Unsearchable Riches

A Quarterly Magazine
For God and His
Word

VOLUME 108

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

CONCORDANT PUBLISHING CONCERN
P. O. Box 449
Almont, MI 48003, U.S.A.

PAUL'S TESTIMONY

With CHRIST,
Have I been crucified,
Yet I am living;
No longer I,
But living in ME
Is CHRIST.
Now that which I am living
In flesh,
In faith
I am living,
The [faith]
Of the SON OF GOD
WHO loves ME
And gives HIMSELF up for ME.

Galatians 2:20

UNSEARCHABLE RICHES, FIRST QUARTER 2017
BEING THE FIRST NUMBER OF VOLUME ONE HUNDRED EIGHT

EDITORIAL

WE PRESENT herewith the current status of our revised CONCORDANT VERSION OF GALATIANS. Along with it are selected notes from Brother Coram's study on this epistle which appeared in volumes 82, 87 and 88 of *Unsearchable Riches* (occasionally updated), with a few added comments by A. E. Knoch (AEK) and myself (DHH).

The evangel of Christ *undistorted!* and those called in the grace of Christ *undisturbed!* That is what Paul has in view in his letter to the Galatians (*cf* Gal.1:7). Yet sadly, this message from God concerning His Son, Jesus Christ, our Lord (*cf* Rom.1:1-5) is still being distorted and misunderstood even by the chosen.

This evangel is called "the evangel of *Christ*" in 1:7, which is that which calls us "in the *grace* of *Christ*" (1:6). This grace is Christ's giving of Himself for (over) our sins, so that He might extricate us out of the present wicked eon (1:4). Indeed the word "grace" by itself, or rather "the grace," as used in Galatians 5:4 is intended to recall the evangel of Christ, His giving up of Himself to death for our benefit. The Galatians fell out of the enjoyment of this most welcome message from God concerning His Son.

Yet another signifier of the evangel, much used in Galatians, but almost entirely covered up by tradition is the phrase "faith of Christ Jesus" in 2:15 (or "faith of Christ" in 2:15; "faith of the Son of God" in 2:20; and "faith of Jesus Christ" in 3:22). In these expressions we hear the evangel of Christ's faith as a matter of faithful obedience to the death of the cross (*cf* Phil.2:8), taking the pathway of His Father's will, rather than His own (Matt.26:39).

Regarding this way of wording the evangel, see especially Brother Coram's notes on Galatians 2:7 ("the evangel of the Uncircumcision") and 2:15 ("the faith of Christ"). Included there is a good discussion of the significance of the Greek genitive case and various ways in which it can be expressed in English. Wishing to bring the Greek meaning out as clearly as possible, and in a way in which it can hardly be misapplied, we are now using the so-called possessive case, in rendering these phrases in Galatians 2:15 and 3:22 ("Christ Jesus's faith," "Christ's faith," "Jesus Christ's faith"). We also use the full wording, "the faith" where it appears in the Greek so that the reader might more easily relate the thought to Christ's faith. And in 3:24 we have added the word "His" in lightface type to bring out the connection with the evangel of justification by Christ's faith previously presented.

That the reference is to Christ and His faith in 3:24 is made doubly certain when we follow the connection between what Paul says of the coming of the Seed in 3:19 and the coming of the faith in 3:23 and 3:25 as well as God's delegating of His Son *when the full time comes,* as the evangel is expressed in Galatians 4:3,4.

As for Galatians 2:20 (arranged as Brother Knoch suggested in his notes on Galatians for the first half of the verse, and carried further now on the second page of this magazine), there is no change in meaning when we replace the relative pronoun "that" with "the (faith)" as our translation of the Greek definite article ("the"), but it clarifies the point. As we continue to live in flesh, we, as believers, are living in the assurance of the evangel of the faith and faithfulness of the Son of God in dying for our sins. Here, as with Paul, is spiritual strength for our present lives as those who belong to "the family of the faith [of Christ]" (Gal.6:10). D.H.H.

