

# Unsearchable Riches

A QUARTERLY MAGAZINE  
FOR GOD AND HIS WORD

*Our 109th Year*  
*(1909–2018)*

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## 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 109

*co-editors:*  
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and  
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## GOD'S ACHING HEART

O God, our Father, we look to You,  
And Him Who died on the cursed tree,  
Steadfast in faith and honor true,  
He kept Your word obediently.

For eons long You looked with dread,  
Till the fulness of time had come,  
Your Son of love in tomb laid dead,  
The world about in woe struck dumb.

He did all You had bid Him do,  
The Son of Your heartfelt delight,  
But oh the loss it meant to You,  
Your Son made sin in day turned night.

Your perfect Son, so marred, so bent,  
The sun itself refused to shine,  
The earthquake shook, the curtain rent,  
And tombs were opened as a sign.

He died, but now alive again,  
You roused Him from the silent tomb;  
He did it all for mortal men,  
To save from sin and death's dark gloom.

Tony Nungesser

UNSEARCHABLE RICHES, FIRST QUARTER 2018  
BEING THE FIRST NUMBER OF VOLUME ONE HUNDRED NINE

## EDITORIAL

WE have been presenting revisions of Paul's four "Preparatory Epistles" (Romans through Galatians) in recent issues of *Unsearchable Riches*, and conclude here with 2 Corinthians. Often neglected, yet rich for what it says about God's grace and Christ's love, especially in chapters 3-5, and the way it can affect our lives, it is, as A. E. Knoch puts it, "An epistle for the Heart" (see pages 5-11).

Throughout his ministry, Brother Knoch gave much attention to the subject of the *conciliation*, as it is developed in 2 Corinthians 5:18-21. He writes concerning the present administration that the keynote is: "Not the sinner conciliating God by penance or prayers, but God conciliating the sinner . . . God insists on being at peace with the world, no matter how they treated His Son, or Paul, or any of His ambassadors . . . What a marvelous token of His grace and love that *God* (not the sinner) does the beseeching now!" (see pages 9 and 10). This is the principal theme of Brother Knoch's book, *THE MYSTERY OF THE GOSPEL*, available from our office.

It was early on in his preparation of the first edition of the *CONCORDANT VERSION* (Greek Scriptures, 1926) that A. E. Knoch became convinced that the phrase, "faith of Jesus Christ," in Romans 3:22, is a reference to the evangel of Christ's death for sinners and resurrection. God's righteousness is made manifest through Jesus Christ's faith. To translate this phrase as though it spoke of the believer's faith *in* Christ Jesus is not only contrary to "concordant principles," but misleading and harmful to our faith.

Through the years this theme of the faith of Christ has been carried forward in various articles published in this magazine. But recently, these have multiplied, as the subject of Christ's own personal faith has become recognized by many others outside of our own small circle, and we ourselves have grown in appreciation of its importance and centrality to the Scriptures as a whole. Justification is achieved through the faith of Jesus Christ in obedience to the death of the cross. It is reckoned to those who are believing this evangel (Rom.4:23-25), but it is based entirely on Christ's faith and faithfulness in dying for sinners.

Now while working on a revision of the CLNT we have come to see how many other passages, especially in Romans and Galatians, carry this reference to the evangel forward simply by the words "the faith" or even the word "faith" alone. And this has affected our translation as we have previously noted, regarding, for example, Romans 3:25. Further, in connection to this, and without changing the CV rendering, Paul's use of Psalm 116:10a in 2 Corinthians 4:13 can be readily appreciated for our edification as a reference to Christ's "spirit of faith," the same spirit given to the believer as an earnest (see pages 31-38).

That we see the evangel dispensed by Paul as a message concerning what God has done through His Son, rather than instruction about what we must do is fundamental to our walk and spiritual growth. It is a message entirely of grace. Yet this grace is not fully grasped unless we see that what God achieves through Christ encompasses all humanity, for all are sinners. This is an important point made in Paul's presentation of the evangel in 2 Corinthians 5:14,15, a powerful passage for any believer's careful attention. My own thoughts on the passage, especially as it relates to "all" is reprinted in this issue, starting on page 39.

D.H.H.

## AN EPISTLE FOR THE HEART

SECOND CORINTHIANS is an epistle for the heart. It engages us with the fond solicitude which stirs the affections of the apostle for his much loved Corinth. It was written because he wished to spare them and dreaded the severity which his presence might demand.

This loving epistle reveals an aspect of the evangel which is well-nigh lost. This is the conciliation. God is love. He will not rest satisfied in merely justifying us. He wishes to clasp us to His heart. To restore His creatures to righteousness may indeed erase the stain of sin, but offers no valid reason or excuse for sin's intrusion into the universe. But if the entrance of sin is to bear the precious fruit of reconciliation, if it is to bring us infinitely nearer to God than is possible without it, if it is the means of revealing God's love to us, then may we give thanks even for the sin which is the source of our sorrows. Sin made man not only a sinner, but an enemy of God. It brought in estrangement. The mediation of Christ not only saves and justifies, but removes every barrier for the free outflow of God's love. God now condescends to beseech the sinner to be conciliated to Him. What can be more gracious than this?

Such is the aspect of the truth in this epistle. More than anything else he has written, this reveals the personal experiences and inward emotions of Paul during one of the most fruitful periods of his ministry. Instead of the smiling, complacent, comfortable existence which is usually supposed to be the ideal of Christianity, we find him full

of fears within, distracted with fightings without, restless, sick, and despondent. Yet all of this was in perfect accord with his fervent love for the saints and his vehement desire to lead them on into an appreciation of God's love. The consolation and comfort he received in his afflictions fitted him to console and comfort others. It reveals God in the light of His affections.

One short verse in the book of Acts (Acts 20:2) hurries us over the whole period referred to in this epistle. This alone should suggest the total divergence of their respective themes. Acts deals with Christ after the flesh, as the Messiah of Israel, and always gives the other nations a place subordinate. At the juncture when this epistle was written Paul first made known the truth of the conciliation, that God, in Christ, is beseeching all men to be reconciled to Him. Physical relationship to Christ no longer counted with Paul after this.

#### THE SUFFERINGS OF CHRIST

Paul's afflictions were, in a very real sense, "the sufferings of Christ" (2 Cor.1:5), for they came, not as the result of his misdeeds, but because he proclaimed Christ's evangel. Not long before he had been in danger of death at the hands of a mob in Ephesus. He was suffering from some physical ailment. He was in much suspense about the Corinthians and their reception of his previous epistle. When he finds that they, too, have suffered, though it be for their own wrong doing, he is swift to console them, and sees in his own afflictions the means used by God to prepare him for this ministry. All this should be an object lesson to us to show how sin and suffering is being used by God to bring our hearts into closer union with Himself and with one another. And affliction is the surest means of ridding us of confidence in ourselves and of placing our reliance in God. Suffering for Christ's sake is the highest

honor which can be accorded to mortal man. Just as His sufferings are the basis of the glories that shall follow, so our sufferings for His sake are sure to yield an untold harvest of happiness and exultation when He appears.

#### GOD'S SPIRIT

The operation of God's Spirit is here seen under three distinct figures: the anointing, the seal, and the earnest (2 Cor.1:21,22). Prophets and priests and kings were anointed for their office. They were anointed with oil. We are anointed with the spirit, as Christ, the Anointed, was at His baptism. This qualifies us for service. The seal is the sign of possession. We belong to God. The earnest is that small instalment of the spirit which we have received, which is the pledge of its fullness in the day of deliverance.

#### FROM GLORY TO GLORY

The account of Moses' reception, after his forty-day session on Sinai, is found in Exodus 34:28-35 (*cp* 2 Cor.3:7-16). It is evident that they saw Moses' face even though they could not look intently at it. Moses did not hide the glory from them. He did not put the covering on his face *till* he had done speaking with them, but *when* he had finished (Ex.34:33). Later he put it on again "*until* he entered to speak with Him" (v.34). He hid the *nullifying* (2 Cor.3:7) of the glory, which indicated the transient, fading character of the law. As Paul says (2 Cor.3:13), it was done so that the sons of Israel should not observe the *consummation* of that which is being nullified. Now, instead of a covering on Moses' face, there is one on Jewish hearts, which hides from them the true character of the covenant of Sinai. It had a glory once, but it has long since been eclipsed in Christ. This they will not discover until they turn back to the Lord.

A bright torch, which will illuminate the night, becomes

black when held up to the noonday sun. So the law, a bright exhibition of the righteous character of God, turns to blackness before the transcendent effulgence of grace which is now revealed. It had a glory but lost it all by contrast to the glory excelling. Since, then, the law's glory is darkened by a greater glory, how much greater must be the glory of this administration of grace!

The ancient mirror was a burnished metal surface which reflected the light as well as the image of the one who used it. Paul did not climb the steep of Sinai and bring back a transient reflection of the Lord's glory, as Moses did. He beheld Him continually, as we behold our faces in a mirror. The glory of the Lord irradiated him. It did not fade, but became brighter and brighter. Contemplation of the Lord led to likeness to Him. This is a beautiful epitome of Paul's ministries. He began with grace on the road to Damascus. He dispenses justification at Pisidian Antioch. He reveals the conciliation to the Corinthians. He teaches the truth transcendent from his Roman prison. Grace upon grace and glory upon glory! (2 Cor.3:17,18).

#### THE IMAGE OF GOD

Few subjects for meditation will be found so full of blessing as that of the Image of God (2 Cor.4:4; Col.1:15). John presents Him to us as the Word of God, through Whom we *hear* Him; Paul shows us the One in Whom we can *see* God. God Himself cannot be seen, for He is invisible. Hence it is that He has given us an Image of Himself which we can discern. And just as we give the picture or statue of a person the same place in our minds and in our speech as the person himself, so Christ is seen in the Scriptures, addressed as God as if equal to God. Unlike the inflexible image of a lifeless photograph, He is instinct with the life of God, and changes to accord with the divine assumptions (Heb.1:3).

#### THE EVANGEL OF THE GLORY OF CHRIST

"The evangel of the glory of Christ!" (2 Cor.4:4). Would that our evangelism reached to this altitude! And why are Christ's glories so lacking in the gospel efforts of today? Because the god of this eon not only blinds the minds of the unbelievers, but he centers the gospel on sin and self and sanitation—anything except Christ and His glories.

#### MOMENTARY AFFLICTIONS

How shall we characterize *our* trials if Paul's were only momentary and light (2 Cor.4:17)? At times he even despaired of life. Just before this he had been crying to God to remove the splinter in the flesh. But what is all this to him in view of the transcendent revelations of the future of which he had become the depository and dispenser? We would speak of our *present* burdens and of the *lightness* of our load in the resurrection, but he reverses this. The glory of that day would be an unbearable burden to our present bodies. Our burdens are light indeed in view of that transcendent outcome.

#### THE WORD OF THE CONCILIATION

"All is of God!" This is the key to real evangelism. Here we have, in brief, the heart of the true evangel for the world in this administration of grace. The keynote is *conciliation*. Not the sinner conciliating God by penance or prayers, but God conciliating the sinner. The sinner may be most offensive and insulting, but God does not reckon these offenses against him. Let this be clear. God is not charging men with sins, for Christ died for sins. He is not pressing their offenses, for He is bent on conciliation. The evangel is not concerned with the sinner at all, but with God's attitude toward him and with the sufferings of Christ. He has placed in us, not the message of judgment, but the word of conciliation.

## BE CONCILIATED TO GOD

God insists on being at peace with the world, no matter how they treated His Son, or Paul, or any of His ambassadors. He will withdraw us, His ambassadors, before He declares war. What a marvelous token of His grace and love that *God* (not the sinner) does the beseeching now!

We are ambassadors for the high court of heaven, proclaiming peace and conciliation. When the sinner receives the conciliation there is mutual reconciliation between him and God. Sinner, God is beseeching you, through us, "Be conciliated to God!" (2 Cor.5:20). Your sins are no hindrance, for He has made Christ a Sin Offering for our sakes that we may become God's righteousness in Him. There is nothing for you to do but to accept His proffered love. Simply thank and adore Him for His grace.

## THE WEAPONS OF OUR WARFARE

By a bold figure of speech Paul likens his spiritual warfare to the pulling down of the forts of the enemy, and leading all opposition into captivity (2 Cor.10:3-6). The most powerful weapons are not material but spiritual. Neither are place and prestige as potent as truth.

The unspiritual fleshly minded man looks only on the surface. But nowhere are appearances so deceiving as in things spiritual. Our Lord Himself had none of the superficial marks of greatness. Paul seems to have been especially deficient in those qualities which were demanded from those who aspired to leadership in the world. His public speaking seems to have been the special point on which his enemies attacked him. Greek orators were probably the most accomplished the world has ever seen. By comparison Paul's presence was weak and his delivery contemptible. But what has become of all those masters of forensic art? They are dead, and their efforts have died with them.

The few that remain are models of beauty but are devoid of all spiritual power. Paul's words transformed his hearers, not by his mode of delivery, but by their truth and potency.

## SUFFICIENT IS GOD'S GRACE

Who would not be elated beyond measure at such revelations as had been confided to Paul (2 Cor.12:7)? But he had good reason to refrain from boasting. A painful physical infirmity was given him to keep him humble. A *thorn* in the flesh is hardly adequate, a *splinter* is nearer, but still too weak an expression, for Paul would not entreat thrice for the removal of some minor distress. But it was not removed.

Instead, he received grace and the assurance that God's power finds infirmity its fittest tool. He needs none of man's strength. It hinders the manifestation of His power.

O, that we could learn this lesson! We repine and are dejected when infirmity and persecution and necessity press upon us, when we should rejoice. Paul delighted in them, not for their own sake, but that the power of Christ may be manifested through them. May His grace be our sole sufficiency!

## TOKENS OF AFFECTION

The epistle closes with characteristic tokens of affection (2 Cor.13:11-14). Throughout the appeal is to the feelings. This is especially true of the evangel and its proclamation. God on His part *beseeches* the sinner to be *conciliated*. The saint is *reconciled*. He is not merely righteous, but at perfect peace with God.

This is the fruit of the evangel which is so delicious to God's heart and to ours. Let us not fail to appreciate the marvelous affection of His message!

A. E. Knoch

PAUL TO THE CORINTHIANS (II)

1 Paul, an apostle of Christ Jesus, through God's will, and brother Timothy, to the ecclesia of God which is in Corinth, together with all the saints who are in the whole of Achaia:

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

3 Blessed is the God and Father of our Lord Jesus Christ, the Father of mercies and God of all consolation, 4 Who is consoling us in our every affliction to enable us to be consoling those in every affliction, through the consolation with which we ourselves are being consoled by God, 5 seeing that, according as the sufferings of Christ are superabounding in us, thus through Christ our consolation also is superabounding.

6 Now whether we are being afflicted for your consolation and salvation, or whether we are being consoled for your consolation, which is operating in the endurance of the same sufferings which we also are suffering, 7 our expectation also is confirmed over you, being aware that, as you are participants of the sufferings, thus of the consolation also.

8 For we do not want you to be ignorant, brethren, concerning our affliction which comes to us in the province of Asia, that we are inordinately burdened over our ability, so that we despair of life also. 9 But we have the sentence of death in ourselves, that we may be having no confidence in ourselves, but in God, Who rouses

the dead ones, 10 Who rescues us from a death of such proportions, and will be rescuing; on Whom we rely that He will still be rescuing also; 11 you also assisting together by a petition for us, in order that, from many faces He may be thanked by many for us for the gracious gift given to us.

12 For our boasting is this, the testimony of our conscience: that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God, we behave ourselves in the world, yet more superabundantly toward you. 13 For no other things are we writing to you than what you are reading or recognizing also. Now I am expecting that you will recognize ultimately, 14 according as you also recognize us in part, for we are your glorying (even as you also are ours) in the day of our Lord Jesus.

15 And in this confidence I intended formerly to come to you, that you should have a second grace, 16 and through you to pass through into Macedonia, and to come again from Macedonia to you, and by you to be sent forward into Judea. 17 Intending this then, consequently do I use lightness? Or what I am planning, am I planning according to the flesh, that it may be with me: "Yes, yes," and: "No, no"?

18 Now God is faithful, for our word toward you is not: "Yes" and "No," 19 for the Son of God, Jesus Christ, Who is heralded among you through us—through me and Silvanus and Timothy—becomes not "Yes" and "No," but in Him has become "Yes." 20 For whatever promises are of God, are in Him "Yes." Wherefore through Him also is the "Amen" to God, for glory, through us. 21 Now He Who is confirming us together with you in Christ and anoints us is God, 22 Who also seals us and gives the earnest of the spirit in our hearts.

23 Now I am invoking God as a witness on my soul, that to spare you, I come no longer to Corinth. 24 Not

that we are lording it over =your 'faith, but 'are fellow workers of =your 'joy, for =you °stand fast in the faith.

2 Yet I decide this with myself, not again 'to come to<sup>d</sup> =you in sorrow. <sup>2</sup> For if I' am making =you sorry, °who also is 'gladdening me, except he 'who is made 'sorry° °by me? <sup>3</sup> And I write this same thing to =you, lest ~coming I may have sorrow from those on whom it was binding to be causing me to 'rejoice; having confidence °in =you all, 'for my 'joy 'is that of =you all. <sup>4</sup> For out of much affliction and pressure of heart I write to =you, through many tears, not that =you may be made sorrowful, but that =you may know the love which I 'have °for =you more superabundantly.

<sup>5</sup> ¶ Now if anyone has caused sorrow, he has not made me sorry, but /in part (lest I may be burdening) =you all. <sup>6</sup> Enough to 'such is this 'rebuke, 'which is by the majority. <sup>7</sup> So that, on the contrary, =you are rather to deal graciously° and console, lest somehow 'such may be swallowed up by the more excessive sorrow. <sup>8</sup> Wherefore I am entreating =you to ratify your love °to him.

<sup>9</sup> For I write also °for this, that I may know =your 'testedness, if =you 'are obedient °in all things. <sup>10</sup> ¶ Now with whom =you are dealing graciously° in anything, I also. For in what I' also have dealt graciously° (if I have dealt graciously° in anything), it is because of =you in the face of Christ, <sup>11</sup> lest we may be overreached by 'Satan, for we are not 'ignorant of the things he apprehends.

<sup>12</sup> ¶ Now on ~coming °to 'Troas °for the evangel of 'Christ, and a door being °open° for me in the Lord, <sup>13</sup> I °have no' ease in my 'spirit at my not 'finding Titus, my 'brother, but ~taking leave° of them, I come away into Macedonia.

<sup>14</sup> ¶ Now thanks be to 'God, 'Who always gives us a 'triumph in 'Christ, and is manifesting the odor of His 'knowledge through us in every place, <sup>15</sup> 'for we 'are a fragrance of Christ to 'God, among 'those who are being saved° and

among 'those who are perishing°: <sup>16</sup> to °these indeed an odor ° of death °for death, yet to °those an odor ° of life °for life. And °for =this °who is competent? <sup>17</sup> For we 'are not as the majority, who are peddling the word of 'God, but as ° of sincerity, but as ° of God, in the sight of 'God in Christ are we speaking.

3 Are we beginning° again to 'commend ourselves? Or °do we 'need, even as °some, commendatory letters to<sup>d</sup> =you or °from =you? <sup>2</sup> =You' 'are our 'letter, °engraven° in our 'hearts, 'known° and 'read° by all °people, <sup>3</sup> 'for =you 'are manifesting° a letter of Christ, dispensed by us, and °engraven°, not with ink, but with the spirit of the living God, not 'on stone tablets, but 'on the fleshly tablets of the °heart. <sup>4</sup> ¶ Now such is the confidence we 'have through 'Christ toward 'God <sup>5</sup> (not that we 'are competent °of ourselves, to reckon° anything as ° of ourselves, but our 'competency is ° of 'God), <sup>6</sup> Who also makes us competent dispensers of a new covenant, not of the letter, but of the spirit, for the letter is killing, yet the spirit is vivifying.

