romans 3:22 in reference to Jesus Christ's faith. Both phrases appear in Galatians 2:16 in reference to His faith.

Our faith could never be the source of a revelation of divine righteousness. The righteousness of God is made known by means of Christ's perfect faith in His Father's will and His unparalleled faithfulness in dying for our sake, for the sake of unrighteous enemies and irreverent sinners. What Christ has done in faith's obedience is the source of and means for this revelation of God's supreme righteousness.

"In Christ Jesus is the whole substance of our salvation,

and it is ours who are out of the faith of Jesus (Rom.3:26). His faith, which is the original spring of our faith, is that by which He achieved deliverance from the sin which He was made and the death which was its penalty. Faith bore Him through the terrible ordeal of His last day, and faith was a significant element of His sacrifice, a sacrifice voluntarily made in the obedience of faith. He triumphed in faith where all others failed in unbelief . . . Thus the manifestation of divine righteousness was made possible by the *faith of Christ*, and our faith in God is now rooted and grounded in His faith, a faith brought to its highest and fullest expression at the cross . . . God's righteousness is being revealed out of Christ's faith into our faith."¹ Again, our believing that Christ died for our sins is not the cause of justification. Rather it is Christ faithfully dying for our sins that is the source of justification. In believing that Jesus Christ died for our sins we are believing that in His death, *He* is the source of justification. And in believing, the righteousness that Christ has gained is reckoned to us (Rom.4:11).

THE FAITH OF JESUS

If it is so that God is the righteous Justifier, it cannot be that He justifies *on the basis* of our faith. He justifies the human sinner only on one basis, and that is "the faith of Jesus" (Rom.3:26), that is the faith of the One Who came in the likeness of sin's flesh and was made sin for our sakes (Rom.8:3; 2 Cor.5:21). The faith of Jesus is the faith of the One Who is the Saviour, Who emptied Himself of His former glories and humbled Himself to the death of the cross. Human works, including the most commendable human act of faith outside of the faith of Jesus, must be set aside if the subject is the revelation of God's righteousness and

1. Herman H. Rocke: *Unsearchable Riches*, vol.67, p.146.

the achievement of the work of justification. Hence when Paul exclaims: "Where, then, is boasting? It is debarred! Through what law? Of works? No! But through faith's law" (Rom.3:27), he can be thinking only of the faith of Jesus as a law that was perfectly carried out. "For we are reckoning a human to be justified by [Jesus Christ's] faith apart from works of law [imposed on, and even heeded as best a human being might do]" (Rom.3:28).

JUSTIFIED BY CHRIST'S FAITH

In Romans 5:1, also, the words "out of faith" (translated: "by faith"), have their primary application to Christ's faith. Just as peace toward God comes *through* our Lord, Jesus Christ, so also justification comes *out of* His faith. Further on, Paul makes it evident what he means by Jesus Christ's faith when he writes that "while we are still sinners, *Christ dies* for our sakes" (Rom.5:8). Hence, he expresses the evangel of justification by the blunt words "being now justified in *His blood*" (Rom.5:9).

And beyond the grace of justification reckoned to the believer, Paul heralds the ultimate application of the righteous results of Christ's death to all mankind. Life's justifying is for all mankind, and so all will be constituted righteous through the righteous effect of the obedience of the One, Jesus Christ (Rom.5:18,19). Yet not only "all mankind," but the "many" sins of all mankind must be brought under "the grace which is of the One Human, Jesus Christ" unto a righteous effect (Rom.5:15,16). What was done on Golgotha's hill was done for all, although its effects have been applied only to believers at present.

All of these passages testify to the truth that the faith and faithfulness of Jesus Christ in dying for sinners is the basis for our justification (our "righteous-ification") and the revelation of God as the righteous Justifier ("Righteous-ifier").

FOR FAITH

The revelation of God's righteousness by means of Jesus Christ's faith is for our faith. This revelation sourced in the faith of Jesus Christ is what we are believing.

The believer's faith must not be excluded from Paul's thought here. But our faith is centered on Christ's faith, and it is the means by which justification is being *reckoned* to us, not the means by which justification is *achieved*.

The fact that I have faith is not indicative of any achievement on my part but of incredible grace on God's part. Indeed, what a marvelous gift is faith apart from the evidence of sight!

The risen Jesus said to Thomas, "*Happy* are those who are not perceiving and believe" (John 20:29).

Paul wrote, "Jews signs are requesting, and Greeks wisdom are seeking, yet we are heralding Christ crucified" (1 Cor.1:22). To us it is *graciously granted* to be believing on Christ (Phil.1:29).

It is not that Thomas did not believe when he perceived the nail prints, nor that visible evidence is never effective in the support of faith. Just as he responded to what he saw by saying, "My Lord and my God!" so all will acclaim, "Jesus Christ is Lord!" as a matter of faith, to the glory of God, in His appointed time. But at present it is graciously granted to us that we walk by faith and not by perception (2 Cor.5:7). We are walking, not according to flesh, but in accord with spirit (Rom.8:4). God parts to us a measure of faith (Rom.12:2) concerning matters unaccompanied by visible evidence or even the support of signs.

What God says concerning the meaning of God's righteousness and Jesus Christ's faith in dying for our sins is altogether good news. It is exactly that which solves all the puzzles of His character and our existence. This is what is for our faith. Of it we are not ashamed.

D.H.H.

THE JUST ONE

GOD'S RIGHTEOUSNESS is being revealed by means of Christ's faith. This revelation comes to us *out of* Christ's great act of faith in His God and Father and obedience to His Word in dying for human beings while they are still sinners. In support of this evangel the apostle Paul cites the words of the prophet Habakkuk here in Romans 1:17. He sees the prophecy of Habakkuk 2:4 as having its principal reference to Christ Jesus in His unwavering faith through the most difficult of situations, climaxing in His death on the cross. More than any other, Christ is the Just One (the Righteous One), and more firmly and enduringly than any other, He believed, throughout His life of humiliation, what God had spoken concerning Him.

Regarding this faith of Christ Jesus, our Lord, God spoke long ago through a chosen prophet, in an era of great distress.

THE HABAKKUK CITATION

The prophet Habakkuk lived in dark days when lawlessness and misery, devastation and violence, contention and quarreling were corrupting the entire society of Judea, centered in Jerusalem (Hab.1:2,3). The law which had been given to Israel so that they would fear the One Elohim and might not sin (Exodus 20:20) was torpid, and judgment was tortuous (Hab.1:4).

In such a time Habakkuk implored to Yahweh, crying, "How long [shall this go on], and You are not saving?"

And Yahweh replied with a message to the people:

- ⁵ **See, ⁷treacherous^l ones^{~cs}, and look,
And be amazed, be stunned,
For ⁷I ^leffect^{~c} a deed in your days
You would not ^lbelieve though it were being related.**

What would not be believed even though it was being related as Yahweh's word through the prophet? It was, to begin with, that Yahweh was raising the Chaldeans, "that bitter and hasty nation," who would come from afar, "coming for violence" (Hab.1:6,9). That nation would be centered in one individual who "is making sport of every fortress" and "whose vigor is his eloah" (Hab.1:10,11).

Yet this operation of Yahweh was not to be a work of salvation. It would be violence against violence, treacherous ones against treacherous ones, misery upon misery. It was in view of this multiplication of troubles that the prophet spoke again to Yahweh (with considerable boldness), saying (Hab.1:12,13),

- ¹² Are **You not from aforetime, O Yahweh?**
My Eloah, my Holy One, ^SYou^{ph} shall not die.
O Yahweh, You have placed him for judgment,
And, O Rock, You have founded him for correction⁻.
- ¹³ You are of **cleaner eyes^f than to see⁻ evil,**
And to look⁻ ⁷at misery You are not ^lable.
Why are You looking at the treacherous^l,
Are ^lsilent ⁱwhen the wicked person is swallowing⁻
up one more righteous ^fthan he?

Habakkuk agreed that the judgment and correction were necessary, but what of salvation from Yahweh, Who is of cleaner eyes than to look at such things and is not able to look at misery indefinitely? Will He not bring this cycle of human violence followed by divine indignation to an end?

Hence Habakkuk stood on guard and ready for further word from Yahweh, "to see what He shall speak to me" (Hab.2:1).

- ² **+Then Yahweh is answering me and saying,
Write the vision, and make it plain on ⁷tablets,
That he may run who is reading ⁱ it.**
- ³ **For the vision is ^fyet for an appointed time;
And it shall ⁷bud[~] ⁷at the end,
and it shall not prove a lie.**

A vision is set before Habakkuk, and he is to record it plainly on tablets "that he may run who is reading it." This may remind us of Isaiah 40:31 concerning those who are expectant in Yahweh, who shall *run* and not be wearied, and walk and not faint. So also we read in Isaiah 52:7, "How comely on the mountains are the feet of the tidings bearer, who is announcing peace, bearing tidings of good, announcing salvation."

Yet the vision does not seem to be made clear in the Masoretic (Hebrew) text which continues to speak *about* it, but offers no message of peace and good and salvation for one who is expectant in Yahweh, no evangel for the tidings bearer to bring with running feet. The third and fourth lines of Habakkuk 2:3 seem to repeat the thought of the first two lines. The vision is for an appointed time when it will bud forth and not prove a lie. But what is the vision? What is coming at its appointed time? What is it that if it be dallying, the faithful Israelite is to tarry for it? What is it that shall come, yea come, and shall not be late?

According to the Greek translation called the Septuagint the third and fourth lines of verse 3 do not speak of "it" (that is, the vision), but of "Him" (that is, the Coming One). The vision is of the Coming One Who shall come at the appointed time and not be late. That is an evangel of peace and good and salvation, worthy of the running feet of the tidings bearer who is expectant in Yahweh.

If this is so, then Habakkuk 2:4 also speaks of the Coming One, Who is now called the Just One (or, Righteous One).

With this in mind, we present now a tentative revision and expansion of Habakkuk 2:4 as indicated by the Septuagint:

³ **For the vision is ^{fr}yet for an appointed time;**

And it shall ⁷bud~ ⁷at the end,

and it shall not prove a lie.

If ⁷He~ be dallying, tarry for ⁷Him~,

For ⁷the Coming One shall come~,

⁷and^{es} ⁷He~ shall not be late.

⁴ *bd* **If He is made presumptuous,**

His soul is not upright in Him;

⁷If He is shrinking,

My soul is not delighting in Him.^o

+Yet the Just One ⁷by His faith, He shall live.

With this reading we can see that Yahweh gives Habakkuk a vision of the Coming One, Who is the Just One Who will be living by faith. Yet the faith is no easy pathway, for the ordinary person would shrink from it and follow what would presumably be more beneficial. Yet the soul of the Coming One will be upright, and despite the immediate suffering will not be presumptuous and follow His own will. He will live “out of His faith” in accord with the word of God. In every way God will delight in Him.

In full accord with this, and surely with it in mind, Stephen, in reviewing the history of Israel’s unfaithfulness, reaches a climax in shouting, “Stiff-necked and uncircumcised in your hearts and ears, you are ever clashing with the holy spirit! As your fathers, you also! Which of the prophets do not your fathers persecute? And they kill those who announce before concerning *the coming of the Just One*, of Whom now you became the traitors and murderers—who got the law for a mandate of messengers and do not maintain it!” (Acts 7:51-53).

There should be little doubt that, whatever words of

the prophets Stephen had in mind, he most certainly had Habakkuk 2:3,4 in view when he spoke of “the coming Just One.” From Stephen’s view the Just One had already come and lived a life of faith, culminating in being killed by His own people. And we may add that this faith of the One Who came opened the way to His living again in resurrection.

Later, the writer of the book of Hebrews cites lines from the Septuagint version of Habakkuk 2:3 and 2:4 in order to encourage the Hebrew believers in endurance and faith in their own days when what is expected is not what is being observed:

³⁷ **For still how very little, He ‘Who is coming^o’ will be arriving and not delaying.** ³⁸ **Now My Just One ‘by faith shall be living^o’, and If He should ever be shrinking^o, My ‘soul is not delighting in Him.**

In this preliminary revision of the CV of Hebrews 10:37,38, we see that the reference is to God’s Son, as His Just One. Again, the Just One has already come and exercised faith to perfection. But the writer cites the words of the prophet as they were written and understood by Stephen, in order to draw attention to the strength and glory of Christ’s faith. The Just One did not shrink, and God did indeed delight in Him (*cf* Matt.3:17; Matt.12:18 [*cp* Isa.42:1]; and Matt. 17:5). And thus He becomes the First and Highest Example of faith for the Hebrew believers. No one could come up to His level, but all will be encouraged in faith by keeping His faith in view.

Consequently, after presenting the vast cloud of witnesses in living lives of faith, the writer returns to Christ as the Inaugurator and Perfecter of faith in chapter 12.

This focus on the faith of the Messiah was provided in the vision given to Habakkuk. He was not about to perceive the Coming One as He shall come in indignation and anger, going forth for the salvation of His people (*cf*

Hab.3:12,13) after which the earth will be filled with the knowledge of Yahweh's glory as the waters are covering the sea (Hab.2:14). Instead the Coming One, Who would not be late, would come first as the Just One, Who shall live by faith. Before He comes in the day of God's indignation, with fierce and decisive action against enemies within and without, seen by all, He must come as One Who lives by faith. That is, He Himself would not fulfill the place of Conqueror and King in Habakkuk's day, but He would come at the appointed time, and even then would live under conditions where the glory is not yet realized. And when that time arrives, instead of entering immediately into the promised joy set before Him, it would be His place to live by faith in accord with the words spoken through Isaiah the prophet (Isa.53:7):

⁷ **Hard pressed is He, and He is humbled^l,
+Yet He is not opening His mouth;
Like a flocking to slaughter is He ^lfetched,
And as a ewe before her shearers^l is mute,
+ He is not opening His mouth.**

In this we see the Inaugurator and Perfecter of faith, Jesus, the Just One of Habakkuk 2:4, Whom Yahweh will desire to crush, and in Whose hand Yahweh's desire shall prosper (Isa.53:10). Yet as written in Isaiah 53:11, out of all this toil, God's righteous Servant shall justify many (Isa.53:11):

It is this coming, His coming that rests on faith, that must occur before the coming Habakkuk longed for. It is because of His coming and living in faith that the prophet's prayer in chapter 3 will be fulfilled.

³ **Eloah is coming from Teman,
And the Holy One from Mount Paran.
His splendor covers the heavens,
And His praise, it fills the earth.**

PAUL'S USE OF HABAKKUK 2:4

Ananias of Damascus told Saul, "The God of our fathers fixes upon you beforehand to know His will, *and to be acquainted with the Just One*" (Acts 22:14). Paul, in writing to the Romans, has not forgotten Who that Just One is.

As with Stephen in Acts 7:52 and the writer of Hebrews 10:37,38, so also for Paul in Romans 1:17 and Galatians 3:11, Habakkuk 2:4 speaks as a prophecy of Christ, living in faith's obedience to the death of the cross. It surely is one of the passages expounded by the risen Lord on the road to Emmaus (Luke 24:27). It certainly is one of God's promises of His evangel made before through His prophets in the holy scriptures (Rom.1:2).

We do not discard the application of the passage to God's people in times of distress and, as it may be, seasons of violence and lawlessness and contention, and in fact we see how this fits our situation even more emphatically than those of Israel, for our walk is fully by faith and not by perception. Indeed we are believers who are being saved with much daily joy and peace as we retain, in faith, the evangel of Christ's faith through our lives (*cf* 1 Cor.15:1-3).

But what has been missed is that here in Romans 1:17 Paul solidly bases our faith on the message of Christ's faith. Our faith is in His faith, which is "the deliverance in His blood" (Romans 3:24), in His giving of Himself for our sins, that He might extricate us out of the present wicked eon (Gal.1:3).

Therefore, Paul writes regarding his present pathway of living in faith: "... that I should be gaining Christ, and may be found in Him, not having my righteousness, which is [out of] law, but that which is *through the faith of Christ*, the righteousness which is [out] of God for [into] faith" (Phil.3:8,9).

D.H.H.

THE FAITH OF JESUS CHRIST

“HAVING perceived that a man is not being justified by works of law, except alone through the faith of Christ Jesus, we also believe in Christ Jesus that we may be justified by the faith of Christ” (Gal.2:16). The faith of Jesus Christ, not our own faith, is the basis of our justification. The righteousness of God is manifested for all through Jesus Christ’s faith (Rom.3:21,22). This is a basic truth and foundational element of the evangel. It will pay us well to meditate on this wonderful faith of our Lord.

Faith in God is a matter of believing and depending upon His word and having confidence in His character, regardless of circumstances. The faith of Jesus Christ in His God and Father illustrates both of these aspects of faith.

BELIEVING GOD’S WORD

“My Son are You; I, today, have begotten You. Ask of Me, and I shall give the nations as Your allotment, and as Your holding, the limits of the earth” (Psa.2:7b,8).

Here is one of a number of promises made by God the Father to His only-begotten Son. In the weakened condition brought about by forty days and nights of fasting, Christ was offered the opportunity to hurry the fulfillment of God’s promise if He would fall down and worship the Adversary (Matt.4:8-10). Similarly, Abraham was offered the opportunity to hurry the fulfillment of God’s promise to him when Sarah suggested that he father a child by Hagar. So often we too, in our impatience and weakness of faith, want to “help God” fulfill His promises. But He needs no help—He desires our faith. The Lord’s response

to the Adversary reflects both His faith and His reverence for His Father.

Christ still awaits His day of authority, but, like David, waiting on the Lord to remove Saul, He rests in faith, awaiting the Father’s time. Facing death, the apparent end of all things for those in the flesh, the Lord Jesus said to Pilate, “Yet now is My kingdom not hence” (John 18:36). He believed He would have that promised kingdom, but that it was yet future, and thus He showed His belief that His Father would raise Him from the dead and eventually seat Him on His throne. This is the same faith that rouses us together with Him (Col.2:12).

HAVING CONFIDENCE IN GOD

Before Paul mentions the faith of Jesus Christ in Romans 3, he paints a vivid and detailed picture of human depravity as he progresses through the first three chapters. He does this because we cannot grasp the faith of Christ until we begin to realize the offensiveness of humanity’s sin to God. As children, we probably behaved better for other adults than we did for our own parents. At home we knew where all the invisible boundaries were that could not be crossed. If we behaved poorly at a friend’s house, and were confronted by his parents, we would study every expression of our friend in an effort to determine how serious the offense was. Our initial rearing is in the world—not in God’s house, and we are incapable of realizing the degree of repulsion that God experiences from our sin. Only by examining Christ and the cross can we come to any realization of the offensiveness of sin to God.

But the Lord Jesus was “in the bosom of the Father,” and knew the Father so intimately that He could “unfold” or reveal Him to the world’s gaze (John 1:18). Christ knew the Father’s love for humanity, but He also knew the unfathomable depth of offense that the Father suf-

ferred because of mankind's sinfulness. Only Christ could realize how grievous a thing it was to bear the sin of the world. Only Christ could know how heinous He would be to the Father He loved when He bore our sin. Gethsemane speaks volumes of the close filial relationship between the Son and the Father and of the agony inflicted in the severing of that relationship.

Christ had the utmost confidence in the character of His God and Father. He could view the indignation of God over man's depravity and offensiveness and still not doubt His Father's reconciling love. How different this is from our faith! Some people believe they have already sinned so grievously that God could never dispose of their offense. Some think that God has tied His love before them on a string, so that He can retrieve it if they ever falter in obedience. Many observe God's indignation toward the world and conclude that if God exists at all, He is an angry God, devoid of love. Still others focus on God's reconciling love to the neglect of the inestimable cost of the cross to Him. A balanced faith will view God's love against the background of the offense of the cross.

FAITH AND THE FLESH

The cross of Christ sets before us the death of the flesh. All creation was in Christ and came into being through Him (Col.1:15-17), and in His death all may be viewed as having died: ". . . if One died for the sake of all, consequently all died" (2 Cor.5:14). Thus the cross brings the end of all flesh before us. And the cross also marks the death of the flesh in the believer's life.

It is interesting that when the Lord Jesus came in flesh to His people under the law, He did not search for anyone who had fulfilled the law. Of course such a search would have been fruitless, but the point is that instead, He searched for those who had faith. Law is dependent

upon the flesh, and faith and the flesh are continually in opposition to each other. Faith forsakes all confidence in the flesh, even in the best things of the flesh, and clings to God Who is Spirit (Phil.3). Faith is spiritual. The presence of faith verifies that God has bestowed a spiritual ability. Faith is an act of maturity of which the flesh is incapable. In fact, all too often, faith only flourishes as our flesh becomes weaker and weaker with the advance of years. Yet Paul says of the believers who have received a realization of the cross, "those of Christ Jesus crucify the flesh together with its passions and lusts" (Gal.5:24). And so the cross may be seen as the end of the flesh and also as the beginning of faith.

When Christ our Lord faced the cross, He faced it empty of all His rightful authority and ability. He faced the end of Himself, unless God would bring Him back. Faith in His God and Father was all and only what He had. Such is what God desires our condition to be. Oh that the flesh were dead and faith flourishing, that we rested immovable upon the word of God and upon His divine, immutable character!

J. Philip Scranton

OUT OF FAITH FOR FAITH

What is meant by the phrase "out of faith for faith?" Apparently little is realized, and less is preached, concerning Jesus Christ's faith! A study of most English translations reveals the fact that very few, if any, apprehended the far-reaching significance of the truth that our Lord Jesus Christ was "the Inaugurator and Perfecter of faith" (Heb. 12:2), and due to this oversight, the very Scriptures which shed forth blessed rays of light for the comfort of the saints have been corrupted by the opinions of men, and the saints have suffered the loss.

Christ is the Inaugurator and Perfecter of faith, and it is "out of His faith" for "our faith" that the righteousness of God with eonian life is reckoned to us.

Adlai Loudy

THOSE WHO BELIEVE

“FAITHFUL is the saying and worthy of all welcome . . . that we rely on the living God, Who is the Saviour of all mankind, especially of those who believe.” These words of Paul to Timothy are phrased in a most telling manner. The language is so distinctive and positive, and so all embracing, too.

It comprises a statement worthy, indeed, of all welcome, a counsel of great import. We are enjoined to rely on the living God, Who is the Saviour of all mankind. What a magnificent salvation is this! What majesty of purpose, both in design and effect! See how the greater includes the less, yet the honor and blessing, too, of the seeming few who now believe. Is not the emphasis beautifully put—“*especially of those who believe?*”

The statement that God is the Saviour of all mankind, so supports and sustains the rare value and virtue of the fact which follows. For in a wonderful fashion, and in His own wise way, God is indeed the Saviour of those who believe. And to what a wondrous extent! To begin with, He effects a marvelous deliverance, a great rescue “out of the jurisdiction of darkness,” and the many things which are against us, of the world, and of self. Saved in countless ways, could we but know them all! But how we forget, and maybe lack the discernment to perceive all the occasions of our deliverance!