PAUL TO THE GALATIANS

1 Paul, an **apostle (not from human** beings**, neither through** a **human, but through Jesus Christ and of God,** the **Father,** ·Who **rouses Him** *o*·**from** among the **dead),** [2] **and all the brethren** *tg*·**with me, to the ecclesias of** ·**Galatia:**

[3] **Grace to you and peace from God, our Father, and** the **Lord Jesus Christ,** [4] ·Who **gives Himself** *ov*·**for our** ·**sins, so that He might extricate**° **us out of the** °**present wicked** ·**eon, accord**ing to **the will of our** ·**God and Father,** [5] **to Whom** be ·**glory** *io*·**for the eons of the eons. Amen!**

[6] **I am marveling that thus swiftly you are being** |**transferred**° **from** ·that which **calls you in** the **grace of Christ** *io*·**to** a **different evangel,** [7] **which is not** an**other, except** it be that *a*·**some** ·who **are disturbing you** |**want also to distort the evangel of** ·**Christ.** [8] **But if ever we also, or** a **messenger out of heaven, should be** bring**ing** an **evangel**° **to you beside** that **which we** *ev*·**bring**° **to you, let him be anathema!** [9] **As we have declared before, and at present I am saying again, if any**one **is** bring**ing you** an **evangel**° **beside** that **which you accept let him be anathema!**

[10] **For at present am I persuading** as to **human** beings **or** ·**God?**◇ **Or am I seeking to** |**please human** beings**? If I still pleased human** beings**, I were not** a **slave of Christ.** [11] **For I am making known to you, brethren,** as to **the evangel** ·which is ¯**being** *ev*·**brought by me, that it is not** in **accord** with a **human.** [12] **For neither** do **I´ accept it** *b*·**from** a **human, nor am I taught** it, **but** it comes **through** a **revelation of Jesus Christ.** [13] **For you hear** of **my** ·**behavior**

1:10 persuading human beings **or** ·**God:** Paul's persuading is manifest to God (2 Cor.5:11), not as pleasing human beings, but God (1 Th 2:4).

once, in 'Judaism, that I [ac] **inordinately persecuted the ecclesia of 'God and ravaged it.** 14 **And I progressed in 'Judaism above many contemporaries in my 'race,** being [I]**inherently exceedingly more zealous** for **the traditions of my fathers.** 15 **Yet when** it **delights 'God,** 'Who **severs me** [o]**from my mother's womb and calls** me **through His 'grace,** 16 **to unveil His 'Son in me that I may be evangelizing° Him among the nations, I** do **not immediately submit°** it **to flesh and blood,** 17 **neither come I up** [io]**to Jerusalem to**[d] those 'who are **apostles before me, but I come away into Arabia, and I return again** [io]**to Damascus.**

18 **Thereupon, after three years, I come up** [io]**to Jerusalem to relate** my **story** to **Cephas, and I stay** [td]**with him fifteen days.** 19 **Yet I be**come **acquainted** with **no**[t] one **different** from **the apostles, except James, the brother of the Lord.** (20 [y]**Now what I am writing to you,** [p]**look°! in 'God's sight,** I say **that I am not lying°.**) 21 **Thereupon I come into the regions of 'Syria and 'Cilicia.** (22 **Yet I was** [I]**unknown°** by **'face to the ecclesias of 'Judea** 'which are **in Christ.** 23 **Yet only they were hearing that: He** 'who **once** was **persecuting us, now is evangelizing° the faith which once he ravaged.** 24 **And they glorified 'God in me.**)

2 Thereupon, [th]**after** the lapse of **fourteen years, I again go up** [io]**to Jerusalem with Barnabas,** ¯**taking Titus also along with** me. 2 [y]**Now I go up** in **accord** with a **revelation, and submit° to them the evangel which I am heralding among the nations, yet privately to** 'those of [I]**repute, lest** some**how I should be racing or run** [io]**for naught.** 3 **But not** [y]**even Titus,** 'who is [tg]**with me, being** a **Greek, is compelled to be circumcised.** 4 **Yet** it is **because** of **the false brethren** who are **smuggled in, who**[a] **come in by** the **way to spy** out **our 'freedom which we** [I]**have in Christ Jesus, that they shall be enslaving us—**5 **to whom, not** [y]**even** [td]**for** an **hour** do **we simulate** by **'subjection, that the truth of the evangel should continue** [tg]**with you.** 6 [y]**Now from**