<sup>7</sup> ¶ Now if the dispensation of 'death, 'by letters °chiseled° in °stone, °comes in glory, so that the sons of Israel are not 'able° to look intently into the face of Moses, because of the glory of his 'face, 'which is being nullified°, <sup>8</sup> how shall not rather the dispensation of the spirit 'be in glory? <sup>9</sup> For if in the dispensation of 'condemnation is glory, much rather the dispensation of 'righteousness is exceeding in glory. <sup>10</sup> For 'that also which 'has been glorified° has not been glorified° in this 'particular, on account of the glory 'transcendent. <sup>11</sup> For if 'that which is being nullified° is nullified through glory, much rather 'that which is remaining, remains in glory.

<sup>12</sup> Having then such an expectation, we are using° much boldness, <sup>13</sup> and are not even as Moses. He 'placed a covering °over his 'face, °so that the sons of Israel were not 'to look intently °to the consummation of 'that which is

being nullified<sup>o</sup>. <sup>14</sup> But their 'apprehensions are calloused, for until 'this very day the same covering is remaining <sup>on</sup>at the reading of the old covenant, not being uncov-ered<sup>o</sup>, 'for only in Christ is it being nullified<sup>o</sup>. <sup>15</sup> But till today, if ever the reading<sup>o</sup> of Moses should be reached, a covering is lying on their 'heart. <sup>16</sup> Yet if ever it should reach a turning back to<sup>d</sup> the Lord, the covering is 'taken<sup>o</sup> from about it.)

<sup>17</sup> <sup>y</sup>Now the Lord 'is the spirit; yet where the spirit of the Lord is, there is freedom. <sup>18</sup> <sup>y</sup>Now we' all, with 'uncov-ered<sup>o</sup> face, mirroring<sup>o</sup> the Lord's glory, are being trans-formed<sup>o</sup> into the same image, from glory <sup>io</sup>to glory, even as from the Lord, the spirit.

4 Therefore, having this 'dispensation, according as we are shown mercy, we are not 'despondent. <sup>2</sup> But we spurn<sup>o</sup> the hidden things of 'shame, not walking in crafti-ness, nor yet adulterating the word of 'God, but by 'man-ifestation of the truth, commending ourselves to<sup>d</sup> every human being's conscience in 'God's sight.

<sup>3</sup> <sup>y</sup>Now if also our 'evangel 'is 'covered<sup>o</sup>, it 'is 'covered<sup>o</sup> in 'those who are perishing<sup>o</sup>, <sup>4</sup> in whom the god of this 'eon blinds the apprehensions of the unbelieving <sup>io</sup>so that the illumination of the evangel of the glory of 'Christ, Who is the Image of the invisible 'God, does not 'irradiate them. <sup>5</sup> For we are not heralding ourselves, but Christ Jesus the Lord, yet ourselves =your slaves because of Jesus, <sup>6</sup> 'for the God 'Who says that, out of darkness light shall be shining,<sup>Gn 1:3</sup> is He Who shines in our 'hearts, with a view to<sup>d</sup> the illumination of the knowledge of the glory of 'God in the face of Jesus Christ.

<sup>7</sup> <sup>y</sup>Now we 'have this 'treasure in earthen vessels, that the transcendence of the power may 'be of 'God and not <sup>o</sup> of us. <sup>8</sup> In everything, being afflicted<sup>o</sup>, but not 'dis-tressed<sup>o</sup>; 'perplexed<sup>o</sup>, but not despairing<sup>o</sup>; <sup>9</sup> 'persecuted<sup>o</sup>, but not 'forsaken<sup>o</sup>; 'knocked down<sup>o</sup>, but not perishing<sup>o</sup>—

<sup>10</sup> always carrying about in the body the deadening of Jesus, that the life also of Jesus may be manifested in our 'body. <sup>11</sup> For we' 'who are living are ever being given<sup>o</sup> up <sup>io</sup>to death because of Jesus, that the life also of Jesus may be manifested in our mortal 'flesh. <sup>12</sup> So that 'death is operating<sup>o</sup> in us, yet 'life in =you.

<sup>13</sup> <sup>y</sup>Now we having the same spirit of 'faith, in accord with 'what is 'written<sup>o</sup>, "I believe, wherefore I speak also,"<sup>Ps 116:10</sup> we' also are believing, wherefore we are speaking also, <sup>14</sup> being 'aware that He 'Who rouses the Lord Jesus will be rousing us also, through Jesus, and will be present-ing us together with =you. <sup>15</sup> For 'all is because of =you, that the grace, 'increasing through the majority, should superabound in 'thanksgiving <sup>io</sup>to the glory of 'God.

<sup>16</sup> Wherefore we are not 'despondent, but 'even if our 'outward human is decaying<sup>o</sup>, <sup>bl</sup>nevertheless 'that within us is being renewed<sup>o</sup> day +by day. <sup>17</sup> For the momentary lightness of our 'affliction is producing<sup>o</sup> for us a <sup>ac</sup> tran-scendently <sup>io</sup> transcendent eonian burden of glory, <sup>18</sup> at our not noting 'what is being observed<sup>o</sup>, but 'what is not being observed<sup>o</sup>, for 'what is being observed<sup>o</sup> is tempo-rary, yet 'what is not being observed<sup>o</sup> is eonian.

5 For we are 'aware that if our 'terrestrial 'taberna-acle house should be demolished, we 'have a building <sup>o</sup> of God, a house not made by hands, eonian, in the heavens. <sup>2</sup> For in this also we are groaning, longing to be dressed<sup>o</sup> in our 'habitation 'which is out of heaven, <sup>3</sup> if so be that, 'being dressed<sup>o</sup> also, we shall not be 'found naked. <sup>4</sup> For we also, 'who 'are in the tabernacle, are groaning, being burdened<sup>o</sup>, on which we are not wanting to be stripped<sup>o</sup>, but to be dressed<sup>o</sup>, that the mortal may be swallowed up by 'life. <sup>5</sup> <sup>y</sup>Now He 'Who produces<sup>o</sup> us <sup>io</sup>for this same long-ing is God, 'Who is also 'giving us the earnest of the spirit.

<sup>6</sup> Being then courageous always, and 'aware that, being at home in the body, we are 'away from home from the

Lord <sup>7</sup> (for <sup>th</sup>by faith are we walking, not <sup>th</sup>by perception), <sup>8</sup> yet we are 'encouraged, and are delighting rather to be away from home out of the body and to be at home <sup>td</sup>with the Lord. <sup>9</sup> Wherefore we are 'ambitious° also, whether at 'home or away from 'home, to be well pleasing to Him.

<sup>10</sup> For 'all of us 'must be manifested in front of the dais of 'Christ, that each should be requited° <sup>td</sup>for 'that which he puts into practice through the body, whether good or bad.

<sup>11</sup> Being° aware then of the fear of the Lord, we are persuading human beings, yet we are° manifest° to God. <sup>9</sup> Now I am expecting to be° manifest° in =your 'consciences also.

<sup>12</sup> Not again are we commending ourselves to =you, but are giving an incentive to =you by boasting over =you, that =you may 'have it <sup>td</sup>for 'those who are boasting° in personal appearance and not in heart. <sup>13</sup> For whether we are beside ourselves, it is to God, whether we are 'sane, it is to =you.

<sup>14</sup> For the love of 'Christ is constraining us, 'judging this, that if One dies <sup>ov</sup>for the sake of all, consequently all die.

<sup>15</sup> And He dies <sup>ov</sup>for the sake of all that 'those who are living should by no means still be living to themselves, but to the One Who dies and is roused <sup>ov</sup>for their sakes.

<sup>16</sup> So that we', from 'now on, are° acquainted with no<sup>t</sup> one according to flesh. Yet <sup>te</sup>even if we have known Christ according to flesh, <sup>bt</sup>nevertheless now we 'know Him so no<sup>t</sup> longer. <sup>17</sup> So that, if anyone is in Christ, there is a new creation: the =primitive 'passed by. <sup>9</sup> Look°! there has <sup>b</sup>come =new!

<sup>18</sup> Yet 'all is ° of 'God, 'Who conciliates us to Himself through Christ, and Who gives us the dispensation of the conciliation, <sup>19</sup> how that God 'was, in Christ, conciliating the world to Himself, not reckoning° their 'offenses to them, and Who places° in us the word of the conciliation.

<sup>20</sup> <sup>ov</sup>For Christ then are we 'ambassadors, as of 'God entreating through us. We are beseeching° <sup>ov</sup>for Christ's

sake, "Be conciliated to 'God!" <sup>21</sup> For the One not 'knowing sin, He makes to be sin <sup>ov</sup>for our sakes that we' may become° God's righteousness in Him.

<sup>6</sup> <sup>9</sup> Now, working together, we are also entreating =you not to receive° the grace of 'God <sup>io</sup>for naught. <sup>2</sup> For He is saying,

In a season acceptable I reply to you,  
And in a day of salvation I help you. <sup>Is 49:8</sup>

<sup>9</sup> Look°! Now is a most acceptable era! <sup>9</sup> Look°! Now is a day of salvation!

<sup>3</sup> We are giving no one cause to stumble in <sup>9</sup> anything, lest flaws be found with the service, <sup>4</sup> but in everything we are commending ourselves as servants of God, in much endurance, in afflictions, in necessities, in distresses, <sup>5</sup> in blows, in jails, in turbulences, in =toil, in vigils, in fasts, <sup>6</sup> in pureness, in knowledge, in patience, in kindness, in holy spirit, in love unfeigned, <sup>7</sup> in the word of truth, in the power of God, through the implements of 'righteousness of the right hand and of the left, <sup>8</sup> through glory and dishonor, through defamation and renown, as deceivers and true, <sup>9</sup> as 'unknown° and 'recognized°, as dying, and <sup>9</sup> look°! we are living, as 'disciplined° and not put to 'death°, <sup>10</sup> as sorrowing°, yet ever rejoicing, as poor, yet enriching many, as having nothing and retaining all.

<sup>11</sup> Our 'mouth is° open toward =you, Corinthians: Has =your 'heart° broadened°? <sup>12</sup> Not 'distressed° are =you in us, yet =you are 'distressed° in =your 'compassions. <sup>13</sup> <sup>9</sup> Now as a recompense in <sup>9</sup> kind (as to children am I saying this), =you' also be broadened!

<sup>14</sup> Do not 'become° diversely 'yoked with unbelievers. For <sup>a</sup>what partnership have righteousness and lawlessness? <sup>15</sup> Or <sup>a</sup>what communion has light <sup>td</sup>with darkness? <sup>9</sup> Now <sup>a</sup>what agreement has Christ <sup>td</sup>with Belial? Or <sup>a</sup>what part a believer with an unbeliever? <sup>16</sup> <sup>9</sup> Now <sup>a</sup>what concur-

rence has a temple of God with idols? For =you' are the temple of the living God, according as God says, that: I will be making My home<sup>i</sup> and will be walking<sup>i</sup> in them, and I will be their God, and they' shall be My people.<sup>Lv 26:11,12; Jr 24:7</sup> 17 Wherefore, Come<sup>o</sup> out of their midst and be severed, the Lord is saying. And touch<sup>o</sup> not the unclean, and I' will admit<sup>o</sup> =you,<sup>Is 52:11,12</sup> 18 and I will be<sup>io</sup> like a Father to =you, and =you' shall be<sup>io</sup> like sons and daughters to Me, the Lord Almighty is saying.<sup>2 Sam 7:8,14</sup>

7 Having then these promises, beloved, we should cleanse ourselves from every pollution of flesh and spirit, completing holiness in the fear of God.

<sup>2</sup> Make room for us. We injure no<sup>t</sup> one; we corrupt no<sup>t</sup> one; we overreach no<sup>t</sup> one. <sup>3</sup> I am not saying this with a view to<sup>d</sup> condemnation, for I have declared before that =you are in our hearts<sup>io</sup> to die together and to be living together. <sup>4</sup> Much is my boldness toward =you; much is my boasting over =you. I am filled<sup>o</sup> full with consolation, I am superexceeding<sup>o</sup> in joy<sup>on</sup> in all our affliction. <sup>5</sup> For +even at our coming into Macedonia, our flesh has no<sup>th</sup> ease, but we are afflicted<sup>o</sup> in everything; outside fightings; inside fears.

<sup>6</sup> But God, Who is consoling the humble, consoles us by the presence of Titus, <sup>7</sup> yet not only by his presence, but by the consolation also with which he is consoled<sup>on</sup> over =you, informing us of =your longing, =your anguish, =your zeal<sup>on</sup> for my sake; so that I rather rejoice <sup>8</sup> that +even if I make =you sorry by an epistle, I am not regretting<sup>o</sup> it, +even if I did regret<sup>o</sup>. For I am observing that that epistle makes =you sorry, +even if it is<sup>td</sup> for an hour. <sup>9</sup> Now I am rejoicing, not that =you are made sorry, but that =you are made sorry<sup>io</sup> to repentance. For =you are made sorry according to God, that in nothing =you may suffer forfeit<sup>o</sup> by us. <sup>10</sup> For sorrow according to God

is producing<sup>o</sup> repentance<sup>io</sup> for unregretted salvation, yet the sorrow of the world is producing<sup>o</sup> death.

<sup>11</sup> For look<sup>o</sup>! this same thing—for =you to be made sorry according to God—how much it produces<sup>o</sup> in =you of diligence, but also defense, but also resentment, but also fear, but also longing, but also zeal, but also avenging! In everything =you commend yourselves to be pure in this matter. <sup>12</sup> Consequently, +even if I write to =you, it is not on account of the one who injures, but neither on account of the one injured, but on account of manifesting to<sup>d</sup> =you =your diligence<sup>on</sup> for our sake in God's sight.

<sup>13</sup> Therefore we are consoled<sup>o</sup>, yet<sup>on</sup> in our consolation we rather are rejoiced more exceedingly<sup>on</sup> in the joy of Titus, for his spirit has been soothed<sup>o</sup> by =you all, <sup>14</sup> for if I have boasted<sup>o</sup> any to him over =you, I am not disgraced, but as we speak all in truth to =you, thus also our boasting<sup>on</sup> before Titus comes to be truth. <sup>15</sup> And his compassions<sup>io</sup> for =you are superabundantly more, having a recollection<sup>o</sup> of the obedience of =you all, as with fear and trembling =you receive<sup>o</sup> him. <sup>16</sup> I am rejoicing that in everything I am encouraged in =you.

8 Now we are making known to =you, brethren, the grace of God which has been bestowed<sup>o</sup> in the ecclesias of Macedonia, <sup>2</sup> for in a test of much affliction, the superabundance of their joy and the<sup>ac</sup> corresponding depth of their poverty superabounds<sup>io</sup> to the riches of their generosity, <sup>3</sup> for according to their ability, I am testifying, and<sup>b</sup> beyond their ability, of their own accord, <sup>4</sup> with much entreaty beseeching of us the grace and the fellowship of the service<sup>io</sup> for the saints; <sup>5</sup> and not according as we expect, but themselves they give first to the Lord, and to us through God's will. <sup>6</sup> So that we entreat Titus that, according as he undertakes<sup>o</sup> before, thus also should he complete<sup>io</sup> in =you this grace also. <sup>7</sup> But even as =you are superabounding in everything—in faith and

word and knowledge and <sup>e</sup>all diligence and the love that flows out of =you into us—that =you may be superabounding in this 'grace also. <sup>8</sup> I am not saying this <sup>ac</sup> as an injunction, but through the diligence of <sup>d</sup>others, testing also the genuineness of 'this love of yours.

<sup>9</sup> For =you 'know the grace of our 'Lord Jesus Christ, that being rich, because of =you He becomes poor, that =you', by 'His 'poverty, should be rich. <sup>10</sup> And in this I am giving an opinion, for this is 'expedient for =you, who<sup>a</sup>, /for a year past, undertake<sup>o</sup> before, not only the doing but the willing also. <sup>11</sup> Yet now complete the doing also, so that, even as the eagerness 'to 'will, thus also may be the completion out of 'what you 'have. <sup>12</sup> For if 'eagerness 'lies<sup>o</sup> before, it is most acceptable according to whatever <sup>if</sup> one may 'have, not according to what he 'has not.

<sup>13</sup> For it is not that to others ease, yet to =you affliction, <sup>14</sup> but <sup>o</sup>by an equality, in the current occasion, =your 'superabundance is <sup>io</sup>for 'their 'want, that 'their 'superabundance also may come<sup>o</sup> to be <sup>io</sup>for =your 'want, so that there may come<sup>o</sup> to be an equality, <sup>15</sup> according as it is 'written<sup>o</sup>: the one with 'much increases not, and the one with 'few lessens not. *Ex 16:18*

<sup>16</sup> <sup>y</sup>Now thanks be to 'God, 'Who imparts the same diligence <sup>ov</sup>for =you 'to the heart of Titus, <sup>17</sup> /for he indeed receives<sup>o</sup> the entreaty, yet being 'inherently more diligent, of his own accord he comes out to<sup>d</sup> =you. <sup>18</sup> <sup>y</sup>Now we send together with him the brother whose 'applause in the evangel is through all the ecclesias, <sup>19</sup> yet not only so, but who is selected also by the ecclesias to be our fellow traveler <sup>tg</sup>with this 'grace 'which is being dispensed<sup>o</sup> by us to<sup>d</sup> the glory of the Lord 'Himself; our eagerness also, <sup>20</sup> putting this so that no <sup>a</sup>one should find flaws<sup>o</sup> in us in this 'exuberance 'which is being dispensed<sup>o</sup> by us, <sup>21</sup> for we are providing the ideal, not only in the sight of the Lord, but in the sight of human beings also.

<sup>22</sup> <sup>y</sup>Now we send together with them our 'brother, whom we test in many things, often, being diligent, yet now much more diligent, yet with much confidence <sup>io</sup>in =you, <sup>23</sup> whether <sup>ov</sup>for the sake of Titus, my mate and fellow worker <sup>io</sup>for =you, or our brethren, the apostles of the ecclesias, the glory of Christ. <sup>24</sup> Then the display of =your 'love and our boasting over =you <sup>io</sup>to them is being displayed<sup>o</sup> <sup>io</sup>in the face of the ecclesias.

<sup>9</sup> For indeed, concerning the dispensation <sup>io</sup>for the saints, it is superfluous for me 'to be writing to =you. <sup>2</sup> For I am 'aware of =your 'eagerness, of which I am boasting<sup>o</sup> over =you to the Macedonians, that: "Achaia has been prepared<sup>o</sup> <sup>f</sup> a year past." And =your 'zeal provokes the majority. <sup>3</sup> Yet I send the brethren, lest our 'boasting over =you may be made void in this 'particular, that =you may be 'prepared<sup>o</sup> according as I 'said, <sup>4</sup> lest somehow, if the Macedonians should come together with me and should find =you unprepared, we' may be disgraced (not that we should 'say =you!) in this 'assumption of 'boasting.

<sup>5</sup> I deem<sup>o</sup> it necessary then, to entreat the brethren that they may come before <sup>io</sup>to =you and should adjust beforehand =your 'bounty as 'promised<sup>o</sup> before. This to 'be ready thus, as a bounty and not as greed, <sup>6</sup> yet as this: 'who is sowing sparingly, sparingly shall be reaping also, *Pr 11:25* and 'who is sowing <sup>on</sup> bountifully, <sup>on</sup> bountifully shall be reaping also, <sup>7</sup> each according as he has proposed<sup>o</sup> in his 'heart, not <sup>o</sup> sorrowfully, nor <sup>o</sup> of compulsion, for the gleeful giver is 'loved by 'God.