It will be of rich profit to note the fine sequence of Paul’s words in this unfolding of truth. So much is gathered up in clear and concise language, as to make the apostle’s statement a vital expression of faith. *We rely on the living God.*

On the Supreme Being, of light, wisdom and love—the God of grace, and Father of glory. Before such an One, self reliance may well be “gone with the wind.” Look to Him, then, in daily thankfulness, mindful of small benefits, and it will be found that there are many situations in life where such reliance brings results of great good. Such a course makes for repose, a quietude within which is a source of strength and a blessing to others.

The living God, Who is the Saviour of all mankind. What a magnificent statement of grace and truth! How God-like and divine! Well may the Psalmist write, “Our God is the God of salvation.” Man, now so marred, will be made anew, for unto God shall all flesh come, and not for judgment alone. That is but a part and process of God’s high purpose. And, whatever there may be of correction and adjustment, in future experience, it will all be for an exalted end—even the acclaiming of Christ as Lord, for the glory of God the Father.

Less than this would be insufficient as a perfect conclusion to God’s purpose. Suffering is a chastening agent of God, whether for the believer in the life that now is, or for the unbeliever in a life to come. But it is never purposeless. Even the Son “learned obedience from that which He suffered.” And it all had to do with the efficacy of His sacrifice, His ransom for all. Indeed, such a sacrifice is measureless, for God is not only the Saviour of all humans, but the Reconciler of all beings in every domain of living intelligences.

The taint of sin of every kind, as it affects us humans, and other beings in the realms of space, will be touched and transmuted by the all powerful Christ of God. And the grace of God, in full display, will know no limiting bounds beyond which it cannot flow. Thus, in the whole stretch of God’s creation, will all experience the rare virtue of Christ’s transforming power. So will His reign and

rule bring every realm to complete acknowledgment of God. Then, in every sense of the great phrase, and in truest understanding, God will be All in all.

Surely, then, we cannot but see the positiveness of the clear statement that God is the Saviour of all mankind. Yet note how finely the expression is qualified—“*especially of those who believe.*” So then, right here and now there is an intense application of this great and precious truth. Those who believe. Believe God, daily, going by His Word, and notably the unfoldings of Paul, His slave. For these assuredly hold teaching unique for all who would be vessels for honor in the service of God. To realize day by day the privilege and value of being in the rare company of His choice, is in itself a wonderful blessing. For we have so many causes for thankfulness, and above all, a right of way, an access by faith into a marvelous grace, and expectancy of the glory of God. A full salvation indeed!

How much of exquisite meaning there lies in the distinctive words so emphasized by Paul. *Especially of those who believe.* They supply a needful note, wisely qualifying the statement as a whole.

“Faithful is the saying and worthy of all welcome, that we rely on the living God, Who is the Saviour of all mankind, especially of those who believe” (1 Tim.4:9-11). How excellent the pathway of proven grace! It is of God that we are in this way, and of God, too, that at long last, all mankind will know, indeed, that He is their Saviour.

But how blessed to be of those who believe now, while here below. What an ever mounting volume of thanks and praise we are able to ascribe to His wise and discerning grace! God has made peace in the Son of His love, and through the blood of His cross, effected a limitless salvation, even the reconciliation of all to the Father of glory. What grace to contemplate, and glory to enjoy!

William Mealand

Unsearchable Riches

A QUARTERLY MAGAZINE
FOR GOD AND HIS WORD

Our 107th Year
(1909–2016)

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THIRD QUARTER, 2016

Volume 107

Number 3

Concordant Version of the Old Testament

Over a century has passed since a “concordant version” of the Scriptures was first proposed by A. E. Knoch and Vladimir Gelesnoff. When the translation of the Greek Scriptures, or “New Testament,” was then published in 1926, an announcement was made that work had begun on the Hebrew Scriptures (“Old Testament”). Now after all these years, with thanksgiving to God, we announce that the entire CONCORDANT VERSION OF THE OLD TESTAMENT is now in print and available to order.

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UNSEARCHABLE RICHES, THIRD QUARTER 2016
BEING THE THIRD NUMBER OF VOLUME ONE HUNDRED SEVEN

EDITORIAL

GOD SPEAKS to us in His Word. But what does He say?

Our concern is centered on this question, and this has directed our efforts in two principal ways: the *translation* of the Sacred Scriptures from their original tongues into our own language, and the publishing of studies and meditations on these texts, especially those of Paul, who is our apostle.

The concordant method of translation which calls for consistency in vocabulary and grammar has proved very helpful, but no translation is perfect. Review is always called for, and revision may be needed from time to time. This is what we are facing now with regard to the “New Testament,” and we solicit your prayers.

Regarding one’s understanding of these scriptures in translation, it is always beneficial to ask ourselves the four questions concerning a particular text, suggested by Brother Coram on page 136 of this issue: *What* does it say? *Whom* does it concern? *When* does it apply? and, *In what sense* is it true? As a corollary to the first question I would add: *How* does it relate to its context? This is what I tried to keep in mind in preparing my article on Romans 8:1-4, published here on pages 133-144.

Such considerations are highly important if we are to come to an appreciation of Scripture apart from intrusive, preconceived ideas of what we think it ought to say. As Brother Mealand remarks concerning the religious world, “Man is too much in the picture” (*cf* p.128). Even a passage so thoroughly dominated by the glories of Christ as Colossians 1:15-20, is widely qualified and distorted by notions

about an independent power of the human will and limitations to God's achievement in the giving of His Son. On this matter, see especially the selections from Brother Knoch's studies on Colossians and Genesis, accompanying Brother Nungesser's article on Christ as "The First-born" (pages 99-114).

Both in the work of translating the Scriptures and in our understanding of what God is saying to us in them, we need to keep our attention on Christ, and how it is that what He is and does is all to the glory of God, the Father.

Accordingly, the CV of Romans 3:21,22 has, from its first edition forward, made it clear that Jesus Christ's faith, not our faith, is the means by which God's righteousness is made manifest. This, and the reference to "the faith of Jesus" in verse 26 supports the understanding that all the references to faith in this section of Romans have Christ's faith in view.

This emphasis on Christ and what God achieves in and through Him is echoed in many places throughout this magazine, as illustrated by the following quotations:

"Creation and reconciliation are the scenes of the supremacy of God's Son" (p.99).

"The blood of Christ was shed due to His love and connectedness to every creature" (p.110).

"[Christ's] sacrifice constitutes a ransom that *corresponds to the needs of all sinners: a Saviour* Who would die for the sake of *each and every* individual and thus actually *save* each one for whom He died" (p.125).

"None in themselves can find repose of heart and mind. It can but be in God's Beloved . . ." (p.127).

"That nothing at all is condemnation to us is settled by the grace of God in the sending of His Son, and the faith of Jesus Christ in dying for our sakes" (p.138).

D.H.H.

THE SUPREMACY OF CHRIST

CREATION and reconciliation are the scenes of the supremacy of God's Son. The secret of Christ comprises the *creation* of all *in* Him at the commencement, and the *reconciliation* of all *through* Him at the consummation.

IMAGE OF THE INVISIBLE GOD

God wishes to be known and loved. This is the motive behind creation and reconciliation. Being invisible and unapproachable, He has made an Image of Himself, and a Complement through Whom He can come into contact with His creation. These mediatorial glories belong to His Beloved Son, and make Him preeminent in all things, for they reach from the very beginning to the consummation, and make Him first in both creation and reconciliation.

To be known, God must be seen. He must be brought within the range of creature sensation. As this is impossible with essential Deity, Who is Spirit, it can only be accomplished by means of a Mediator, an Image which portrays in visible form the invisible essence of the Supreme. This was God's "Creative Original," the beginning, or origin, of all creation, for all else was included in Him. This makes Him the "firstborn" of all creation, not only first in time, but first in dignity and honor, and of itself entitles Him, not only to be the Sovereign of the saints in this administration, but to head up all, both in the heavens and on the earth, as He will, in the complement of the eras, before the close of the eons.

Earthly rulers base their right to rule either on hereditary claims, or on their own accomplishments. Our Sov-

reign has a double right to reign. His is the oldest title in the universe, long antedating Adam, and He has entered the lists against the powers of evil and won the fight on Golgotha. Both diadem and wreath are His. His ancient rights entitle Him to universal sovereignty, and He will yet subject all beneath His feet. And, when all was lost, He brought it back to God, and thus has earned its heartfelt homage. In this universal reign of the Son of God we have the blessed privilege of being among the first to own His sway, and will be among the highest in His world-embracing sovereignty.

CREATION IN THE SON OF HIS LOVE

The wonders of these words are well worthy of our admiring contemplation. Creation and love! How seldom are they brought together! We often hear of God's love in connection with redemption, but creation is usually associated with His power or His wisdom, but seldom with His affection. Few passages of Scripture delve as deeply as this into the origin of things, yet it is in thorough harmony with those basic truths that all is out of God (Rom. 11:36) and God is love (1 John 4:8). The philosopher seeks in vain for the *why* of all things. Why is there a creation at all? Here is the answer. *God's love demands response.* Creation is not an end in itself. Although it displays God's wisdom and power, its underlying purpose goes far deeper, for it was created in love.

Had this simple yet profound truth ever penetrated into the hearts of the teachers of God's people, how revolutionary would have been its effect! True, with their lips they have preached the glad message "God so loved the *world*," yet they have been even more zealous to confine His love to those who believe, since they could hardly reconcile eternal torment or annihilation with the operations of love. May He broaden our hearts and widen our under-

standing! All that God does is done in love. Creation as well as redemption and reconciliation have their roots in the divine affection. And for this very reason it is that all are lost and all will be saved, some indeed by faith, during the eons, yet others by sight, through judgment, all through the deliverance wrought by Him in Whom they were originally created.

We may well suppose that creatures of another sphere, who know little of humanity, would not find it easy to understand that all mankind was once in Adam. To us it is so commonplace that we fail to realize the marvel of it. Science has made futile endeavors to prove that man, as well as other creatures, gradually evolves into forms quite different from their progenitors, but without any practical success. They have not succeeded in robbing us of the wonder that in each single seed are almost infinite potentialities. These examples should aid us to understand, or at least to believe where we cannot apprehend, that simple yet sublime statement that all was created in the Son of God's love.

BOTH HEAVENS AND EARTH

The secret of Christ is not confined to earth, and the scope of Colossians is by no means limited to the ecclesia which is His body. We alone were *chosen* in Christ before the disruption, yet even before that, *all was created* in the Son, not only that on earth, but in the heavens as well. The august grandeur of this thought will overwhelm all those who have given some attention to the celestial spheres, or even gazed upon the starry host. Here are marvels, and magnitudes, and measures which make the mind faint with solemn awe. Creation on earth, with all its many marvels, sinks into insignificance, when compared with the celestial realms. Had it not been hallowed by His presence and His sacrifice, we would think it mean beside the mighty

majesty of the heavenly hosts. Yet all the creatures in the heavens were created in Him.

ALL THROUGH AND FOR

Since all ruling powers were once in Him, it is not at all strange that all rule should return to Him in the last eon. This is in line with the further truth that all is through Him and for Him. Creation was not an independent act, without any relation to subsequent developments. On the contrary, it was logically the result of God's purpose, which could not be fulfilled until the far future. Creation is, indeed, the prelude to reconciliation. The Son, in Whom it was effected, had far more in view, and it was only a preparation for the tragedy of the eons, and these, in turn, only the means for effecting the glorious consummation—God All in every one of His creatures.

So, not only was all *in* Him, but, at the same time it was also *through* Him and *for* Him. Without it He could not have accomplished His further work. Due to this relation of all parts of creation to Him it is held together by Him. Whatever differences and distances there may be between the various parts, such as between earth and the heavens, in Him they are welded into one, and, as we shall see, will be united under His headship in the last eon.

Such is the preeminence of the Image of God as the Firstborn of creation. From the beginning all rule is His and all owe Him subjection. The authority of darkness is a usurper, and deserves no subjection at our hands. In being transported into the kingdom of the Son of His love we return to the only rightful Suzerain. His realm will one day spread to every corner of the universe and bring every creature to His feet. All shall be subject to Him. We have the privilege of being among the first to yield to His beneficent sway.

A. E. Knoch

The Glories of Christ

THE FIRSTBORN

CHRIST IS the Firstborn of every creature and all are created in Him so that all are related to Him (*cf* Col.1:15,16). If Christendom truly understood this passage, their idea that God is going to lose the vast majority of humanity could not find a place in their theology. Many sermons have been given where the minister concentrated on “all has its cohesion in Him” as if that is the most important part of Colossians 1:15-20. It is important, but Christ being Firstborn of every creature and the ramifications thereof are critical to the whole passage and its conclusion about the reconciliation of all to Him.

God has revealed to the apostle Paul, Christ’s connect-edness to the creation and to every being within the crea-tion:

“. . . out of [God] all is” (1 Cor.8:6), and so God is revealed as the original source of all. And then it is stated: “Jesus Christ, through Whom all is,” thus showing us Christ as the channel through Whom all came into being. So we go back, way back before the eons. Seeing through the mists of time we get a glimpse of God’s plan as it is revealed to us in its most primitive stage, as it is beginning to unfold. Before all the vast starry hosts of the heavens came into being through His Son, God had a plan which is called “the purpose of the eons, which He makes in Christ Jesus, our Lord” (Eph.3:11). That plan, conceived in God’s heart, is being carried out through His Son.

The august wisdom involved in the planning stages must have been immense. How did God conceive all the parts of the atom along with gravity and energy and everything

in the universe being held together by forces we are just beginning to get an inkling of an understanding? How did God know to create humanity with its ability to replicate via sperm and egg? How did God know stars and planets would be needed in His grand design where no star or planet ever existed before? The vastness of God's creation with all the varied creatures just on our earth is so immense as to boggle the mind. Yet what we see today may be miniscule compared with the creation of the first eon or even the eon prior to the flood of Noah's day. Today we may be seeing only a remnant of the creation which survived the world-wide flood.

Before the creation came into being through God's Son, the existence of humanity was planned along with its disobedience, its ransom from bondage to sin and death and the exaltation of Christ as well as God being All in all. None of these are the outworkings of a causeless, humanistic evolution. Likewise, it was planned that the entire creation would be subjected to vanity with the goal of being freed from its slavery of corruption into the glorious freedom of the children of God (*cf* Rom.8:20,21).

Many are the voices arising from humanity accusing God of all manner of evils throughout the ages. God deems it wise to educate humanity in the knowledge of good and evil. The education began with the first Edenic pair and still continues. At the consummation of the eons God is justified in all He does. And as Paul prophetically announces to his readers in Philippians 2:11, these things are for the glory of God, the Father. He will be glorified by all. This glorification reveals that at that future point in time, all have been brought into a realization of the truth. All in the celestials, terrestrial and subterranean finally perceive and enter into the actual goal God had for the eons.

But what is the means by which this goal will be realized? Let us now look at this passage concerning the Son

of God's love which shines so brightly among all the constellations of passages in God's Word:

¹⁵ **Who is the Image of the invisible 'God, Firstborn of every creature,** ¹⁶ **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 ¹⁷for Him, and He' is before all, and 'all has its cohesion in Him.**

¹⁸ **And He' is the Head of the body, the ecclesia, Who is 'Sovereign, Firstborn 'from among the dead, that in all He' may become' 'first, ¹⁹for in Him the entire complement delights to dwell, ²⁰ 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.1:15-20)**

This passage is glistening brilliantly with the glory of God's goal for the universe. Christ is the Image of the invisible God. He reveals to us God's wisdom, knowledge, power and love both in creation and by His act of ransoming and reconciliation.

A WONDERFUL CONNECTEDNESS

Christ is revealed as "the Firstborn of every creature, *for* [or, the reason why this is so, is that] in Him is all created." So there is a wonderful connectedness Christ has with every creature within the creation which He brought into existence. As the Firstborn, He has the immense responsibility of taking care of every creature with whom He is connected. He must be every creature's Kinsman Redeemer. We see this theme in the "Old Testament" concerning the firstborn of each family in Israel. The firstborn received the majority of everything the father had in order that, upon the decease of the father, the firstborn would take over the reins of the family.

Abraham had become very old and so Isaac was given everything Abraham had according to Genesis 24:36 and 25:5. This indicated Isaac was the true firstborn. "Abram was very heavy in cattle, in silver, and in gold" (Gen.13:2), and so all these went to Isaac in order to take care of the family. In the case of Jacob and Esau, Esau sold his birthright ("firstbornship") and relinquished the right to receive the majority of blessings from his father. It is interesting to note that the Hebrew word for "firstborn" and "birthright" belong to the same family, as seen by their spelling: *bkur* is used for "firstborn" and *bkure* for "birthright." "Birthright" could be thought of as "firstbornship." In Genesis 27, Jacob became the kinsman redeemer (Gen.27:28,29). Right afterward, in chapter 28, Yahweh revealed Himself to Jacob (Gen.28:13-15). Likewise, following Joseph's reception of the distinctive tunic, Yahweh revealed to Joseph the future when he would reign over his family rather than Reuben his brother, who was the firstborn from Leah. Reuben had his father's concubine Bilhah. Jacob was so upset concerning this that he made a distinctive tunic, not for Reuben but for Joseph, his firstborn from his beloved wife Rachel. Jacob was telling his family that Joseph was now the leader among his brothers even though Reuben was his firstborn (Gen.46:8; 49:3). Joseph would watch out for the kin related to him. This is exactly what he did when they came to him in Egypt. *That is why such a one is called the kinsman redeemer.* If the kin got into trouble, it was his responsibility to redeem them. This is a wonderful picture of the Grand Kinsman Redeemer, the Lord and Saviour Jesus Christ, in Whom we have deliverance (Rom.3:24).

It is of great interest that God sent all the plagues upon Egypt to free His people. It was only when God *ransomed* His people with the death of Egypt's firstborn that they were freed from slavery. What a fitting picture of the

death of God's Firstborn, the Firstborn of every creature, to ransom and free the entire creation from the slavery of corruption. Our salvation from sin and death was not without great sacrifice. Christ gave Himself a correspondent ransom for all. But why did He give Himself a ransom for all? *Because* He is the Firstborn of all and that is what His responsibility is: to ransom all connected to Him! Thus we read:

⁴ [God] **wills** that **all** ⁼ **mankind be saved and come into a realization of the truth.** ⁵ **For there is one God, and one Mediator of God and** ⁼ **mankind, a** ^h **Man, Christ Jesus,** ⁶ **Who is giving Himself a correspondent Ransom for** ^s **all . . .** (1 Tim.2:4-6)

BOAZ, A TYPE OF CHRIST

Now, some may wish to claim that it was possible for Christ the Antitype, to fail as to His own responsibility here even as the original kinsman redeemer in type failed in the case of Ruth. So shameful it was for that kinsman redeemer not to redeem Ruth that the Scriptures refuse to even name him, calling him a "so and so" and "[of the] House of the Pulled-off Sandal." As proof that he had refused to carry out the responsibilities, if Ruth had been present, it would have been her right to receive so and so's sandal because this was so, and she was obliged to spit in his face. His duty was also to raise up offspring in the name of the deceased husband.

Boaz was next in line as a near kin to her, and it was he who redeemed her. It was through the kinsman redeemer, Boaz, that the Kinsman Redeemer of the universe came! From the book of Ruth we read concerning this:

4 ⁺ **Boaz had gone up to the gate and** ^l **sat down there,** ^{+ bd} **when the kinsman redeemer** ^l **was passing** by of **whom Boaz had spoken.** ^{+ 7} **Boaz** ^o **said** ⁷ **to him** ^o **, Do turn in,** do

sit down here, So-and-so. And he ^lturned in and ^lsat down.
² +Then ⁷Boaz^o ^ltook ten men ^fof the elders of the city and
^lsaid, Sit here. +When they were ^lseated ³ + he ^lsa^a stated to
the kinsman redeemer^l:

Naomi, ^lwho has returned from the field of Moab, has
put up for sale the portion of the field ^wthat ^l> our kins-
man Elimelech ^lhad. ⁴ +As for me, I ^lsa^a thought I should
reveal it to your ear, ^l> saying⁻, Acquire it in front of ^lthose
seated^l here, ^l+ in front of the elders of my people. Should
you want to ^lredeem, so redeem it. +Yet should ⁷you^{~cs} not
redeem, do tell ^l> me so ^l+that I may know, for there is no
one except you to redeem, and I am after you.

+ He ^lsa^a replied, I ^lshall redeem it.

⁵ +Then Boaz ^lsa^a continued, ^liOn the day you acquire⁻
the field from the hand of Naomi, ^l+ you acquire ^{~m}also[~]
^lRuth, the Moabite wife of the dead^l, in order to raise up
the name of the dead^l on his allotment.

⁶ + The kinsman redeemer^l ^lsa^a replied, I am not ^lable to
redeem it for myself, lest I ^limpair my own allotment. As
for you, redeem ^lmy redemption right for yourself, for I
am not ^lable to redeem it.

⁷ +Now this was ^lthe custom^c beforetime in Israel, ^{on}con-
cerning ^lredemption and ^{on}exchange, to confirm every
matter: A man would pull off his sandal and give it to his
associate; ^l+ this was the attestation in Israel. ⁸ +So the kins-
man redeemer^l ^lsaid to Boaz, Acquire it for yourself. And
he ^lpulled off his sandal ^land ^lgave it to him^o. (Ruth 4:1-8)

And from Deuteronomy we have this:

⁵ In case brothers ^ldwelt together, and one ^fof them
dies, and he ^lhas no son, the wife of the dead^l one shall
not ^bcome to^d the outside, to an alien^l man. Her broth-
er-in-law, he shall come ^{on}to her, and he will take her to
himself ^las his wife and ^mperform the ^llevirate for her.

⁶ +Then it will come to be, the firstborn whom she ^lbears

shall carry on the name of his father's ^ldead^l brother so
^l+that his name may not be wiped out from Israel. ⁷ +But
should the man not be ^linclined to take ^lhis sister-in-law,
^l+then his sister-in-law will go up to the elders at^d the gate
and say: My brother-in-law refuses to raise up a name
for his brother in Israel; he is not ^lwilling to ^mperform
the levirate⁻ for me. ⁸ +Then the elders of his city will call
to him and speak to him. +But if he persists and says: I
am not inclined to take her, ⁹ +then his sister-in-law will
come close to him ^l>before the eyes of the elders, ^l+ pull
his sandal off his foot, ^l+ spit in his face and answer and
say: ^{as} Thus shall be done to the man who will not ^lbuild
up ^lhis brother's house. ¹⁰ And his name will be called in
Israel, House of the Pulled-off Sandal. (Deut.25:5-10)

ONLY CHRIST COULD RANSOM ALL

Had Christ reneged on His responsibility He would
have just been a so and so. He would carry the disparaging
title: House of the Pulled-off Sandal. Had He failed, who
could have done what He was supposed to have done? No
one! There just wasn't anyone in the universe. There wasn't
another connected to every creature through the creative
act of Christ! This is what the Colossian passage is show-
ing us! It is so grand, so marvelous, and so spectacular. It
is a marvel that so few have seen it. That so few have seen
it is a testimony to the blindness of humanity.