˙those ˡ**reputed to be** ᵃ**some**what—**what kinds, they once were is** of **no**ᵗʰ ˡ**consequence to me** (˙**God is not taking** up the **human aspect)—for to me** ˙those of ˡ**repute submit**° **nothing.** 7 **But on the contrary,** ¯**perceiving that I have been entrusted**° with **the evangel of the Uncircumcision,** according **as Peter of the Circumcision** 8 **(for** He ˙Who **operates** in **Peter** ⁱᵒ**for** the **apostleship of the Circumcision operates** in **me also** ⁱᵒ**for the nations),** 9 **and** ¯**knowing the grace** ˙which is ¯**being given to me, James and Cephas and John,** ˙who are ˡ**supposed to be pillars, give to me and Barnabas** the ⁼**right** hand **of fellowship, that we indeed** are to be ⁱᵒ**for the nations, yet they** ⁱᵒ**for the Circumcision—**10 **only that we may be remembering the poor, which same** thing ᵗʰⁱˢ **I endeavor also to do.** 11 ʸ**Now when Cephas comes** ⁱᵒ**to Antioch, I withstand him** ᵃᶜ**to** the **face,** ᵗ**for he was** °self-**censured**°. 12 **For before the coming** of ᵃ**some from James, he ate together with** those of **the nations. Yet when they come, he shrank** back, **and severed himself, fearing**° ˙those ᵒ **of** the **Circumcision.** 13 **And the rest** of the **Jews also** play the **hypocrite with him, so that Barnabas also is led away with their** ˙**hypocrisy.** 14 **But when I perceive that they are not** ˡ**correct** in their **attitude toward the truth of the evangel, I say to** ˙**Cephas in front of all: If you´,** being ˡ**inherent**ly a **Jew, are living as** the **nations, and not as** the **Jews, how are you compelling the nations to be judaizing?** 15 **We,** who by **nature** are **Jews and not sinners** ᵒ **of** the **nations,** 16 **having perceived** ʸ **that** a **human is not being justified**° ᵒ**by law works,** ᵉˣ**but through Christ Jesus's faith, we´ also believe** ⁱᵒ**in Christ Jesus that we may be justified** ᵒ**by Christ's faith and not** ᵒ**by law works,** seeing **that** ᵒ**by law works no**ᵗ **flesh** at ᵉ**all shall be** ˡ**justified.** 17 ʸ**Now if,** while **seeking to be justified in Christ, we** ˢ**our**selves **also are found sinners,** is **Christ, consequently,** a **dispenser of sin? May it not** ᵇ**come**° to that! 18 **For if I am building again**

these things **which I demolish, I am commending myself** as a **transgressor.** 19 **For I', through law, die to law, that I should live to God.** 20 *tg*With Christ have I been crucified°, yet I am living—no*t* longer I, *y*but living in me is Christ. *y*Now that **which I am now living in flesh, I am living in faith, the** faith **of the Son of** 'God, 'Who **loves me, and gives Himself up** *ov*for me. 21 **I am not repudiating the grace of** 'God, **for if righteousness** is **through law, consequently Christ dies gratuitously.**

3 **O foolish Galatians!** *a*Who **bewitches you,** *ac*before **whose eyes Jesus Christ is graphically** °crucified? 2 **This only I** 'want to learn from you: Do you get the spirit *o*by law works or *o*by tidings of faith?◊ 3 *ts*So foolish are you? ¯Undertaking° in spirit, are you now being completed° in flesh? 4 So much do you suffer feignedly? Since surely it also is feignedly! 5 He then 'Who is supplying you with the spirit, and operating works of power among you—do you get the spirit *o*by law works or *o*by the tidings of faith◊, 6 according as Abraham believes 'God, and it is reckoned to him *io*for righteousness?*Gn 15:6* 7 'Know, consequently, that 'those *o* of faith, these are sons of Abraham. 8 *y*Now the scripture, ¯perceiving before that 'God is justifying the nations *o*by faith, brings before an evangel° to 'Abraham, that: In you shall all the nations be 'blessed.*Gn 12:3;18:18* 9 So that 'those *o* of faith are being blessed° together with 'believing Abraham. 10 For whoever are *o* of law works are under a curse, for it is °written° that: Accursed is everyone who is not remaining *i* in all 'things °written° in the scroll of the law 'to do them.*Dt 27:26* 11 *y*Now that in law no*t* one is being justified° *b*with 'God is evident, *t*for the Righteous One◊ *o*by faith shall be living°.*Hk 2:4* 12 *y*Now the law is not *o* of faith, but 'who does them shall be liv-