<sup>8</sup> <sup>y</sup>Now 'God is 'able to lavish <sup>e</sup>all grace <sup>io</sup>on =you, that having <sup>e</sup>all contentment in everything always, =you may be superabounding <sup>io</sup>in every good work, <sup>9</sup> according as it is 'written<sup>o</sup>, "He scatters; He gives to the drudges; His 'righteousness 'remains <sup>io</sup>for the eon." *Ps 112:9* <sup>10</sup> <sup>y</sup>Now He 'Who is supplying seed to the 'sower, and bread <sup>io</sup>for food, will be furnishing and multiplying =your 'seed and be mak-

ing the product of =your 'righteousness grow, <sup>11</sup> being enriched<sup>o</sup> in everything, <sup>io</sup>for 'all the generosity, which<sup>a</sup> is producing<sup>o</sup> through us thanksgiving to 'God; <sup>12</sup> <sup>t</sup>for the dispensation of this 'ministry not only is replenishing the wants of the saints, but is superabounding also through much =thanksgiving to 'God, <sup>13</sup> through the testedness of this 'dispensation, glorifying 'God <sup>on</sup>at the subjection of =your 'avowal <sup>io</sup>to the evangel of 'Christ, and in the generosity of the contribution <sup>io</sup>for them and <sup>io</sup>for all, <sup>14</sup> and in their petition <sup>ov</sup>for =you, longing to be acquainted with =you, because of the 'transcendent grace of 'God on =you. <sup>15</sup> <sup>y</sup>Now thanks be to 'God <sup>on</sup>for His 'indefinable gratuity!

10 <sup>y</sup>Now I, Paul, <sup>s</sup>myself am entreating =you, through the meekness and leniency of 'Christ, who, <sup>ac</sup>as to personal appearance indeed am humble among =you, yet being absent, have 'courage <sup>io</sup>toward =you. <sup>2</sup> Yet I am beseeching<sup>o</sup> that I may not, being present, have 'to have courage with the confidence with which I am reckoning<sup>o</sup> to dare <sup>on</sup> any 'who 'reckon<sup>o</sup> us as walking according to the flesh. <sup>3</sup> For walking in flesh, we are not warring<sup>o</sup> according to the flesh. <sup>4</sup> For the weapons of our 'warfare are not fleshly, but powerful to 'God toward the pulling down of bulwarks; <sup>5</sup> pulling down reckonings and every height elevating<sup>o</sup> itself against the knowledge of 'God, and leading into captivity every apprehension into the obedience of 'Christ, <sup>6</sup> and having all in readiness to avenge every disobedience, whenever =your 'obedience may be completed.

<sup>7</sup> Are =you looking at 'that <sup>ac</sup>on the surface? If anyone is presuming to have confidence in himself to 'be Christ's, let him be reckoning<sup>o</sup> this again <sup>on</sup>with himself, that according as he is Christ's thus also are we. <sup>8</sup> For if ever I, besides, should also boast<sup>o</sup> <sup>a</sup>somewhat more excessively concerning our 'authority (which the Lord gives us <sup>io</sup>for building you up and not <sup>io</sup>for pulling =you down), I shall not be put to 'shame, <sup>9</sup> lest I should seem as ever terri-

fyng =you through 'epistles, <sup>10</sup> seeing that he is averring, "His 'epistles indeed are weighty and strong, yet his 'bodily 'presence is weak and his 'expression to be 'scorned<sup>o</sup>."

<sup>11</sup> Let 'such a one be reckoning<sup>o</sup> this, that such as we 'are in 'word, through epistles, being absent, such also, being present, are we in 'act. <sup>12</sup> For we are not daring to judge ourselves by, or compare ourselves with, <sup>a</sup>some 'who are commending themselves. But they', measuring themselves 'by themselves, and comparing themselves with themselves, do not 'understand.

<sup>13</sup> <sup>y</sup>Now we' shall not be boasting<sup>o</sup> <sup>io</sup>'immeasurably, but according to the measure of our 'range—which measure 'God parts to us—to reach<sup>o</sup> on as far as =you also <sup>14</sup> (for it is not as though, not reaching<sup>o</sup> on <sup>io</sup>to =you, we are overstretching ourselves, for we outstrip others 'even as far as =you in the evangel of 'Christ), <sup>15</sup> not boasting<sup>o</sup> <sup>io</sup>'immeasurably in others' toils, yet having the expectation, =your 'faith growing<sup>o</sup>, to be magnified among =you <sup>io</sup>superabundantly, according to our 'range, <sup>16</sup> so as to bring the evangel<sup>o</sup> <sup>io</sup>'beyond =you, not to boast in another's range over <sup>io</sup>'that which is ready. <sup>17</sup> <sup>y</sup>Now he 'who is boasting<sup>o</sup>, in the Lord let him be boasting<sup>o</sup>. *Jr 9:24* <sup>18</sup> For not he who is commending himself <sup>t</sup>'is qualified, but whom the Lord is commending.

11 Would that =you had 'borne<sup>o</sup> with any little imprudence of mine! But also be bearing<sup>o</sup> with me, <sup>2</sup> for I am 'jealous over =you with a jealousy of God. For I betroth<sup>o</sup> =you to one Man, to present a chaste virgin to 'Christ. <sup>3</sup> Yet I 'fear<sup>o</sup> lest somehow, as the serpent deludes Eve 'by its 'craftiness, =your 'apprehensions should be corrupted from the singleness and 'pureness 'which is <sup>io</sup>in 'Christ. <sup>4</sup> For if indeed he 'who is coming<sup>o</sup> is heralding another Jesus whom we do not herald, or =you are obtaining a different spirit which =you do not obtain, or a different evangel which =you do not receive<sup>o</sup>, =you are bearing<sup>o</sup>

with him ideally. <sup>5</sup> For I am reckoning<sup>o</sup> to be <sup>o</sup>deficient in nothing pertaining to the paramount apostles. <sup>6</sup> Yet <sup>+</sup>even if I am plain in <sup>+</sup>expression, <sup>bt</sup>nevertheless I am not in <sup>+</sup>knowledge, but in everything made manifest in all <sup>io</sup>for <sup>+</sup>you.

<sup>7</sup> Or do I sin in humbling myself that <sup>+</sup>you<sup>+</sup> may be exalted, seeing that I evangelize the evangel<sup>o</sup> of <sup>+</sup>God to <sup>+</sup>you gratuitously? <sup>8</sup> Other ecclesias I despoil, <sup>+</sup>getting rations <sup>td</sup>for <sup>+</sup>dispensing to <sup>+</sup>you. <sup>9</sup> And being present <sup>td</sup>with <sup>+</sup>you and in want, I am not an encumbrance to <sup>nt</sup>anyone (for the brethren <sup>+</sup>coming from Macedonia replenish my <sup>+</sup>wants), and in everything I keep and shall be keeping myself that I be not burdensome to <sup>+</sup>you.

<sup>10</sup> The truth of Christ <sup>+</sup>is in me, <sup>+</sup>for this <sup>+</sup>boasting shall not be <sup>+</sup>barred<sup>o</sup> <sup>io</sup>from me in the regions of Achaia. <sup>11</sup> Wherefore? Seeing that I am not loving <sup>+</sup>you? <sup>+</sup>God is <sup>o</sup>aware! <sup>12</sup> <sup>+</sup>Now what I am doing and will be doing is that I should strike off the incentive from <sup>+</sup>those wanting an incentive, that in what they are boasting<sup>o</sup> they may be found according as we also. <sup>13</sup> For <sup>+</sup>such are false apostles, fraudulent workers, being transfigured<sup>o</sup> into apostles of Christ. <sup>14</sup> And no<sup>+</sup> marvel, for <sup>+</sup>Satan <sup>+</sup>himself is being transfigured<sup>o</sup> into a messenger of light. <sup>15</sup> It is no<sup>+</sup> great thing, then, if his <sup>+</sup>servants also are being transfigured<sup>o</sup> as dispensers of righteousness—whose <sup>+</sup>consummation shall be according to their <sup>+</sup>acts.

<sup>16</sup> Again I am saying, no <sup>o</sup>one should presume me to <sup>+</sup>be imprudent. Otherwise surely, <sup>+</sup>even if it should be as imprudent, receive<sup>o</sup> me, that I <sup>+</sup>also should boast<sup>o</sup> <sup>o</sup>some little! <sup>17</sup> What I <sup>+</sup>speak, I am not speaking in accord with the Lord, but as in imprudence, in this <sup>+</sup>assumption of <sup>+</sup>boasting. <sup>18</sup> Since many are boasting<sup>o</sup> according to the flesh, I <sup>+</sup>also shall be boasting<sup>o</sup>. <sup>19</sup> For with relish are <sup>+</sup>you bearing<sup>o</sup> with the imprudent, being prudent. <sup>20</sup> For <sup>+</sup>you are bearing<sup>o</sup> with it if anyone is enslaving <sup>+</sup>you, if anyone is devouring, if anyone is obtaining, if anyone is elevating<sup>o</sup>

himself, if anyone is lashing <sup>+</sup>you <sup>io</sup>in the face. <sup>21</sup> <sup>ac</sup>By way of dishonor am I saying this, as that we<sup>+</sup> are <sup>o</sup>weakened.

<sup>22</sup> Now in whatever anyone should be daring (in imprudence am I saying it), I <sup>+</sup>also am daring. <sup>23</sup> Hebrews <sup>+</sup>are they? I also! Israelites <sup>+</sup>are they? I also! The seed of Abraham <sup>+</sup>are they? I also! <sup>24</sup> Servants of Christ <sup>+</sup>are they? (Being insane, I am speaking.) Above them am I! In <sup>+</sup>weariness more exceedingly, in jails more exceedingly, in blows inordinately, in deaths often. <sup>25</sup> By Jews five times I get forty <sup>b</sup>save one. <sup>26</sup> Thrice am I flogged with rods, once am I stoned, thrice am I shipwrecked, a night and a day have I <sup>do</sup>spent in a <sup>+</sup>swamp, <sup>27</sup> in journeys often, in dangers of rivers, in dangers of robbers, in dangers <sup>o</sup> of my race, in dangers <sup>o</sup> of the nations, in dangers in the city, in dangers in the wilderness, in dangers in the sea, in dangers among false brethren; <sup>28</sup> in toil and labor, in vigils often, in famine and thirst, in fasts often, in cold and nakedness; <sup>29</sup> apart from <sup>+</sup>what is outside, <sup>+</sup>that which is coming upon me <sup>ac</sup> daily, the solicitude for all the ecclesias.

<sup>30</sup> <sup>o</sup>Who is <sup>+</sup>weak and I am not <sup>+</sup>weak? <sup>o</sup>Who is <sup>+</sup>snared<sup>o</sup> and I <sup>+</sup>am not on <sup>+</sup>fire<sup>o</sup>? <sup>31</sup> If I <sup>+</sup>must <sup>+</sup>boast<sup>o</sup>, I will be boasting<sup>o</sup> in <sup>+</sup>that which is of my <sup>+</sup>weakness. <sup>32</sup> The God and Father of the Lord Jesus, <sup>+</sup>Who <sup>+</sup>is blessed <sup>io</sup>for the eons, is <sup>o</sup>aware that I am not lying<sup>o</sup>. <sup>33</sup> In Damascus the ethnarch of Aretas, the king, <sup>+</sup>garrisoned the city of the Damascenes, wanting to arrest me, <sup>34</sup> and I am lowered in a wicker basket through a window through the wall, and escape his <sup>+</sup>hands.

<sup>12</sup> If boasting<sup>o</sup> <sup>+</sup>must be, though it is not <sup>+</sup>expedient indeed, yet I shall also be coming<sup>o</sup> <sup>io</sup>to apparitions and revelations of the Lord. <sup>2</sup> I am <sup>o</sup>acquainted with a human in Christ, fourteen years before this (whether in a body I am not <sup>o</sup>aware, or outside of the body I am not <sup>o</sup>aware—<sup>+</sup>God is <sup>o</sup>aware), <sup>+</sup>such a one is snatched away to the third heaven. <sup>3</sup> And I am <sup>o</sup>acquainted with <sup>+</sup>such a human (whether in

a body or outside of the body I am not °aware—God is °aware),<sup>4</sup> that he is snatched away into 'paradise and hears ineffable declarations, which it is not 'allowed a human to speak.<sup>5</sup> Over 'such a one I shall be boasting°; yet over myself I shall not be boasting°, except in my 'infirmities.<sup>6</sup> For if ever I should want to boast°, I shall not 'be imprudent, for I shall be declaring the truth. Yet I am 'reticent°. No °one should reckon°<sup>io</sup> me to be above what he is observing of me or anything he is hearing ° of me.

<sup>7</sup> Wherefore also, lest I <sup>m</sup>should be 'lifted up by the transcendence of the revelations, there is given to me a splinter in the flesh, a messenger of Satan, that he may be buffeting me, lest I may be 'lifted° up.<sup>8</sup> °For this I entreat the Lord thrice, that it should withdraw from me.<sup>9</sup> And He has protested to me: “Sufficient for you is My 'grace, for My 'power in infirmity is being perfected°.” With the greatest relish, then, will I rather be glorying° in my 'infirmities, that the power of 'Christ should tabernacle over °n me.<sup>10</sup> Wherefore I 'delight in infirmities, in outrages, in necessities, in persecutions, in distresses, °for Christ's sake, for whenever I may be 'weak, then I 'am powerful.

<sup>11</sup> I have become imprudent; °you' compel me. For I 'ought to be 'commended° by °you, for I am not<sup>th</sup> deficient in anything pertaining to the paramount apostles, °even if I 'am nothing.<sup>12</sup> Indeed, the signs of an 'apostle are produced among °you in °all endurance, besides in signs and miracles and powerful deeds.<sup>13</sup> For 'is there anything in which °you are discomfited above the rest of the ecclesias, except that I °myself am not an encumbrance to °you? Deal graciously° with me for this 'unrighteousness!

<sup>14</sup> °Look°! this third time I 'hold myself ready to come to<sup>d</sup> °you, and I shall not be an 'encumbrance, for I am not seeking °yours but °you. For the children 'ought not to be hoarding for the parents, but the parents for the chil-

dren.<sup>15</sup> Yet with the greatest relish shall I 'spend and be 'bankrupted° °for the sake of °your 'souls, °even if loving °you more exceedingly diminishes your 'love° for me.

<sup>16</sup> °Now let 'be, I' do not overburden °you, but being 'inherently crafty, I get °you by guile!<sup>17</sup> Does not anyone of those whom I have dispatched to<sup>d</sup> °you? Through him do I overreach °you?<sup>18</sup> I entreat Titus, and dispatch together with him a 'brother. Does Titus °na overreach °you? Walk we not in the same spirit? Not in the same footprints?

<sup>19</sup> Again °you are presuming° that we are defending ourselves to °you. Facing 'God, in Christ, are we speaking, yet 'all, beloved, °for the sake of °your 'edification.<sup>20</sup> For I 'fear°, lest somehow, on °coming, I may not find °you such as I 'want, and I' may be found by °you such as °you do not 'want; lest somehow there be strife, jealousy, °fury, factions, vilifications, whisperings, °puffing up, turbulences.

<sup>21</sup> Not again at my °coming may my 'God humble me toward °you and may I mourn for many 'who 'have sinned before and are not 'repenting °n of the uncleanness and prostitution and wantonness which they commit.

13 °Look°! This is the third time I am coming° to<sup>d</sup> °you. °nAt the mouth of two witnesses, and three, shall every declaration be made to 'stand.<sup>2</sup> I have declared before, and am predicting as when being present the second time, and now, being absent, to 'those having sinned before and to all the rest, that if I should come °io again, I shall not 'spare°,<sup>3</sup> since °you are seeking a test of Christ 'speaking in me, Who is not 'weak °io for °you, but 'powerful among °you.<sup>4</sup> For °even if He is crucified out of weakness,<sup>bt</sup> nevertheless He is living °by the power of God. For we' also are 'weak together with Him, but we shall be living together with Him °by the power of God °io for °you.

<sup>5</sup> 'Try yourselves, if °you 'are in the faith; 'test yourselves. Or are °you not recognizing yourselves that Christ

Jesus 'is in =you, except =you 'are "somewhat disqualified?"  
<sup>6</sup> *Now I am expecting that =you will 'know° that we' 'are not disqualified!* <sup>7</sup> *Now we are wishing° to<sup>d</sup> God that =you do not do "anything evil, not that we' may appear qualified, but that =you' may be doing 'that which is ideal, yet we' may 'be as disqualified.* <sup>8</sup> *For we are not 'able° for anything against the truth, but <sup>ov</sup>for the sake of the truth.* <sup>9</sup> *For we are rejoicing whenever we' may be 'weak, yet =you' may 'be powerful. <sup>9</sup>Now this are we wishing° also: =your 'adjustment.* <sup>10</sup> *Therefore I am writing these things, being absent, that, being present, I should not use° severity, according to the authority which the Lord gives me <sup>io</sup>for building up and not <sup>io</sup>for pulling down.*

<sup>11</sup> *Furthermore, brethren, 'rejoice, 'adjust°, be 'entreated°, be "mutually 'disposed, be at 'peace, and the God of 'love and of peace will 'be with =you.* <sup>12</sup> *Greet° one another 'with a holy kiss.* <sup>13</sup> *All the saints are greet-ing° =you.*

<sup>14</sup> *The grace of the Lord Jesus Christ and the love of God and the communion of the holy spirit be with =you all! Amen!*

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#### THE NEW COVENANT

The new covenant of Jeremiah 31:32-34 is not a covenant or contract at all. It is called a "covenant" merely because it replaces the former one. In this new relationship of Yahweh to His earthly people, nothing is dependent upon them. There is no "we will" in it at all. It is all "I will." The same figure is used by Paul in describing our relationship to God, because he contrasts it with the law of Sinai (2 Cor.3:6-11). It is like the new "covenant" of Israel in this, that it is not dependent on us, but on God. Nevertheless it is utterly unlike Israel in the kingdom who will still remain under the literal law, even though it is written on their hearts and apprehensions. Paul does not dispense a literal law, as Moses did, which led to transgression and death. He dispensed a spiritual "law" which gives life.

## IN ACCORD WITH THE SCRIPTURES

THE APOSTLE Paul tells us that the evangel concerning the death of Christ and God's rousing of Him on the third day is in accord with the scriptures (1 Cor.15:3,4). This is borne out in Romans 1:17, for example, where he cites Habakkuk 2:4 in reference to Christ as the Righteous One Who lives by faith, facing death, through which God's righteousness is revealed (*cp* Rom.3:21-26). Similarly, Paul uses Genesis 1:2,3 in 2 Corinthians 4:6 as a pattern of God's ways in dealing with evil, set at the very beginning, and now most gloriously carried forth in God's dealing with sin in the giving of His Son. Then, a few verses later, in 2 Corinthians 4:13,14, he quotes words from Psalm 116:10, which in the highest meaning of the psalm center on Christ and His faith. There truly is a central theme throughout God's Word, one which points to God's glory through His beloved Son.

In the following pages I offer some thoughts on these two passages in 2 Corinthians, not at all as though final and exhaustive, but hopefully that they may open up a greater appreciation of the evangel of the glory of God which is made known through the faith of Jesus Christ.

## LIGHT SHALL BE SHINING

The evangel of the glory of Christ (2 Cor.4:4) illuminates those who are believing it. Christ, Who is the Image of the invisible God, loves all, in that He dies for the sake of all (literally, "over all," 2 Cor.5:14), while they are still sinners (Rom.5:8). In this evangel the knowledge of the glory of God is illuminated in the face of Jesus Christ (2 Cor.4:7).

The face of Moses glowed with great glory, expressing the glory of the law which he received. It was to bring the fear of God over the faces of the people of Israel to dispel the darkness of sin which covered them (*cf* Exodus 20:20). But it was a fading glory, being nullified (2 Cor.3:6,7). Yet now the face of Jesus Christ, along with His whole appearance, ruined in His rejection by human beings, glows with the illumination of the glory of God in the evangel. In this, the evangel of the glory of God, we come to know God's righteousness (2 Cor.3:9-11; Rom.3:21,22), and His wisdom and power, and His love above all, shining out from the darkness of sin and death.