The Father has given Christ all and has seated Him
at His right hand. Rather than blessing the universe with
physical goods, they are blessed with even greater, that is,
spiritual. Immortality, incorruption, righteousness, recon-
ciliation and love along with the fruit of the spirit, Christ
is heavily weighted with these incredible treasures and He
dispenses them to all in the universe with unstinted grace!
It is through the blood of Christ's cross that every crea-

ture in the universe will be reconciled to God. The blood of Christ was shed due to His love and connectedness to every creature. Being the Firstborn of all creation He has responsibilities no one else had or could have. Being the Firstborn of all creation He is the Kinsman Redeemer of every creature of the entire creation since the entire creation came through Him! How spectacular—how wonderful for the creation that God had such a faithful Son! God gave His Son the faith and ability to go ahead with the incredible task of going to the cross, enduring the shame and facing death. He did it all in faithfulness to God and to His high office as the Firstborn of all creation. He did it due to the vast love with which He loves us. How grand is our Redeemer: Rather than ending up being just a so and so, He is given a Name above all names!

If the current theology of Christendom is correct, if Christ has failed to ransom and redeem the vast majority which Christendom has assigned to eternal loss, then Christ's name must be for ever relegated to that of a "so and so" and He must give every lost soul His sandal. Such is the scandalous nature and outcome of one who fails to redeem his kin. But a glorious picture emerges of One exalted to the highest place in the universe and given a Name above every name! Is it any wonder that, in the future, this grand display of adoration will take place:

⁸ . . . He humbles Himself, ⁷becoming^o obedient unto death, ⁸even the death of the cross. ⁹Wherefore, also, ⁹God highly exalts Him, and ¹⁰graces^o Him with the Name that is above every name, ¹⁰that in the Name of Jesus every knee should bow, celestial and terrestrial and subterranean, ¹¹and every tongue should acclaim^o that Jesus Christ is Lord, ¹¹for the glory of God, the Father. (Phil.2:8-11)

Anthony Nungesser.

CONCERNING JACOB AND JOSEPH

AS we, who are chosen, are prone to do as Jacob did, and waste our lives in an effort to obtain what is already ours in Christ, his example should be of great value, to show us what we should *not* do. Let us not blame Jacob for doing as he did, but thank him for his example, lest we do likewise. Moreover, in contrast to Esau, who was “profane,” in that he gave up his birthright for a single feed (Heb.12:16), Jacob prized it above all, and even descended to shabby trickery to get it. In the depths of his heart he was true to the Subjector, and valued His gifts, even if, with his twisted brain and reprehensible hands, he sought to steal them.

The most remarkable thing about Jacob is his flawlessness. Just as Noah was a just man (Gen.6:9) and yet drank too much (9:21), and Abraham and Isaac were justified and richly blessed in spite of their mistakes, so, in Genesis 32:28 Jacob is called Upright-with-El (“Israel”), and prospers greatly notwithstanding his atrocious tricks (Gen.30:28-43). How can this be? He was no more “responsible” for them than for kicking his mother before he was born. Not only was he called without being even consulted, but all the crooked parts which he played were in the script before he came upon the stage. They were essential to the great purpose of the eons, the revelation of the Deity, so were not only right, but essential to His glory. So he is rewarded for them, rather than punished.

PARTIALITY OF PARENTS

It is only as we keep God’s ultimate intention (not will)

in mind that we can understand the perverse partiality of the parents of the twins. Otherwise we would [il]logically expect Isaac to love Jacob, for the superior, the firstborn, Esau, was to serve the inferior, Jacob. In this he was justified, not from the physical aspect, but the spiritual. His love for Esau was based upon his fleshly appetite, the taste of his tongue. At the last, however, he recognizes his own blindness, and the hand of Yahweh in correcting his mistake (Gen.27:24-33). So it was with Rebecca. Although she recognized the divine prophecy, and gave Jacob his proper place, yet she was really to blame when Jacob deceived his father (27:6). So it is always, both good and ill, will work His will, or, rather, His intention.

THE BIRTHRIGHT

The patriarchs did not live on flocks alone, for they had bread, and now we read of lentils (Gen.25:34). It is somewhat surprising, however, to find Jacob stewing a stew. Esau was a good hunter, who supplied Isaac with venison, but it was uncertain. On this memorable occasion Esau had tried hard, so he was faint; in fact he spoke as if he was about to starve. This was quite improbable, and only shows how little he cared for his birthright, when he bargained it away for a single meal. Lentil stew is red (*adm*), so his name was later changed to Edom (*Adum*). Even his descendants and his land were given this name. What a shameful, sordid origin for the name of a country! Yet how fitting for the man and his descendants who bartered the most precious spiritual possession to satisfy his soul!¹

REJECTION OF ESAU

Jacob's deception of Esau is usually considered merely

1. *Unsearchable Riches*, vol.50, p.11,12-14.

a mean trick played by him to get the blessing of the firstborn. This is a very superficial view. The matter had been settled and made known before he was born, by divine decree. "The greater shall serve the inferior" (Gen.25:23). "For, not as yet being born, nor yet putting into practice anything good or bad, that the *purpose of God* may be remaining as a *choice, not out of acts*, but of Him Who is calling" Who said, "Jacob I love, yet Esau I hate" (Rom. 9:11-13). Indeed, there were many actors in this episode. Elohim decreed it. Isaac sought to prevent it. Rebecca planned the deception. Esau had forfeited it by his indifference to its value, shown by trading it for one glutting of grub. It is only one scene in the great drama of divine determination. It agreed with God's glory.²

JOSEPH'S DISTINCTIVE TUNIC

In the Orient, the clothing is expressive of standing and rank. Jacob's sons probably dressed alike, unless the oldest, the firstborn, wore some distinctive mark. But Joseph was younger than they, and, so far as is recorded, had *done* nothing to merit such partiality. But Jacob, to express his love for the son of his beloved wife, made him a distinctive tunic (Gen.37:3). Others translate: "a coat of many colors" (AV), "a long robe with sleeves" (RSV), "a garment reaching far down," etc. The Hebrew is *kthnth* TUNIC, such as was made for Adam and Eve in Eden, and *shsim* LIMITINGS. In earliest days the styles did not change, and those in the same station in life would wear the same kind of clothing. But Jacob made a distinctive tunic for Joseph *limited* to him alone. This distinguished him from the rest, which they resented.

Is not this confirmed by the spiritual counterpart? Not, however, in His outward appearance, in His clothing, was

2. *Unsearchable Riches*, vol.50, p.49.

Christ distinguished from His brethren, but in His spiritual words and actions. These were, like the robes, worn by the chief priest, for glory and beauty. And the fact that He was distinguished in this way made His brethren hate Him all the more. He was able to wear the white garments which were worn in entering the divine presence, and ask His hearers, "Who of you is exposing Me concerning sin?" In His words and deeds the purple is seen in Matthew, as the King, the crimson in Luke, as the Son of Mankind, the amethyst in John, as the Son of God. He, indeed, had "a coat of many colors." It is possible, though not certain, that Joseph was distinguished in this way, but we are not distinctly told so.

JOSEPH'S DREAMS

Joseph has been criticized for telling his dreams to his family (Gen.37:5-11). In ordinary circumstances, it might have been unwise, if not offensive. But we should always remember that *faith justifies* all actions. Joseph believed these revelations to be of God, so had a right to speak. Nay, it would have been wrong if he had not spoken. This is seen more clearly in the Antitype. He, also, was blamed because of His supposed pretensions, and denounced because He claimed to be the Messiah. When He stood before the chief priest, and was exorcised to tell whether he was the Christ, the Son of God, He replied, "You say it! Moreover, I am saying to you, Henceforth you shall be seeing the Son of Mankind sitting at the right hand of power and coming on the clouds of heaven." Then they said that He is a blasphemer, liable to death (Matt.26:62-67). Joseph was quite correct in making known his dreams. Even his brethren acknowledged this after they were fulfilled. So will Israel acknowledge Christ in that day!³

A. E. Knoch

3. *Unsearchable Riches*, vol.50, pp.150-152.

UNDERSTANDING AND ASSURANCE

✱

“CORRESPONDENT RANSOM”

“CORRECTLY CUTTING”

Question:

I long to be “sound in the faith,” even as Paul instructs (Titus 2:2). Yet I realize that practically every teaching is disputed by someone, and, that the Concordant teaching is usually a minority view, often even an extreme minority view. Can you help me in my quest for understanding and assurance?

Answer:

IN our quest for faithfulness, let us realize and rejoice that, ultimately speaking, maturity in faith is not our own work but is the Lord’s work in us. While the usual claim that the believer “must cooperate with the Holy Spirit” is, strictly speaking, true, yet as popularly understood, it is false. The self-control which one must exercise in order not to quench the spirit is itself the fruit of the spirit (Gal. 5:23). Therefore, if it may truly be said of us that we have been “cooperative,” let us not boast in ourselves that this is so, but thank and praise God that this is so.

Each believer belongs to the Lord; thus we are His “slaves.” Accordingly, we are, so to say, His “household servants” (AV), His “domestics” (CV, Rom.14:4). Since we are but domestics ourselves, it is not our place to be judging *Another’s* domestic (Rom.14:4a). We are not in charge. Consequently, not to us, but “to his own Master he is standing or falling” (Rom.14:4b).

Concerning the fellow domestic who has been “infirm in the faith” (Rom.14:1), the good news is this: the time will come when “*he will be made to stand, for the Lord is able to make Him stand*” (Rom.14:4c).

Accordingly, then, in our quest for a faithful walk, my best advice is to take Proverbs 4:7 to heart, which is: “The principal thing is *wisdom*; acquire wisdom, and with all your acquisition, acquire *understanding*.” Similar wise counsel is found in Proverbs 23:23: “Buy the truth, and do not sell it, [even as] wisdom and *discipline* and understanding” (Prov.23:23).

When we “understand” a certain thing, we truly discern its meaning. “Wisdom” is the faculty by which we make the highest and best application of knowledge. Since all the treasures of wisdom and knowledge are concealed in God (Col.2:3), “the assurance of understanding” (Col.2:2) is that which we have when God makes our faith grow up (1 Cor.3:5-7). Until then, “it is the glory of Elohim to conceal a matter” (Prov.25:2).

A man cannot hunger and thirst for that for which he has no taste. Apart from desire—*sufficient* desire—we cannot and therefore will not apply ourselves sufficiently to reach our goal. While progress in the faith is *by* and *in* the grace of God, it is *through* our own efforts, according to our strongest desires. One who is wise, therefore, will realize that “a man cannot get anything if it should not be given him out of heaven” (John 3:27).

May the following thoughts be helpful to you in *slaving* for the living and true God, while *waiting* for His Son out of the heavens, Whom He rouses from among the dead, Jesus, our Rescuer out of the coming indignation (*cf* 1 Thess.1:9,10).

REALIZATION IN PRAYER

Just as proficiency in any field requires training and

experience, progress in the faith is impossible apart from *prayer* and education. This is God’s *way*; it is His “means of grace.” It is unrealistic and foolish to minimize the importance of either of these two entities.

In prayer, as in our walk in general, we are to become imitators of the apostle Paul; as he says, “according as I also am [an imitator] of Christ” (1 Cor.11:1). Thus we have the apostle “for a model” (Phil.3:17). We do well to note that his concerns and petitions to God are not for soul-ish welfare but for *spiritual enlightenment*. Among Paul’s most notable prayers are these; may they be our guide as we seek wisdom from above and spiritual understanding:

“Therefore, I also, on hearing of this faith of yours in the Lord Jesus, and that for all the saints, do not cease giving thanks for you, making mention in my prayers that the God of our Lord Jesus Christ, the Father of glory, may be giving you *a spirit of wisdom and revelation in the realization of Him*, the eyes of your heart having been enlightened, for you to perceive what is the expectation of His calling, and what the riches of the glory of His allotment among the saints, and what the transcendent greatness of His power for us who are believing, in accord with the operation of the might of His strength” (Eph.1:15-19; *cp* 2 Cor.4:13).

“Be rejoicing *in the Lord* always! Again, I will declare, be rejoicing! Let your lenience be known to all men: the Lord is near. Do not worry about anything, but in everything, by prayer and petition, with thanksgiving, let your requests be made known to God, and the peace of God, that is superior to every frame of mind, shall be garrisoning your hearts and your apprehensions in Christ Jesus” (Phil.4:4-7).

“We are thanking the God and Father of our Lord Jesus Christ, always praying concerning you, on hearing of your faith in Christ Jesus and the love which you have for all the saints, because of the expectation reserved for you in the

heavens, which you hear before in *the word of the truth of the evangel*, which, being present with you, according as in the entire world also, *is bearing fruit and growing*, according as it is among you also, *from the day on which you hear and realized the grace of God in truth*, according as you learned it from Epaphras, our beloved fellow slave, who is *a faithful dispenser of Christ* for us, who makes evident to us *your love in spirit*.

“Therefore we also, from the day on which we hear, *do not cease praying for you* and requesting that you may be *filled full with the realization of His will, in all wisdom and spiritual understanding*, you to walk worthily of the Lord for all pleasing, bearing fruit in every good work, and growing in *the realization of God*; being endued with all power, in accord with the might of His glory, *for all endurance and patience with joy*; at the same time *giving thanks to the Father*, Who makes you competent for a part of the allotment of the saints, in light” (Col.1:3-12).

FOUR VITAL QUESTIONS

In studying any passage of Scripture, we must always ask ourselves: (1) *What* does it say? (2) *Whom* does it concern? (3) *When* does it apply? and (4), *In what sense* is it true?

Unless we have no opinion at all concerning a certain subject, it will be impossible for us not to make some type of judgment concerning it with respect to these questions, even if we do not consciously rehearse these points or even know they exist. Therefore, it is by far the wiser course to keep these questions ever before us as we seek further light, and, as God grants it to us.

(1) *What* does it say? In order to judge correctly here it is essential that we learn the difference between an actual scriptural declaration and a mere human inference therefrom. We need to be especially clear as to the enormous difference between a *corollary* (that which, though not

expressed, must be true, in light of what *has* been said) and an *inference* (that which not only has not been expressed, but may well not be true at all, and, in any case, cannot be known to be true). We must not self-confidently presume that a writer is making an implication when it may well be that it is only we ourselves who are making an unwarranted inference.

It will not suffice to note that a certain translation may state a certain thing in a certain passage; for, for all their accord, there are many differences in rendering among translations, from one version to another. These differences are often by no means trivial or confined simply to choice of phrasing or even to significantly distinct ideas though only concerning minor points of teaching. To the contrary, in some cases, differences in translation declare completely opposite thoughts, even concerning subjects of the greatest consequence.

It is totally inadequate, not to mention dangerous, to approach the Word of God with no more in hand than the Authorized Version or some other all-too-frequently lawless and discordant translation. Indeed, we need much guidance and wisdom even with a faithful translation before us, and cannot hope to gain a good understanding without an accurate, concordant version.

If we would not blindly follow others, our only recourse, then, is to the authority of the Scriptures themselves, through a careful consideration of their own definitive usages of the words of inspiration. Such a pursuit entails, at minimum, at least some measure of intelligent, personal use of a concordance, one which provides access to all occurrences of those words of the Original concerning which the meaning is disputed.

(2) *Whom* does it concern? and (3) *When* does it apply? It does not follow from the fact that a certain revelation is “in the Bible,” is “in the New Testament,” or is included

among “the very words of Christ,” that such a revelation therefore concerns ourselves. *This may or may not be the case.* Furthermore, some things that have a vital application, whether for Israel or the nations, are nonetheless only applicable within a certain era or under a certain administration. They are not necessarily in effect continually and interminably even for those to whom they do apply, much less with respect to all.

Such important questions as these must be intelligently and patiently considered; we must endeavor not to make rash judgments, decisions that are the fruit of our own imprudence and impatience, according to our ignorance and prejudice.

For example, in the matter of determining the scope of those who come under the purview of any certain passage, the word “all” is frequently misunderstood and misinterpreted. It must be recognized that even where the word “all” or any other “universal” expression is used (e.g., “each,” “any,” or “every”), the reference is always to *all*—to “each” and “every” one—of *those who are in view* within the scope of the subject matter of the text in question.

In some instances, the reference is to all believers (or, as the case may be, to all saints, humans, or even creatures) without distinction—apart from any limitations—whether of era or administration. In other cases, either the actual *context* of a passage or the nature of the case *limits* the application of such “universal” terms. It limits them solely to all those of a certain group or class, to those living at a certain time or under a certain administration or economy. Similarly, it is essential to recognize that a phrase which possesses mere *close proximity* to a *different context*, is not at all the same thing as a phrase which is inherently a part of the subject being addressed.

(4) *In what sense* is it true? Even if we have succeeded in discerning what has been said, whom it concerns and

when it applies, we are not ready to come to a conclusion until we resolve the vital question which remains, *In what sense* is this declaration true? That is, is it to be understood literally or figuratively; absolutely or relatively; and, peremptorily or provisionally?

All literature is comprised *primarily* of literal expressions, even if many figurative expressions should also be employed. Indeed, without an understanding of the literal it is impossible to discern the message of the figurative, for literal meaning is the basis of figurative application.

Therefore, the adage “whenever possible, literal” is essentially sound advice. We would prefer to refine this slightly, however, and say, “Whenever *viable*—all things considered—literal.” Taking this approach will not close the door to the recognition of true figurative passages or otherwise diminish our insight to discern that which is *spiritual* (which is an entirely different matter from that which is *figurative*). To the contrary, it will form a sound basis for our study of literary figures and will tend toward awakening us to their presence. Though there are many figures of speech, by far the most common ones, metaphor and metonymy, are concerned, respectively, with either likeness to or association with the literal. Of course, when considering literal meaning, we must not confound essential *meaning* with derived *usage*. Similarly, we must note the difference between the many lexical *definitions* of a word’s usage, and the vital, definitive *essence* of the word itself, which distinguishes it from other expressions.

When judging between the literal and figurative, if, because it would entail absurdity or contradiction to take a phrase literally we are constrained to deem it figurative, we must still ask ourselves, Of what does the figure consist and what is the literal *idea* behind the figure, which it merely serves to convey?

Yet wherever there is no compelling reason to take a

statement figuratively and we therefore judge it to be literal, we must still decide whether this literal statement is *absolute* or *relative*. If we should judge it to be truly absolute, we must regard it as universally so, without limitation of any kind. If we should regard it as relative, we must decide the *scope* of the subject matter to which this literal statement may be *applied*. Few scriptural passages are fully absolute, without limitation of any kind, even if they should be practically absolute. And many statements are by no means absolute, but are true only as they relate to a certain subject. It is strictly a matter of wisdom and discernment, based upon our total knowledge of all facts that have a bearing on a matter, as to whether we should judge a statement in one way or another.

It will not suffice merely to make bold claims as to the significance of a passage, especially when, if the truth be known, we may never have realized that such a thing as varied senses in which a passage may be taken even exists.

All these matters are concerned with wise and astute judgment. They are matters of “interpretation,” which is merely to say they are matters concerning which we must make correct decisions. Though it is not *literally* true that “the Scriptures interpret themselves,” nonetheless, the spirit of this aphorism is certainly true, as expressed through this metonymical figure!

The literal idea intended is that if we would truly *understand* (i.e., make out the meaning of) a certain text, we must make many correct decisions concerning it as we are guided by the many related scriptural matters with which it is associated or otherwise connected or dependent.



Question:

Why, in 1 Timothy 2:6, did Mr. Knoch translate using the two words, “correspondent Ransom”? My wife

asked me, “What does that mean?” I told her that I did not know why Mr. Knoch chose to use two words; and since the single word here in the Greek, *antilutron*, is only found once, there is nothing else to compare it with. I figured that what was meant by “correspondent [Ransom],” is “equal to the whole,” or something similar. But it does not seem that the word “correspondent” was necessary in order to convey that thought, since it is followed immediately by “on behalf of all.”

Answer:

I am pleased that your wife asked about this, that I might share a few words with you both concerning it.

Please see the *Unsearchable Riches* article, “For or Instead?” concerning this question (vol.81, pp.145-151; this article also considers the Greek word *huper* [OVER, or “for the sake of”], and is quite helpful in responding to the common claim that Christ is our “substitute”).

While the compound *antilutron* only appears in 1 Timothy 2:6, *anti* is found in quite a few passages and *lutron* in several. The first element of *antilutron*, of course, is *anti*; it is sometimes rendered “for” in the CV (with a superior “id”)—in the sense of “an eye *for* an eye” (i.e., “an eye *corresponding to* an eye”).

The verb *lutroō* (LOOSEN) is translated either “ransom” or “redeem.” “Loosen’ is used many times in the Septuagint for each of two Hebrew words, *gal* (‘redeem’) and *phde* (‘ransom’). ‘Ransom’ is used only in relation to the claims of Yahweh, especially as to the firstborn of man and beast (Ex.13:13,15; 34:20; Num.3:46-49), as well as of vows involving death (Lev.27:3; 1 Sam.14:45).

“‘Redeem’ is used of human rights, as property (Ruth 4:4,6; Lev.25:25,54; 27:13,33), and the avenger (Num.5:8; 35:12,27). ‘Ransom’ involves the divine; ‘redeem,’ the human: the former is religious in scope; the latter, social,

and is seldom used in the later Scriptures (Luke 24:21; Titus 2:14)” (Keyword Concordance, p.239).

While, as a standard, we have assigned INSTEAD to *anti*, nevertheless, the essential thought, common to all contexts, is that of “corresponding to.”

For example, Matthew 2:22 contains the phrase, “hearing that Archelaus is reigning in Judea *in the stead* of his father Herod . . .” concerning which it is evident that the sense is that Archelaus was now reigning *in correspondence* to the fact that Herod was now dead.

Similarly, in Luke 11:11 Jesus declared: “Now of some father of you a son will be requesting bread. No stone will he be handing him! Or a fish, also. *Not, instead* of a fish, a serpent will he be handing him!” (Luke 11:11). Even as every father knows that there is no suitableness in giving a stone to a son who asks for bread, he likewise knows that there could be no fit correspondence in handing a serpent to a son who had requested a fish: “Not [in correspondency to] a fish, a serpent will he be handing him!” since he knows very well that there is no fitting correspondency in acting thus in response to such a request.

Hence it is evident that the literal “instead” should not be understood in the sense of a replacement or substitute, but in the sense of an equivalence or correspondence. For example, the phrase “an eye for [lit. “instead”] an eye” (Matt.5:38), does not have in view the *substitution* of the aggressor’s eye for his victim’s, so that the eye of the victim was spared, and only the aggressor’s eye was destroyed. “This was not true. Both eyes perished. One eye did not replace the other. The law demanded an *equivalent*, not a substitute.”¹

Indeed, in those instances where *anti* is idiomatically rendered “for,” the discerning reader will recognize that

¹ I. A. E. Knoch, *Unsearchable Riches*, vol.81, p.148.

the sense, in fact, is “corresponding to.” Thus such passages constitute definitive evidence of the actual force of this word.