3:2,5 hearing of faith: the Greek word akoê (hearing) refers to that whichis heard, i.e. tidings.
3:11 the Righteous One: *cf* Ac 7:52; Ro 1:17; Hb 10:37,38; it is not in law, that one is justified but by the faith of the Righteous One, Christ Jesus (2:16; 3:22), Who became a curse for our sakes (3:13).

ing° in them.[Lv 18:5] [13] **Christ reclaims us** [o]**from the curse of the law, ⁻becoming°** a **curse** [ov]**for our** sakes, [t]**for it is °written°, Accursed** is **everyone ⁻hanging° on a pole,**[Dt 21:23; 27:26] [14] **that the blessing of Abraham may** [b]**come°** [io]**to the nations in Christ Jesus, that we may obtain the promise of the spirit through the faith◊.**

[15] **Brethren (I am saying** this [ac]**as** a **human), a human covenant likewise having been ratified°, no**[t] **one is repudiating or modifying°** it. [16] [y]**Now to Abraham the promises are declared, and to his Seed.**[Gn 13:15] **He is not saying, And to seeds, as** [on]**of many, but as** [on]**of One: And to your Seed, which is Christ.** [17] [y]**Now this am I saying:** A **covenant, having been ratified° before by God, the law, having** [b]**come four hundred and thirty years after**ward, does **not ⁻invalidate,** [io]**so** as **to nullify the promise.** [18] **For if the enjoyment of** the **allotment** is [o] **of law,** it is **no**[t] **longer** [o] **of promise. Yet God has gra**ciously° grant**ed** it **to Abraham through** the **promise.**

[19] [a]**What then** is **the law? On behalf of transgressions is it added until the Seed should come to Whom He has promised°, ⁻being prescribed through messengers in** the **hand of** a **mediator.**[Ex 20:19] [20] [y]**Now** there **is no**[t] **mediator of one.**[Dt 5:5] **Yet God is One.**

[21] Is **the law then against the promises of God? May it not** [b]**come°** to that! **For if** a **law is given** that is **⁻able° to vivify, really righteousness were out of law.** [22] **But the scripture locks** up **all together under sin, that the promise out of Jesus Christ's faith may be given to** those who are **believing.**

[23] [y]**Now before the coming of the faith we were garrisoned° under law, being locked°** up **together** [io]**for the faith ⁻about to be revealed.** [24] **So that the law has become our escort** [io]**to Christ, that we may be justified** [o]**by** His **faith.**

3:14,23,26 the faith: Here also "the faith" refers first of all to Jesus Christ's faith (3:22) in giving Himself for our sins (1:4).

25 *y*Now at the ¯coming of the faith, we are no*t* longer
under an escort, 26 for you are all sons of God in Christ
Jesus through the faith. 27 For you, whoever are baptized
into Christ, put° on Christ, 28 in Whom there is no*t* Jew nor
yet Greek, there is no*t* slave nor yet free, there is no*t* male
and female, for you´ all are one in Christ Jesus. 29 *y*Now
if you are Christ's, consequently you are of ·Abraham's
seed, enjoyers of the allotment according to the promise.
4 *y*Now I am saying, *on*for as much time as the enjoyer
of an allotment is a minor, in nothing is he of more ⁞con-
sequence than a slave, being master of all, 2 but is under
guardians and administrators until the time purposed by
the father. 3 Thus we´ also, when we were minors, were
°enslaved° under the elements of the world. 4 Yet when
the full ·time comes, ·God delegates His ·Son, *b*come° *o*
of a woman, *b*come° under law, 5 that He should reclaim
·those under law, that we may get the place of a son. 6 *y*Now
seeing that you are sons, ·God delegates the spirit of His
·Son into our ·hearts, crying Abba! ·Father! 7 So that you
are no*t* longer a slave, but a son. *y*Now if a son, an enjoyer
also of an allotment from God, through Christ.