At the very beginning of God's word He says in effect: *Out of darkness light shall be shining* (2 Cor.5:6):

**. . . creates Elohim `the heavens and `the earth.**

**<sup>2</sup> And the earth becomes a chaos and vacant, and darkness is over the face of the abyss.**

**And the spirit of Elohim is vibrating over the face of the waters.**

**<sup>3</sup> And saying is Elohim: Light is coming to be! And light is coming to `be.**

As expressed in Hebrew, two fundamental facts come before us: God *creates* the heavens and the earth, and the earth *becomes* a chaos and vacant with darkness spread *over the face* of this lifeless sea of chaos. This is followed by the vibrant, ongoing action of God's spirit *vibrating over the face* of these dark and deep waters of chaos. Then, as action in progress, God *is saying* words of great power for deliverance out of darkness: "Light is coming to be!" And exactly in accord with what He is saying, thus "it is coming to be."

The evil is necessary in order for the good to be known. Light is coming out of darkness. A separating of elementary provisions for life is coming out of chaos. And life is

being brought forth out of the vacancy. "And seeing is Elohim all that He makes; and behold, it is very good" (Gen. 1:31). In this the pattern of God's ways is set before us: Creation; Darkness; Light; Good.

Then once again, God's very good act of creating is disrupted by chaos, the chaos of sin, and by vacancy, the vacancy of death, all covered by darkness. This is expressed in Romans 5:12 by three fact verbs: ". . . through one human sin *enters* into the world, and through sin death, and thus death *passes through* into all humanity, on which all *sin*." As with Paul, the "sentence<sup>1</sup> of death" (2 Cor.1:9) is in us all, for "in Adam all are dying" (1 Cor.15:22a). Nevertheless, once again God is saying (as He speaks to us in His evangel), "Out of darkness light shall be shining," for "in Christ shall all be vivified" (1 Cor.15:22b).

So we see that this light which is coming to be illuminated in the face of Jesus Christ tells us not only of the end of the darkness of sin and death, but it begins and rests on one tremendous sin and one most horrible of deaths. "One dies over all" (2 Cor.5:14). And "the One not knowing sin" is made to be sin (2 Cor.5:21). This is the very foundation of the evangel, the well-message, which God is speaking. Here is light shining in the face of Jesus Christ, the face of an abyss of sorrow and suffering, which is the face of love: "For the love of Christ is constraining us, judging this, that if One dies for the sake of all, consequently all die" (2 Cor.5:14).

The goodness of life and righteousness and joy and peace and love constituting the glory of God cannot be known until the evil of sin and death is known. Accordingly, the enjoyment of the goodness of life and righteousness and

1. Here the former CV word, "rescript" is replaced by the more familiar word, "sentence." The Greek term is literally FROM-JUDGE-effect. The effect of judging is "judgment," and that which results from judgment is a "sentence."

joy and peace and love and all that brings glory to God rests on the death of Christ. His death is the means by which sin and death are put to death and righteousness and life are enthroned everywhere.

#### THE SAME SPIRIT OF FAITH

Along with Paul and the Corinthians God has given us a measure of the same spirit of faith that is manifested by Jesus Christ (2 Cor.4:13). Through all His days in the likeness of sin's flesh, our Lord held fast in faith to the purpose for which God sent Him concerning sin (Rom.8:3), humbling Himself to the death of the cross (Phil.2:6-8). So also we are walking by faith and not by perception (2 Cor.5:7). And what we are believing is that Christ, in faith, dies over our sins and is roused from among the dead.

God gives us the earnest of the spirit in our hearts (2 Cor. 1:22). Spirit is "imperceptible, intangible power,"<sup>2</sup> and at present we have a foretaste of the spirit we shall enjoy in the future, placed within us (in our hearts). Preeminently, we have received the blessing of the spiritual endowments of faith, expectation and love (1 Cor.13:13). We have heard the evangel, and God has granted us the spirit of faith. As with the Corinthians, the "letter of Christ," the evangel, is engraven "not with ink, but with the spirit of the living God" on our hearts (2 Cor.3:3).

#### CHRIST AND BELIEVERS BELIEVE

Yet the spirit of faith is not only a power which we share with other believers, but, as Paul presents it here in 2 Corinthians it is imperceptible power which we have together with Christ until faith is turned to sight. The evangel is a message sourced and centered in Christ's faith, for faith (Rom.1:17).

<sup>2</sup> KEYWORD CONCORDANCE, p.282.

It has not been much recognized, but Psalm 116 is "Messianic," that is, like Psalm 22, its highest application is to the Messiah, to the Anointed One, to Christ. This is surely what Paul has in view here in 2 Corinthians 4:13 when he quotes the words of Psalm 116:10a as rendered in the Septuagint Version, "I believe, wherefore I speak also." The apostle and those with him believed the evangel of Christ's death and resurrection, and therefore that is what they spoke. Yet also we believe this message from God, and we speak it. Yet again, and even more basic to Paul's thought here, Christ Himself believed He was to suffer and to die and be roused, for this was His Father's will, and He spoke of it openly.

And even now, exalted on high, He lives to God in faith and expectation of His future reign. Wherefore, as an earnest, the same spirit of faith which operates in Christ operates in our hearts, so that we believe this message from God, and testify to it as true and vibrant and critical to us all. In this there is grace upon grace.

#### WHAT IS WRITTEN

In the following translation of Psalm 116 we have made two principal changes from the current CV. (1) All verbs appear in what seems to be present tenses, but in reality are intended to represent the two aspects of Hebrew verbs, neither of which identify the time of the action (which is determined by the context). The two aspects are: the fact form which gives stress to the fact of the action, and the progressive form which draws attention to the action in progress, continuing before us. And (2) nouns and personal pronouns referring, on the first level, to the psalmist are capitalized in order to show that in their highest application they refer to Christ, and those referring to Yahweh now are seen in reference to the God and Father of our Lord Jesus Christ.

## PSALM 116

- 1 I love Him <sup>t</sup>because Yahweh is hearing <sup>`</sup>My voice,  
My supplications;
- 2 For He stretches out His ear to Me,  
And I am calling on Him <sup>t</sup>throughout all My days.
- 3 The cables of death envelop Me,  
And the constrictions of the unseen,  
they converge upon Me;  
I am finding distress and affliction.
- 4 <sup>+</sup>And I am calling <sup>i</sup>on the Name of Yahweh,  
Oh Yahweh, do make a way of escape for My soul.
- 5 Gracious is Yahweh and righteous,  
And our Elohim is compassionate<sup>!</sup>;
- 6 The One guarding the simple is Yahweh;  
I am impoverished, and He is saving <sup>ʔ</sup> Me.
- 7 Return to your rest, My soul,  
For Yahweh, He deals bountifully <sup>on</sup>with you.
- 8 <sup>t</sup>Indeed, You extricate My soul from death,  
<sup>`</sup>My eye from tears,  
<sup>`</sup>My foot from foundering.
- 9 I am walking before Yahweh  
In the lands of the living.
- 10 I believe; <sup>t</sup>wherefore I am speaking:  
I am very much humbled;
- 11 I say in My consternation<sup>-</sup>,  
Every human is a liar<sup>!</sup>.
- 12 What can I be restoring to Yahweh  
For all His bountiful dealings <sup>on</sup>toward Me?
- 13 I am taking up the cup of salvation  
And call <sup>i</sup>on the Name of Yahweh.
- 14 I am paying My vows to Yahweh  
<sup>pr</sup>Indeed in<sup>d</sup> front <sup>ʔ</sup>of all His people.
- 15 Precious in the eyes of Yahweh  
Is the death <sup>ʔ</sup>of His benign ones.

- 16 Oh Yahweh, seeing that I am Your Servant,  
I am Your Servant, Son of Your maidservant,  
You open <sup>ʔ</sup>up My bonds;
- 17 I am sacrificing to You a sacrifice of acclamation  
And call <sup>i</sup>on the Name of Yahweh.
- 18 I am paying My vows to Yahweh  
Straight in<sup>d</sup> front <sup>ʔ</sup>of all His people,
- 19 In the courts of Yahweh's house,  
In your midst, Jerusalem.  
Praise Yah!

## THE PSALM AND THE EPISTLE

Throughout 2 Corinthians Paul relates his sufferings and the dangers he endured to the sufferings and death of Christ as proclaimed in the evangel. But also he points ahead in expectation to the future life when he and his fellow believers will be living to God, even as Christ, in resurrection, is living. In marvelous accord, the experiences of the psalmist in Psalm 116 foreshadow Christ's afflictions, death and rescue unto a life of service to God, service of One Who has experienced suffering and death. Not only the words of Psalm 116:10a resound in the apostle's mind, but many other lines of the psalm seem to be reflected in what he writes—reflected, that is, in the way its words concerning Christ foreshadow the words of this epistle concerning Him and their significance to us in our lives.

Thus, in the words of the psalmist, Christ speaks of finding distress and afflictions, but more than these, the cables of death envelop Him and the constrictions of the unseen converge upon Him. Yet God is compassionate, and He saves Him, extricating His soul from death. Every human is a liar, counseling different paths, but Christ believes God and places His reliance on His will.

Again, the words of Psalm 116:6b in relation to Christ match those of 2 Corinthians 8:9 concerning the grace of

our Lord in relation to us. "I am impoverished, and He is saving Me." So Paul writes, "For you know the grace of our Lord Jesus Christ, that, being rich, because of you He becomes poor, that you by His poverty, should be rich."

#### EXTRICATED FROM DEATH

The extrication of Christ from death is the extrication of His soul by His God and Father (Psa.116:8). In death there is no sensation. Christ's soul had been in the "Unseen," the place (or state) in which there is no perception, no awareness. Yet God *rouses* Him from among the dead in that, instead of the tears of sorrow His eye looks ahead to the happiness of God's glory, and instead of the downward path to humiliation His foot is directed to the service of living to God in the lands of the living (Psa.116:8,9).

Now in 2 Corinthians, Paul is speaking of what he is believing, and is filled with expectation of extrication from death: "Wherefore we are speaking also, being aware that He Who rouses the Lord Jesus will be rousing us also, through Jesus, and will be presenting us together with you" (2 Cor.4:14).

The life of Jesus out of death has a present application in spirit while we are still in our mortal flesh (2 Cor.4:11), but when we are roused and presented together in the future life our present momentary affliction will be succeeded by "a transcendently, transcendent, eonian burden of glory" (2 Cor.4:17).

"For we are aware that if our terrestrial tabernacle house should be demolished, we have a building of God, a house not made by hands, eonian in the heavens" (2 Cor.5:1). In our present bodies we are groaning, not wanting to be stripped in death, but that "this mortal may be swallowed up by life" (2 Cor.5:4). Then we will be fully living to God, taking up "the cup of salvation" (*cf* Psa.116:13) with our Lord.

D.H.H.

## THE DEATH OF ALL IN THE DEATH OF CHRIST

GOD'S EVANGEL concerns His Son, Jesus Christ our Lord (Rom.1:1-5), and it is God's power for salvation to everyone who is believing (Rom.1:16). In 2 Corinthians 5:14,15, we find this evangel stated in especially striking terms and see its powerfully saving effects on the apostle Paul and the believers to whom he wrote:

“For the love of Christ is constraining us, judging this, that, if One dies for the sake of all, consequently all die. And He dies for the sake of all that those who are living should by no means still be living to themselves, but to the One Who dies and is roused for their sakes.”

Here the evangel is presented in terms of Christ's love. To humanity in general it would seem odd, at the very least, to speak of the *death* of the One Who is loving and the *death* of those who are being loved as an evangel. But the evangel brought by Paul centers, as here, on death. Most essentially the evangel speaks of the death of Christ (e.g. Rom.5:6-11; 1 Cor.15:1-4; 1 Tim.1:15), but His death leads to the death of sinners, and in that often overlooked fact lies a blessing of matchless value.

### A LIVING FAITH

From the context of 2 Corinthians 5 we perceive that Paul's life is constrained and shaped in every detail by the love of Christ as revealed in His death for sinners. He lives what he believes. Paul endures affliction and sorrow and the slanders that continually seemed to plague his ministry in order to bring the evangel to the Corinthians and

encourage their spiritual growth. "In everything being afflicted, but not distressed; perplexed, but not despairing; persecuted, but not forsaken; knocked down, but not perishing . . . being aware that He Who rouses the Lord Jesus will be rousing us also, through Jesus, and will be presenting us together with you. For all is because of you, that the grace, increasing through the majority, should be superabounding in thanksgiving to the glory of God" (2 Cor.4:8,9,14,15).

If the Corinthians think Paul has some ulterior purpose for personal gain in any particular action (such as boasting over the Corinthians), they will be far off the mark (*cf* 2 Cor.5:12,13). He is motivated and directed by that love which leads Christ to die for sinners like Saul of Tarsus and which embraces the entire human race.

Indeed it is more than the fact that Christ dies for him that invigorates Paul to labor and suffer to bring this message of love to others. It is Christ's love in dying for everyone with the result that the entirety of the old, corrupt human race dies in the death of Christ, that leads the apostle in his toil and afflictions to love and encourage, admonish and commend people he formerly would have despised and shunned. Paul does not say here that if One dies for *us* (who are the elect), consequently *we* die, though that would be a true statement and even appropriate to the context. Yet it would not sufficiently express the motivations and genuine concerns that are in the apostle's heart.

Therefore, in speaking of what constrains him in his actions, Paul has to point to the all-encompassing scope of the evangel of Christ's love. It is only after this association of all sinners with the love of Christ in His death that Paul distinguishes the believers as "those who are living." All are identified with Christ in His death, though only some, called out from the whole, are now being invigorated in new life by the evangel. The grace enjoyed in spirit

by some at present and in fulness in the oncoming eons does not make Christ's death of no effect for the rest.

#### THE LOVE OF CHRIST

It is soon before writing here of the love of Christ that Paul reminds the Corinthians that his message illuminates "the evangel of the glory of Christ, Who is the Image of the invisible God" (2 Cor.4:4). The glorious love of Christ is paramount in this evangel, and in loving us by dying for us Jesus Christ is illuminating "the knowledge of the glory of God" (4:6). As the Image of the invisible God, Christ is making known the glory of God, and as the One Who dies for all, Christ is making known the love of God.

The love of Christ, illuminating the love of God, is very real. It is not only an emotion of good will, affection and commiseration, but is also a preeminently wise and righteous and powerfully active seeking of good for its object. Christ's death cannot illuminate the glory of God if it is merely a *picture* of the intensity of His love. The death of Christ is not a sort of ultimate gesture but is a desperately needed action leading surely and effectively to the desired good.

Therefore, it is love that cannot fail. Not only does it act in accord with its goal of good, but it is certain to achieve that goal.

Divine love faces the problem of human sin and death and does the very thing needed in order to solve that problem. It expresses the deepest of affection but does so by faithfully carrying out and gaining the good that is so direly needed. This is a love that can never envision nor ever allow defeat. It can never clash with God's power, for God's power is great enough to achieve what His love desires. It can never be in competition with God's righteousness, for God's righteousness is revealed in the very evangel which

declares His love. It can never stand in opposition to any aspect of the character of God, for He is love.

#### ONE DIES

The death of Christ is required by the terrible corruption that engulfs humanity. Nothing else can end this corruption, and no one else can do it. The old humanity must be put to death, effectively and finally.

How is this to be done? The testimony of the evangel shows us it has to be done by the death of the *One* Who is responsible for humanity, in Whom we have our origin. Paul reminds us in Colossians 1:16 that “in Him, is all created.” There is a vital connection between Christ and humanity that goes back to Genesis 2:7, before sin and death corrupts the race, when Yahweh Elohim forms Adam and breathes into his nostrils the breath of life. Hence we read in 1 Timothy 2:5,6, of Christ as the one Mediator of God and humanity, Who, as a Human, is giving Himself a correspondent Ransom for all.

In both 2 Corinthians 5:14 and 1 Timothy 2:5, Christ is referred to as “One” in contrast to “all.” This is a reflection of the fuller development of this contrast in Romans 5:12-19. Like Adam, but in a greater way, Christ is *One* Whose actions affect *all* humanity, including Adam. In the final analysis, the destiny of the human race is dependent on the work of the One, Jesus Christ, rather than on all the various activities, good and bad, of the many individuals.

In accord with the principle of “sin for sin” (“an eye for an eye and a tooth for a tooth”), the sin of the death of our sinless Lord puts to death the sin-corrupted human race. Christ is made to be Sin, or the Sin Offering, for the sake of sinners, as Paul expresses it at the end of our chapter (2 Cor.5:21). As the Sin Offering Christ dies for all humanity since all are sinners. He cannot die for me as a sinner unless He dies for us all. But now, having done so, the way

is opened up for my salvation, and of necessity for the ultimate deliverance of all.

The more we learn from Scripture concerning the death of Christ, the more firmly we understand what Paul means when he writes, “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).

The death of Christ on Golgotha, nearly two thousand years ago, is the darkest event of history. Yet it is our glory, our boast, because of what it accomplishes.

We must be willing to acknowledge and prepare ourselves to exult in the fact that we would not have the blessings of faith, expectation and love in our lives if Christ has not died for sinners. The evangel tells us of something that has happened. It occurs long before we believe. Our believing that Christ dies for our sins does not make Christ’s death for our sins happen. Our believing does not make what we believe true. It has been true for nearly two thousand years. To be sure, our believing does bring the power of the evangel into our lives, and by its means God seals us with the holy spirit of promise to the deliverance of that which *has been procured* (Eph.1:13,14). This unique and special salvation for our present lives and into the oncoming eons is not promised to the unbeliever. Nevertheless, as important as our believing is, it does not in any measure take away from what Christ has done for all and must surely be enjoyed by all in God’s own time.

#### ONE DIES FOR THE SAKE OF ALL

We have come to know “the grace of our Lord Jesus Christ,” that, being rich, because of us He becomes poor, that we, by His poverty, should be rich” (2 Cor.8:9). The difficulty, however, comes not simply in realizing that the death of Christ proves to be a good thing for us, vital to our

present lives and our future salvation, but also seeing that it is a good thing for all and vital to the glory of God. This death of Christ on the cross, so shameful, so evil in itself, so base and miserable and abhorrent, has come to mean to us power for our present lives and the solid basis of our expectation for the future. But how much more is this so for us when we come to realize that Christ's death is for all.

This is stated twice in 2 Corinthians 5. "One dies for the sake of all" (v.14), and "He dies for the sake of all" (v.15). It is a matter to be emphasized. It should never be diluted by conclusions about human sinfulness and stubbornness that do not take Christ's death for sinners into account. Even less should it be qualified and altered by traditional ideas about divine wrath and judgment which place God's righteousness and love in separate compartments. What Christ has done for all must have the final say about the destiny of all. Our understanding of the words "One dies for all" must correspond with the revelation of the love of Christ and accord with the evangel which we believe.

#### ALL DIE

Seeing that Christ dies, all die. That is, the old humanity is put to death. In saying this we are indeed speaking of what is objectively true and not yet of what is true subjectively, or experientially. We are pointing to an accomplishment that has not yet become realized subjectively, in experience. Even for the believer the old humanity is still with us, though in believing that we are identified with the death of Christ we are spiritually strengthened to be putting away the acts of the old humanity. But the point we must make here is that what God has declared is objectively true must and certainly will become wholly, subjectively so.

How then, can the death of all be a good thing? Only as it is a real and final elimination of the old dying and sinful

race. Paul had been writing of the operation of death in our bodies in the preceding paragraphs of 2 Corinthians: "our outward man is decaying" (4:16); "we are groaning" (5:2); ". . . being burdened" (5:4). In love, Christ dies, and He dies for all so that their sinfulness and suffering and weakness and dying might be put to death. This is an act of supreme love, requiring drastic sacrifice and producing transcendent benefit.

The apostle Paul clearly apprehends *our* death in the death of Christ as beneficial. He uses much the same language as 2 Corinthians 5:14 elsewhere in speaking of the believer's involvement in the death of Christ. "We, who *die* to sin, how shall we still be living in it? Or are you ignorant that whoever are baptized into Christ Jesus, are baptized into His *death*? We, then, are entombed together with Him through baptism into *death* . . . planted together in the likeness of His *death* . . . our old humanity is *crucified* together with Him . . . we *die* together with Christ . . ." (Rom.6:2-8). "If, then, you *die* together with Christ from the elements of the world . . . for you *die*, and your life is hid together with Christ in God" (Col.2:20; 3:1-3). "With Christ have I been *crucified*" (Gal.2:20).