In order to incorporate the literal “instead” in the case of the common phrase “evil *for* (*anti*) evil,” we might, however awkwardly, express Romans 12:17 thus: “To no one render [a new act of] evil *in the stead* of [i.e., in correspondence to the former act of] evil.”

Thus, through these considerations of the essential meaning of *anti*, we learn that Christ is giving Himself as a “*corresponding-to-Ransom*” (i.e., idiomatically, as a “correspondent Ransom”), a *correspondent* Ransom which is given for the sake of *all*. That is, His sacrifice constitutes a ransom that *corresponds* to the needs of all sinners: a *Saviour* Who would die for the sake of *each and every* individual, and thus actually *save* each one for whom He died.



Question:

Since all of the New Testament is true and is written by Christians for Christians, how can you say that only part of it applies to us?

Answer:

All Scripture is truth for today concerning the subject with which it deals and with respect to those who are concerned in it. All Scripture is *for* us in the sense that it is in some way beneficial to us, whether for teaching, exposure, or correction; and it is all given to us with a view toward our instruction in righteousness (2 Tim.3:16), so that we might know what is true. This is all unto the end that the man of God might truly be “equipped, fitted out for every good act” (2 Tim.3:17).

Yet if we should wish truly to engage in *faithful* acts, we must come to “know that which concerns [ourselves]”

(Col.4:8), and to distinguish it from what does not concern us, insofar as any certain act of human obedience, divine blessing, curse, promise, warning, or other teaching is concerned.

It is by no means ideal for us to take to ourselves those things in the Bible which do not belong to us. Such practices are mere religious thievery, no matter how hallowed by antiquity. The apostle Paul refers to those who (however sincerely) were taking up with those things which are concerned with the flesh and with the nation of Israel, as “curs,” as “evil workers,” and entreats the Philippians to “beware” of them (*cf* Phil.3:2-9).

It is true that we must not contrive artificial distinctions, imagining differences that simply do not exist. Yet it is just as true that we must not fail to note and heed all genuine distinctions; no matter how many of our own traditions may have to be set aside as a result.

Misplaced truth becomes insidious error, for it seems to have scriptural support. As little as it may be heeded, at least the principle of proper application seems to be acknowledged among virtually all believers. For example, hardly any seek to apply *all* the laws of Moses to themselves, or even *all* the imperatives of the Lord Jesus, which He declared within the compass of His personal ministry to Israel. We have yet to hear of any today who wish to make either male circumcision or animal sacrifices compulsory for salvation. This is so however much these same ones may differ among themselves or seek to press other “requirements” into service unto the same end.

Therefore, nearly all, even if tacitly, at least assent to the *principle* of “correctly *cutting* the word of truth” (2 Tim. 2:15), insofar as this entreaty has in view the fact that while all Scripture is for us, it is not all *to* us; it is not all applicable to believers today, to those who are the members of the body of Christ.

J.R.C.

ENRICHED IN HIM

THERE IS a divine eloquence in the thought that we are enriched in Him. Note the fullness, the completeness so resident in the words, as they lie enshrined in Scripture. “For in everything are you enriched in Him, in all expression and all knowledge” (1 Cor. 1: 5).

In everything enriched. Made wealthy for all time in the bestowal of a great assurance, a rare position, and a most blessed standing. Nothing is wanting, “for in Him the entire complement of the Deity is dwelling bodily. And you are complete in Him Who is the Head of every sovereignty and authority” (Col. 2:9,10).

The value of such a standing lies in the thought of its being *in Him*—the Christ of God, the Son of His love, glorious Head over all. A standing, truly, of wondrous worth, and one utterly beyond us, had not God revealed the grace of it to our hearts.

The heart of man did not ascend, nor could it aspire to such transcendent grace. It must be God-revealed. And so, through Paul, it came to our hearts in the light of His Word.

God shines in our hearts, and then alone, illumination is ours. For, by His spirit, God brings us to see, and also to realize, that in Christ is our completeness. Not in ourselves, for there can be no abiding self satisfaction. None in themselves can find repose of heart and mind. It can but be in God’s Beloved, even “in accord with His delight, which He purposed in Him” (Eph. 1:9).

We see, then, how it is all of God that we should be so enriched in the Son of His love, and given so perfect a standing. God has given us His own sublime point of

view. He has shown us that, in His sight, we are complete. And, as a writer well expressed it, "It belongs no more to the giant in spiritual things than it does to the mere babe in Christ. The saint of fifty years' standing is in the sight of God not one atom more complete in this respect than the youngest believer." Of course, in the realization of so great a truth, one may have a deeper sense of it, but what God wants us to see, and truly grasp, is what the position is *in itself* and *in His own sight*.

It is the simple and obvious which is often passed by. And this is deadly true of the religious world. Man is too much in the picture. Far too much is he thrown back on himself, or on that vague term "Christianity," which he is so often told to embrace and accept. Rarely is the Christ of God set before him as the all glorious risen Son of God, Lord of the universe, and the One to Whom God has assigned future Rulership of all the realms of space.

COMPLETE IN CHRIST

It is, then, in Him that our completeness lies. What Christ is to God, that He should be to us. That is so all-important in the life of a believer. A grand subject for study is the Ephesian letter, for therein we see all that God has made Christ to be to His people. But so many fail to perceive this truth, that Paul so clearly unfolds. They are taken up with the four accounts and the sermon on the mount as being central to their faith, so do not see all that God has made them to be in Him. Hence they are ignorant of their standing in Christ, and of their perfection in Him.

By so many, the so-called Lord's prayer and the ten commandments are considered as sufficient for Christian position and profession. As a consequence the sheer freedom and blessedness of grace is not enjoyed. For this rare unalloyed pleasure and the glad experience of God's peace, we should study Paul's letters, for in them we have the loftiest

presentation of Christ as the all glorious Son of God. And the apostle to the nations brings Him so wondrously near to our hearts, and thus to our lives.

Especially in the Ephesian letter shall we find it so, for there he seems to reach the very pinnacle of grace. We are so taken up with God, the Father of Glory, and His choice and placing of us in the Beloved. What a standing and what a position and privilege is accorded us, and all "in accord with the counsel of His will!"

So, reading on and on, we find Paul's earlier statement, already quoted, fully confirmed. "For in everything are you enriched in Him, in all expression and all knowledge." And in this epistle, with its companion letters to the Philippians and Colossians, nothing is wanting to our completeness, our maturity as sons of God. There is a fullness of expression and of knowledge that makes us wise indeed and full of praise to God for the grandeur of His sublimest revelation.

Now, the assurance of salvation God would have us know is a *permanent* experience. It is not a thing of fits and starts, of transient feelings and emotions. It is an utter resting upon God's valuation of the incomparable worth and sacrifice of Christ. We therefore want to think of it as God thinks, Whose thoughts are unfolded to us in the Word of His grace. And let us ever bear in mind that the truth of the evangel of the glory of the happy God, with which Paul was entrusted, is not shaken by its not being believed. It remains true whether it is accepted or not.

However, God, being *the happy God*, wants us to exult in the tremendous character of it. Not to think of it in a numerical sense, as though it were to be judged by present day estimates with their various limitations. If we are wise to the marvelous extent and reach of God's saving grace, we shall the more appreciate its present worth and ultimate triumph.

Having, then, so perfect a standing, and one so altogether unmoved by this passing world, let us so grasp the glory of it as to intensely realize its power in our lives. Thus shall we experience a *state* in full keeping with our *standing*. But to know where we stand is vital. Then it follows, in God's own way and sequence, that our walk the more truly adorns the teaching of God as set forth in His Word.

We do well to remember that our character, however moral, does not determine this rare position before God. It is the realization of our position, and its attendant privilege, which effects our attitude and character before men. So often, to use a simple expression, "the cart is put before the horse." Far too frequently are people exhorted to do things, than just to believe God and to take His valuation and acceptance of Christ. And, resting there, to draw from it power and strength. Conscious, therefore, of our standing in Christ, our aim should ever be to raise our experience to its great level. As with Paul, it should be a case of "this one thing I do." Be pursuing, be grasping, that for which you were grasped by Christ Jesus. "Be carrying your own salvation into effect, for it is God Who is operating in you to will as well as to work for the sake of His delight" (Phil.2:13).

There is a little word of Paul's quite worthy of note, especially in the way he uses it. It is the simple word *be*. And there is power in it, far more than in the word *do*. As you come across it you will see how positive it is. And there is action involved in the word, also. Out of many, here is a good illustration.

"Whatever is true, whatever is grave, whatever is just, whatever is pure, whatever is agreeable, whatever is renowned—if there is any virtue, and if any applause, *be* taking these into account. What you learned also, and accepted and hear and perceived in me, these *be*

putting into practice, and the God of peace will be with you" (Phil.4:8,9).

How fine the concluding thought here—"the God of peace will be with you." Paul was able to say, "I learned to be content in that in which I am." Truly, God's peace "is superior to every frame of mind." Do we not see and sometimes intensely feel, how such God-given language fits our need? By all means, then, let us adhere to God's clear language, especially as enunciated by Paul, true herald to the nations. For it is in such expressions, that we most truly find the enrichment which is in Christ.

It is the highest medium of communication to our hearts, of God's purpose in Christ—God's purpose of the eons as it vitally affects the recipients of the evangel of the glory of Christ, and, indeed, as it affects the entire creation of God. Nor is such attention any disparagement to other writers of the Scriptures. Far from it, for all their writings contribute to the whole. But in this era of grace, so ushered in, and opportunely by Paul, we are the more concerned with the evangel he presents and heralds to the nations.

It may truly be said that Paul's letters bring to the heart and mind the highest truth concerning God and Christ, and that they bring that truth to a perfect and sublime conclusion. For, while they unfold an ideal order of going for believers of the nations, they also reveal a climax to God's purpose most satisfying to Himself as also to the creatures of His hand.

As to the emergence of full glory in the final issue of God's grace, Paul is a rare optimist with buoyant note. Only in reference to man and to "*man's day*" is he the pessimist. Our Lord Himself touched upon it, and His servant Paul discerned and experienced its fruit in a deep degree. From Constantine, all down the ages, apart from fitful gleams of light and obedience thereto, it has been and remains a dark picture.

But for the sons of light, though the night progresses, yet the day is near. Yes, as God counts time, *the day is near*, and wonderful days to follow, leading stage after stage to the cloudless day of God. The near and the far unite in grace and glory. And the glory of the Son will find full expression, for it will be the glory of a marvelous resignation, the triumphant close of a perfect reign. For then at last He resigns His throne, unquestioned and unmarred, to God.

“O Day-spring from on high, Whose cloudless light
Has beamed upon me, banishing my night
With dawn of heaven; Sun of Righteousness!
Rise, oh for ever rise! for ever shine
Brighter and brighter! from all weeping eyes
Remove all tears; and over all Thy saints,
And over earth and heaven, and o’er the bounds
Of time’s dark night, and far into the depths
Of all the ages pour out the light,
Pour out the sea of glory, the full sea
Of all Thy glory—inexhaustible.”

William Mealand

ELI R. BEACHY

Eli R. Beachy, 86, of Lititz, Pennsylvania, died on September 17.

A kind and gentle man, Eli was a devout believer in Christ Jesus, who loved, and had confidence in, the evangel of the grace of God.

Eli’s wife Irene preceded him in death in 2014. We joyfully anticipate reuniting with them both in the day of Christ’s appearing, which will be the day of their—even as of our own—glorification, in conformation to the image of God’s Son.

“Now we are aware that God is working all together for the good of those who are loving God, who are called according to the purpose that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be Firstborn among many brethren” (Rom.8:28,29).

THE EVANGEL AND OUR WALK

WHEN Paul boldly (some would say “rashly”) sets forth God’s evangel concerning His Son in Romans 5:20 as a message saying that, “where sin increases, grace superexceeds,” he makes no attempt to water it down, but rather takes up an artful objection of *human wisdom* to it: If grace is so all-encompassing, we may as well be persisting in sin that it should increase. “No!” says Paul, and immediately he turns the attention away from human wisdom back to God’s evangel of grace, which is the word of the cross, which is *God’s wisdom* (1 Cor.1:18-25):

We are those who died to sin! (Rom.6:2).

But what can that mean? After all, in the flesh we are very much alive to sin. So Paul explains by pointing to what we have in spirit, and of this we must not be ignorant: We are baptized *into Christ Jesus*,¹ and this being so we are baptized *into His death* (Rom.6:3).

Our old humanity (which is what we got from Adam) is crucified together with Christ Jesus (Rom.6:6).

This being so, Paul’s question seems not only reasonable but highly relevant to our present lives: How shall we still be living in sin? And here he is not denying that we still sin. He simply wants us to see how illogical it is to be still living in sin, when we are dead to it with regard to our position in Christ. In Christ Jesus we are freed from the law of sin and death, as Paul tells us in Romans 8:2. This

1. This means we are identified with Christ Jesus, both in His death and His resurrection, just as Israel, in the wilderness, was identified with Moses (*cf* 1 Cor.10:2), both in the sea, a figure of death, and in the new life under the guidance of the cloud.

is absolutely true in relation to what has occurred and will be so, and also as to our present position in the sight of God. And in listening attentively to this message of grace there is spiritual power (Paul calls this the “firstfruit of the spirit” in Romans 8:23) for a walk, even while in our flesh, that accords with this position. This, of necessity, is a relative matter, until the resurrection, a matter of growth, yet of highest value to us.

THE GRACE OF GOD

Already Paul had expressed the evangel in terms of grace and gratuity. By works of law, no flesh at all shall be justified in God’s sight (Rom.3:20), for all sin and are wanting of the glory of God (Rom.3:23). Yet now God’s righteousness is manifest *through Jesus Christ’s faith* (Rom.3:21,22), that is *His* faith in dying for our sakes while we are still sinners (Rom.5:8). God’s righteousness is revealed, and justification is achieved by this means only, not by our works, and (here we need to be clear) it is not even by our faith. It is by means of Christ’s faith.

“Where, then, is boasting? It is debarred! Through what law? Of works? No! But through faith’s law. For we are reckoning a human to be justified by [Christ’s] faith apart from works of law” (Rom.3:27,28). The faith in view is the faith of Jesus Christ. God’s righteousness is manifest through Jesus Christ’s faith, so that we are justified gratuitously, in God’s grace, through the deliverance which is in Christ Jesus (Rom.3:24; *cp* Gal.2:16).

And what is His faith? “While we are still sinners, Christ dies for our sakes” (Rom.5:8). This is God’s evangel, the message of His grace in not sparing His own Son, but giving Him up for us all (Rom.8:32). This testimony of a grace that is not of ourselves, but of God, through Jesus Christ, is consistently presented and upheld throughout Paul’s epistles. But it is truly central in Romans.

NEWNESS OF LIFE

In that we are identified with Christ in His death, we are identified with Him in His life. This means that we shall be of the resurrection and walking in newness of life. When Paul says in Romans 6:4 that we “should” be walking in newness of life, he is not telling us we “ought” to be walking that way (as much as that may be so), but that, being baptized into Christ, *even as* Christ was roused from among the dead through the glory of the Father, our walk in newness of life is *thus also* through the glory of the Father. The aorist subjunctive, indicated by the conditional word “should,” directs us to see the basis of the condition. The basis of our walk in newness of life is the same (“thus also”) as the basis of the rousing of Christ from among the dead. It is the glory of the Father which brings about newness of life. If we think we are obligated, of ourselves, to live today “even as” Christ lives today in resurrection, then we are wretched indeed. For we do not walk that way. The “should” of verse 4 has, in effect, the same force as the “shall” of verse 5. “*For* if we have become planted together in the likeness of [Christ’s] death, nevertheless we *shall be* of the resurrection also,” walking in newness of life, through the glory of the Father. This is a certainty.

In this we hear the evangel which is the power of God for salvation, not only in achieving justification and receiving conciliation, with expectation of a full realization and experience of a life and walk that is just as Christ Jesus, our Lord enjoys today, but also the power of God for salvation in accord with the earnest of the spirit, in our present walk. God has positioned us under grace. So if our walk is to accord in any way with the spirit which accompanies our believing of the evangel, we must first, and continually through our lives, be coming to know, and be taking into account, and be retaining, and be enslaving our minds to God’s evangel.

So it is that in Romans 6 Paul presents the evangel to us not only as a message of Christ's death and resurrection, but a message of our identification with Him in His death and resurrection, an identification that is in spirit and which emits spirit.

By no means shall we then be slaving for Sin in the resurrection, for we died, and one who dies has been justified from Sin. Yet again, if we are baptized into Christ, so that this is true that we died together with Christ, it is true also that we shall be living together with Him also. Having died together with Him, Who is no longer dying, Who has died to Sin once for all, so also we are, in spirit, dead to sin. This is our position in Christ Jesus. And in that He is living to God, we are, in spirit, living to God in Christ Jesus, our Lord. That is where we are in spirit. (Keep taking this evangel into account!) This being so, how, then, shall we still be living in such a way that we are increasing our sins in order to get more grace?

In this way, Romans 6 brings God's evangel concerning His Son into our lives right now. Not only is it a message concerning what has happened and will happen because of the faith and obedience of Jesus Christ in dying for our sakes, but it is a message that vibrates over our darkened and corrupted lives, just as God's spirit vibrated over the disrupted earth in connection with God's words in Genesis 1:2, followed by verses 3-31.

It is our security and joy, continually to give our attention to this word of God concerning the faith of Jesus Christ and our inclusion in Him which we have in spirit, in which we are "dead, indeed to Sin, yet living to God in Christ Jesus, our Lord." And in that we have this blessing in Christ Jesus, we are invigorated by it by means of spirit. Brother A. E. Knoch expresses it well in his note on Romans 6:12: "A realization of our death to sin and life in Christ will give us power to cope with sin, always remem-

bering that sin cannot bring us into disfavor because of the superexceeding grace."²

Accordingly, our apostle points to the ways in which our mouths and ears, as well as heart and mind may be involved with the evangel. It is the evangel that we are to declare and listen to and think about deeply, with thanksgiving. In chapter 7 Paul himself sets the example regarding the mind, when he attacks his wretchedness over the infirmity of his flesh by thanking God for His grace and enslaving his mind to God's "law," which is, most certainly, God's law of grace (Rom.7:21-25).

"Grace is the door that leads us out of Romans seven into Romans eight. It ushers us out of misery into the realm of pure delight. It transfers us from unsatisfactory, distressing self-inspection, where we are harassed with doubts and condemned by ourselves, into that marvelous realm which greets us in the opening of the eighth chapter. 'Nothing, consequently, is now condemnation . . .'. Instead of continual condemnation grace absolutely defies all condemnation. Even where sin abounds, grace superabounds, so that sin itself is submerged in the redundance and superfluity of grace."³

We come, then, to the eighth chapter of Romans:

ROMANS 8:1-4

8 Nothing consequently is now condemnation to those in Christ Jesus. ² For the spirit's law of life in Christ Jesus frees you from the law of sin and death. ³ For what was impossible to the law, in which it was infirm through the flesh, does God, sending His own Son in the likeness of sin's flesh and concerning sin, He condemns sin in the flesh, ⁴ that the just requirement of the law may be ful-

2. CONCORDANT COMMENTARY, p.235.

3. A. E. Knoch: *Unsearchable Riches*, vol.12, p.57.

filled in us, who are not walking in accord with flesh, but in accord with spirit.

Here Paul continues this exposition of the evangel as it relates to us who are believing, telling us that as a *consequence* of God's law of grace, "Nothing . . . is now condemnation to those *in Christ Jesus*." That is absolutely so, as indicated by the emphatic negative, *ouden*. That nothing at all is condemnation to us is settled by the grace of God in the sending of His Son, and the faith of Jesus Christ in dying for our sakes.

Brother Knoch testifies concerning his growth in realizing what Paul wrote here, as follows: "Many a thankful thought have I wafted heavenward for 'no condemnation,' when once the great truth of justification had filled my spirit with overflowing joy. At that time I associated the words only with my vindication through the blood of Christ. I saw nothing more in them than Christ for me in death. When I came to translate I found that the Greek did not say *no* but *nothing*. It does not negative condemnation, but things. It began to dawn on me that *here we have more than justification stated negatively*. The previous chapters had been dealing with the sins of the saints. In the third chapter we have the justification of the sinner; here we have that of the saint. Nothing of all that we read of in the sixth and seventh chapters—sin, the flesh, the law—not even *these* can be our condemnation."⁴

We are under grace! We are under the evangel that nothing is condemnation to us.

THREE FURTHER ABSOLUTES

Now, added to the absolute truth that nothing is now condemnation to those in Christ Jesus, are three further absolutes, the first called "the spirit's law," the second

4. *Unsearchable Riches*, vol.27, p.169,170.

being God's evangel itself, and the third looking ahead to its future results in our lives.⁵

It is noteworthy that Paul uses four "aorist" verbs (*indefinite* as to time, so that the *fact* of the action is stressed) here in Romans 8:2-4. Grammatically speaking, two of these are in the indicative mode: "frees" and "condemns;" one is a participle: "sending;" and the fourth one is in the subjunctive mode: "may be fulfilled," which draws attention to the basis of this fulfillment, not self-effort, but God's sending of His Son Whose death as the Antitype of the sin offering puts sin under a sentence of condemnation that will be fully carried out. It is therefore a fact that we shall *fulfill* the just requirement of the law, absolutely and without flaw in the oncoming eons.

In using "fact" verbs, Paul emphasizes the actions as matters of highly important *truth*. They express facts which cannot be toned down or altered because of human irreverence and unrighteousness and infirmity. And they are stated in such a way that our full attention is to these actions as certainties.

5. Although missing in the earliest manuscript evidence, the phrase concerning our walk, which appears in the AV in verse 1 in connection with "no condemnation," has appeared here in all editions of the CV until now, in connection with verse 2. A. E. Knoch defended this reading in an article in *Unsearchable Riches*, vol.27, pages 159-170, on the basis of a marginal reading in Codex Sinaiticus, by the hand of a corrector in the sixth or seventh century. This editor claimed that he based his insertions on a second century manuscript of high reliability. Nevertheless the contextual evidence strongly supports the manuscripts which include this phrase only at the end of verse 4, where there can be no doubt of its originality. As rendered in the AV the phrase, seems to limit the "no condemnation" to those who walk in a certain way, thus suggesting that human behavior is the contributing source to this blessing. The CV has avoided this by connecting the phrase with verse 2, but this seems to make the freedom from the law of sin and death a relative matter, defined by our behavior rather than our position in Christ Jesus established by God's spirit.