8 But then indeed having no*t* perception of God, you
are ¯slaves of ·those who, by nature, ⁞are not gods. 9 Yet now,
¯knowing God, yet rather ¯being known by God, how are
you turning about again *on*to the infirm and poor elements
for which you ⁞want to slave again anew? 10 Days are you
scrutinizing, and months and seasons and years. 11 I ⁞fear°
for you, lest somehow I have toiled *io*for you feignedly.

12 ⁞Become° as I, *t*for I am ⁺even as you, brethren, I
⁞beseech° you. In nothing do you injure me. 13 *y*Now you
are °aware that *th*during an infirmity of the flesh I bring
the evangel° to you ·formerly. 14 And your ·trial, in my
·flesh, you do not scorn, neither do you loathe it, but as
a messenger of God you receive° me, as Christ Jesus.
15 Where then is your ·happiness? For I am testifying to

you, that if possible, ¯gouging out your ˙eyes, you would give them **to me.** [16] **So that I have become your enemy** by **being true to you!**

[17] **They are ˡjealous** over **you, not ideally, but they ˡwant to debar you that you may be ˡjealous** over **them.** [18] *ʸ*Now it is **ideal** for **you** to **be ˡjealous˚ in** the **ideal always, and not only in my ˙ˡpresence** *ᵗᵈ*with **you.**

[19] **Little children mine,** with **whom I am travailing again until** *ʷ* **Christ may be formed in you!** [20] **Yet I wanted to be ˡpresent** *ᵗᵈ*with **you just** now, **and to change my ˙voice,** *ᵗ*for **I am ˡperplexed˚** *ⁱ*about **you.**

[21] ˡ**Tell me,** ˙you who ˡ**want to be under law, are you not hearing the law?** [22] **For it is ˚written˚ that Abraham has two sons, one out of the maid and one out of the free** woman. [23] **But the** one **indeed out of the maid is ˚begotten˚ accord**ing to **flesh, yet the** one **out of the free** woman **through the promise:** [24] **which**[a] **is allegorizing˚, for these** women **are two covenants; one indeed from Mount Sinai, generating into slavery, which**[a] **is Hagar.** [25] *ʸ*Now **Hagar is ˙Mount Sinai in ˙Arabia;** *ʸ* **it is** in ˡ**line with the Jerusalem** which **now** is, **for she is** in ˡ**slavery with her ˙children.** [26] **Yet the Jerusalem above is free, who**[a] **is mother of us all.** [27] **For it is ˚written˚,**

> **Be glad, barren** one, ˙who are **not bringing forth!**
> **Burst** forth **and implore,** you ˙who are **not travailing!**
> *ᵗ*For **many** are **the children of the desolate,**
> **Rather than of** her ˙who ˡ**has the husband.** *Isa 54:1*

[28] *ʸ*Now **you´, brethren,** *ᵃᶜ*as **Isaac, are children of promise.** [29] **But even as then, the** one **generated accord**ing to **flesh persecuted the** one **accord**ing to **spirit, thus also** it is **now.** [30] **But** *ᵃ*what **is the scripture saying? Cast out this ˙maid and her ˙son; for by no means shall the son of the maid be enjoying** the **allotment with the son of the free** woman. *Gn 21:10* [31] **Wherefore, brethren, we are not chil-**