The involvement of all in the death of Christ must ultimately be beneficial to all, even as in such rich ways it has begun to benefit us.

#### THOSE WHO ARE LIVING

The passages just quoted show that identification with Christ in His death is followed by identification with Him in His life. "Thus you also, be reckoning yourselves to be dead indeed to Sin, yet *living* to God in Christ Jesus, our Lord" (Rom.6:11).

For the apostle Paul the conviction that Christ dies for all, and that consequently all die, changes his life. Once full of bitterness and hate toward Gentiles and even toward those

Jews who were less law-minded and law-enslaved than he was, Paul is now expecting good things of the fleshly Corinthians (v.11) and even boasting over them (v.12). This is the love of Christ in action in Paul's own life.

This sort of behavior is not something forced. It is not something motivated by a desire for commendation, nor even by a sense of obligation. It is simply the operation of the evangel of God's love within us. Paul genuinely seeks the good of the Corinthians and finds every opportunity to encourage them in their faith. This is the kind of living that is unto "the One dying and being roused" for our sakes.

The fact that Christ dies for me, and that I die in the death of Christ brings love for Christ into my life, so that I am not living to myself but to Him (*cp* Gal.2:20). The further evangel that Christ dies for those chosen in Christ, and that the old humanity of my fellow believers is put to death in the death of Christ, increases my love for Christ and is reflected in my concern for these brothers and sisters in Christ. Furthermore, the revelation that Christ dies for all, and that all die in the death of Christ can only multiply and widen this love for my Lord and become reflected in my outlook toward the human race of which I am a part. Of such an evangel, who could be ashamed? (*cf* Rom.1:14-16).

#### OBJECTIONS

There are a number of theories, all too popular within Christianity, that oppose this testimony to the love of Christ. Often these objections are mutually exclusive; they contradict each other as well as obscure the evangel.

One theory is that Paul is speaking only of a restrictive "all" in passages such as 2 Corinthians 5:14,15. This view sees Paul as thinking of believers only, of "all the elect" and of no other individuals. But, to their credit, those who

take this view still acknowledge that what Christ has done, even though for a select few, cannot fail to be realized.

Another concept is that while Christ dies for everyone, without exception, not everyone will enjoy the benefits of His love. This, it is explained, is because the human has the free and independent power to reject what Christ has done, and so His death actually gains nothing of lasting value for many sinners. While recognizing that God's Word teaches that Christ dies for everyone, this message is drastically distorted by claiming that Christ's death for the sinner is not sufficient in itself for the sinner's salvation. Exactly what the sinner must do is in dispute and often kept vague. But the result is that in the final analysis salvation is dependent on us.

Certain terminology is sometimes used in order to give the impression that the evangel of 2 Corinthians 5:14,15, is not as glorious as it appears to be. We are to understand the word "all" as "all kinds of people," that is, "all without distinction" but not "all without exception." Or, alternatively, we must see the verb "die" at the end of verse 14 as speaking of a "potential" identification with the death of Christ. And this potentiality is to be understood as something that indeed will never become an actuality for all.

Such explanations are traitorous to the evangel. They constrict the love of Christ. They obscure the contrast between the *One* and the *all*. They limit the value and effects of the death of Christ. They distort the character of Christ's life now in resurrection and exaltation, and in so doing they lessen the power of the evangel in the believer's present life. Above all else they hide the glory of God that is illuminated in the death of Christ for all.

#### AN APPEAL

No one would use these arguments unless there is a conviction that many sinners suffer everlasting condemnation.

The idea of eternal hell is set against the revelation that all are identified in the death of Christ. My appeal is to reverse this line of thought and set the scriptural teaching concerning the significance of Christ's death and resurrection against these traditional concepts of everlasting loss.

The Word of God does not contradict itself. It certainly does not oppose a portion of itself to its highest revelation of glory and victory in Christ. The evangel concerning our Lord Jesus Christ must be the final arbiter of all controversies concerning human destiny. The identification of sinners in the death of Christ is evangelical truth of the highest order. It does not eliminate the biblical revelations concerning God's wrath and judgment but helps make them meaningful as processes along the way rather than final goals. There have been mistakes in traditional interpretations and in the translation of certain scriptural terms. But there is no mistake in what the Scriptures say about the purpose and results of Christ's obedience to the death of the cross.

If Christ dies for the sake of all, and if the consequence of this is that all die, then it must be true, as we read in 1 Corinthians 15:22-28, that all shall be vivified in Christ, and God shall become All in all.

D.H.H.

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#### REPOSING

Our good friend **Kenneth Jones** of Seattle, Washington was put to repose August 27, 2017, age 99. His daughter, Janice Thompsen, wrote, "It was a great boon when Dad received a 'Concordant' understanding of the Bible after reading GOD'S EONIAN PURPOSE." We ourselves remember Ken's steady good cheer at several fellowship conferences in Seattle in the past.

My own brother in the flesh as well as spirit, **Thomas Hough** of Almont, Michigan was put to repose March 12, age 78. Tom was a great encouragement to us in his quiet and steadfast faith. We will miss him very much.

# Unsearchable Riches

A QUARTERLY MAGAZINE  
FOR GOD AND HIS WORD

*Our 109th Year*  
*(1909–2018)*

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**SECOND QUARTER, 2018**

**Volume 109**

**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.

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, SECOND QUARTER 2018  
BEING THE SECOND NUMBER OF VOLUME ONE HUNDRED NINE

## EDITORIAL

IN THIS ISSUE we give special attention to Romans 3:21-26, in the article of this same name by Dean Hough, which begins on page 51: “*God’s righteousness plus Jesus Christ’s faith equals the justification of all. This is the formula of Romans 3:21-26 as rendered in the Concordant Version.*” Following the article itself, we feature the rendering of the Concordant Version of Romans 3:21–26 as it is worded in four editions: 1926/1930; 1942/1944; 1966/1976; and the tentative Concordant Version, 2018.

Our second article, also by Dean Hough (page 57), emphasizes that the evangel stands on the foundation of God’s righteousness: “The evangel defines this righteousness of God as that which demands and brings about the good outcome of salvation from the expected sentence of condemnation to the assured achievement of justification for irreverent sinners (*cf* Rom.4:5). We need to focus on this righteousness which is God’s own righteousness if we are to appreciate the full significance of our justification (i.e., righteous-ification).”

Next is the writing, “Apprehending the Word that God Declares,” by Robert Edwards (page 71). “In its Scriptural signification, ‘apprehend’ means ‘mentally perceive’ (*neō*, MIND). This accords with one of the definitions of the English ‘apprehend’ which is, ‘to grasp the meaning of; understand, especially intuitively; perceive’ . . . . For believers, (scriptural) ‘apprehension’ is the state of mind that one enjoys when one has become familiar with the correctly partitioned truth of God’s Word (*cp* 2 Tim. 2:15). This speaks of the faithful understanding which the Lord gives to us: ‘*Apprehend* what I say, for the Lord will

be giving you understanding in it all' (2 Tim.2:7; *cp* John 3:27; Col.2:2,3)."

In my article beginning on page 79, I give special attention to the words of Paul in Romans 12:3, "[the] disposition [which] must be." Paul entreats us "not to be overweening beyond what your disposition must be, but to be of a sane disposition, as God parts to each the measure of faith" (Rom.12:3).

To be "overweening" is to be "*over-disposed*," which is to say "excessively attentive." While we need to be attentive to our duties as opposed to neglecting them, very often, it is when we "try too hard" to do right, that we end up doing wrong, even if, in some cases, in some new and different way. We may indeed conquer a certain failing (for example, that of drinking too much wine), only to add a new failing to our repertoire in its place (for example, being boastful—whether inwardly or outwardly—about the fact that we no longer drink too much wine).

What may well be within the scope of our general ability to do, in a certain state of mind even as in the particular and unique circumstances in which we find ourselves may also be beyond the purview of our present preferences and prevailing powers to perform.

The final article in our current issue is entitled, "Grace and Obedience" (page 87). In the early part of this article I address the importance of—and the difference between—"the allotment of eonian *life*" (Titus 3:7), and, "the allotment of the *reign* of God" (Gal.5:21). The former endowment is granted as a *gracious gift*, outright; the latter is granted as a *reward* for faithful service, yet in a way that nonetheless debars all human boasting. This is all to say, "so that no flesh at all should be boasting in God's sight" let us declare, sanely, consistently, and from the heart, "He who is boasting, *in the Lord* let him be boasting" (1 Cor.1:29,31).

J.R.C.

ROMANS 3:21–26

GOD's righteousness plus Jesus Christ's faith equals the justification of all. This is the formula of Romans 3:21-26 as rendered in the Concordant Version. It can be arranged as follows:

A. Yet now, apart from law, **God's righteousness** is manifest (being attested by the law and the prophets), yet **God's righteousness**

B. through **Jesus Christ's faith,**

C. for ["into"] **all**

(and on **all** who are believing),

for there is no distinction, for **all sin**

and are wanting of the glory of God,

C. **being justified** ["righteous-ified"] gratuitously in His grace,

B. through the **deliverance** which is **in Christ Jesus** (Whom God purposes for a Propitiatory, through **(His) faith, in His blood,**

A. for a display of **His** [God's] **righteousness** because of the passing over of the penalties of sins which occurred before in the forbearance of God), toward the display of **His righteousness** in the current era,

D. for **Him** [God] **to be righteous** and a **Justifier** [Righteous-ifier] of **the (human)** by [out of] **Jesus's faith.**

The passage begins and ends by drawing attention to God's righteousness (sections A). Next, in sections B, the

emphasis is on Christ Jesus's faith (that is, His obedience to the death of the cross, the shedding of His blood). He, in His faith in what God had willed for Him to do, and in His faithfulness to that will, is presented as the means by which God's righteousness is made manifest. Then, in third place, the way in which God's righteousness, now manifested through Jesus Christ's faith, affects human beings is set forth (the middle sections C). Finally, in verse 26 which is section D, this whole evangel as it concerns God and Jesus and the individual human being (now referred to simply by a definite article in the genitive case singular, "of the"), is summed up. God righteously righteous-ifies you and me and each sinner by means of the obedient Jesus (*cf* Rom.5:19), the One humbled to the death of the cross in faith and faithfulness.

Romans 1:18-3:20 has made it clear that in one way or another, or rather, in many, many ways, all human beings are unrighteous. All are under sin. Not one is righteous, not even one! As our Bible is divided into verses, this section is composed of sixty-four verses, the equivalent of two whole chapters. There is no way in which a human being can be *made righteous* by acts required by righteous standards of righteous behavior. This is the third reason why Paul was not ashamed of the evangel. (1) It is God's power for salvation to everyone who is believing. (2) In it God's righteousness is revealed, by means of ("out of"] Christ's faith, for our faith (Rom.1:16,17). (3) We all desperately need it. The evangel which reveals God's righteousness by means of Christ Jesus's faith tells us of the only way to justification (or, to use an invented word so that the relationship to the word "righteousness" is shown: *righteous-ification*).

This righteous-ification by means of Christ's obedience to the death of the cross, is for all human beings. Since this is so, it is for those human beings who are presently believing this astounding message of joy and peace. But it

is not exclusively for us. It is for us because it is for all, and we are part of all humanity. (Yet this message manifesting God's righteousness through Christ Jesus's faith is already a spiritual power placed *on* us, day by day through our present lives. We are sealed with the earnest of the spirit unto the future deliverance of that which is procured, as Paul tells us in Ephesians 1:13,14. Indeed Paul writes of us in Romans 8:30 as those whom God designates beforehand, and calls, and *justifies*, so that also we look forward to a special future glorification.)

God is the Saviour of all humanity, but especially of believers (1 Tim.4:10). All shall be vivified in Christ, but each in his own class (1 Cor.15:22-28). All are being justified in a proleptic sense; the battle has been won, but what has been gained has not come into effect. Nevertheless already righteous-ification has been put to the account of those who are believing. Justification is a matter in progress and is certain to be enjoyed by all, for all shall be constituted righteous (Rom.5:19), and when God is All in all (1 Cor.15:28), His righteousness shall be realized and praised with joy throughout the universe.

In the current edition of the CV we indicate the distinction in verse 22 between the phrases "for all" and "on all who are believing" by commas. (This is also done in Young's Literal Translation.) Now we will show this by the use of parentheses, so that it cannot be overlooked. Paul writes to believers, but here he gives primary attention to what God's righteousness and Christ's faith mean for all. We see how coherent this principal point is if we read the passage apart from parenthetical points: By works of law, no flesh at all shall be justified in God's sight . . . *Yet now, apart from law, God's righteousness is manifest . . . yet God's righteousness through Jesus Christ's faith for all, . . . for there is no distinction, for all sin and are wanting of the glory of God, being justified gratuitously . . .*

The usual understanding of this passage, as it is supported by most translations, offers little appreciation for the words “righteousness of God” as it speaks of the fact that God justifies righteously. To justify is almost always taken to mean “to declare just” (as a matter of divine authority?) despite the fact that *-ify* words in English generally suggest causation, as does the particular Greek verb used here.

But perhaps even more distressful is that what is said here about what Jesus Christ does for justification is made to refer to something we must do if we want to be justified. Paul writes of Jesus Christ’s faith, not our faith in Him. He refers to our believing only as it centers on the faith of Jesus Christ.

What shall I say, referring now to the change we are making by joining verse 24 directly to verse 23 instead of starting a new paragraph with verse 24? Here we are doing what most other translations do. Yet because they make the words “faith of Jesus Christ” to mean “faith in Jesus Christ,” and they do not accept the words, “and on all,” they lead us to suppose Paul is writing only of believers here. Yet there is this great problem: In a passage which follows a long dissertation about the unrighteousness of everyone, and includes the statement that all sin, they discredit the evangel by relating it only to some sinners. Paul does not say, as some commentators say, that even as sin is universal so also justification is universal in a restrictive sense of availability. That is not what is being said here. Sin is not something that is simply available. All sin, and all come under the ongoing operation of being justified gratuitously in God’s grace.

D.H.H.

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*Following this article are four editions  
of the Concordant Version of Romans 3:21–26.*

ROMANS 3:21–26  
*As Worded in Four CV Editions*

CONCORDANT VERSION OF 1926/1930:

<sup>21</sup> Yet now, apart from law, a righteousness of God has been manifested (being testified to by the law and the prophets), <sup>22</sup> yet a righteousness of God, through Jesus Christ’s faith, for all and on all who are believing, for there is no distinction, <sup>23</sup> for all sinned and are wanting of the glory of God.

<sup>24</sup> Being justified gratuitously by His grace, through the deliverance which is in Christ Jesus <sup>25</sup> (Whom God purposed for a Propitiatory, through faith in His blood, for a display of His righteousness because of the passing over of the penalty of sins which occurred before in the forbearance of God), <sup>26</sup> toward the display of His righteousness in the current era, for Him to be just and a Justifier of the one who is of the faith of Jesus.

CONCORDANT VERSION OF 1942/1944:

<sup>21</sup> **Yet now, apart from law, a righteousness of God is manifest (being attested by the <sup>A</sup>law and the <sup>A</sup>prophets), <sup>22</sup> yet a righteousness of God through Jesus Christ’s faith, <sup>io</sup>for all, and on all who are believing, for there is no<sup>t</sup> distinction, <sup>23</sup> for all sinned and are wanting of the <sup>A</sup>glory of God.**

<sup>24</sup> **Being justified gratuitously in His <sup>o</sup>grace, through the deliverance which is in Christ Jesus <sup>25</sup> (Whom God purposed for a <sup>F</sup>Propitiatory shelter, <sup>Lo 16:14</sup> through faith in His <sup>A</sup>blood, <sup>io</sup>for a display of His <sup>o</sup>righteousness because of the passing over of the penalties of sins which occurred before in the forbearance of God, <sup>26</sup> toward the display of**

**HIS 'righteousness in the current era, <sup>io</sup>for' Him 'to be just and a 'Justifier of the one who is <sup>o</sup> of the faith of Jesus) . . . .**

CONCORDANT VERSION OF 1966/1976:

<sup>21</sup> Yet now, apart from law, a righteousness of God is <sup>o</sup>manifest<sup>o</sup> (being attested<sup>o</sup> by the law and the prophets), <sup>22</sup> yet a righteousness of God through Jesus Christ's faith, <sup>io</sup>for all, and on all 'who are believing, for there 'is no' distinction, <sup>23</sup> for all sinned and are wanting<sup>o</sup> of the glory of 'God.

<sup>24</sup> Being justified<sup>o</sup> gratuitously in His 'grace, through the deliverance 'which is in Christ Jesus <sup>25</sup> (Whom 'God purposed<sup>o</sup> for a Propitiatory shelter, through 'faith in His 'blood, <sup>io</sup>for a display of His 'righteousness because of the passing over of the penalties of sins which <sup>o</sup>occurred before in the forbearance of 'God), <sup>26</sup> toward the display of His 'righteousness in the current era, <sup>io</sup>for Him 'to be just and a 'Justifier of the one who is <sup>o</sup> of the faith of Jesus.

TENTATIVE CONCORDANT VERSION, 2018:

<sup>21</sup> Yet now, apart from law, God's righteousness is <sup>o</sup>manifest<sup>o</sup> (being attested<sup>o</sup> by the law and the prophets), <sup>22</sup> yet God's righteousness through Jesus Christ's faith <sup>io</sup>for all (and on all 'who are believing it), for there 'is no' distinction, <sup>23</sup> for all sin and are wanting<sup>o</sup> of the glory of 'God, <sup>24</sup> being justified<sup>o</sup> gratuitously in His 'grace, through the deliverance 'which is in Christ Jesus <sup>25</sup> (Whom 'God purposes<sup>o</sup> for a Propitiatory, through His 'faith, in His 'blood, <sup>io</sup>for a display of His 'righteousness because of the passing over of the penalties of sins which <sup>o</sup>occurred before in the forbearance of 'God), <sup>26</sup> toward the display of His 'righteousness in the current era, <sup>io</sup>for Him 'to 'be righteous and a 'Justifier of the human <sup>o</sup>by Jesus's faith.

## GOD'S EVANGEL OF RIGHTEOUSNESS

It is God's righteousness which comes to the rescue of sinners who stand under the righteous verdict: *Not justified!* (*cf* Rom.3:19,20). The new pronouncement: *Being Justified!* (*cf* Rom.3:24) stands on the foundation of God's righteousness. The evangel defines this righteousness of God as that which demands and brings about the good outcome of salvation from the expected sentence of condemnation to the assured achievement of justification for irreverent sinners (*cf* Rom.4:5). We need to focus on this righteousness which is God's own righteousness if we are to appreciate the full significance of our justification (i.e., righteous-ification).

## GOD'S GLORIOUS RIGHTEOUSNESS

In a notable reflection on Romans 3:21, A. E. Knoch wrote: "We are apt to be unduly concerned with our own righteousness, either through our acts, or our faith in God. The first thing to be established is God's righteousness. If He is not just, our righteousness, even if we had any, would be of no avail."<sup>1</sup>

That righteousness of God which is now made manifest is glorious beyond human imaginings. It retains all the characteristics of righteousness presented in the previous section of Romans. It is a righteousness that is without partiality (*cf* Rom.2:11). Therefore it is concerned with all of humanity (*cf* Rom.3:9-12). It refuses to overlook any wrong,

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1. *Unsearchable Riches*, vol.40, p.43.

even the hidden things of humanity (*cf* Rom.2:16). Therefore, it is concerned with all the many sins and offenses of Adam's seed (*cf* Rom.1:18-32). This is what Paul tells us with clarity and joy in Romans 5:12-19, but it is also found here in 3:22 in the words "for all," and in the logical connection between Romans 3:23 and verse 24.

Also, in accord with Romans 3:3,4, God's righteousness as it is made manifest through the faith of Jesus Christ involves His faithfulness to His Word. What He has spoken He will bring about in full realization. Indeed all the features of divine righteousness which are commended by human unrighteousness are carried forward in the message of the evangel.