LIFE IN CHRIST JESUS

Nothing is now condemnation to those in Christ Jesus. For the spirit's law of life *in Christ Jesus* frees us from the law of sin and death. Twice we hear these riveting words: we are *in Christ Jesus*. It is because we are positioned before God *in Christ Jesus* that nothing can condemn us. This is the grace in which we stand (Rom.5:2). Nothing we do can condemn us because we stand before God in Christ Jesus, and thus are free (in Him) from the law of sin and death. Our old humanity is crucified together with Christ. In Him it is dead, even as Christ no longer has death lording it over Him. This is truth for us due to the law of the spirit; it is the evangel as it applies to us, and as such it is absolute truth.

THE LAW OF THE SPIRIT

Later when Paul writes from a Roman prison of this grace in which we are saved, he makes certain we understand that "this is not out of you; it is God's approach present," through faith (Eph.2:8;9), that is, through Christ's faith. In Romans 3:27 Paul uses the words, "faith's law," to refer to this "law" by which justification is achieved and we are delivered from sin and death, not by human works, but in God's grace, through the faith of Jesus Christ (Rom.3:21-28). Then in Romans 7:25 Paul uses the words, "God's law," to refer to this operation of God, through His Son, which rescues us from wretchedness. Thus the apostle thanks God, through Jesus Christ, our Lord. Paul enslaves his mind to this law of grace and love which God follows in sending His Son to die for our sakes.

Even as our flesh is under enslavement to Sin's law, our minds (like Paul's) and heart (*cf* Rom.6:17) need to come under enslavement to God's law, that is, His evangel concerning His Son, which now we see in its further devel-

opment as the spirit's law. This law identifies those who are believing, not only with the death of Christ, but with His life in resurrection, and thus frees us, as we are positioned in Christ Jesus and stand before God, from the law of sin and death.

FREED IN CHRIST JESUS

This freedom is ours in that where it is impossible to keep the law of Sinai because of the law of sin in our fleshly members, God sends His own Son in the likeness of sin's flesh and concerning sin, and by this means He condemns sin in the flesh to final extermination. And this is so that the righteous requirement of the law may be fulfilled in us (Rom.8:1-4a). With the cross as its basis, there can be no doubt that the righteous requirement of love for God and our associate, which the law calls for, shall be fully and perfectly expressed in us. Because verse 3 is the basis of 4a, the "may" becomes a "shall." It is a vital feature of our happy expectation, that we shall be so constituted that we shall be righteous as Christ is righteous and be truly walking in love as He is walking in love.

Verse 3 is the key fact. Without God's sending of His own Son concerning sin there can only be condemnation for sinners, for we could never be freed from the law of sin and death and would never come close to *fulfilling* the law of love. The word "sending" is an aorist participle, or verbal adjective expressing a fact about God. He is the "sends-His-own-Son-in-(the)-likeness-of-sin's-flesh-and-concerning-sin" God.

In addition, we recognize that these actions, the freeing and the sending and the condemning and the fulfilling are *facts* which cannot be verified by our physical senses, but nevertheless are filled with spirit as we are believing them. The evangel says it is an unalterable truth even though we cannot prove it empirically that we are freed

(in our position “in Christ Jesus”) from the law of sin and death, and that God condemns sin in the flesh, and that we shall fulfill the righteous requirement of the law (which is love), for all of these facts are based entirely on the fact of God’s sending of His own Son in the likeness of sin’s flesh and concerning sin.

WALKING

Now in the middle of Romans 8:4 Paul changes from “fact” verbs to a present participle, along with the relative negative.⁶ The believers are the “walking-no(t)-in-accord-with-flesh-but-in-accord-with-spirit” people.

To note that 4a speaks of fully and perfectly walking in love (which awaits our future conformity to the image of God’s Son, *cf* Rom.8:29; Phil.3:21) while 4b speaks of a walk that always in our current lives has room for growth in love, is not to suggest any lessening of value to the words of 4b. Here indeed Paul points to something the believer has right now which the unbeliever does not have. It, too, is a matter of grace. We are walking all the time in our present lives under the vibrating influence of the truth that while we are still sinners Christ dies for our sakes, so that we shall in the future, in every way and without flaw of any sort, be walking in newness of life, living to God as Christ is living to God. So also, in Christ Jesus, we are living every day under the assurance that nothing is condemnation to us, that in Him we are freed from the law of sin and death, and that because of God’s sending of His Son for the condemnation of sin we shall most certainly be fulfilling the righteous requirement of the law, which is love.

6. Unfortunately, by a typesetting error, the negative in verse 4 lacks the lightface “t” in the CLNT, which would identify it as a “conditional negative” (*cf* the KEYWORD CONCORDANCE, p.206, under **no.**) This will be corrected in the revised CVNT.

This expectancy of glory to come is power to us now as we are focusing on it in mind and heart.

SPIRIT AND FAITH

Those who are walking in accord with spirit rather than flesh are those who are walking by faith rather than perception (2 Cor.5:7). The parallels of spirit to faith, and flesh to perception, are striking. Spirit is invisible power, and faith is a “conviction concerning matters which are not being observed” (Heb.11:1). Perception in 2 Corinthians 5:7 is the perception of our fleshly members.

Israel walked in the wilderness in accord with the directing of the cloud of smoke by day and the pillar of fire by night. These were continually visible to the physical eye and did not call for faith as it is central to our calling. Then also God’s word came to them in the form of the law which looked to the flesh for its fulfillment. Yet we are not under law, but under grace (Rom.6:14), which focuses on what God has done in the sending of His Son for the condemnation of sin.

Always we walk under grace, so that we are invigorated by God’s word, His evangel of His giving of His own Son, the word of the cross. It is God’s WELL-MESSAGE, His wisdom and His power, speaking not of what we must do but of what God has done in and through His Son, and of its results. As we are believing this it bears the fruit of the spirit in us: *love, joy, peace, patience, kindness, goodness, faithfulness, meekness, self-control* (Gal.5:22,23).

WALKING IN LOVE

Hence Paul connects our walk, not with the law of Sinai, but with the evangel, which is faith’s law, God’s law of grace, the spirit’s law of life in Christ Jesus. And this, in turn, prepares us for the entreaties beginning in Romans

12:1 where the evangel is summed up in the phrase, “the pities of God.”⁷

The entreaties of Romans 12 and 13 especially are thus built on the declaration of our position in Christ Jesus given in Romans 6 and now more precisely in Romans 8. Always our walk is guided and invigorated by God’s evangel concerning the faith and obedience of Jesus Christ and its results. Our walk in the Lord is not the basis of our position in Christ, but our position in Christ is the moving influence of our walk. God’s grace to us and Christ’s faith and love in giving Himself for our sins, and the spirit’s law of identifying us with Christ so that we have life *in Him*, this is what invigorates us in our walk. Thus we read, for example, in Ephesians 4:4:30-5:2:

“Do not be causing sorrow to the holy spirit of God by which you are sealed for the day of deliverance. Let all bitterness and fury and anger and clamor and calumny be taken away from you with all malice, yet become kind to one another, tenderly compassionate, dealing graciously among yourselves, *according as* God also, in Christ, deals graciously with you.

“Become, then, imitators of God as beloved children, and be walking in love, *according as* Christ also loves you, and gives Himself up for us, an approach present and a sacrifice to God, for a fragrant odor.”

A walk that accords with spirit is a walk that is becoming shaped by the message of God’s grace in Christ, that evangel which vibrates over our lives as we are believing it.

D.H.H.

7. The English word, *pities*, is not an exact equivalent of the Greek word, *oiktirmos*, at least in current English usage, but in that it expresses God’s own feeling toward us in distress (*cf* KEYWORD CONCORDANCE, p.225), we can see it as speaking of grace emanating from the depths of God.

Unsearchable Riches

A QUARTERLY MAGAZINE
FOR GOD AND HIS WORD

Our 107th Year
(1909–2016)

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FOURTH QUARTER, 2016

Volume 107

Number 4

Concordant Version of the Old Testament

Over a century has passed since a “concordant version” of the Scriptures was first proposed by A. E. Knoch and Vladimir Gelesnoff. When the translation of the Greek Scriptures, or “New Testament,” was then published in 1926, an announcement was made that work had begun on the Hebrew Scriptures (“Old Testament”). Now after all these years, with thanksgiving to God, we announce that the entire CONCORDANT VERSION OF THE OLD TESTAMENT is now in print and available to order.

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UNSEARCHABLE RICHES, FOURTH QUARTER 2016
BEING THE FOURTH NUMBER OF VOLUME ONE HUNDRED SEVEN

EDITORIAL

IN this issue of *Unsearchable Riches* magazine we present the current status of a Revised Concordant Version of Romans. It retains the features and follows the principles of translation of the previous editions, but there are a few changes in vocabulary and grammar. It is with the hope of solidifying appreciation for God's evangel as a message revealing *God's righteousness* by means of the *faith of Jesus Christ* that we now use the word "righteous" instead of "just" in key passages such as Romans 1:17 and 5:16 and 18, and have added the lightface "His" before the word "faith" in 3:25.

A review of Habakkuk 2:4 (see the revised translation on page 176) as cited in Acts 7:52 and Hebrews 10:37-39 convinces us that the quotation in Romans 1:17 refers principally to Christ Himself as the Righteous One, and to His faith. So also, looking again at Brother Knoch's editorial for March 1953 (*Unsearchable Riches* volume 44, pages 49-53) and Brother Coram's study in volume 102, pages 11-25, concerning the Greek words with the stem *-dik-* (JUST) encourages us to introduce the new variants, **righteous** (outcome) in Romans 5:16, **righteous** (response) in 5:18, and **righteous** (intent) in 8:4. See the notes on these passages, pages 183 and 186).

A number of the brief comments in the "Notes on Romans" article are taken from the CONCORDANT COMMENTARY ON THE NEW TESTAMENT, compiled by A. E. Knoch, and these are identified by the initials AEK. The rest are my own.

D.H.H.

PAUL TO THE ROMANS

1 Paul, a slave of Christ Jesus, a called apostle, °severed° ^{io}for God's evangel ² (which He promises° before through His 'prophets in the holy scriptures), ³ concerning His 'Son (Who ^bcomes° ° of David's seed according to the flesh, ⁴ Who is designated God's Son ⁱwith power, according to the spirit of holiness, °by the resurrection of the dead), Jesus Christ, our Lord, ⁵ through Whom we obtain grace and apostle-ship ^{io}for faith's obedience among all the nations, for His 'Name's sake, ⁶ among whom are you' also, the called of Jesus Christ: ⁷ to all 'who 'are in Rome, God's beloved, called saints:

Grace to you and peace from God, our Father, and the Lord Jesus Christ.

⁸ First indeed I am thanking my 'God through Jesus Christ concerning all of you, that your 'faith is being announced° in the whole world. ⁹ For 'God is my Witness, to Whom I am offering divine service in my 'spirit in the evangel of His 'Son, how unintermittingly I am making° mention of you always ^{on}in my 'prayers ¹⁰ beseeching°, if somehow, sometime, at length I shall be 'prospered in the will of 'God to come to^d you. ¹¹ For I am longing to ^psee you, that I may share "some spiritual grace with you ^{io}for you 'to be established: ¹² yet this is to be consoled together among you through ⁱ one another's 'faith, both yours and mine.

¹³ Now I do not 'want you to be 'ignorant, brethren, that often I purpose° to come to^d you (and am prevented 'hitherto) that I should have "some fruit among

you also, according as + among the rest of the nations.

¹⁴ To both Greeks and barbarians, to both wise and foolish, a debtor am I. ¹⁵ Thus 'this eagerness ^{ac}of mine to bring the evangel° to you also, 'who are in Rome. ¹⁶ For not 'ashamed° am I of the evangel, for it is God's power ^{io}for salvation to everyone 'who is believing—to the Jew first, and to the Greek as well. ¹⁷ For in it God's righteousness is being revealed° °by faith ^{io}for faith, according as it is °written°: Now the Righteous One, °by faith shall be living°. *Hk 2:4* ◇

¹⁸ For God's indignation is being revealed° from heaven on ^eall the irreverence and unrighteousness of human beings 'who are retaining the truth in unrighteousness, ¹⁹ because 'that which is known of 'God is apparent among them, for 'God manifests it to them. ²⁰ For His 'invisible attributes are 'descried° from the creation of the world, being apprehended° by His 'achievements, besides His 'imperceptible power and divinity, ^{io}for them 'to be defenseless, ²¹ because, 'knowing 'God, not as God do they glorify or thank Him, but vain are they made in their reasonings, and darkened is their unintelligent 'heart. ²² Alleging themselves to be wise, they are made stupid, ²³ and they change the glory of the incorruptible God into the likeness of an image of a corruptible human being and flying creatures and quadrupeds and reptiles.

²⁴ Wherefore 'God gives them over in the lusts of their 'hearts ^{io}to the uncleanness of 'dishonoring° their 'bodies among themselves, ²⁵ those who^e alter the truth of 'God into the lie, and are venerated, and offer divine service to the creature rather ^bthan the 'Creator, Who is blessed ^{io}for the eons! Amen!

²⁶ Therefore 'God gives them over ^{io}to dishonorable passions. For their 'females, besides, alter the natural

1:17 out of [Jesus Christ's] faith into [our] faith, cf Ro 3:21,22; the Righteous [or, Just] One out of faith shall be living, cf Hk 2:4; Ph 2:8, in reference to the believer as the just one, cf Ro 4:5,23-25.

use into ²⁷that which is beside nature. Likewise also the males, besides, ²⁷leaving the natural use of the female, are inflamed in their ²⁷craving ²⁷for one another, males ²⁷with males effecting^o ²⁷indecenty, and getting back in themselves the retribution of their ²⁷deception which ²⁷must be. ²⁸And according as they do not test ²⁸God to ²⁸have Him in recognition, ²⁸God gives them over ²⁸to a disqualified mind to ²⁸do ²⁸that which is not befitting, ²⁹filled^o with ²⁹all unrighteousness, wickedness, evil, greed, distended with envy, murder, strife, guile, depravity, whisperers, ³⁰villifiers, detesters of God, outragers, proud, ostentatious, inventors of evil things, stubborn to parents, ³¹unintelligent, perfidious, without natural affection, implacable, unmerciful: ³²those who^a, ³²recognizing the righteous statute of ³²God that ³²those committing ³²such things are deserving of death, not only are doing them, but are endorsing also ³²those who are committing them.

2 Wherefore defenseless are you, O human! everyone who is judging, for in what you are judging^d another, you are condemning yourself, for you ²who are judging are committing the same things. ²Now we are ²aware that the judgment of ²God is according to truth ²against ²those who are committing ²such things.

³Yet are you reckoning^o on this, O human, ³who are judging ³those committing ³such things, and are doing the same, that you^o will be escaping^o the judgment of ³God? ⁴Or are you despising the riches of His ⁴kindness and ⁴forbearance and ⁴patience, being ignorant that the kindness of ⁴God is leading you ⁴to repentance? ⁵Yet in accord with your ⁵hardness and unrepentant heart you are hoarding for yourself indignation in the day of indignation and revelation of the righteous judgment of ⁵God, ⁶Who will be paying each one in accord with his ⁶acts: ⁷to ⁷those indeed who ⁷by the endurance of good acts are seeking glory and honor and incorruption: life eonian; ⁸yet to ⁸those ^o

of faction and ⁹stubborn indeed as to the truth, yet ⁹persuaded^o to ⁹unrighteousness: indignation and fury, ⁹affliction and distress on every human soul ⁹which is effecting^o ⁹evil, both of the Jew first and of the Greek, ¹⁰yet glory and honor and peace to every ¹⁰worker^o of ¹⁰good, both to the Jew first and to the Greek.

¹¹For there is no^t partiality ¹¹with ¹¹God, ¹²for whoever sin without law, without law also shall ¹²perish^o, and whoever sin in law, through law will be ¹²judged. ¹³For not the listeners to law are righteous ¹³with ¹³God, but the doers of law shall be ¹³justified.

¹⁴For whenever they of the nations ¹⁴who ¹⁴have no law, by nature may be doing ¹⁴that which the law demands, these having no law are a law to themselves, ¹⁵who^a are displaying^o the action of the law written in their ¹⁵hearts, their ¹⁵conscience testifying together and their ¹⁵reckonings between one another, accusing or ¹⁵defending^o them ¹⁶in ¹⁶the day when ¹⁶God will be judging the hidden things of ¹⁶humanity (according to my ¹⁶evangel, through Jesus Christ^o).

¹⁷Yet if you^o are being denominated^o a Jew, and are resting^o on law, and are boasting^o in God, ¹⁸and ¹⁸know the will, and are testing ¹⁸what things are of ¹⁸consequence, being instructed^o out of the law, ¹⁹besides, you have confidence in yourself to be a guide of the blind, a light of ¹⁹those in darkness, ²⁰a discipliner of the imprudent, a teacher of minors, having the form of ²⁰knowledge and the truth in the law—²¹then you, the one who is teaching^d another, are you not teaching yourself? The one who is heralding not to be stealing, you are stealing! ²²The one who is saying not to be committing adultery, you are committing adultery! The one who is abominating^o ²²idols, you are despoiling the sanctuary! ²³You who are boasting^o in a law, through the transgression of the law you

^{2:16} Paul's evangel speaks of justification through the deliverance which is in Christ Jesus (Ro 3:21, 22,24,26).

are dishonoring 'God! ²⁴ For because of you the Name of 'God is being blasphemed° among the nations, according as it is °written°. *Ezk 36:20-23*

²⁵ For circumcision indeed is benefiting if you should be putting law into practice, yet if you should be a transgressor of law, your 'circumcision has become uncircumcision. ²⁶ If the Uncircumcision then should be maintaining the righteous requirements of the law, shall not his 'uncircumcision be 'reckoned ^{io}for circumcision? ²⁷ And the Uncircumcision who °by nature are discharging the law's demands shall be judging you, 'who through letter and circumcision are a transgressor of law.

²⁸ For not 'that which is ⁱ'apparent is the Jew, nor yet 'that which is ⁱ'apparent in flesh is circumcision; ²⁹ but 'that which is ⁱ'hidden is the Jew, and circumcision is of the heart, in spirit, not in letter, whose 'applause is not ° of human beings, but ° of 'God.

3 °What then is the prerogative of the Jew, or °what the benefit of 'circumcision? ² Much ^{ac}in every manner. For first indeed that they are entrusted with the oracles of 'God. ³ For °what if °some are unfaithful? Will not their 'unfaithfulness 'nullify the faithfulness of 'God? ⁴ May it not ^bcome° to that! Now let 'God 'be° true, yet every human a liar, *Ps 116:11* even as it is °written°:

That so You should be justified in Your 'sayings,
And shall be conquering
ⁱwhen You are 'being judged°. *Ps 51:4*

⁵ Now if our 'unrighteousness is commending God's righteousness, °what shall we 'declare? Not that 'God 'Who is bringing on 'indignation is unrighteous! (^{ac}As a human am I saying it.) ⁶ May it not ^bcome° to that! Else how shall 'God be judging the world? ⁷ Yet if the truth of 'God superabounds in my 'lie ^{io}for His 'glory, °why am I also still being judged° as a sinner, ⁸ and why not say,

according as we are 'calumniated° and according as °some are averring that we are saying, that: We should do 'evil that 'good may come?—°whose 'judgment is fair.

⁹ °What then? Are we 'privileged? Undoubtedly not, for we previously charge° both Jews and Greeks to be all under sin, ¹⁰ according as it is °written°, that:

Not one is righteous—not °even one.

¹¹ Not one is 'understanding.

Not one is 'seeking out 'God.

¹² All avoid Him: at the same time they are useless.

Not one is 'doing kindness:

there is not even one! *Ps 14:1-3*

¹³ A sepulcher °opened° is their 'throat.

With their 'tongues they defraud. *Ps 5:9*

The venom of asps is under their 'lips. *Ps 140:3*

¹⁴ Whose 'mouth with imprecation and bitterness is 'crammed. *Ps 10:7*

¹⁵ Sharp are their 'feet to shed blood. *Pr 1:16*

¹⁶ Bruises and wretchedness are in their 'ways,

¹⁷ And the way of peace they do not know. *Is 59:7,8*

¹⁸ There is no^t fear of God in front of their 'eyes. *Ps 36:1*

¹⁹ Now we are °aware that whatever the law is saying, it is speaking to 'those ⁱunder the law, that every mouth may be barred, and the entire world may become° subject to the righteous verdict of 'God, ²⁰ because, °by works of law, no^t flesh at °all shall be 'justified in His sight, for through law is the recognition of sin.

²¹ Yet now, apart from law, God's righteousness is °manifest° (being attested° by the law and the prophets), ²² yet God's righteousness through Jesus Christ's faith ^{io}for all, and on all 'who are believing, for there is no^t distinction, ²³ for all sin and are wanting° of the glory of 'God.

²⁴ Being justified° gratuitously in His 'grace, through the deliverance 'which is in Christ Jesus ²⁵ (Whom 'God pur-

poses^o for a Propitiatory, through His 'faith, in His 'blood, ^{io}for a display of His 'righteousness because of the passing over of the penalties of sins which ^ooccurred before in the forbearance of 'God), ²⁶ toward the display of His 'righteousness in the current era, ^{io}for Him 'to be righteous and a 'Justifier of the human ^oby the faith of Jesus.^o
²⁷ Where then is 'boasting? It is debarred! Through what law? Of 'works? No! But through faith's law. ²⁸ For we are reckoning^o a human to be 'justified^o by faith apart from works of law.

²⁹ Or is He the God of the Jews only? Is He not of the nations also? Yes, of the nations also, ³⁰ if so be that 'God is One, Who will be justifying the Circumcision ^oby faith and the Uncircumcision through 'faith. ³¹ Are we then nullifying law through 'faith? May it not ^bcome^o to that! ^{bt}Nay, we are sustaining law.

4 ^aWhat then shall we 'declare that Abraham, our 'forefather, according to flesh, has found? ² For if Abraham is justified ^oby acts, he 'has something to boast in, but not toward God. ³ For ^awhat is the scripture saying? Now Abraham believes 'God, and it is reckoned to him ^{io}for righteousness.^{Gn 15:6}

⁴ Now to the 'worker^o, the wage is not 'reckoned^o ^{ac}as a favor, but ^{ac}as a debt. ⁵ Yet to him 'who is not working^o, yet is believing on Him 'Who is justifying the irreverent, his 'faith is 'reckoned^o ^{io}for righteousness. ⁶ Even as David also is telling of the happiness of the human to whom 'God is reckoning^o righteousness apart from acts:

7 Happy they whose 'lawlessnesses are pardoned and whose 'sins are covered over!

8 Happy the man to whom the Lord by no means should reckon^o sin!^{Ps 32:1,2}

⁹ This 'happiness then, is it ^{on}for the Circumcision or

3:26 God righteously justifies out of (by means of) Jesus' faith.

^{on}for the Uncircumcision also? For we are saying, To Abraham 'faith is reckoned ^{io}for righteousness. ¹⁰ How then is it reckoned? Being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. ¹¹ And he obtains the sign of circumcision, a seal of the righteousness of the faith 'which is in 'uncircumcision, ^{io}for him 'to be the father of all 'those who are believing through uncircumcision, ^{io}for 'righteousness 'to be reckoned to them, ¹² and the father of the Circumcision, not to 'those ^o of the Circumcision only, but to 'those also who are observing the elements of the faith in the footprints of our 'father Abraham in uncircumcision.