dren of the **maid, but of the free** woman.
5 Into this **freedom**◇ **Christ frees us! Stand firm then, and be not again enthralled**° with the **yoke of slavery.**
2 *p*Look! I, **Paul, am saying to you that if you should be circumcising**°, **Christ will benefit you nothing.** 3 *y*Now **I am attesting**° **again to every** *h*man who is **circumcising**°, **that he is** a **debtor to do the whole law.** 4 **Exempted from Christ are you who**[a] **are being justified**° **in law. You fall out of grace.** 5 **For we**, in **spirit, are awaiting**° the **expectation of righteousness** *o*by **faith.** 6 **For in Christ Jesus neither circumcision is availing** anything, **nor uncircumcision, but faith, operating**° **through love.**
7 **You raced ideally!** *a*Who **hinders you not to be persuaded**° by **the truth?** 8 This **persuasion** is **not** *o*of Him Who is **calling you.** 9 A **little leaven is leavening the whole kneading.** 10 I **have confidence** *io*in **you in** the **Lord that** in **nothing you will be disposed otherwise.** *y*Now he who **is disturbing you shall be bearing** his **judgment, whosoever** [a] **he may be.**
11 *y*Now **I, brethren, if I am still heralding circumcision,** *a*why **am I still being persecuted**°**? Consequently the snare of the cross of Christ has been nullified**°. 12 **Would** that those who are raising **you** to **insurrection struck**° themselves **off also!**
13 **For you are called** *on*for **freedom, brethren, only** use **not the freedom** *io*for an **incentive to the flesh, but through love be slaving** for **one another.** 14 **For the entire law is fulfilled**° **in one word, in** this**: You shall love your associate as yourself.** *Lv 19:18* 15 *y*Now **if you are biting and devouring one another, beware** that **you may not be consumed by one another.**
16 *y*Now **I am saying, Walk** in **spirit, and you should under no circumstances consummate** the **lust of** the **flesh.** 17 **For the flesh is lusting against the spirit, yet the spirit**

5:1 the freedom: freed into the freedom of being, like Isaac, children of promise.

against the flesh. [y]**Now these are opposing**° **one another, lest you should be doing** *these* **whatsoever you may** [l]**want.** 18 [y]**Now if you are** [l]**led**° by **spirit, you are not still under law.**

19 [y]**Now apparent are the works of the flesh, which**[a] **are adultery, prostitution, uncleanness, wantonness,** 20 **idolatry, enchantment, enmities, strife, jealousies, furies, factions, dissensions, sects,** 21 **envies, murders, drunkennesses, revelries, and the like** of **these, which, I am predicting to you, according as I** ¯**predicted also, that** ˙those **committing** ˙**such** things **shall not be enjoying** the **allotment** of the **kingdom of God.**

22 [y]**Now the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faith**fulness, 23 **meekness, self-control: against** ˙**such** things there **is no**[t] **law.** 24 [y]**Now** ˙those **of** ˙**Christ Jesus crucify the flesh together** with its ˙**passions, and** ˙**lusts.** 25 **If we may be living** in **spirit,** in **spirit we may be** observing the **elements also.** 26 **We may not** [l]**become**° **vainglorious, challenging one another, envying one another.**

6 Brethren, if a **human should be precipitated also in** [a]**some offense,** ⁼**you**΄, ˙who are **spiritual, be attuning** ˙**such** a one **in** a **spirit of meekness, noting yourself,** that **you**΄ **also may not be tried.** 2 [l]**Bear one another's** ˙**burdens, and thus fill up the law of** ˙**Christ.** 3 **For if any**one **is supposing** himself **to be any**thing, **being nothing, he is imposing on himself.** 4 [y]**Now let each** one **be testing** his [sf]**own** ˙**work, and then he shall be having** his ˙**boast** [io]**for himself alone and not** [io]**for** ˙[d]**another,** 5 **for each** one **shall be bearing** his ˙**own load.**

6 [y]**Now let** him ˙who is **being instructed**° in **the word be contributing to** him ˙who is **instructing, in all good** things. 7 **Be not** [l]**deceived**°, **God is not** to **be** [l]**sneered**° **at, for whatsoever** a **human may be sowing, this shall he be reaping also,** 8 [t]**for** he ˙who is **sowing** [io]**for** his [sf]**own** ˙**flesh,** [o]**from the flesh shall be reaping corruption, yet** he ˙who

is **sowing** [io]**for the spirit,** [o]**from the spirit shall be reaping life eonian.** 9 [y]**Now we may not be** [l]**despondent** in **ideal doing, for** in **due season we shall be reaping,** if we do **not** [l]**faint**°. 10 **Consequently then, as we** [l]**have occasion, we are working**° [td]**for the good** of **all, yet specially** [td]**for the family of the faith.**