This leads us to that aspect of divine righteousness which is revealed in the evangel and which could not be shown by God's righteous work of judgment. God's righteousness as it is now being made manifest apart from human works is one that demands and achieves a good end for humanity and glory for God. It is God's righteousness that His stated purpose for humanity (that it be created in His image and likeness, Gen.1:26, and that all be seen as very good because it is very good, Gen.1:31), be realized.

#### RIGHTEOUSNESS AND SALVATION

That God's righteousness always leads to, and must lead to a good end was foreshadowed in the Hebrew Scriptures which attest to it. The types, of course, are never perfect. God's righteousness as it was perceived by the psalmists or prophets does not exhibit its full glory as we may perceive it now in faith within the message of the evangel. But the pattern of divine righteousness is there.

We note this pattern in Psalm 98:2, where God's righteousness is paralleled with His work of salvation:

*Yahweh has made known His salvation;*

*To the eyes of the nations He has revealed  
His righteousness.*

Here is a picture of the fulfillment of God's promises going back to Genesis 12:2,3 when God told Abram He would make of him a great nation which would be blessed and would become a blessing to all the families of the ground. Hence the psalmist adds (Psa.98:4):

*Raise a joyful shout to Yahweh, all the earth!*

We can see now that the righteousness of God in His work of salvation from sin and death, through the deliverance that is in Christ Jesus, lies behind this achievement of which the psalmist sang. That salvation of Israel (even unto the blessing of all nations) into the promised kingdom under the Messiah's reign could never come about apart from Jesus Christ's faith exhibited at the cross. Yet for us, these words of the psalmist's joy serve as a type of that highest manifestation of God's righteousness which comes through the "one righteous act of Jesus Christ" which is for all mankind for life's justifying (Rom.5:18).

So also, in Isaiah 59:16, we read of Yahweh's deliverance of Israel from His enemies. No one else can turn back transgression from Jacob:

*Yet His own arm shall save for Him,  
And His own righteousness, it will support Him.*

The work of God in rescuing His chosen people, spoken of in these passages, is great and glorious, but it does not reach to the fullness of salvation and revelation of God's righteousness announced in the evangel of God which we are so privileged to believe. Nevertheless the pattern is the same. For Israel and for the nations in the coming kingdom, and for the promised Saviour and Anointed One, Jesus Christ, in setting up this kingdom, God's righteousness is seen in an achievement of salvation.

These operations of salvation are operations of righteousness. But what could not have been fully manifest to the prophet and the psalmist was that these righteous and saving works of God have a solid and sure basis in the faithfulness of Jesus Christ, in His death on the cross for the salvation of sinners. That basis has now been laid down, and it is that which is declared in God's evangel. It is in that message of salvation in terms of justification that we who are believing can even now see this righteousness of God. We are believing that we are justified in His blood and conciliated through His death, and that all on the earth and all in the heavens shall be reconciled to God through the blood of the cross of the Son of God's love (Col.1:13-20).

#### JESUS CHRIST'S FAITH

God's perfect righteousness in gaining our salvation can be seen only as it is manifested in the faith of Jesus Christ in His steadfast reliance on God's word and His faith-obedience to the death of the cross. The evangel concerns Jesus Christ and what He did for sinners. It is in this message that God's righteousness is revealed.

Hence Paul connects *faith* with *Jesus Christ* in the grammatical construction known as the "genitive case." This often corresponds to the English "possessive case," telling us what the subject *has*. Jesus Christ Himself *has faith*, and His faith is defined for us in His giving of Himself to the death of the cross for such sinners as we are.

The context of Romans shows that the faith being spoken of is focused on what God has said. "For what is the scripture saying? Now 'Abraham believes God, and it is reckoned to him for righteousness'" (Rom.4:3; based on Gen.15:6). When God said, "A father of many nations have I appointed you," Abraham "faced" this word and believed it "of the God Who is vivifying the dead and calling what is not as if it were" (Rom.4:17). This promise of God was

not doubted in unbelief, but Abraham "was invigorated by faith, giving glory to God, being fully assured also, that, what He has promised, He is able to do also" (Rom.4:20,21).

But this assurance of Abraham was eroded by circumstances. Consequently, as the years passed without any realization of the promised fatherhood, Abraham's faith that "God is able to do what He has promised" was altered to something like this: "God will do what He has promised when I help Him out." Hence he hearkened to Sarai's voice and fathered a son through Hagar (Gen.16:1-4).

Even with Abraham, who is set forth as the great human example of faith, there were times when faith faltered. Where God's word is believed despite the evidence of what is seen to the contrary, the believing may still become weakened as the visible evidence against God's promise becomes stronger and stronger. Because the English language distinguishes between "faith" and "faithfulness" we might say that Abraham had strong faith but was not fully faithful to what he believed. But this is making a distinction where there really is no distinction. If Abraham was not fully faithful, his faith was not perfect. To believe truly what God has said is to be faithful to what God has said, yet the experiences of life, day in and day out, inevitably expose the weaknesses of human faith by means of human unfaithfulness.

Hence, in the language of Scripture, both Hebrew and Greek, the word "faith" implies both believing and remaining faithful to what is believed. For human beings both faith and faithfulness are imperfect, or rather, for human beings faith/faithfulness (a single concept) *is* imperfect. But for Jesus Christ faith/faithfulness is without flaw, without weakness of any sort.

With Jesus Christ faith is faithfulness, and it is so without the slightest defect. But does His faithfulness truly involve faith? That is, does the fact that He endured the

cross and gave Himself a correspondent Ransom for all, dying for the salvation of sinners, involve an act of believing without literally seeing, as our act of believing must be? As the Inaugurator and Perfecter of faith, Jesus, as He endured the cross and despised its shame, was believing that the joy lying before Him would come (Heb.12:2), and He was doing so without seeing. He suffered great agonies, but, in faith, He declared in prayer before His Father, "Not as I will, but as You!" (Matt.26:39).

#### WHAT DID HE BELIEVE?

What did Jesus Christ believe? As with Abraham, and as with us as well, His faith was centered in what God has said. He faced the declarations of God concerning Himself and was invigorated by faith, giving glory to God. He lived "on every declaration of God" (Luke 4:4; *cp* Matt.4:4). In doing this, He needed to abide faithfully even upon those words which spoke of His sufferings and death, for that was God's purposed pathway to His exaltation (*cf* Phil.2:9,10).

The necessity of His humbling and suffering and shame, culminating in the loss of fellowship with and spiritual empowerment by His God and Father for three fearful hours on the cross (*cf* Matt.27:45,46), and then His death and entombment, had all been revealed from Genesis and throughout the sacred writings entrusted to Israel. The glories would come *after* such sufferings (1 Peter 1:11) and could not be separated from them.

The hurting of the heel of the promised Seed (Gen. 3:15), the making of clothing for Adam and Eve from the skin of a slain animal (Gen.3:21), God's heeding of Abel's approach present from the firstlings of the flock (Gen.4:4), and all the slaying of living creatures as offerings, described in the law given at Sinai, spoke to Him of what the God of all righteousness had purposed for Him.

The words of David also spoke of what our Lord faced

in His humiliation: "My El! My El! Why have You forsaken me?" This psalm also voiced God's *answer* in terms of the praise and glorification of Him (Psa.22:1,21c-31). Again the words of the prophets spoke of what was set before Him: ". . . so ruined was His appearance more than any man . . . smitten of Elohim and humbled" (Isa. 52:14; 53:4). So also the prophet Habakkuk was given a vision of the Coming One (Hab.2:3 LXX), Who, before He comes in splendor and anger in chariots of salvation, would come as "the Righteous One," Who shall live "by His faith" (Hab.2:4; 3:3,8,12,13).

Jesus Himself testified to this before He was crucified: "Thenceforth begins Jesus to show His disciples that He *must* be coming away into Jerusalem and to be suffering much from the elders and the chief priests and the scribes, and to be killed, and the third day to be roused" (Matt. 16:21). Afterwards He spoke to those with Him on the road to Emmaus, "and beginning from Moses and from all the prophets, He interprets to them, in all the scriptures, that which concerns Himself" (Luke 24:27). His faith was centered in, and He was faithful to all that God had said concerning Him.

#### THE VALUE OF JESUS CHRIST'S FAITH

It is not simply the fact that God makes Himself known through His Son, Jesus Christ that is so astounding. But the fact that this manifestation comes by means of Christ's faithfulness in dying for sinners, and by this means only, is what takes our breath away. We tremble in view of this tremendous act of faith of our Lord. It must not be degraded into a mere matter of martyrdom. It was that which was necessary for the display of the righteousness of God as the Justifier (Righteous-ifier) of sinners. This most critical work which is for the justification of sinners has been done. This is the power of the evangel for our salvation

every day in our lives, in our hearts and our walk, in assurance and expectation and reliance on the living God Who is the Saviour of all mankind. Our joy and peace rest upon His faith which was faithfully heeded and kept.

The value of the faith of Jesus Christ lies deeply in the way in which it brings God's righteousness to light. It is a work of faith that covers the entire ground of human sin and enmity, that which is apparent and that which is hidden from view. No sin and no sinner can be left outside the realm of the divine righteousness being revealed in the evangel.

The faith of Jesus Christ calls for nothing less.

#### FOR ALL, AND ON ALL BELIEVERS

What God has done in not sparing His Son but in giving Him up for sinners points ahead to a future realization which encompasses the entirety of the human race. But, in God's grace, the justification which has been gained by our Lord Jesus Christ as the outworking of God's righteousness is even now applied to those who are believing, who are, in themselves, sinners just like everyone else.

As rendered by the CV, Romans 3:22<sup>2</sup> contains two prepositional phrases joined by "and," each with a distinct object:

**for all,**

*(and on all who are believing),*

Romans is addressed to those who have accepted the evangel in faith (Rom.1:8), both Greeks and barbarians,

2. Although present in numerous manuscripts from the seventh century A.D. and later, the earliest, extant Greek manuscripts lack the words "and on all," except for the insertion of these words in Codex Sinaiticus (fourth century) by a later hand. Most modern translations follow the shorter reading, thus suggesting that Paul was concerned with believers only in this passage. The longer reading, however, is defended in this article by contextual considerations: 1. The longer reading pro-

both wise and foolish (Rom.1:14). It reflects Paul's eagerness to bring the evangel anew to the believers in Rome, to the Jew first and the Greek as well (Rom.1:15,16). The letter is written with believers, indeed *all* believers, directly in view. But after making this clear, the apostle devotes what amounts to one eighth of the entire epistle to establish the fact that *all* mankind are sinners. He directs attention to "all the irreverence and injustice of human beings" (Rom.1:18), to the fact that sinners are deserving of death (Rom.1:32) and the fact that everyone who condemns the unrighteousness of others is condemning himself (Rom.2:1-3). Because of this, the apostle points out that God's indignation is coming on humanity in the form of being given over to their decadence, and it will come in the future upon unrighteous humanity in the day of God's indignation and righteous judgment (Rom.2:4-10). This includes the Jew, despite the fact that God has promised much in the way of prerogative and benefit, to which He will be faithful (Rom.2:17-3:4). Yet the Jew also must be judged fairly (Rom.3:5-8). *All* are under sin (Rom.3:9).

Not one human being is righteous.

It is thus altogether fitting in this context that when Paul returns directly to the subject of the evangel of God concerning Jesus Christ, he should make reference to the entirety of the human race. The problem which he has set forth in Romans 1:18-3:20 embraces all humanity. There can be no doubt that Paul is relating the evangel to all humanity in Romans 5:12-19. Similarly, the "for all" of Romans 3:22 should be understood as referring to all humanity, just as the "all" and the "not one" of 3:9-20.

vides an immediate and clear connection with the "all" of Romans 3:10,12, and the race-wide viewpoint of 1:18-3:20. 2. We see why Paul speaks of God's righteousness as being manifest when we understand that it is concerned with everyone. 3. The longer reading helps us as believers to see ourselves as part of the human race, with special blessings but not as exclusive objects of God's righteousness.

Indeed there is a striking parallel in terminology between the phrase we are looking at in Romans 3:22 and the phrase in Romans 5:18:

**God's righteousness through Jesus Christ's faith for all . . . .**

**through one righteous [response] for all humanity . . . .**

In both passages the death of Jesus Christ on the cross is associated with righteousness. In Romans 3:22 it is presented as "Jesus Christ's faith" which manifests "God's righteousness."

In 5:18 it is simply called "one righteous response," that is, Christ's response to God's will in dying for sinners which is the effect of the demands of God's righteousness. Both passages also use the preposition "through" in the same sense. It is "through" the channel of that most pivotal and supremely righteous act of Christ upon Golgotha—it is "through" His faith, that all mankind will be blessed with justification.

Just as God's righteousness in judgment is related to all humanity in Romans 1:18-3:20, so is God's righteousness as it operates through the death of Jesus Christ related to all humanity, here in Romans 3 and again in Romans 5.

#### DIVINE RIGHTEOUSNESS MANIFESTED

We have noted from the testimony of the law and the prophets that God's righteousness was associated, not only with divine judgment but also and most essentially with salvation. The righteousness of God being made manifest through the faith of Jesus Christ must indeed take into account every sin of every sinner. But in doing so it leads to salvation. If there are no saving results, God's righteousness could never be made manifest in the act of giving His Son to the sufferings and death of the cross. If there are no

saving results for all, even if only one human being were to be left under the power of sin, the righteousness of God would remain a mystery.

How could we as believers who were chosen by God and designated for the place of a son long before we were born, come to perceive God's righteousness if only a chosen few are ever brought into salvation, while the rest are to be eternally denied the effects of Christ's faithful obedience to the cross? In that case God's righteousness would, at the very least, be trapped forever in obscurity. Salvation is in grace apart from works. No believer is able to boast in himself for that justification he has been graciously granted. No wonder that most of those who hold to the common view of everlasting loss for some (even the majority) of mankind seldom speak of God's own personal righteousness in relation to salvation.

God's righteousness as it is manifested through Jesus Christ's faith is a quality of God that has all humanity in view; it is for all. It is activated in a righteous operation which manifests God's righteousness at every turn. It leads to salvation. It leads to justification. It leads to God's glory. It righteously brings an end to the irreverence and unrighteousness of all humanity and supplants it with life's justifying (Rom.5:18).

#### ON ALL WHO ARE BELIEVING

In Romans 3:22 both prepositions, the "for" (Greek, *eis*), and the "on" (Greek, *epi*), preserve the focus on God and His activity and reflect the human position as receivers of what God has done. This is not to say that believing and receiving are not acts. But they are acts that center upon and direct attention to God and His acts. They are acts of appreciation and reliance and enjoyment. We would boast in ourselves if justification came by way of our obedience to instructions of law. But our act of believing, if it

is defined scripturally (and is not made to be an act that makes the difference between eternal bliss and everlasting hell) puts the spotlight on the One we believe. God is the One Who establishes justification and brings its values into our lives. The gaining of justification is the operation of God by means of the faithful obedience of His Son. The granting of justification to us when we believe is also His work. And our act of believing, which is itself a gracious gift which God parts to us, is the means God has chosen to convey what He has gained for all to us.

As for the present, righteousness is reckoned to us. This blessing is presented especially in Romans chapter four. That is surely a major significance of the word "on." Paul had used this preposition earlier in reference to God's indignation when he wrote, "God's indignation is being revealed from heaven *on* all the irreverence and unrighteousness of human beings" (Rom.1:18). It is God Who expresses His indignation in the giving over of sinners to their lusts and dishonorable passions and a disqualified mind. It is God also Who now expresses His grace in the reckoning of the righteousness achieved through the obedience of Jesus Christ to those who are believing.

This theme of God's present placement of the justification earned by Christ upon the believer will come before us as we continue forward from Romans 3:26. It is hardly enough to say that we are exceedingly blessed. But we are blessed in a way that blesses God (*cf* Eph.1:3) for His righteousness in His work of righteous-ification, a righteousness that is without mystery and redounds to His glory.

#### THE BELIEVERS IN RELATION TO ALL

As believers we receive special and transcendent blessings, not the least of which is the revelation that God's righteousness operates for the good of all. We receive blessings others do not receive, but we are still part of the

entirety of the human race. In coming to appreciate our blessings we are not crippled in mind concerning God's purpose for the rest of humanity, of whom we are a part. We are part of the "all" in the phrase "for all," even as we are part of the "all" in the clause "all sin and are wanting of the glory of God."

Note how Paul encloses the reference to believers between two references to all mankind:

*God's righteousness through Christ's faith for all,  
(and on all who are believing),  
for there is no distinction, for all sinned and are wanting  
of the glory of God.*

Paul is not referring to two exclusive groups, such as believers and unbelievers, in Romans 3:22. He is referring to the whole of humanity and then to a special part of that whole. The believers are included in both the "for all" and the "on all who are believing."

When it comes to being a sinner, as well as when it comes to being objects of the righteousness of God as it operates through the faith of Jesus Christ, there is no distinction. The effects of this righteousness of God are for all, and will ultimately be enjoyed by all, even as all are sinners who, in themselves, stand in great need of the glory of God. The believer must realize that the benefits we receive now and in the eons ahead are due to the operation of the righteousness of God and are based upon what God accomplished for all humanity in the giving of His Son. Like the Jew of old, we who believe the evangel must realize that we all are sinners just like everyone else, and we are dependent on God and what He does through Christ for the benefit of all.

#### A PARALLEL PASSAGE

There is a striking parallel between these words in

Romans 3:22 and 1 Timothy 4:10. The righteousness of God as it is manifest through the faith of Jesus Christ is for all and on all who are believing. God is the Saviour of all mankind, especially of believers. In both cases the emphasis is on God first of all. He is the Saviour. He is righteous in His work of justification. 1 Timothy had previously identified God's will to save all mankind (1 Tim.2:4) with Christ Jesus giving Himself a correspondent Ransom for all (2:5,6). Our passage in Romans identifies the manifestation of God's righteousness with the faith of Jesus Christ. The objective in both cases embraces all humanity with a special application to the believers.

#### A SOLID JUSTIFICATION

Paul has not told us simply that we are justified. He would have us see the basis, nature and scope of this justification which God has graciously and gratuitously granted to us. Its basis is solidly laid in the faithful act of Jesus Christ in His death for sinners, and its nature is solidly embedded in the righteousness of God. This being so, its scope is universal.

To be a believer of this evangel—what a benefit, what a prerogative, what a blessing for our lives every day! Thanks and praise be to our God!

D.H.H.

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#### THE FAITH OF CHRIST

No other influence in all the world has overflowed in song like the joyous faith of Christ. It has inspired the most glorious melodies and the sweetest and most enduring songs. Its hymns transcend all others. Even in this wicked eon the praise of God or the blessing of His saints finds more expression in exultant song than all the other emotions of mankind. None of the religions of the world have a sacred repertoire to compare with ours, either in number, variety or elevation of thought. Our joy must overflow. Our praise must find utterance. (A. E. Knoch, *Unsearchable Riches*, vol.18, pp. 56,67).

## APPREHENDING THE WORD THAT GOD DECLARES

WE should make every effort to *apprehend* the *word* that *God* declares to us for faith. “Apprehend” is derived from the Latin *apprehendere* the meaning of which is “to grasp” or “seize.” In its Scriptural signification, “apprehend” means “mentally perceive”<sup>1</sup> (*neō*, MIND). This accords with one of the definitions of the English “apprehend” which is, “to grasp the meaning of; understand, especially intuitively; perceive.” *This* is the sense of “apprehend” that we are concerned with, that of mentally perceiving (i.e., grasping, or seizing) the *word* that *God* declares to us for faith.

The difficulty here is that many readers are unfamiliar with the definition of “apprehend” which appears above. Instead, the notion that commonly comes to mind upon hearing the word “apprehend,” is that of its alternative definitions: (1) “take into custody; arrest by legal warrant or authority,” and, similarly, (2) “expect with anxiety, suspicion, or fear; anticipate.” Neither of these definitions is the definition of “apprehend” as it is used in the Concordant Version which is, once again, “mentally perceive.” Therefore, in every instance where we read the term “apprehend” in the CV, we should think the thought, “mentally perceive”; hence, therein, wherever we may encounter the word “apprehend,” we should never call to mind any such thought as that of being taken into custody, or of being exercised by anxiety, suspicion, or fear.