¹³ For not through law is the promise to Abraham, or to his 'Seed, for him 'to be enjoyer of the allotment of the world, but through faith's righteousness. ¹⁴ For if 'those ^o of law are enjoyers of the allotment, 'faith has been made void^o and the promise has been nullified^o, ¹⁵ for the law is producing^o indignation. Now where no^t law is, neither is there transgression.

¹⁶ Therefore it is ^o of faith that it may accord with grace, ^{io}for the promise 'to be confirmed to the entire seed, not to the one ^o of the law only, but to the one also ^o of the faith of Abraham, who is father of us all, ¹⁷ according as it is 'written^o that: A father of many nations have I appointed you^{Gn 17:5}—facing which, he believes it of the God 'Who is vivifying the dead and calling 'what 'is not as if it 'were—¹⁸ who, being ^bbeyond expectation, believes ^{on}in expectation, ^{io}for him 'to become^o the father of many nations, according to 'that which 'has been declared^o: Thus shall be your 'seed.^{Gn 15:5} ¹⁹ And not 'being infirm in 'faith, he considers his^{sf} 'body, already ^odeadened^o (being 'inherently somewhere about a hundred years) and the deadening of the matrix of Sarah, ²⁰ yet ^{io} the promise of 'God is not doubted in 'unbelief, but he is invigorated by 'faith, giving glory to 'God, ²¹ 'being fully assured also, that what

He has promised^o, He is able to do also.²² Wherefore also, it is reckoned to him^{io} for righteousness.

²³ Now it is not written because of him only, that it is reckoned to him,²⁴ but because of us also, to whom it is 'about to be 'reckoned^o, 'who are believing on Him 'Who rouses Jesus our 'Lord^o from among the dead,²⁵ Who is given up because of our 'offenses, and is roused because of our 'justifying.

5 'Being then justified^o by faith, we may be having peace toward 'God, through our 'Lord, Jesus Christ,² through Whom we 'have the access also, by 'faith, into this 'grace in which we 'stand, and we may be glorying^o ^{on} in expectation of the glory of 'God.

³ Yet not only so, but we may be glorying^o also in 'afflictions, having perceived that 'affliction is producing^o endurance,⁴ yet endurance testedness, yet 'testedness expectation.⁵ Now 'expectation is not mortifying, seeing that the love of 'God has been poured^o out in our 'hearts through the holy spirit 'which is 'being given to us.

⁶ For Christ, while we 'are still infirm, still in accord with the era, for the sake of the irreverent, dies.⁷ For hardly for the sake of a righteous man will anyone be dying^o: for, for the sake of a 'good man, perhaps "someone may even be daring to die,⁸ yet 'God is commending this 'love of ^{sf}His^{io} to us, seeing that, while we 'are still sinners, Christ dies for our sakes.⁹ Much rather then, 'being now justified in His 'blood, we shall be 'saved from indignation through Him.

¹⁰ For if, being enemies, we are conciliated to 'God through the death of His 'Son, much rather, 'being conciliated, we shall be 'saved in His 'life.¹¹ Yet not only so, but we are glorying^o also in 'God, through our 'Lord, Jesus Christ, through Whom we now obtain the conciliation.

¹² Therefore, even as through one human 'sin enters into the world, and through 'sin 'death, and thus 'death

passes through into all '=mankind, on which all sin—¹³ for until law sin was in the world, yet sin is not being taken into account^o when there 'is no law;¹⁴ ^{bt} nevertheless 'death reigns from Adam unto Moses^{on} over 'those also who do not sin^{on} in the likeness of the transgression of Adam, who is a type of Him 'Who is 'about to be.

¹⁵ But not as the offense, thus also the grace. For if, by the offense of the one, the many die, much rather the grace of 'God and the gratuity in grace, 'which is of the One Human, Jesus Christ,^{io} to the many superabounds.

¹⁶ And not as through one act of 'sinning is the gratuity. For indeed the judgment is out of one into condemnation, yet the grace is out of many offenses into a righteous outcome.¹⁷ For if, by the offense of the one, 'death reigns through the one, much rather, 'those obtaining the superabundance of 'grace and the gratuity of 'righteousness shall be reigning in life through the One, Jesus Christ.

¹⁸ Consequently then, as it is through one offense^{io} for all '=mankind^{io} for condemnation, thus also it is through one righteous response^o ^{io} for all '=mankind^{io} for life's justifying.¹⁹ For even as through the disobedience of the one human the many are constituted sinners, thus also through the obedience of the One the many shall be 'constituted righteous.

²⁰ Yet law comes in by the way, that the offense should increase. Yet where 'sin increases, 'grace superexceeds,²¹ that, even as 'Sin reigns in 'death, thus 'Grace also should reign through righteousness^{io} for life eonian through Jesus Christ, our 'Lord.

6 "What then shall we 'declare? That we may be persisting in 'sin that 'grace should increase?

² May it not ^bcome^o to that! We who^a die to 'sin, how shall we still be living in it? ³ Or are you 'ignorant that we, whoever are baptized into Christ Jesus, are baptized

5:18 righteous response: lit. righteous-effect, rendered righteous outcome in v.16.

into His 'death? ⁴ We then are entombed together with Him through 'baptism into 'death, that, even as Christ is roused ^ofrom among the dead through the glory of the Father, thus we' also should walk in newness of life. ⁵ For if we have become planted together in the likeness of His 'death, ^{bt}nevertheless we shall be of the resurrection also, ⁶ knowing this, that our old 'humanity is crucified together with Him, that the body of 'Sin may be nullified, for us by no means 'to be still slaving for 'Sin, ⁷ for one 'who dies has been justified^o from 'Sin.

⁸ Now if we die together with Christ, we 'believe that we shall be living together with Him also, ⁹ having perceived that Christ, 'being roused ^ofrom among the dead, is no' longer dying. Death is lording it over Him no' longer, ¹⁰ for in ^wthat He dies, He dies to 'Sin once for all time, yet in ^wthat He is living, He is living to 'God. ¹¹ Thus you also be reckoning^o yourselves to be dead indeed to 'Sin, yet living to 'God in Christ Jesus, our 'Lord.

¹² Let not 'Sin then be reigning in your mortal 'body, ^{io}for you 'to be obeying its 'lusts. ¹³ Nor yet be presenting your 'members as implements of unrighteousness to 'Sin, but present yourselves to 'God as if 'alive ^ofrom among the dead, and your 'members as implements of righteousness to 'God. ¹⁴ For Sin shall not be lording it over you, for you are not under law, but under grace.

¹⁵ ^aWhat then? Should we sin, seeing that we are not under law, but under grace?

May it not ^bcome^o to that! ¹⁶ Are you not ^oaware that to whom you are presenting yourselves as slaves ^{io}for obedience, his slaves you are, whom you are obeying, whether of Sin ^{io}for death, or of Obedience ^{io}for righteousness? ¹⁷ Now thanks be to 'God that you were slaves of 'Sin, yet you obey ^ofrom the heart the type of teaching ^{io}to which you are given over. ¹⁸ Now 'being freed from 'Sin, you are enslaved to 'Righteousness.

¹⁹ As a human am I saying this because of the infirmity of your 'flesh. For even as you present your 'members as slaves to 'Uncleanness and to 'Lawlessness ^{io}for 'lawlessness, thus now present your 'members as slaves to 'Righteousness ^{io}for holiness. ²⁰ For when you were slaves of 'Sin you were free as to 'Righteousness. ²¹ ^aWhat fruit, then, had you then?—^{on}of which you are now 'ashamed^o, for indeed the consummation of those things is death. ²² Yet now, 'being freed from 'Sin, yet 'being enslaved to 'God, you 'have your 'fruit ^{io}for holiness. Now the consummation is life eonian. ²³ For the 'ration of 'Sin is death, yet the gracious gift of 'God is life eonian in Christ Jesus, our 'Lord. **7** Or are you 'ignorant, brethren (for I am speaking to those who 'know law), that the law is lording it over a 'human ^{on}for as much time as he is living?

² For a 'woman in wedlock is 'bound^o to a living 'man by law. Yet if the man should die, she is ^oexempt^o from the law of the man. ³ Consequently then, while the man is living, she will be 'styled an adulteress if she should become^o ^danother man's, yet if the man should die, she is free from the law, 'being no adulteress on 'becoming^o ^danother man's.

⁴ So that, my brethren, you' also are put to death to the law through the body of 'Christ, ^{io}for you 'to become^o ^dAnother's, 'Who is roused ^ofrom among the dead, that we should bear fruit to 'God. ⁵ For when we were in the flesh, the passions of 'sins, 'which were through the law, operated^d in our 'members ^{io}to bear fruit to 'Death. ⁶ Yet now we are exempted from the law, 'dying in that in which we were retained^o, so that it is for us to be slaving in newness of spirit and not in oldness of letter.

⁷ ^aWhat then shall we 'declare? That the law is sin?

May it not ^bcome^o to that! But 'sin I know not except through law. For besides, I had not been aware of 'coveting except the law said, You shall not be coveting. ⁸ Now

'Sin, getting an incentive through the precept, produces^o in me ^eall manner of coveting. For apart from law Sin is dead.⁹ Now I lived apart from law once, yet at the ^τcoming of the precept 'Sin revives. Yet I die,¹⁰ and it is found that, to me the precept ^{io}for life, this is ^{io}for death.¹¹ For 'Sin, getting an incentive through the precept, deludes me, and through it, kills me.¹² So that the law indeed is holy, and the precept holy and righteous and good.

¹³ Does 'good, then, become^o death to me? May it not ^bcome^o to that! But 'Sin, that it may appear Sin, is producing^o death to me through 'good, that 'Sin may become^o an ^{ac} inordinate sinner through the precept.¹⁴ For we are ^oaware that the law is spiritual, yet I ^{am} fleshly, having been disposed^o of under 'Sin.¹⁵ For what I am effecting^o I know not, for not what I ^{will}, this I am putting into practice, but what I am hating, this I am doing.¹⁶ Now if what I am not willing, this I am doing, I am conceding that the law is ideal.¹⁷ Yet now it is no^t longer I ^{who} am effecting^o it, but 'Sin making its home ⁱ in me.

¹⁸ For I am ^oaware that good is not making its home in me (that is, in my 'flesh), for ^{to} ^{will} is lying^o beside me, yet ^{to} be effecting^o the ideal is not.¹⁹ For it is not the good ^wthat I ^{will} that I am doing, but the evil ^wthat I am not willing, this I am putting into practice.²⁰ Now if what I am not willing, this I ^{am} doing, it is no^t longer I ^{who} am effecting^o it, but 'Sin which is making its home in me.

²¹ Consequently I am finding the law that, at my ^{will}ing to be doing the ideal, the evil is lying^o beside me.²² For I am ^lgratified^o with the law of 'God ^{ac}as to the human within,²³ yet I am observing a different law in my ^{members}, warring^o with the law of my ^{mind}, and leading me into captivity ^{to} the law of 'sin ^{which} ^{is} in my ^{members}.

²⁴ A wretched human am I! ^aWhat will ^{rescue} me out of this 'body of death? [Grace!] ^o ²⁵ I ^{thank} 'God, through

7:24 [Grace!]: dropped out by haplography.

Jesus Christ, our 'Lord. Consequently then, I ^{am} myself, with the mind indeed am slaving for God's law, yet with the flesh for Sin's law.

8 Nothing consequently is now condemnation to ^{those} in Christ Jesus.^o ² For the spirit's 'law of 'life in Christ Jesus frees you from the law of 'sin and 'death.³ For ^{what} is impossible to the law, in which it was infirm through the flesh, does 'God, ^τsending His ^fown 'Son in the likeness of sin's flesh and concerning sin, He condemns 'sin in the flesh,⁴ that the righteous intent of the law may be fulfilled in us, ^{who} are not walking in accord with flesh, but in accord with spirit.

⁵ For ^{those} who ^{are} in accord with flesh are ^{disposed} to ^{that} which is of the flesh, yet ^{those} who are in accord with spirit to ^{that} which is of the spirit.⁶ For the disposition of the flesh is death, yet the disposition of the spirit is life and peace,⁷ because the disposition of the flesh is enmity ^{to} God, for it is not ^{subject} to the law of 'God, for neither is it ^{able}.⁸ Now ^{those} who ^{are} in flesh are not ^{able} to please God.

⁹ Yet you ^{are} not in flesh, but in spirit, if so be that God's spirit is making its home in you. Now if anyone ^{has} not Christ's spirit, this one is not His.¹⁰ Now if Christ is in you, the body indeed is dead because of sin, yet the spirit is life because of righteousness.¹¹ Now if the spirit of Him ^{Who} rouses Jesus ^{from} among the dead is making its home in you, He ^{Who} rouses Christ Jesus ^{from} among the dead will also be vivifying your mortal 'bodies because of His 'spirit making its home ⁱ in you.¹² Consequently then, brethren, debtors are we, not to the flesh, ^{to} be living in accord with flesh,¹³ for if you are living in accord with flesh, you are ^{about} to be dying. Yet if, in spirit, you are putting the practices of the body to death, you will be living^o.¹⁴ For whoever are being led^o by God's spirit, these are sons of God.

8:1 some manuscripts add; Not according to flesh are they walking; cf v.4.

¹⁵ For you do not get slavery's spirit ^{io}to fear again, but you get the spirit of sonship, in which we are crying, Abba, Father! ¹⁶ The spirit itself is testifying together with our spirit that we are children of God. ¹⁷ Yet if children, enjoyers also of an allotment, enjoyers indeed of an allotment from God, yet joint enjoyers of Christ's allotment, if so be that we are suffering together, that we should be glorified together also.

¹⁸ For I am reckoning^o that the sufferings of the current era do not deserve ^{td} the glory ^labout to be revealed ^{io}for us. ¹⁹ For the premonition of the creation is awaiting^o the unveiling of the sons of God. ²⁰ For to ^vanity is the creation subjected, not voluntarily, but because of Him ^vWho subjects it, ^{on}in expectation ²¹ that the creation itself also shall be ^lfreed from the slavery of ^vcorruption into the glorious ^vfreedom of the children of God. ²² For we are ^vaware that the entire creation is groaning together and travailing together until ^vnow. ²³ Yet not only so, but we ^vourselves also who ^lhave the firstfruit of the spirit, we ^vourselves also are groaning in ourselves, awaiting^o the sonship, the deliverance of our ^vbody. ²⁴ For to ^vexpectation are we saved. Now expectation, being observed^o, is not expectation, for what anyone is observing, ^awhy is he expecting it also? ²⁵ Now if we are expecting what we are not observing, we are awaiting^o it thwith endurance.

²⁶ Now similarly, the spirit also is aiding^o our ^vinfirmity, for ^awhat we should pray^o for, to accord with what ^lmust be, we are not ^vaware, but the spirit itself is pleading for^s us with inarticulate groanings. ²⁷ Now He ^vWho is searching the hearts is ^vaware ^awhat is the disposition of the spirit, ^lfor in accord with God is it pleading for^s the saints.

²⁸ Now we are ^vaware that, to those ^vwho are loving God, God is working all together ^{io}for good, to those ^vwho are called according to the purpose ²⁹ that whom He foreknows He designates beforehand also to be conformed to the image of His ^vSon, ^{io}for Him ^vto be Firstborn among

many brethren. ³⁰ Now whom He designates beforehand these He calls also, and whom He calls these He justifies also; now whom He justifies these He glorifies also.

³¹ ^aWhat then shall we ^ldeclare to^d these things? If God is for^s us, ^awho is against us? ³² Surely He Who spares^o not His own ^vSon, but gives Him up for^s us all, how shall He not, together with Him, also be graciously^o granting us ^vall?

³³ ^aWho will be indicting ^{ag} God's chosen ones? God, the ^vJustifier? ³⁴ ^aWho is the ^lCondemner? Christ Jesus, the One ^vdying, yet rather ^vbeing roused, Who is also ^lat God's right hand, Who is pleading also for our sakes?

³⁵ ^aWhat shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶ According as it is ^vwritten^o that

On Your account we are being put to death^o
the whole day,
We are reckoned as sheep for slaughter. ^{Ps 44:22}

³⁷ ^{bt}Nay! in all these we are more than conquering through Him ^vWho loves us.

³⁸ For I am ^vpersuaded^o that neither death nor life, nor messengers, nor sovereignties, nor the ^vpresent, nor what is impending, nor powers, ³⁹ nor height, nor depth, nor any ^dother creation, will be ^lable^o to separate us from the love of God in Christ Jesus, our Lord.

9 The truth am I telling in Christ, I am not lying^o, my ^vconscience testifying together with me in holy spirit, ² that my sorrow is great, and unintermittent pain is in my heart— ³ for I ^vmyself wished^o to be anathema from Christ—for^s my brethren, my relatives according to the flesh, ⁴ who^a are Israelites, whose are the sonship and the glory and the covenants and the legislation and the divine service and the promises; ⁵ whose are the fathers, and out of whom is the Christ ^vaccording to the flesh, ^vWho is ^{on}over all, God be blessed ^{io}for the eons. Amen!

⁶ Now it is not such as that the word of 'God has lapsed, for not all 'those out of Israel, these are Israel; ⁷ neither that Abraham's seed are all children, but: In Isaac shall your seed be 'called. ⁸ That is, that the children of the flesh, not these are the children of 'God, but the children of the promise is He reckoning^o ^{io}for the seed.

⁹ For the word of the promise is this: ^{ac}At this 'season I shall 'come^o and there will be for 'Sarah a son. ¹⁰ Yet not only so, but Rebecca also is having her bed^o of one, Isaac, our 'father. ¹¹ For not as yet 'being born nor 'putting into practice anything good or bad, that the purpose of 'God may be remaining^{ac} as a choice, not out of acts, but^o of Him 'Who is calling, ¹² it is declared to her that: The greater shall be slaving for the inferior,^{Gn 25:23} ¹³ according as it is 'written^o, Jacob I love, yet 'Esau I hate.^{Ma 1:2,3}

¹⁴ ^aWhat then shall we be declaring? Not that there is unrighteousness^b with 'God? May it not^b 'come^o to that!

¹⁵ For to 'Moses He is saying,

I shall be 'merciful to whomever I may be 'merciful,
And I shall be pitying whomever
I may be pitying.^{Ex 33:19}

¹⁶ Consequently then, it is not of him 'who is willing, nor of him 'who is racing, but of 'God the 'Merciful. ¹⁷ For the scripture is saying to 'Pharaoh that: ^{io}For this selfsame thing I ^{ro}raise you up, so that I should display^o in you My 'power, and so that My 'Name should be published^o in the entire earth.^{Ex 9:16} ¹⁸ Consequently then, to whom He 'will He is 'merciful, yet whom He 'will He is hardening.

¹⁹ You will be protesting to me then, ^aWhy then is He still blaming^o? for ^awho has withstood His 'intention?
²⁰ O human! ^awho are you' to be sure 'who are answering again to 'God? 'That which is molded will not 'protest to the 'molder, ^aWhy do you make me thus?^{Is 29:16; 45:9}

²¹ Or 'has not the potter the right over the clay, out of the

same kneading to make ^wone vessel indeed ^{io}for honor, yet ^wone ^{io}for dishonor? ²² Now if 'God, wanting to display^o His 'indignation and to make His 'powerful doings known, carriesⁱ with much patience the vessels of indignation, 'adapted^o ^{io}for destruction, ²³ it is that He should also make known the riches of His 'glory on the vessels of mercy, which He makes ready before ^{io}for glory— ²⁴ us, whom He calls also, not only out of the Jews, but out of the nations also. ²⁵ As He is saying in 'Hosea also:

I shall be calling 'those who are not My people,
My people,

And she 'who is not 'beloved^o, 'Beloved^o,

²⁶ And it shall be in the place where it is declared
to them, Not My people are you,

There they shall be 'called

sons of the living God.^{Ho 1:10; 2:23}

²⁷ Now Isaiah is crying over 'Israel, If the number of the sons of Israel should be as the sand of the sea, the residue shall be 'saved,^{Is 10:22,23} ²⁸ for a 'conclusive and 'concise accounting the Lord will be doing on the earth.

²⁹ And according as Isaiah 'declared before,

Except the Lord of hosts conserves us a seed,

As Sodom would we become,

And ^{as} to Gomorrah would we be likened.^{Is 1:9}

³⁰ ^aWhat then shall we be declaring? That the nations 'who are not pursuing righteousness overtake righteousness, yet a righteousness 'which is out of faith. ³¹ Yet Israel, pursuing a law of righteousness, into a law of righteousness does not outstrip. ³² Wherefore? Seeing that it is not out of faith, but as out of law works they stumble on the stumbling stone, ³³ according as it is 'written^o:

'Lo^o! I am laying in Zion a Stumbling Stone
and a Snare Rock,

And the one believing on Him shall not be disgraced.^{Is 28:16}

10 Indeed, brethren, the delight of my heart and my petition to^d God for their sake is^{io} for salvation. ² For I am testifying to them that they have a zeal of God, but not in accord with recognition. ³ For they, being ignorant of the righteousness of God and seeking to establish their own righteousness, are not subjected to the righteousness of God. ⁴ For Christ is the consummation of law^{io} for righteousness to everyone who is believing.

⁵ For Moses is writing of the righteousness which is of law, that a human who does the same shall be living^o in it.^{Le 18:5} ⁶ Yet the righteousness^o of faith is saying thus: You may not say in your heart,^{Dt 8:18; 9:4} Who will be ascending into heaven?—that is, to lead Christ down—⁷ or Who will be descending into the abyss?^{Dt 30:12,13}—that is, to lead Christ up^o from among the dead. ⁸ But what is it saying? Near you is the declaration, in your mouth and in your heart^{Dt 30:14}—that is, the declaration of faith which we are heralding⁹ that, if ever you should avow^l with your mouth the declaration that Jesus is Lord, and should believe in your heart that God rouses Him^o from among the dead, you shall be saved. ¹⁰ For with the heart it is believed^{io} for righteousness, yet with the mouth it is avowed^o for salvation.

¹¹ For the scripture is saying: Everyone who is believing on Him shall not be disgraced.^{Is 28:16} ¹² For there is no distinction^{bs} between Jew and Greek, for the same One is Lord of all, being rich^{io} for all who are invoking Him. ¹³ For everyone, whoever should invoke the Name of the Lord, shall be saved.^{Jl 2:32}

¹⁴ How then should they invoke One^{io} in Whom they do not believe? Yet how should they believe One of Whom they do not hear? Yet how should they hear apart from one heralding? ¹⁵ Yet how should they herald if ever they

should not be commissioned? According as it is written: How beautiful are the feet of those bringing an evangel^o of good!^{Is 52:7} ¹⁶ But not all obey the evangel, for Isaiah is saying,

Lord, who believes our tidings?^{Is 53:1}

¹⁷ Consequently faith is out of tidings, yet the tidings through a declaration of Christ.

¹⁸ But, I am saying, Do they not hear at^{nt} all? To be sure!

Into the entire earth comes out their utterance, And into the ends of the inhabited earth their declarations.^{Ps 19:4}

¹⁹ But, I am saying, Does not Israel know at^{nt} all? First Moses is saying,

I shall be provoking you to jealousy^{on} over those not a nation; ^{on} Over an unintelligent nation shall I be vexing you.^{Dt 32:21}

²⁰ Yet Isaiah is very daring and is saying,

I am found by those who are not seeking Me; I become disclosed to those who are not inquiring for Me.^{Is 65:1}

²¹ Now to^d Israel He is saying,

The whole day I spread out My hands to^d a stubborn and contradicting people!^{Is 65:2}

11 I am saying then, Does not God thrust away His people? May it not become to that! For I also am an Israelite, out of Abraham's seed, Benjamin's tribe. ² God does not thrust away His people whom He foreknows.

Or have you not perceived in Elijah what the scripture is saying as he is pleading with God against Israel?

³ Lord, Your 'prophets they kill, Your 'altars they dig down, and I' am left alone, and they are seeking my 'soul.
1K 19:10,14

⁴ But ^awhat is the divine appraisal saying to him?

I leave for Myself seven thousand men who^a do not bow the knee to the image of Baal.^{*1K 19:18*}

⁵ Thus then in the current era also, there has come to be a remnant according to the choice of grace. ⁶ Now if it is in grace it is no^t longer out of works, else the grace is coming^o to be no^t longer grace. Now if it is out of works it is no^t longer grace, else the work is no^t longer work.

⁷ ^aWhat then? What Israel is seeking for, this she does not encounter, yet the chosen encounter it. Now the rest are calloused, ⁸ even as it is ^owritten, 'God gives them a spirit of stupor,^{*1s 29:10*} eyes not 'to be observing, and ears not 'to be hearing, till this very 'day.^{*Dt 29:4*}

⁹ And David is saying,

Let their 'table become ^{io} a trap and ^{io} a mesh,
And ^{io} a snare and ^{io} a repayment to them:

¹⁰ Darkened be their eyes, not 'to be observing,
And their 'backs bow together continually.^{*Ps 69:22,23*}

¹¹ I am saying then, Do they not trip that they should fall? May it not ^bcome^o to that! But in their 'offense is 'salvation to the nations ^{io} 'to provoke them to jealousy.

¹² Now if their 'offense is the world's riches and their 'discomfiture the nations' riches, how much rather 'that which fills them! ¹³ Now to you am I saying, to the nations, ^{om}in as much as indeed then I' am the apostle of the nations, I am glorifying my 'dispensation, ¹⁴ if somehow I should provoke those of my 'flesh to jealousy and should save ^osome of them. ¹⁵ For if their 'casting away is the conciliation of the world, ^awhat will the taking back be if not life ^ofrom among the dead?

¹⁶ Now if the firstfruit is holy the kneading is also; and if the root is holy the boughs are also. ¹⁷ Now if ^asome of the boughs are broken out, yet you', being a wild olive, are grafted among them and become^o joint participant of the root and 'fatness of the olive, ¹⁸ be not vaunting^o over the boughs. Yet if you are vaunting^o you' are not bearing the root, but the root you.

¹⁹ You will be declaring then: Boughs are broken out that I' may be grafted in. ²⁰ Ideally! By 'unbelief are they broken out, yet you' ^ostand in 'faith. Be not 'haughty, but 'fear. ²¹ For if 'God spares^o not the ^{ac} natural boughs, neither will He be sparing^o you! ²² Perceive then the kindness and severity of 'God! On 'those indeed who are 'falling, severity, yet on you, God's kindness, if you should be persisting in the kindness: else you' also will be 'hewn out. ²³ Now 'they also, if they should not be persisting in 'unbelief, will be 'grafted in, for 'God 'is able to graft them in again. ²⁴ For if you' are hewn out ^oof an 'olive wild ^{ac}by nature, and, beside nature, are grafted into a cultivated olive tree, how much rather shall these, 'who are in accord with nature, be 'grafted into 'their own olive tree!

²⁵ For I am not willing for you to be 'ignorant of this 'secret, brethren, lest you may be passing for prudent among yourselves, that callousness, ^fin part, on 'Israel has ^bcome until ^w the complement of the nations may enter. ²⁶ And thus ^eall Israel shall be 'saved, according as it is ^owritten,

Arriving out of Zion shall be the 'Rescuer.

He will be turning away irreverence from Jacob.

²⁷ And this is ^b My 'covenant with them

Whenever I should eliminate^o their 'sins.

Ps 14:7; 1s 59:20,21; Jr 31:34

²⁸ ^{ac}As to the evangel indeed they are enemies because of you, yet ^{ac}as to 'choice they are beloved because of the fathers.

²⁹ For unregretted are the graces and the calling of 'God. ³⁰ For even as you' once are stubborn toward 'God, yet now are shown mercy at their 'stubbornness, ³¹ thus these also are now stubborn to this 'mercy of yours, that now they' also may be shown mercy. ³² For 'God locks up 'all together ^{io}in stubbornness that He should be merciful to 'all.

³³ O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His 'judgments, and untraceable His 'ways! ³⁴ For "who knows the mind of the Lord? or "who becomes^o His adviser?^o ³⁵ or "who gives to Him first, and it will be 'repaid him?^o ³⁶ seeing that out of Him and through Him and ^{io}for Him is 'all: to Him be the glory ^{io}for the eons! Amen!

12 I am entreating you then, brethren, ^{ih}by the pities of 'God, to present your 'bodies a sacrifice, living, holy, well pleasing to 'God, your logical 'divine service, ² and not to be 'configured^d to this 'eon, but to be 'transformed^o by the renewing of your 'mind, ^{io}for you 'to be testing "what is the will of 'God, 'good and well pleasing and perfect.

³ For I am saying, through the grace 'which is 'being given to me, to everyone 'who 'is among you, not to be overweening ^bbeyond what your 'disposition 'must be, but 'to be ^{io}of a 'sane 'disposition, as 'God parts to each the measure of faith. ⁴ For even as in one body we 'have many members, yet all the members 'have not the same function, ⁵ thus we, 'who are many, are one body in Christ, yet 'individually members of one another. ⁶ Now having graces excelling in accord with the grace 'which is 'being given to us, whether prophecy, exercise it in accord with the analogy of the faith; ⁷ or dispensing, in the dispensation; or the 'teacher, in 'teaching; ⁸ or the 'entreater, in 'entreaty; the 'sharer, ⁱwith generosity; the 'presider^o, ⁱwith diligence; the 'merciful one, ⁱwith glee.

⁹ Let 'love be unfeigned. Abhorring 'that which is wicked,

clinging^o to 'good, ¹⁰ let us have fond affection ^{io}for one another with 'brotherly fondness, in 'honor deeming one another first, ¹¹ in 'diligence not slothful, 'fervent in 'spirit, slaving for the Lord, ¹² rejoicing in 'expectation, enduring in 'affliction, persevering in 'prayer, ¹³ contributing to the needs of the saints, pursuing 'hospitality.

¹⁴ 'Bless 'those who are persecuting you: 'bless, and do not 'curse^o, ¹⁵ so as to be rejoicing with those rejoicing, lamenting with those lamenting, ¹⁶ being "mutually disposed to ^{io}one another, not being disposed to 'that which is high, but being led^o away ^{ig}to the humble. Do not ^hcome^o to pass for prudent ^bwith yourselves. ¹⁷ To no one 'render evil ^{id}for evil, making "ideal provision in the sight of all "mankind, ¹⁸ if it is possible 'contingent "on you. Being at peace with all "mankind, ¹⁹ you are not avenging yourselves, beloved, but give place to His 'indignation, for it is "written^o, Mine is vengeance! I' will 'repay! the Lord is saying. ^{Dr 32:35,36} ²⁰ But: If your 'enemy should be hungering, give him the 'morsel; if he should be thirsting, give him to 'drink; for in doing this you will be heaping embers of fire on his 'head. ^{Pr 25:21,22} ²¹ Be not 'conquered^o by 'evil; but 'conquer 'evil ⁱwith 'good.

13 Let every soul be 'subject^o to the 'superior authorities, for there is no^t authority except set by God. Now 'those which 'are, 'have been set^o by God, ² so that he 'who is resisting an 'authority has withstood 'God's 'mandate. Now 'those who 'have withstood will be getting^o judgment for themselves, ³ for 'magistrates are not a fear to the good act, but to the evil. Now you do not 'want to be fearing^o the authority. 'Do 'good, and you will be having applause "from it. ⁴ For it is God's servant ^{io}for your 'good. Now if you should be doing 'evil, 'fear^o, for not feignedly is it wearing the sword. For it is God's servant, an avenger ^{io}for indignation to him 'who is committing evil. ⁵ Wherefore it is necessary to be 'subject^o, not only because of

'indignation, but also because of 'conscience.

⁶ For therefore you are settling taxes also, for they are God's ministers, 'perpetuated ^{io}for this self-same thing. ⁷ Render to all 'their dues, to 'whom 'tax, 'tax, to 'whom 'tribute, 'tribute, to 'whom 'fear, 'fear, to 'whom 'honor, 'honor.

⁸ To no one 'owe ⁿanything except 'to be loving one another, for he 'who is loving ^danother has fulfilled law. ⁹ For 'this: You shall not commit 'adultery, you shall not 'murder, you shall not 'steal, you shall not 'testify falsely, you shall not 'covet; ^{Ex 20:13-17; Dt 5:18-21} and if there is any ^dother precept, it is 'summed^o up in this 'saying, in 'this: You shall 'love your 'associate as yourself. ^{Le 19:18} ¹⁰ 'Love is not working^o evil to an 'associate. The complement then of law is 'love.

¹¹ This also do, being^o aware of the era, that it is already the hour for us to be roused out of sleep, for now is our 'salvation nearer than when we believe. ¹² The night progresses, yet the day is ^onear. We then should put^o off the acts of 'darkness, yet should put^o on the implements of 'light. ¹³ As in the day, respectably, should we walk, not in revelries and drunkenness, not in chambering and wantonness, not in strife and jealousy, ¹⁴ but put^o on the Lord Jesus Christ, and be making^o no provision ^{io}for the lusts of the flesh.

¹⁴ Now the 'infirm in the faith be taking^o to yourselves, but not ^{io}for discrimination of reasonings. ² ^wOne indeed is believing to eat all things, yet the 'infirm one is eating greens. ³ Let not him 'who is eating be scorning him 'who is not eating. Yet let not him 'who is not eating be judging him 'who is eating, for 'God takes^o him to Himself. ⁴ ^aWho are you' 'who are judging Another's domestic? To his 'own Master he is standing or falling. Now he will be made to 'stand, for the Lord is 'able^o to make him stand.

⁵ ^wOne indeed is deciding for one day rather ^bthan another day, yet ^wone is deciding for every day. Let each one be

fully 'assured^o in his 'own mind. ⁶ He 'who is 'disposed to the day is 'disposed to it to the Lord; and he 'who is eating is eating to the Lord, for he is thanking 'God. And he 'who is not eating, to the Lord is not eating, and is thanking 'God. ⁷ For not one of us is living to himself, and not one is dying to himself. ⁸ For ^{bs}both, if we should be living, to the Lord are we living, ^{bs}and if we should be dying, to the Lord are we dying. Then ^{bs}both if we should be living ^{bs}and if we should be dying we are the Lord's. ⁹ For ^{io}for this Christ dies and lives, that He should be 'Lord of the dead as well as of the living.

¹⁰ Now ^awhy are you' judging your 'brother? Or ^awhy are you' also scorning your 'brother? For all of us shall be 'presented^o at the dais of 'God, ¹¹ for it is ^owritten^o:

Living am I, the Lord is saying,
'For to Me shall 'bow every knee,
And every tongue shall be acclaiming^o 'God! ^{Is 45:23}

¹² Consequently then, each of us shall be giving account concerning himself to 'God. ¹³ By no means then should we still be judging one another, but rather decide this, not 'to 'place a stumbling block for a 'brother, or a snare.

¹⁴ I have perceived and am ^opersuaded^o in the Lord Jesus that nothing is contaminating thof itself, except that the one reckoning^o anything to be contaminating, to that one it is contaminating. ¹⁵ For if because of food your 'brother is sorrowing^o, you are no' longer walking according to love. Do not, by your 'food, 'destroy that one for whose sake Christ dies. ¹⁶ Let not then your 'good be 'calumniated^o, ¹⁷ for the kingdom of 'God is not food and drink, but righteousness and peace and joy in holy spirit. ¹⁸ For he 'who in this is slaving for 'Christ is well pleasing to 'God and attested by ⁼mankind.

¹⁹ Consequently then, we are pursuing 'that which makes for 'peace and 'that which is for the edification of ^{io} 'one

another. ²⁰ Not on account of food 'demolish the work of 'God. All indeed is clean, but it is evil to the human 'who thwith stumbling is eating. ²¹ It is ideal not 'to eat =meat, nor yet to drink wine, nor yet to do aught 'by which your 'brother is stumbling, or is being snared^o or weakened.

²² The faith which you 'have, have ^{ac}for yourself in 'God's sight. Happy is he 'who is not judging himself in that which he is attesting. ²³ Now he 'who is doubting^o if he should eat is °condemned^o, seeing that it is not out of faith. Now everything which is not out of faith is sin.

15 Now we', the able, 'ought to be bearing the infirmities of the impotent, and not to be pleasing ourselves. ² Let each of us 'please his 'associate ^{io}for his 'good, toward his edification. ³ For 'Christ also pleases not Himself, but according as it is °written^o, The reproaches of 'those reproaching You fall ^{on} on Me. ^{Ps 69:9} ⁴ For whatever is written before is written ^{io}for 'this teaching of ours, that through the endurance and th the consolation of the scriptures we may 'have expectation.

⁵ Now may the God of endurance and consolation grant you 'to be °mutually 'disposed to ⁱ one another, according to Christ Jesus, ⁶ that with one accord, ⁱwith one mouth, you may be glorifying the God and Father of our 'Lord Jesus Christ. ⁷ Wherefore be taking^o one another to yourselves according as 'Christ also takes^o you to Himself, ^{io}for the glory of 'God.

⁸ For I am saying that Christ has become^o the Servant of the Circumcision for the sake of the truth of God, ^{io}to confirm the patriarchal 'promises. ⁹ Yet the nations are to glorify 'God for^s His mercy, according as it is °written^o,

Therefore I shall be acclaiming^o You among the nations,

And to Your 'Name shall I be playing music. ^{Ps 18:49}

¹⁰ And again he is saying,

Be merry, nations, with His 'people! ^{Dt 32:43}

¹¹ And again he is saying,

'Praise the Lord, all the nations,
And let them laud Him, all the peoples. ^{Ps 117:1}

¹² And again Isaiah is saying,

There will be the Root of 'Jesse,
And He 'Who is rising^o to be 'Chief of the nations:
On Him will the nations 'rely. ^{Is 11:10}

¹³ Now may the God of expectation fill you with °all joy and peace in 'believing, ^{io}for you 'to be superabounding in expectation, in the power of holy spirit.

¹⁴ Now I 'myself also am °persuaded^o concerning you, my brethren, that you °yourselves also are bulging with goodness, °filled^o with ^{en}all 'knowledge, 'able^o also to be admonishing one another. ¹⁵ Yet more daringly do I write to you, ^fin part, as prompting you, because of the grace which is °being given to me from 'God, ¹⁶ ^{io}for me 'to be the minister of Christ Jesus ^{io}for the nations, acting as a priest of the evangel of 'God, that the approach present of the nations may become^o well received, having been hallowed^o 'by holy spirit.

¹⁷ I 'have then a 'boast in Christ Jesus, in 'that which is toward 'God. ¹⁸ For I am not daring to 'speak any of what Christ does not effect^o through me ^{io}for the obedience of the nations, in word and work, ¹⁹ in the power of signs and miracles, in the power of God's spirit, so that from Jerusalem and around unto Illyricum I have completed the evangel of the Christ. ²⁰ Yet thus I am 'ambitious^o to be bringing the evangel^o where^e Christ is not named lest I may be building on another's foundation, ²¹ but according as it is °written^o,

They to whom it was not °informed concerning

Him, they shall 'see°,
And they who have not heard,
they shall 'understand.^{Is 52:15}

²² Wherefore I was 'much hindered° also 'to come to^d you. ²³ Yet now having by no means still place in these 'regions, yet having ^ffor many years a longing 'to come to^d you, ²⁴ as ever I may be going° into 'Spain (for I am expecting, while going° through, to gaze° upon you, and by you to be sent forward there, if I should ever first be filled ^fin part by you)—²⁵ yet now I am going° ^{io}to Jerusalem, dispensing to the saints. ²⁶ For it delights Macedonia and Achaia to make° ^asome contribution ^{io}for the poor of the saints 'who are in Jerusalem. ²⁷ For they are delighted, and they are their debtors, for if the nations participate in their 'spiritual things they 'ought to minister to them in 'fleshly things also. ²⁸ When then, 'performing this, and 'sealing° to them this 'fruit, I shall be coming° away through you into Spain. ²⁹ Now I am °aware that, in coming° to^d you, I shall be coming° ⁱwith the blessing of Christ which fills.

³⁰ Now I am entreating you, brethren, through our Lord Jesus Christ, and through the love of the spirit, to struggle° together with me in 'prayers to^d God for^s me, ³¹ that I should be rescued from the 'stubborn in Judea, and my 'dispensation ^{io}for Jerusalem may become° well received by the saints, ³² and that 'coming to^d you ⁱwith joy through the will of God, I should rest° together with you. ³³ Now the God of 'peace be with all of you! Amen!

16 Now I am commending to you Phoebe, our 'sister, being a servant also of the ecclesia 'in Cencrea, ² that you should receive° her in the Lord worthily of the saints, and may stand by her in whatever matter she may be needing you, for she' becomes a patroness of many as well as ^s of myself.

³ Greet° Prisca and Aquila, my 'fellow workers in Christ Jesus ⁴ (who^a, for the sake of my 'soul, jeopardize 'their ^{sf}own necks, whom not only I' am thanking, but all the ecclesias of the nations also) ⁵ and the ecclesia ^{ac}at their house.

Greet° Epanetus, my 'beloved, who is the firstfruit of the province of Asia ^{io}for Christ. ⁶ Greet° Mary, who^a toils much ^{io}for you. ⁷ Greet° Andronicus and Junias, my 'relatives and my 'fellow captives who^a are notable among the apostles, who also °come to be in Christ before me. ⁸ Greet° Ampliatos, my 'beloved in the Lord. ⁹ Greet° Urbanus, our 'fellow worker in Christ, and Stachys, my 'beloved. ¹⁰ Greet° Apelles, 'attested in Christ. Greet° 'those who are ° of Aristobulus. ¹¹ Greet° Herodion, my 'relative. Greet° 'those ° of Narcissus 'who 'are in the Lord. ¹² Greet° Tryphena and Tryphosa, 'who are toiling in the Lord. Greet° Persis, the beloved, who^a toils much in the Lord. ¹³ Greet° Rufus, 'chosen in the Lord, and his 'mother and mine. ¹⁴ Greet° Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brethren ^{tg}with them. ¹⁵ Greet° Philologos and Julia, Nereus and his 'sister, and Olympas and all the saints ^{tg}with them. ¹⁶ Greet° one another ⁱwith a holy kiss. Greeting° you are all the ecclesias of 'Christ.

¹⁷ Now I am entreating you, brethren, to be noting 'those who are making 'dissensions and 'snares beside the teaching which you' 'learned, and 'avoid^f them, ¹⁸ for 'such for our Lord Christ are not slaving, but for 'their ^{sf}own bowels, and through 'compliments and adulation are deluding the hearts of the innocent. ¹⁹ For your 'obedience reaches° out ^{io}to all. ^{on}Over you then am I rejoicing. Now I am wanting you to be wise indeed ^{io}for good, yet artless ^{io}for 'evil. ²⁰ Now the God of 'peace will be crushing 'Satan under your 'feet ⁱswiftly. The grace of our Lord Jesus be with you!

²¹ Greeting° you is Timothy, my 'fellow worker, and Lucius and Jason and Sosipater, my 'relatives.

²² **I, Tertius, the writer of the epistle, am greeting^o you in the Lord.** ²³ **Greeting^o you is Gaius, my host, and of the whole ecclesia. Greeting^o you is Erastus, the administrator of the city, and Quartus, the brother.** *no 24*

²⁵ **Now to Him Who is able^o to establish you in accord with my evangel, and the heralding of Christ Jesus in accord with the revelation of a secret hushed^o in times eonian, ²⁶ yet being manifested now *bs* and through prophetic scriptures, according to the injunction of the eonian God being made known *io* to all nations *io* for faith's obedience—²⁷ to the only, and wise God, through Christ Jesus, be glory *io* for the eons of the eons. Amen!**

HABAKKUK 2:3,4

- ³ **For the vision is *fr* yet for an appointed time;
And it shall bud⁷ at the end,
and it shall not prove a lie.
If He⁷ be dallying, tarry for Him⁷,
For the Coming One shall come⁷,
*and^{cs} He⁷ shall not be late.***
- ⁴ *bd* **If He is made presumptuous,
His soul is not upright in Him;
⁷If He is shrinking,
My soul is not delighting in Him.^o
+Yet the Righteous One in His faith, He shall live.**

This revision of the Concordant Version of Habakkuk 2:3,4 is based on the Septuagint Version as reflected in Acts 7:52 (“the coming of the Righteous One”) and Hebrews 10:37,38 (“For still how very little, He Who is coming will be arriving and not delaying. Now My Righteous One by faith shall be living, and: If He should ever be shrinking, My soul is not delighting in Him”).

NOTES ON ROMANS

1:1 As a **slave of Christ Jesus** and a **called apostle**, Paul presents **God's evangel**, for which he was **severed** from the former apostles (Acts 13:2) and from his fleshly relationship to Israel (Gal.1:15).

Paul dates his apostleship from the commission he received at Antioch when he was severed from the rest to preach the evangel of God to the nations. Hitherto only Jews and proselytes like Cornelius heard the evangel. Now Paul is called to preach justification to the other nations. This evangel was promised before. AEK

God's evangel is that message from God *concerning His Son* which is the vehicle of *God's power for salvation*, and in which *God's righteousness is revealed* (Rom.1:3,16,17).

To the Corinthians Paul worded this evangel as he had brought it to them and as they had accepted it, as follows: "Christ dies for our sins in accord with the scriptures, and . . . He was entombed, and . . . He has been roused the third day in accord with the scriptures" (1 Cor.15:1,3,4).