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1. KEYWORD CONCORDANCE, entry “apprehend,” p.17.

Thus, in our writing or speaking about Scripture, we employ the essential meaning of “apprehend” which is to grasp, or seize, through mental perception. For believers, (scriptural) “apprehension” is the state of mind that one enjoys when one has become familiar with the correctly partitioned truth of God’s Word (*cp* 2 Tim.2:15). This speaks of the faithful understanding which the Lord gives to us: “*Apprehend* what I say, for the Lord will be giving you understanding in it all” (2 Tim.2:7; *cp* John 3:27; Col.2:2,3).

#### INSTRUMENTS OF APPREHENSION

Many study aids may be used to assist in apprehending what Christ says to us. Such helpful works will assist us in gaining a knowledge of the essence of meaning, idiomatic considerations, contextual bearing, and grammatical usage of the vocabulary terms comprised in the extant Greek and Hebrew textual documents of the “Old Testament” and “New Testament.” Proper usage of such tools fosters *apprehension*. “Idiom” is a way of expression that is peculiar to a specific group of people. It is the manner in which this group speaks among themselves. Idiom carries sense that is apprehended by those who make up this specific group, or who otherwise become familiar with their literature.

It is not, fundamentally, the classic literary works of a language with which we as believers are especially interested. It is with the literary works commonly referred to as “the Bible” with which we have to do. Hebrew idiom is important here. It is the expression of thoughts in Hebrew idiom that is superimposed upon common Greek grammar that we must toil to apprehend. Grammar is the system of structure and rules which govern a language. Each language has its own common and nuance system of grammar. Over time, application of grammar may adjust to idiom and cultural usage.

#### TRANSLATION, IDIOM, AND GRAMMAR

Translation from the original languages of Scripture into English is frequently difficult because of differences in idiom and implication of grammar from one language to another. These differences can make for difficulty in exchanging thoughts as well as loss of intended meaning. We will focus upon the difficulty of English to capture the impact of Hebrew idiom and the nuance of grammar of the original languages in the translation of Ephesians 2:10.

#### GOD’S GOOD WORKS

Ephesians 2:10 features a portion of God’s work and its achievements. God’s works are purpose-focused. They are designed to be useful in accomplishing the goals of *His* will. To this end, they are *good* works. Work that is in line with a (righteous) determined purpose is good. God’s works are always aligned with *His* purpose—to reconcile all of *His* creation to *Himself* through the blood of Christ’s cross (Col.1:20). God’s work is Christ-centered. The outcome of God’s good works in Christ are certain to achieve the decisions of *His* will in due season. In verse 10, the good works of God are many. They include creating us (i.e., the ecclesia) in Christ Jesus for good works—preparing these good works for us beforehand, and ensuring that we should be walking in them, for “His achievement are we.”

#### GOD CREATED THE ECCLESIA FOR SERVICE

Even now, albeit in the incipient phase of His work, we are an achievement of God’s work in Christ Jesus. He created us to work within the administration of Christ Jesus. In Christ, factually speaking, we are created holy and flawless, made ready to be useful in achieving God’s purpose in Christ Jesus. The outcome of His creative work in us is spiritual in character. It is God’s doing that puts this holiness and flawlessness in us, even if it is not readily percepti-

ble in us at present being obscured by our own fleshliness. Even so, in the measure granted to us, it is ours today as an *earnest* (2 Cor.1:22; Eph.1:14) or pledge of the fulness thereof with which He will endow us when we are glorified—in the day when we are conformed to the image of His Son (Rom.8:29,30). The achievement of *God's* work is, alone, our qualification to be useful in His service. In His wise counsels, He completed this work before the effects of sin entered the world.

#### GOD PRE-PREPARED GOOD WORKS FOR US

God's achievements include the *preparation and realization* of good works for us to perform. They were crafted in accord with His will for us in Christ Jesus, beforehand—that is, before the disruption of the world. He prepared these works without receiving counsel from us. No opinion or ratification came from us. Rather, all is done according to the *delight* of His will, which is: to head up all in the Christ, whether those on the earth or those in the heavens (Eph.1:10). These works are not an afterthought nor are they an adjustment to sin. His works for us are useful in nurturing our growth and in the display of the glories of Christ Jesus to others. They agree with His purpose in Christ, and are therefore *His* good works.

#### IDENTIFYING GOD'S GOOD WORKS FOR US

Now the question remains concerning our walk in God's good works. God's good works for us are not secret, yet they must be identified by us. They are purpose-focused, and managed in the administration of His grace by Christ Jesus, Who is Head of the ecclesia. They support Christ's agenda in completing God's purpose to become All in all (1 Cor. 15:28). In this present season, His work in us includes any worthy service that we may perform on behalf of others, our own unworthy deportment otherwise notwithstand-

ing. These are features of our growth toward maturity in Christ (*cf* Eph.4:11-13). Work generated by men in themselves, well-intentioned or not as it may be, does not qualify as God's good works for us and in us. In the oncoming eons, His good works in us will display not the work of the earnest of His spirit which we enjoy even today, but will then display the fulness of His glory in us as members of the new creation in Christ Jesus (*cf* 2 Cor.5:17; Gal.6:15).

#### CLASSICAL GREEK ADJUSTED BY COMMON GREEK

It is the case that God prepares good works for us “that we *should walk* in them.” Yet is it so that we *do* walk in these good works—even at present, not only in the eons to come? Traditional English *interpretation* of classic English translation (as concerns the phrase, “*should walk . . .*”), misapprehends “should” as an English synonym for “ought,” instead of, according as it actually is, the English representation of the Greek aorist subjunctive, which speaks not of duty, but of dependency.

Our walk of good works is the outcome of the work which God does in us. First, He has created us in Christ Jesus for good works. Second, He has made ready these good works beforehand. This is certain, not uncertain. Third, our performance of them is ensured. The context, idiom, and grammar (both in the Greek and in the English as well)—not to mention the nature of the case—reflect this certainty, here in the final clause of Ephesians 2:10 which employs the aorist form in the subjunctive mood, which states a fact not yet fulfilled. In effect it is a future tense.

In classical Greek grammar the use of the subjunctive mood was understood by many as entailing uncertainty in the completion of a stated objective or activity. It is understandable how the subjunctive mood itself may have been supposed in itself to involve uncertainty, since from the viewpoint of our own ignorance of the future, *to us*, prac-

tically all future events are indeed uncertain. The subjunctive mood itself, however (as typically represented in the Concordant Version by “should,”<sup>2</sup> “may,” or “might”) merely speaks of *dependency* (i.e., of “subjoined-ness”). This is to say that the use of the subjunctive mood speaks of it being the case that any particular occurrence of the subjunctive calls to mind that upon which its related verb (e.g., as here, “walk”) *depends* (or is contingent) for its own occurrence.

It seems more correct, then, simply to say that if that upon which the instantiation of any certain activity or event depends is itself certain (i.e., certain to act or occur), then that which is its *effect* is also certain to occur.

This is all to say that the good works which God prepares beforehand that we *should be* walking in them, speaks not of good works in which we “ought” to be walking. Instead, it speaks of good works in which we *shall* be walking, since we walk in them thus, as God’s achievement. This is so since it is “in grace, through faith [that we are] saved, and this is not out of you, lest anyone should be boasting” (Eph.2:8,9).

In the New Testament, God’s Word uses common Greek as the language of expression. Therein, an additional notable example of the Greek subjunctive appears in Philip-  
 pians 2:9-11: “Wherefore, also, God highly exalts Him,

2. Wherever “should” appears in the Concordant Version, it appears not as the representative of a corresponding Greek word, but as an indicator of the presence of the Greek *subjunctive*. It modifies the contextual verb to which it refers. §“While ‘should’ is regularly used in the CV to indicate the subjunctive, sometimes ‘may’ is used instead for this same purpose, as an idiomatic variant, in cases where it is preceded by ‘ever,’ to denote contingency. *Should* is not used in the sense of an obligation [i.e., ‘ought’] and none of its renderings should be so construed. Note the order of the words. *You should* is an obligation, but *should you* shows that it stands for *may you ever*. Similarly, the CV sometimes implements the rendering of the subjunctive as ‘sh may’” (KEYWORD CONCORDANCE, entry “should,” p.268, §adjusted).

and graces Him with the name that is above every name, that in the name of Jesus every knee *should bow*, celestial and terrestrial and subterranean, and every tongue *should acclaim* that Jesus Christ is Lord, *for the glory of God, the Father.*”

The bowing of every knee, and the acclaiming of every tongue that Jesus Christ is Lord is because “[Christ] humbles Himself, becoming obedient unto death, even the death of the cross” (Phil.2:8).

“Wherefore, also, God highly exalts Him, and graces Him with the name that is above every name, [in order] that every knee should bow . . . and every tongue should acclaim that Jesus Christ is *Lord, for the glory of God, the Father.*” Therefore, in the end, that is, at “the consummation” (cf 1 Cor.15:23b), every knee is certain to bow, and every tongue is sure to acclaim that Jesus Christ is Lord, for the glory of God, the Father.

#### UNDERSTANDING GIVEN BY HIS GRACE

One’s *apprehension and correct understanding* of the scriptural sense of the subjunctive mood (as represented in the CV by “should,” “may,” and “might”), even as all else that is holy and good in our lives, is dependent upon our Lord’s influence of *grace* upon our hearts and minds. Misunderstanding is generally imposed by a lack of *apprehension* of God’s purpose and work in Christ Jesus for us, as members of His body. Lack of understanding concerning *God’s will* imposes the challenge of neither identifying nor recognizing God’s good works, which He makes ready beforehand for us.

In the current era, our personal or corporate agenda may compete with the purpose that God has set for us in Christ Jesus. Our own opinions and decisions generate work that is outside of the will of the Lord. Though seemingly beneficial in a sense, these works are not useful in achieving

God's purpose in Christ Jesus. Such in actuality flesh-based "good" works are not the good works that God has prepared for us beforehand. They are works that we ourselves have generated according to our own purposes and desires, as members of "the old humanity which is corrupted in accord with its seductive desires" (Eph.4:22). Many such church-work examples abound.

OUR MATURITY IN CHRIST

At present, we need to apprehend that God's will for us is maturity: "that we should all attain to the unity of the faith and to the realization of the son of God, to a *mature* man" (*cp* Eph.4:13). His primary good work for us is the "adjusting of the saints" unto this end ("toward the adjusting of the saints"; Eph.4:12). Thus God gives "work assignments" and purpose to us in His Word. It is He Who provides the power of His spirit to achieve our growth toward maturity in our walk (*cf* Phil.2:13).

GOD'S GLORIOUS WORKS FOR US IN CHRIST JESUS

In that day, in the presence of Christ Jesus in His glory, God's work-assignment and purpose for us changes from measured progress made toward maturity, to that of "maturity-accomplished." This glorious end will be fully realized in us "that, in the oncoming eons, *He should display* the transcendent riches of His grace in His kindness to us in Christ Jesus" (Eph.2:7).

GOD'S ACHIEVEMENTS

Again, our position in Christ Jesus is the outcome of the delight of God's will. He created good works for us beforehand, receiving no counsel from us. Finally, He ensures "that we *should walk in them* by the power of His spirit. We are an outcome of His work in Christ Jesus. We are God's achievement.

Robert G. Edwards

## THE DISPOSITION WHICH MUST BE

(Romans 12:3)

*For I am saying, through the grace which is given to me, to everyone who is among you, not to be overweening beyond what your disposition must be, but to be of a sane disposition, as God parts to each the measure of faith (Rom.12:3).*

“Long before we were aware of anything, the minutest detail, as well as the great outlines of our career, were determined, and our most fervent wishes were granted, in the love of God (Rom.8:26-39).

“In the language of inspiration, the idea of prayer is essentially concerned with HAVING. To this is added the thought of *good*, WELL-HAVE, that is, a *wish*. If this is directed TOWARD anyone, especially the Deity, then it is TOWARD-WELL-HAVING, *prayer*.

“According to the Authorized Version, we *ought* to know what to pray for (Rom.8:26). The word *ought*, however, stands for the word *dei* (it-is-BINDING), hence cannot be rendered *we ought*, but *it*. It does not refer to *us*, but *what*. We are not aware *what* must be, so that we can pray accordingly. If it referred to *us*, then the word *hemas* (US) would have to follow, as in Acts 27:26, *it-is-binding us* to fall on a certain island. This passage also shows that the word means *must*, not “ought.” *Ought* belongs to the word OWE, as in John 13:14, “you also *ought* to be washing one another’s feet . . .”

“The difference between the AV *as we ought* and the CV *to accord with what must be* [WHICH is-BIND-ING]

is almost infinite. One confines us to *ourselves* and our soulish and selfish interests. The other occupies our spirits with God and His great plan and purpose. Our prayer should always be in tune with His universal symphony. It is impossible for us to know the infinite details of His grand designs. These are as fixed and immutable as His holy Word.

Not a 'jot or tittle,' not one iota or serif, not the smallest letter or even a part of a letter of His revelation can be changed by our prayers, neither can the minutest part of His plan for us be altered by our petitions. In one case we look within at our failing selves, in the other we look above, at the infinite perfection of God. Our attitude and outlook are revolutionized.

"Let us beware, in our prayer, that we do not set ourselves above the Supreme. Let us not inform Him Who knows all, or reform Him Who has made all. He is not an idol of putty, so that we may remold Him to conform to ourselves. Those who know Him do not wish to change Him. They are satisfied and delighted to have Him as He is. Neither do they wish to change His purpose or His plan. His will, to them, is the only good. They wish to change themselves, not Him. They would have Him inform them, through His Word. They want Him to conform them to His will."<sup>1</sup>

NOT TO BE OVERWEENING,  
IN LIGHT OF WHAT MUST BE

While the principal modern definition of "overweening" speaks of overconfidence, conceit, or brashness (and all of these we surely wish to avoid), such a sense does not capture the essence of meaning of the Greek scriptural term itself here, [*h*]uper phroneō, of which its elements say, "be-OVER-DISPOSED." The notion "to be disposed (to)"

1. A. E. Knoch, *Unsearchable Riches*, vol.77, pp.5-7.

accords with that of the English *ween*, which simply means "to think; suppose . . . or imagine (something)."

The sense of the Greek word which the CV translates "overweening," then, would seem to be "over-disposed (to)." It is indeed our duty to be attentive, or disposed, to a faithful walk, "to pursue righteousness, faith, love, peace . . ." (2 Tim.2:22). But we should not pursue any such ideals in an excessive, or "overly-intent" way. Each one of us have our decided limitations; this is because God has granted us not measureless grace, but a *measure* of grace in His service.

Even where the accurate CV rendering "overweening" has been accepted, this entreaty in Romans 12:3 for us not to be "overweening," or engaged in any kind of excessive dwelling on the self (even in the interest, specifically, of faithfulness to God), has sometimes been misunderstood.

This is because of the phrase, "beyond what your disposition must be." Some have taken the entreaty as saying we should be attentive (even if not overly so) to overcoming our shortcomings, *except* for certain ones which "must be." It is felt that in such cases, since there is nothing we can do about them, Paul therefore makes an exception.

But it is also supposed that in all other matters progress is finally up to the individual, not to God. Of course there is an abundance of opinionated disagreement as to just what one can and cannot help doing, with the judgments concerning these things nearly always being much more favorable toward oneself than toward one's associates. Such imaginings have led away altogether from the original purpose of Paul's words, and have actually caused an increase in, albeit hyper-zealous, *failures* of walk among believers.<sup>2</sup>

The words "beyond what your disposition *must be*," first of all, are an expression of realization and understanding that it is inevitable, until the time God conforms us to

2. The adage, "the only thing worse than a sinner is a reformed sinner," comes to mind here.

the image of His Son, that we will all remain, to whatever degree, far from perfect, according to our own disposition. Until then, no one can achieve perfection in the disposition of Christ.

Paul's words are plain: "your disposition *must* be." We need to face these words and recognize their significance. Now if it should be true that even some of the things to which we are disposed *must* be—and who has authority to say which ones are excluded?<sup>2</sup>—there is no logical ground for objecting should we find that this is true concerning all.

Now in saying that a certain thing, at present, *must* be, we are not at all suggesting that *God* will not change it at a later time (perhaps, even in the immediate future), and do so *through* our toils. Our only point is that whatever *must* be—whatever it may consist of at any certain time—is that which cannot be otherwise.

If we know God's good purpose in evil, we may be afforded much consolation and insight through these words, even as when the apostle says, "it *must be* that there are sects also among you" (1 Cor.11:19), or, "for what we should be praying for, to accord with *what must be*, we are not aware" (Rom.8:26).

Here, in the opening words of Romans 12, we stand in the presence of the great truth that *all* is out of, through, and for God (Rom.11:36). *Since this is true*, our disposition, even as all else, is necessarily included in that which *must be*.

That which *must be* is that which occurs due to a cause. A caused event cannot be avoided, any more than an uncaused event, were such an event ever to occur, could be avoided. Either one chooses as he does due to a cause, or he does not. And, either way, "free will" is impossible.

"It is often said that no one can change the past. This is true enough, but it is seldom added that no one can change the future either. If the past is unchangeable, the future is unavoidable—on anyone's account. The future exists, time-

lessly, of the sequence of events that will happen, whether determined to happen or not, and it makes no sense to speak of avoiding those events than it does to speak of avoiding those events that have already happened."<sup>3</sup>

Even if, though unscripturally, we were to conceive of the future as that which "need not be," instead of, scripturally, as that which "must be," the popular conception of free will would still be precluded. Either way, free will is false. It is not simply that it is *not* true, but that it cannot even possibly *be* true.

It is not a question whether an event is a *divinely* determined event or a *self*-determined event.<sup>4</sup> In fact, it is not a question of whether an event is a determined event at all. The point is this: ultimately speaking, there are only three possible accounts of human behavior, (1) a causative account, (2) a non-causative account, and (3) an account that is partially causative and partially non-causative. And, all three of these accounts preclude free will.

One cannot categorically avoid doing what he does, (1) if all of his deeds are ultimately caused, (2) if none of his deeds are ultimately caused (i.e., if, thus, they are all acts of "sheer chance," due to nothing whatsoever), or (3) if some of his deeds are ultimately caused and some others of his deeds are not ultimately caused.

Therefore, it follows—"on anyone's account"—that categorical avoidance of future events (i.e., contrary choice, or "free will") is simply impossible. This conclusion can be evaded and denied; it can be disliked, disapproved of, and condemned. Through misrepresentation, it can be made to

3. D. C. Dennett, *ELBOW ROOM: The Varieties of Free Will Worth Wanting*, p.124 and p.127 note; Oxford, Clarendon Press, 1985.

4. Behavior determined from within (i.e., solely due to internal causes) would still be determined behavior. It would be impossible to avoid, as much so as behavior determined from without, or, as much so as undetermined behavior.

appear ridiculous and immoral. It can be ignored, neglected, or misused. It can be practically denied even where not propositionally denied. Or it can simply not be understood and recognized. Nevertheless, since this conclusion, indeed, is conclusive, it cannot be made inconclusive.

#### THE BASIS OF PAUL'S ENTREATY

Though free will is false, and all must finally accord with "what must be," Paul's entreaty, nevertheless, remains: "I am entreating you *then*, brethren, by the pities of God, to present your bodies a sacrifice, living, holy, well pleasing to God, your logical divine service, and not to be configured to this eon, but to be transformed by the renewing of your mind, for you to be testing what is the will of God, good and well pleasing and perfect" (Rom.12:1,2).

In making his entreaty, Paul tells us plainly why he is entreating us. It is because of all the good news he has presented hitherto (especially the good news that all is out of, through, and for God), and because the evangel is God's power for salvation to everyone who is believing (Rom.1:16).

The basis for the apostle Paul's entreaty is the glorious fact that all is out of, through, and for God. Though it is impossible for us to do anything of ourselves, since God, nonetheless, can do all these marvelous things of Romans 12:1, 2 *in us*, and since the means He uses to accomplish this through us is the influence of His Word upon us, the apostle declares, "I am entreating you *then*, brethren, through [these] pities of God . . ." (Rom.12:1; *cp* Eph.3:20,21).