1:3,4 God's evangel is **concerning His Son**, not concerning us or what we must do. It concerns **Jesus Christ, our Lord**, Who dies for our sakes and is roused from the dead (Rom.4:24,25; 5:8; 6:10; 8:3,32; 1 Cor.15:3,4).

With a view to future results of Christ's death and resurrection, Christ is identified as **David's seed, according to the flesh**, which speaks of His place as King (promised before, for example, in 2 Sam.7:12; Isa.9:6,7; cf Rom.11:26,27; 15:12). Yet also, in accord with the evangel which is committed to Paul (2 Tim.2:8), this kingship will include

Christ's celestial kingdom (2 Tim.4:18), and His rule until all enemies are subjected under His feet (1 Cor.15:25-28).

This glorious future will involve **the resurrection of the dead** (cf Rom.6:5,6 concerning believers; 1 Cor.15:20-22 concerning all) by which operation Christ is **designated Son of God with power**, bringing life out of death by the **spirit of holiness** (cf John 5:26; 11:25). This is displayed in a limited measure during His earthly ministry (cf Mark 5:35-42; Luke 7:11-16; John 11:41-44), foreshadowing what will culminate in God's own time in the vivification of all. The evangel is a message of life out of death.

1:16 God's evangel is the message of **God's power for salvation**. From the human standpoint, the word of the cross appears to be a word altogether of shame, of weakness and stupidity, but the message of the death and resurrection of God's Son not only announces God's achievement of righteousness, holiness and deliverance for sinners, but brings these blessings into the lives of believers (cf 1 Cor. 1:18-31), in accord with the firstfruit (or "earnest") of the spirit (cf Rom.8:23; 2 Cor.1:22; 5:5; Eph.1:13,14).

1:17 God does not save unless it can be a righteous operation and ultimately be realized and enjoyed as so. His power and His righteousness are equal partners with His love, so that salvation is necessarily justification ("righteous-ification"), and indeed, vindication.

God's righteousness is being revealed out of faith.

It is *made manifest through Jesus Christ's faith* (Rom.3:21,22). This accords with the words of the prophet: "Yet the Righteous One, in His faith, He shall live" (Hab.2:4, CVOT, revised¹). When the Righteous One came (cf Hab.2:3; Acts 7:52; Heb.10:37,38) He was obedient in faith unto the death of the cross (Phil.2:8; 3:9). In that Christ dies once and for all time, all die (Rom.6:10; 2 Cor.5:14). Furthermore, all will be vivified in Him, (1 Cor.15:22). Con-

1. cf p.176.

sequently, God is now displayed as the righteous Justifier ("Righteous-ifier") of the human by means of the faith of Jesus (Rom.3:26).

This righteous work of God is already in operation in spirit in the believer's life. It is **into faith**, that is, for the believer's faith. The citation of Habakkuk 2:4, thus has an application to us as well, for righteousness is reckoned to us "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" (Rom.4:24,25). We who are believing *live* today in this faith, and we shall *live* in resurrection on the basis of Christ's faith (Rom.6:5).

1:18-3:20 This long section (corresponding to Romans 3:23) shows why God's evangel is so desperately needed, and thus so preeminently *well*. Here our attention is drawn to human irreverence and unrighteousness and the revelation of God's indignation. What is said about God's righteousness is related to His work of judgment. These sixty-four verses are in contrast to God's evangel concerning His Son, and make no reference to it or to Jesus Christ except in the brief parenthetical reference in 2:16.

2:16 With the mention of **the hidden things of humanity** (which makes any possibility of justification through God's righteous judgment wholly unlikely, indeed nil), Paul interrupts this long exposition of hopelessness to point ahead to **his evangel** which manifests God's righteousness **through Jesus Christ**, that is, *through His faith*. and announces justification *through the deliverance which is in Christ Jesus* (cf Rom.3:21-24).

3:21,22 Justification as a manifestation of **God's righteousness** can come about only **apart from law**, and only **through Jesus Christ's faith**. *A human is not being justified by works of law, but rather through the faith of Christ Jesus* (Gal.2:16).

Christ alone of all mankind, not only did good and kept the law, but He believed God even when He smote Him for our sins. It is out of His faith for our faith (Rom.1:17). AEK

God's evangel is placed before us here in the words, **Jesus Christ's faith**. His perfect faith in giving Himself as a Correspondent Ransom for all (*cf* 1 Tim.2:6) is the message from God which we are believing. Our believing does not make it so, but rather, in believing what is so, we are blessed with joy and peace in expectation (*cf* Rom.8:24; 15:13).

3:23 *Not one is righteous* (3:10); *no flesh at all shall be justified in God's sight by works of law* (3:20), **for all sin and are wanting of the glory of God**. This is the truth concerning humanity. But it is set before us in contrast to the truth of God's evangel concerning Jesus Christ which is now proclaimed as gratuitous deliverance.

3:24 They hated Him *without a cause*—gratuitously (John 15:25). Such is the meaning of this precious word. Justification on any other ground than the free and unforced favor of God is impossible, for none deserve it. AEK

God's evangel is a message of God's **grace**, i.e., of JOY gratuitously given by God in **the deliverance which is in Christ Jesus**. It is not a covenant, or contract, between God and us, in which we place our faith in Christ so that God can do His part in delivering us from sin, but a gratuitous favor of God of justification already procured in the death and resurrection of Christ Jesus, which is put to our account when we believe. It is marked out "for all," for all are sinners, but it is even now placed "on all who are believing."

3:25 This message of grace centered in the faith of Jesus Christ is continued now as Paul speaks of Christ Jesus as the Antitype of the **propitiatory**, both the offering and the "mercy seat" (*cf* Lev.16:2-34), **through** [His] **faith**, and **in His blood** (*cf* Heb.2:17; 9:5,12,14.24).

It is essential to the manifestation and **display of God's righteousness** that the **penalties of sins** are not simply **passed over**, as **occurred before** under the law **in the forbearance of God**.

3:26 God's evangel points **toward the display of His righteousness in the current era**. How does it do so? God is displayed as **righteous** in His work of justification, by truly being the **Justifier** of the human (*cp* Rom.2:1,3; 3:28) **out of Jesus' faith**, that is, by means of His death for sinners (Rom.5:8,9).

3:27 Such a deliverance, entirely on the ground of grace, bars all boasting, unless it be in Christ and in His God Who has become our Justifier. AEK

3:28 Here also the **faith** by which justification for the human is secured is *Jesus Christ's faith*. Already it is reckoned to those who are believing.

4:3-5 reckoned into righteousness: Justification is achieved solely by means of Christ's faith unto the death of the cross, but (as with Abraham in uncircumcision) righteousness is *reckoned* to us, i.e. put to our account upon believing God's well-message concerning His Son.

4:13 the promise to Abraham, or to his Seed: The promise to Abraham of the allotment of the world was, in a true sense, a promise to Christ Who is the [singular] Seed of Abraham (*cf* Gal.3:16). There is no allotment from God which is not in its first and highest sense Christ's allotment (*cf* Rom.8:17; Eph.1:11,18-23).

As further developed in Galatians, the law was not given till hundreds of years after Abraham was counted righteous. The promises he received . . . were unconditional, dependent only on God's faithfulness. AEK

4:17 Abraham "faced" the promise and believed it **of the God Who is vivifying the dead and calling what is not as if it were**. This anticipates the evangel as a message concerning Jesus Christ's faith. As the promised Seed our Lord

put His faith in God as the One Who vivifies the dead.

4:23-25 As for us, we also **are believing on Him Who rouses Jesus our Lord from among the dead.** We face the evangel which speaks not only of past achievements at the cross but of future glories which “are not” experienced at present, and, in God’s grace, we believe it. Furthermore, *having perceived that Christ, being roused from among the dead, is no longer dying, and in that He is living, He is living to God, we also are reckoning ourselves to be dead indeed to Sin, yet living to God in Christ Jesus, our Lord* (Rom.6:9-11).

5:1,2 We stand before God, **being justified out of faith,** that is, the source of justification reckoned to us who are believing and of our position before God is Jesus Christ’s faith.

Justification is the ground of peace. Sin no longer bars us from the presence of God. Yet peace is a favor infinitely beyond justification. God’s affections are not satisfied with clearing us from all guilt. He craves our love and our adoration. Righteousness alone does not give us a passport into His presence, but this further grace of reconciliation urges us into full and affectionate fellowship with Him. AEK

5:6-11 Here is God’s evangel concerning His Son, in which His righteousness is revealed. Here is the faith of Jesus Christ which is for our faith—for our believing.

God’s way of winning our response is to pour His own love into us first, as exemplified in the death of Christ for us while we were most undeserving of His favor. The grace of it lies in the entire lack of anything in us to draw out His affections toward us. AEK

It is in view of the fact that we are **infirm,** and live **in accord with the era,** and are **irreverent,** and are **sinner,** and are **enemies,** that **Christ dies over us** (“for our sakes”). Even as God’s spirit vibrated *over* the earth in its state of chaos and vacancy and darkness (Gen.1:2),

so the death of God’s Son encompasses corrupted humanity under its continuing, powerful effects and brings forth justification and salvation and conciliation.

5:12-19 Death entered through sin at first, but now sin is transmitted through death. All sin because they are mortal. Christ brings life, which disposes of both death and sin. AEK

Here sin and death are traced to one human, Adam, so that we can know and appreciate God’s evangel concerning His Son more clearly as a message of righteousness and life, through the One Human, Jesus Christ. With the help of verses 13 through 19 we can fill out the comparisons introduced here in verse 12:

Therefore, even as through one human sin enters into the world (even **through his one offense, his one act of sinning,** that is, **the disobedience of the one human**),—**and through sin, death, and thus death passes through into all mankind** (so that **death reigns,** and **the many** descendants of Adam **die,** which is to say that **death reigns through the one**),—**on which all sin** (even **those also who do not sin in the likeness of the transgression of Adam**), leading to the **many offenses,** the countless sins of mankind, bringing all **into condemnation,** even **the many** descendants of Adam being **constituted sinners**

Thus also the grace, which is of the One Human, Jesus Christ, even **through the obedience of the One,** that is, **through His one righteous** response (Christ’s righteous response to His Father’s will, in contrast to Adam’s offensive response to Yahweh’s instructions) there will be a **righteous** outcome and a **reigning in life** for those **obtaining the superabundance of grace and the gratuity of righteousness,** and ultimately **for all mankind** there will be the enjoyment of **life’s justifying,** and all **the many** descendants of Adam, **shall be constituted righteous.**

5:18 The parallel here is perfect. Adam's one offense is counteracted by Christ's one righteous [act]. The act of Adam actually affects *all mankind*. So Christ's work, eventually, must also actually justify *all mankind*. This cannot be during the eons, hence will not be fully accomplished until . . . all are made alive in Christ (1 Cor.15:22). If Adam's offense only gave each one an opportunity to sin, so that some become sinners and others not, then we might say that Christ's work brings justification to all subject to their acceptance. But we must acknowledge that man has no choice in becoming a sinner, **thus also**, will it be through the work of Christ. Both are actual and universal. AEK

5:20 where the sin increases, the grace superexceeds. That which comes through the One Human, Jesus Christ superexceeds over that which comes through Adam. This is essential to the manifestation of God's righteousness.

6:1-17 The question of Romans 6:1 arises where the evangel of God's grace is not being retained in mind and heart, that is, not being *reckoned* ("taken account of"), as Paul urges in Romans 6:11, and being *obeyed* ("submissively listened to") **from the heart** as he reminds us in 6:17.

As we did not die, but Christ was crucified for us, we may reckon His death as ours, fully finishing our connection with sin A realization of our death to sin and life in Christ will give us power to cope with sin, always remembering that sin cannot bring us into disfavor because of the superexceeding grace. AEK

7:1 The apostle now addresses particularly those who have been under law, that is, who were of the Circumcision. His appeal, however, is not to the law itself, but to the nature of all law, that it has jurisdiction only over those who are alive. AEK

7:7-23 Sin is not known in its true character except through law. Instead of sin being ignorant inability, it becomes the opposite. It is active hostility. The law which seemed to be given to regulate, only roused it. AEK

7:24,25 What is the answer to this wretched man's cry? It is *grace*. There is no other deliverance possible. This brings us back to where this digression began, the reign of Grace at the end of the fifth chapter. AEK

It is likely that the word **Grace!** (Greek, *charis*) dropped out early in the copying of Paul's letter because of its similarity to the following expression of thanksgiving. This conjecture is supported by the context and by differences in the readings of the oldest extant manuscripts.

In place of Paul's wretchedness due to the law of sin in his members warring with the law of his mind (7:23), Paul is now **thanking God, through Jesus Christ** for His **grace**, which he calls **God's law**. This law is one of giving what was most precious and beloved to Him to bring those most offensive and irreverent toward Him to Himself in love, this being the only way in which they could be delivered righteously. Thus, in enslaving his **mind** to God's way of dealing with sin, by the giving of His Son, Paul is being transformed (*cp* Rom.12:2; Eph.4:23), despite the fact that **Sin's law** still operated in his flesh.

8:1-4 *God's grace, through Jesus Christ*, that is, *God's law* means that **nothing is now condemnation to those** who are **in Christ Jesus. For the spirit's law**, that law of God's spirit by which, in spirit, we are given **life in Christ Jesus** (*cf* Rom.6:11), **frees us** (in our position before God, *cf* Rom.5:2) **from the law of sin and death**.

God's evangel concerning His Son is a message of power for salvation in our lives, informing us of future deliverance in Christ Jesus and rescue and freedom from the old humanity, which we already are given in spirit. As with Paul, it is our joy and strength to enslave our minds to this "well-message," which the apostle now rehearses in language bursting with joyful significance:

What is **impossible to the law, in which it was infirm through the flesh**, does **God**.

What God does is carrying out His law in **sending His own Son in the likeness of sin's flesh.**

This sending of His Son in the likeness of sin's flesh was **concerning sin** (*cf* Lev.16:5; Heb.10:6,8; 13:11), that is, in this form (*cf* Phil.2:7,8), Christ was made to be the Anti-type of the sin offerings (*cf* 2 Cor.5:21).

By this most holy operation of God's law, **He condemns sin** which has so severely corrupted us and our lives by its residence **in the flesh.**

The result finally will be **that the righteous intent of the law may be** [because it is based on God's sending of His own Son the "may be" becomes "shall be"] **fulfilled in us.** This is our expectation, vibrating with spiritual power on our walk, that it might be increasingly in accord with the spirit of God as exhibited and settled in the evangel.

8:9-17 God's spirit, which is a spirit of life, seen in His rousing of Christ Jesus from among the dead, and **Christ's spirit**, which in every way is a spirit of sonship, are **homing** in us who are believing God's evangel concerning His Son, taking it into account and listening to it with submissive attention.

8:18-21 The sufferings of the current era cannot come up to the measure of **the glory about to be revealed for us.** God has **subjected the creation to vanity**, but He has done so **in expectation** of its deliverance **into the glorious freedom of the children of God.**

8:22,26,28 We who are believing **are aware** of the creation's groaning and travailing, as well as our own groaning, yet **we are not aware** exactly **what we should pray for, to accord with what must be.** Nevertheless, God is **aware what is the disposition of the spirit** in our hearts. Furthermore, it is given to us who are **loving God** to be **aware that . . . God is working all together for good.**

8:28 This awareness is strengthened as we give attention to such details of God's *purpose* as the facts that **whom**

He foreknows, He designates beforehand to be conformed to the image of His Son, and these He calls and justifies and glorifies.

8:31,32 Paul uses mostly aorist verbs here, verbs which give all their force to the actions as facts, so that we might enjoy in spirit what we cannot prove by what we see and experience in body and soul. God's evangel is that **God is for us**, and this is known in that **He spares not His own Son, but gives Him up for us all.** These facts are the basis of our present joy and peace.

9:1-3 my sorrow is great . . . for I myself wished to be anathema from Christ. Paul was in acute sympathy with his brethren according to the flesh, for he himself had been the most rabid of all in opposing the Christ he now adored. This is a most apt confession, as he is about to introduce the great doctrine of the divine Sovereignty, for he is the star example of God's sovereign grace. AEK.

9:13-18 Jacob I love, yet Esau I hate . . . to whom He is willing He is merciful, yet whom He is willing He is hardening. The usual deduction from this is that God is not just. In a *man* this would not be right, but *it is God's sovereign privilege to display Himself through any of His creatures*, in any way best suited to the purpose. Love needed a Jacob for its display. Power needed a Pharaoh for its foil. Man cannot turn the tide of God's affections in his favor, nor can he stem the torrent of His wrath. In God's great purpose to eventually bless all mankind it is His prerogative to form and use suitable vessels to convey His mercy. Of such was Jacob. Esau was needed to emphasize Jacob's unworthiness. Pharaoh was elevated by God, not that his name might be great, but that God's Name might be made known through all the earth. AEK.

9:19-24 The questioner persists in looking at God's sovereignty from the human standpoint of the individual, when it should be viewed from the divine national vantage. God

has a large purpose which will eventuate in the blessing of all. But in the process of its fulfillment it demands the temporary use of some as foils to set forth His indignation and power, **that He should also make known the riches of His glory on the vessels of mercy.** This chapter does not deal with the *destiny* of the individual. That has been settled. All mankind will be justified eventually (Rom.5:18). It is not difficult to see how God can justify Pharaoh, whom He hardened, lest his heart should soften and he should fail to oppose Him further. AEK.

10:1-13 Intense zeal, religious fervor, coupled with self-righteousness, does not lead to salvation. God demands subjection to His righteousness in Christ. The law should establish their unrighteousness and thus reveal God's righteousness, which is manifested in Christ. Israel, as a nation, will be saved when they see Him Whom they stabbed, and recognize Him as their Righteousness. AEK.

11:1-6 It would seem from the foregoing that God was through with His ancient and beloved people and was thrusting them away. But the apostle hastens to deny this assumption. **God does not thrust away His people whom He foreknows.** Their apostasy is only in *part*, and the term of it is *temporary*. That not all of Israel are thrust away is evident from his own case. He, of all Israelites, most deserved to be thrust from God's presence and blessing. Yet he is not included in the national defecation. And he is not alone. Elijah thought that he was the only one in all Israel who did not bow the knee to Baal. But God, in His sovereign dealings, restrains seven thousand from worshiping the idol. Neither was Paul alone, for there was, as always, a remnant reserved by God. These, however, are not those who are more faithful than the rest, or more deserving than the mass of the nation. If it had not been for God's choice *in grace*, there never would have been a remnant.

11:17-24 It is a remarkable fact, generally unknown, that a very old olive tree, no longer capable of bearing, may be rejuvenated by a wild graft Israel is the old olive tree which becomes almost incapable of bearing the olives from which the light-giving oil was obtained. Some of the branches were broken out, and the nations were grafted in, and, through living contact with its root, becomes God's testimony in the earth. The light of God is now no longer with Israel, but with the nations. But all the light is derived from the Scriptures which came through Israel. Apart from the sacred scrolls, the nations shed no light. AEK

The apostle is dealing with Israel and the nations—*not individuals*. No individual believer will be broken out of the olive tree. *The nations, however, as such, no longer believe, and are due to be cut out of the olive tree.* AEK

11:26 Only a few, comparatively, are being saved among the nations, but when Israel again regains its proper place, *all* Israel shall be saved. Then the whole nation, from the least to the greatest, will know God. And they will become the light of the world, as they were always intended to be. AEK

11:32 God's purpose includes all nations. No matter what their present attitude toward Him, it is all a part of His plan and a preparation for the display of His mercy. Here we have the real reason why all, in turn, become stubborn. God Himself locks them up to it, not that He may condemn them, but that He may have occasion to manifest His mercy. AEK

12:1,2 Paul is not directing us by the righteous requirements of the law, but rather, he **is entreating us by the pities of God.** God's evangel concerning His Son, as a message of God's power for salvation, in which His righteousness is revealed, commending His love, gratuitously granting His grace and bestowing His mercy over all stubbornness, is summed up here by the words, "the pities of God." This is most appropriate for opening this final sec-

tion of Romans concerned with the believers' personal lives and walk, for it speaks of the evangel as it reflects God's own personal feelings toward us and all His creation. That all is out of God and through Him and for Him should not suggest any sense of impassivity on His part. He feels all the sufferings of the current eon, for it is part of that which is out of Him. He knows Paul's sorrow and unintermittent pain of heart, as well our own groaning and tra-ailing, and He feels it all continually from the depths of His being. Yet He does so "in expectation that the creation itself shall be freed from the slavery of corruption into the glorious freedom of the children of God" (Rom.8:18-21). The greatest expression of His pity is seen in the sending of His own Son in the likeness of sin's flesh and concerning sin (Rom.8:3), in not sparing Him, but giving Him up for us all (Rom.8:32). It is **through** these expressions of God's true being that Paul now entreats us, drawing us to his side as his brethren.

12:6-21 Thus Paul entreats us that, **having graces excellent**, we should exercise them **in accord with the analogy of the faith**. This goes beyond prominent activities of service to everyday, humble living, where, having the graces of faith and expectation and love (*cf* 1 Cor.12:31; 13:13), we may walk in accord with the analogy of the faith, that is the pattern of love set by our Lord in the evangel.

13:1 Unlike Israel, we do not come into conflict with the rulers of the world. The setting up of the kingdom will involve the subjection of them all to the suzerainty of Christ. But we have no place in that earthly kingdom. While Israel is thrust aside we must recognize the existing authorities. God is not at variance with present governments. It is not a question of obeying God rather than man, as when Peter refused the orders of the Sanhedrin. We must not withstand regularly constituted magistrates, but depend on God to overrule their acts if they

seem to conflict with our duty to God or our convictions of His truth. AEK.

13:8 The debtor is the servant of the lender. The servant of God should never be under obligation to another. Love alone is the great debt which never can be fully discharged. Law is useless where there is love, for every precept is more than met by the dictates of love. AEK

14:1 Fellowship among God's saints should not be based on knowledge or ignorance. God receives us even when we are feeble in faith. AEK

15:5-7 Paul prays that **the God of endurance and consolation** may grant us **to be mutually disposed to one another**. Such behavior accords with that of *Christ Who takes us to Himself, for the glory of God*. In this the evangel is being proclaimed by the believer's disposition.

16:25 The importance of this closing benediction is apparent from the fact that it was written by the apostle with his own hand after Tertius had finished the epistle. Paul characterizes the great themes of his epistle, **my evangel, and the heralding of Christ Jesus in accord with the revelation of a secret hushed in times eonian** (conciliation), in contrast with the evangel of God (1:1) which He promised before. The conciliation was *not* made known through the ancient prophets, but through *prophetic writings*, such as this epistle and 2 Corinthians. It is of principal importance that we see the point the apostle makes here, for otherwise we shall not appreciate the unique, distinctive character of the conciliation, which is first set forth in this epistle. The teaching of the fifth to the eighth chapters and especially the eleventh chapter is absolutely unknown in the prophets The conciliation was a secret they knew nothing of, for it makes Israel's defection the ground of worldwide, unbounded blessing to the nations until Israel is again in God's reckoning. AEK