Consequently, in seeking to heed his entreaty, we must remember that we cannot exceed the limitations imposed upon us (1) by our present *disposition* (i.e., inclinations and preferences of mind) "which must be," and (2) by the limited degree of power inherent in the limited measure of faith which God has dispensed to us. We will do well to view all our endeavors in light of these realities,

and to recognize that these limitations will lie upon us in all our pursuits.

Whatever progress in useful service we may achieve will only take place because it too comes to us out of, through, and for God. It will be for His glory, not our own. But the emphasis we are especially considering at the moment, as recorded in Romans 12:3, is the emphasis of Paul's seeking our *response* to the entreaty which he has just given us in verses 1 and 2.

The words "beyond what your disposition must be," were not written to inform us that Paul would not bother to entreat us at all concerning certain aspects of our walk, no matter how deficient. For indeed, he has just entreated us to present ourselves to God ideally, in a way that debars all such unprofitable over-attentiveness to self. It cannot be that he immediately contradicts himself.

Similarly, neither are we implausibly to reason along the lines that even though many things need not occur, since there are at least some (imperfect) things which must occur, the apostle would not have us much concern ourselves with living above their lowly level. After all, apart from some special revelation, we could never know just what was to be included in either category!

We believe that God is operating all in accord with the counsel of His will (Eph.1:11) and that all thus accords with what must be. We are not fatalists, however, but ones who, ultimately speaking, rely upon God alone. Indeed, it is a mistake to suppose that full acceptance of the deity of God implies fatalism. Fatalism says that future events will come about *in spite of* what we do. Divine determination says that future events will come about *because of* what we do. Fatalism says that my morrow is determined no matter how I struggle. The divine decree declares that my morrow is determined *through* my own struggle (*cp* Isa.55:10,11).

“For I am saying . . . not to be overweening . . . but to be of a sane disposition, as God parts to each the measure of faith” (Rom.12:3). Paul’s point is this: We are not to be engaged in any kind of phrenetic, frenzied “overstriving,” but simply to be of a sane disposition—“as God parts to each *the measure of faith*”—*which alone is able to produce the fruit of faithfulness* (cp Gal.5:22). Now we rely upon the living God. *He* is our Saviour, our Deliverer and Sustainer in our faithfulness as well, even as in all else.

#### OUR DISPOSITION IS GIVEN BY GOD

The phrase “beyond what your disposition must be,” then, does not exempt us from seeking certain ideals. Instead, they are words of understanding and consolation, that we might avoid unbridled self-condemnation when we fail, and self-righteousness and pride when we succeed. For, “A human cannot get anything if it should not be given him out of heaven” (John 3:27). Therefore, *whatever* disposition we may have is the disposition God has given us. It is what “must be.” And, beyond the effects of what our disposition must be, in the nature of the case, we cannot go.

The sense is: Do not be phrenetic, but rather, sane. Yet, in endeavoring to heed this counsel, remember that you cannot heed it perfectly, for you cannot transcend what your disposition must be. Even so, be of a sane disposition, as God parts to each the measure of faith, the measure of faith which produces corresponding faithfulness of walk.

Let us seek to heed Paul’s words of entreaty and counsel here, but only with the prayer that in it all *God* might be fulfilling every delight of goodness and work of faith in power, so that the name of our *Lord Jesus*—not *our* name—may be glorified in us, and we in Him, in accord with the *grace* of our God and the Lord Jesus Christ (cf 2 Thess.1:11,12).

J.R.C.

## GRACE AND OBEDIENCE

THERE are certainly parallels between the evangel of the Uncircumcision and that of the Circumcision, but these parallels do not include the *necessity* of our doing such things as avowing our faith verbally (though we gladly do so) or obediently persevering (though we seek to do so). We do not “do” *in order* to live, but *because* we live (*cp* Rom.10:5; Rom.8:1b,2).

If we genuinely believe, it is evident that we have been called and are among the chosen. Though it is the desire of our heart to be faithful to the Lord, it is not *necessary* for us to obey in order to have future eonian life.

When we are vivified, seated together among the celestials, rejoicing in eonian life and glory, this will not be the generosity of God’s reward, but a display of the transcendent riches of His *grace* (Eph.2:5-7). Eonian life under the Circumcision calling, however, *is* a *reward*; it is only for those who are worthy (Luke 20:35), for those who are *doing* righteousness (1 John 2:3,4,14; *cf* 1 John 3:7-10). Though most cannot see this, this is the basic distinction between the gospel of the Circumcision and that of the Uncircumcision.

Yet it is necessary for us to obey if we would *reign* during the future eons (2 Tim.2:12a), if we would enjoy the allotment of God’s “*kingdom*.” In Greek, the *noun* “reign” (or “king[dom]”) is *basileia*, and the *verb* “reign” is *basileuō*. Paul is very clear, and we are not to be deceived: those whose continued, habitual activity (or “practice,” *prassō*) is that of the works of the flesh, “shall not be enjoying the allotment of the [*reign*] of God” (Gal.5:21; *cp* 1 Cor.6:9;

Eph.5:5). The literal English equivalent of the Greek is, “THE-*ones* such PRACTICING, KINGdom [i.e., *reign*] OF-God NOT WILL-BE-tenantING.”<sup>1</sup>

That is, those who have habitually practiced the works of the flesh, will not be taking part (having a “tenancy” or “allotment”) in God’s *rule*. Those who do not *endure* now, will not *reign* then.

Yet this is not at all to say that those who do not endure now will not *live* then. Since eonian life is a matter of *grace*, it follows that, on the one hand, there is nothing we can do to gain it, and on the other, that there is nothing we can do to lose it. “We all, indeed, shall not be put to repose, yet we *all* shall be changed, in an instant, in the twinkle of an eye, at the last trump” (1 Cor.15:51,52a). In that day, we *all* shall be changed, not merely those among us who have endured. “Whenever Christ, our Life, should be manifested, *then* you also shall be manifested together with Him in glory” (Col.3:4).

We must distinguish between the allotment of God’s *kingdom* [i.e., “reign”] and the allotment of *eonian life*. Though we will not all take part in God’s reign, nonetheless we will all *live* under its jurisdiction. It is immediately following Paul’s words in which he soberly declares that the unjust, indeed, shall not be enjoying the allotment of God’s *kingdom*, or *reign*, that he joyously adds the following contrastive statement: “*But* you are bathed off, *but* you are hallowed, *but* you were *justified* in the name of our Lord Jesus Christ and by the spirit of our God” (1 Cor.6:11).

As those who have been justified (i.e., made righteous) in God’s grace, through the deliverance which is in Christ Jesus (Rom.3:24), we have the *expectation* (not merely a possible “hope”) of “the allotment of *life eonian*” (Titus 3:7). Therefore, we will *live* throughout the coming eons—

1. CONCORDANT GREEK TEXT, p.551; sublinear, Gal.5:21.

not to mention be *saved* from the indignation of God (1 Thess.5:8-10)—even if it should be that we do not *reign*.

Besides, those who do reign will no more be able to boast in themselves of their endurance than those who live will be able to boast in themselves of their membership in the ecclesia. *All* will then say, “in the *grace* of God, I am what I am” (*cp* 1 Cor.15:10). Indeed, if we cannot wholeheartedly say this at present ourselves, we are not *faithfully* enduring in the first place, but are instead only boasting in ourselves, according to human tradition; if so, we can hardly expect to be among those who will reign.

Let us soberly recognize that those who are practicing the works of the flesh will not be “tenanting” (or having an allotment in) God’s reign. Yet let us happily rejoice that, “being justified in that One’s grace, we may be becoming enjoyers, in expectation, of *the allotment of life eonian*” (Titus 3:7).

If we would faithfully endure, it will be necessary for us to learn what we must do unto this end. Instruction precedes obedience. For this we will have to learn how to “*correctly* cut the word of truth” (2 Tim.2:15), as Paul says, “that you may know that which concerns you” (Col.4:8).

For example, concerning the matter of deciding for days, it is not that the law has been “done away,” or that the sabbath has been changed to Sunday. It is only that the believers of the nations did not need to keep the law of Moses to be saved (Acts 15), as even the Jerusalem leaders recognized. The “law of God,” when the reference is to what was given through Moses, is spoken of interchangeably as the law of Moses and that of the Lord (e.g., Luke 1:6; 2:22-24,39; John 1:17; Heb.10:28). The claim which some make that while the “law of *Moses*” has been rescinded, the “law of *God*” must be obeyed by “Christians” today not only to be faithful but to be saved at all, is unwarranted.

As used by most, there is much more mischief and con-

fusion concerning the word “Christian” than there is light and understanding. Paul managed to write all of his epistles without employing it even once. In the Scriptures, this expression (*Christianos*, ANOINTED-[Latin suffix]) is a *worldly* term of contempt for the followers of Christ. When we are speaking from a secular vantage point, perhaps we might use it ourselves (though without any contempt) of any today who are naming the name of the Lord. But we would do well to confine our usage to this application.

What some call “God’s law”—that is, to speak plainly, the Ten Commandments and perhaps certain other laws from the books of Moses—is that which is said to constitute timeless righteousness. However reasonable and scriptural this notion may seem to be, it simply is not true. We do not seek to obey *as such* even a single one of the laws given through Moses. Similarly, we do not inconsistently set aside the fourth commandment, that enjoining sabbath-keeping, while seeking to heed the remaining nine ourselves. Not at all. It is merely incidental to our own obedience that, for example, Moses instructed the Israelite to honor his father and mother (the fifth commandment of the “ten words”). *We* are to follow the apostle Paul fully in his teaching (2 Tim.3:10). *That* is why we, *like* Israel, are to honor our parents also (Eph.6:1-3).

Anyone who is at all acquainted with the Pauline writings is aware that the apostle places much emphasis on the importance of the believer’s *obedience*. He employs the imperative mood and gives many entreaties—clearly and directly—whenever he wishes to present the Lord’s directives concerning us. In so doing, he sometimes presents various instructions to us that were indeed first given as laws for Israel of old, often interpreting them in a fuller and more exalted sense (e.g., Eph.5:28). *Yet there is no such instruction anywhere in his writings concerning the sabbath*. Likewise, he nowhere teaches that the will of God

with respect to the believer’s walk may be found within the books of Moses. May these facts speak to us, concerning the genuine teaching of our apostle, who dared not to speak any of what Christ did not effect through him, “for the *obedience* of the nations” (Rom.15:18).

#### ZEALOUS FOR LAW, SAVED THROUGH GRACE

Among the Jews there were tens of thousands who had believed, and they were all inherently zealous for the law (Acts 21:20). Under the economy of the law, it was essential that the believers should display their own righteousness (Matt.5:20). If they would enter into life, they must “keep the precepts” (Matt.19:17). Throughout their generations they were to teach their sons, “It shall come to be righteousness for us when we observe to do all this instruction before Yahweh our Elohim, just as He had enjoined on us” (Deut.6:25).

Understandably, then, at Jerusalem some from the sect of the Pharisees who had believed, assuming that any believers of the nations would have to become proselytes and keep the law even as they (*cp* Matt. 23:15; Isa.56:1-7), “rose up, saying that [these] must be circumcised, besides charging them to keep the law of Moses” (Acts 15:5). So the apostles and elders there gathered together to see about this matter (Acts 15:6).

“Now there coming to be much questioning, rising, Peter said to them, ‘Men! Brethren! You are versed in the fact that from the days at the beginning God chooses among you, that through my mouth the nations are to hear the evangel and believe. And God, the Knower of hearts, testifies to them, giving the holy spirit according as to us also, and in nothing discriminates between us and them, cleansing their hearts by faith. Why, then, are you now trying God, by placing a yoke on the neck of the disciples which neither our fathers nor we are strong enough to bear? But

through the *grace* of the Lord Jesus we are believing, to be saved *in a manner even as they*” (Acts 15:7-11).

The idea behind the Greek phrase for “in a manner even as they” (*kath on tropon kakeinoi*), is that the Jews themselves would only be saved (through the grace of the Lord Jesus) based upon the same method or by the same means as that which God was already using to save the nations. Since the Jews had to bear the yoke of the law anyway, though they, like their fathers, were not strong enough to do so, it was evident that God would have to employ extremely powerful means if they should ever be saved. And if there was to be any expectation of their being able to keep the law satisfactorily, they would have to be regenerated—that is, they “*must* be begotten anew” (John 3:7b). Through the holy spirit of God they were enabled to do what was otherwise impossible.

Concerning all such ones the apostle John writes, “*Everyone*<sup>2</sup> who *is* believing that Jesus is the Christ *is* begotten of God. And *everyone* who *is* loving Him Who begets *is* loving him also who *is* begotten by Him. *In this we know* that we are loving the children of God, whenever we may be loving God *and may be doing His precepts*. And His precepts are not heavy, *for all*<sup>2</sup> that *is* begotten of God *is* conquering the world. And this is the [agency of] conquest that conquers the world: *our faith*” (1 John 5:1-4).

“*Everyone*<sup>2</sup> who *is* begotten of God, *is not* doing [i.e., practicing] sin, *for* His [God’s] seed *is* remaining in him, *and he* [relatively speaking] *can not be sinning*, *for* he *is* begotten of God” (1 John 3:9; *cp* 1 John 1:8).

2. “Universal” terms must always be interpreted according to their context. They always refer to all *who are in view*—within the scope of the context or in the nature of the case. In this instance, the words “everyone” and “all” have in view (and are confined to) all those who are called into Christ through the evangel of the Circumcision.

In light of all this, the fact that these Jews were believing through the *grace* of the Lord Jesus becomes much more meaningful to us. This believing of theirs itself had only occurred since they were “to be saved,” though in the same *manner* (*tropos*, through the same “method” or “means”) which God would use for the salvation of the nations.

God’s method for effecting salvation—the means which He always employs—is the power of His own word: He speaks and it is done; for He *causes* the testimony of His word to be fulfilled. His creatures are merely the men of His counsel (Isa.46:11). His word, which fares forth from His mouth, never returns to Him empty. But rather, it does whatever He desires, and prospers so as to accomplish that for which He sends it (*cp* Isa.55:10,11).

#### A DOOR OF FAITH

During the conference at Jerusalem, a time was provided so that the entire multitude might hear the testimony of Barnabas and Paul. As at Antioch, they informed the Jerusalem assembly of whatever God had done with them, explaining *not* how He had pointed those of the nations to the existing door of proselytism but how He had “*open[ed]* to the nations a door of *faith*” (*cf* Acts 14:27). Moreover, Barnabas and Paul wisely unfolded “whatever signs and miracles God does among the nations through them” (Acts 15:12). As a result, the Jewish believers were afforded assurance that their ministry was of God.

It must have been astonishing for these Jewish believers to discover that Paul, unlike themselves, was *not* compelling the nations to be judaizing (*cp* Gal.2:14). Yet since they recognized that *God*, nonetheless, had entrusted Paul with the evangel of the Uncircumcision “according [i.e., just as surely] as Peter [with that] of the Circumcision,” knowing the *grace* which *was* being given to *Paul*, James and Cephas and John gave Paul and Barnabas the right hand

of fellowship even so (Gal.2:7-9). As Peter had said before to the doubting apostles and brethren of Judea concerning the nations, "If, then, God gives them the equal gratuity as to us also, when believing on the Lord Jesus Christ, who was I—able to forbid God?" (Acts 11:17).

Consequently, having pointed out that the words of the prophets (his citation is Amos 9:11,12) are in *agreement* in principle with this ministry of Paul's, James says, "Known from the eon to the Lord is His work" (Acts 15:18). That is, from of old God has known what His work would include, and, astonishing as it may be, His work includes this ministry of Paul's among the nations—even though it is apart from the law (*cp* Acts 18:13).

"Wherefore, I decide," says James, "not to be harassing those from the nations who are turning back [or "turning about"] to God, but to be writing an epistle to them to be abstaining from ceremonial pollution with idols, and prostitution, and what is strangled, and blood. For Moses, from ancient generations, city by city, has those who are heralding him, being read on every sabbath in the synagogues" (Acts 15:19-21).

James is saying that if any among the gentile believers *should* be directed of the Lord to become proselytes, they could readily find synagogues where Moses was being heralded every sabbath and thus be afforded instruction in his writings. *If* this should occur, any subsequent law observance by such gentiles would not be wrong. But, in light of Paul's unique and yet faithful ministry among the nations, it becomes evident that gentile believers must not be *charged* to keep the law of Moses or told that they cannot be saved apart from circumcision.

However, James did consider it necessary to burden the gentiles with a few instructions of his own (though he claimed they were the counsel of the holy spirit as well), even terming them, "essentials." Yet these instructions

were only concerned with abstinence from idol sacrifices, blood, strangled animals, and prostitution. It is interesting to note what he deemed absolutely "essential" while also noting that they were the *only* things he included in this category.<sup>3</sup>

Since not even James, through his personal decrees, had attempted to enjoin sabbath observance upon the nations, and since any such decrees as those which he did make are now "erased" (Col.2:14) and "nullified" by Christ Himself (Eph.2:13-18), Paul says, "Let no one, *then*, be judging you in food or in drink or in the particulars of a festival, or of a new moon, or of sabbaths, which are a shadow of those things which are impending—yet the body is the Christ's" (Col.2:16,17), and, "you are complete in Him" (Col.2:10).

Regardless of the value of any such individual rules, since the decrees which James had set forth are not to be viewed as obligatory, it is even more unwarranted to suppose that various points of the law of Moses, such as those having to do with food and drink and various days, ought to be observed. After all, not even James (who was not an apostle) had said that these things should be attended to, much less had Paul given any such instruction!

The Colossians were not to permit others to "judge" them (to impose their opinions upon them) with respect to the "elements of the *world*," that is, with respect to the partic-

3. Evidently, the purpose of these *decrees* was merely to make it possible for the Jews to have social fellowship with the believers among the nations without offending Jewish ethics. A Jewish believer, due to the proscriptions of the law, would be asking for all its curses should he be found eating at the same table with a gentile who had served an idol sacrifice, or strangled meat, or blood. Though it is true that Paul, when passing through Syria and Cilicia "gave over" James' decrees to the believers there (Acts 16:4), later on he practically repealed them when he made the eating of meats offered to idols a matter of individual conscience (1 Cor.8:1-13; *cp* Eph.2:15).

ulars of the Mosaic SYSTEM (*cp* Gal.4:3,9,10; Acts 21:24). Instead, they were to heed Paul’s own counsel to “*Beware* that no one shall be despoiling you through philosophy and empty seduction, in accord with human tradition, *in accord with the elements of the world, and not in accord with Christ*” (Col.2:8). Misplaced truth *is* human tradition. All that is not in *accord* with (*kata*, DOWN) *Christ*—whatever teaching there may be that fails to base all upon the intrinsic sufficiency of His sacrificial work— is wrong and will rob us of the truth. This is so even if such teachings should seek to promote the observance of the very components (i.e., “elements”) comprised in Yahweh’s own law, given to Israel.

Nearly all who advocate present-day sabbath observance teach that we *must* observe this day and cannot be saved unless we do. This is a far more serious error than merely affirming that we *should* observe the sabbath, but need not do so to be in Christ or to be vivified in the day of His appearing.

Yet even the claim that we *should* observe the sabbath is simply incorrect. Most do not seem to realize that Paul, the apostle of the nations, was extremely critical of any who had received his evangel who were nonetheless “scrutinizing” days (Gal.4:10) and otherwise seeking to “judaize” (*cp* Gal.2:14)—to follow the ways of the Jews by attending to those things which pertain to the covenant from Mount Sinai (Gal.4:21, 24, 30).

If any should wish to observe the sabbath, to whatever extent, as a matter of sheer personal preference, that is one thing, whether or not such a decision should reflect mature judgment. But, in any case, there should be no suggestion that it is somehow pleasing to God for us to do so any more than to circumcise, or that those who do *not* follow the practice of observing days, including the sabbath, are therefore displeasing to Him.

J.R.C.