11 [p]**Look!** with **what size letters I write to you** with **my** own **hand!** 12 **Whoever are wanting to** put on a **fair face in** the **flesh, these are compelling you to** [l]**circumcise**° **only that they may not be** [l]**persecuted**° for **the cross of Christ Jesus.** 13 **For not** [y]**even they** who are **circumcising**° **are maintaining law, but they** [l]**want you to be** [l]**circumcised**° **that they should boast in** that **flesh of yours.** 14 [y]**Now may it not be**[c]° **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.** 15 **For in Christ Jesus neither circumcision nor uncircumcision is** anything, **but** a **new creation.** 16 **And whoever shall** observe the [l]**elements** by **this rule, peace** be **on them, and mercy, also on the Israel of God.**

17 For **the rest, let no one** [l]**afford me** =**weariness, for I am bearing in my body the brand marks of the Lord Jesus Christ.**

18 **The grace of our Lord Jesus Christ** be **with your spirit, brethren! Amen!**

NOTES ON GALATIANS

1:1 Paul, an **apostle.** In this epistle to the Galatians, the characteristic words of thanksgiving or blessing, which introduce Paul's other epistles, are conspicuous by their absence. Instead of giving thanks, Paul "marvels" (1:6); instead of a word of blessing, he warns of anathema (1:8,9). Without any deference either to formality or pleasantry, Paul abruptly begins by insisting that his apostleship is "*not* from human beings, *neither* through a human," but that it is instead "through Jesus Christ and of God, the Father."

1:2 Grace to you and peace. Even if Paul must omit his usual introductory words of thanksgiving or blessing, that he might lose no time in pressing the urgency of his message upon the recipients of this epistle, he nevertheless does *not* omit his always-applicable (and, always-appropriate) words of greeting: "*Grace* to you and *peace* from God, our Father, and the Lord Jesus Christ."

That which is in grace is not out of works, "else the grace is coming to be no longer grace" (Rom.11:6). While a wage is not reckoned as a favor (or gracious gift), but as a debt (Rom.4:4), that which is reckoned as a gracious gift is not reckoned as a debt. Consequently, when believers, such as the Galatians, "fall out of grace" (Gal.5:4b), they do so only in their apprehension of grace, and in an appreciation of it, with all the practical benefit that this entails.

1:4,5 extricate. Even as God "extricated" ("lifted out") Joseph out of all his afflictions" (Acts 7:10), and, later on, extricated the sons of Israel out of Egypt (Acts 7:34), thus also, Christ Jesus "gives Himself for our sins, so that He might extricate us out of the present wicked eon." In

each case, the respective extrication is "according to [literally, "down"] the will of our God and Father, to Whom be [the] glory." The basis of the blessed deliverance is God's own decision so to act. What it "comes *down* to," then, is that Christ gives Himself for our sins, so that according to God's own will, such a glorious deliverance of us, out of this wicked eon (*cp* 1 Thess.4:15-17), should actually come to pass. It is not that Christ gives Himself for our sins so that such a deliverance might *possibly* come to pass, but then again might never come to pass at all. If God must wait on the human, and worse yet, *depend* on humanity, He can never act in grace, much less, can He glorify His own Name, alone, in our deliverance.

1:6 transferred. The Galatians were transferred from "that which" called them in the grace of Christ to a *different* evangel. "That which," in the Concordant Version, simply represents the Greek definite article ("the"). It is evident from what is said, however, that "the *evangel*" through which the Galatians were called into the *grace of Christ* brought by Paul, was that from which they were transferred to a different evangel. This is the central point: the message to which the Galatians had been transferred, which they deemed a message of good news, was nonetheless *different* than the evangel of the *grace of Christ*.

different. The Greek word, *heteros*, speaks of "*essential* difference," or difference in *kind*." Certainly grace is the essential characteristic of the evangel of Christ. Yet through his use of *heteros*, Paul thus insists that the spurious evangel by which the Galatians had become deceived, was, in its very essence, *different* than the evangel of Christ which Paul was heralding among the nations (2:2).

1:7 not an**other.** Furthermore, it was "*not another*." That is, it was not actually the evangel of the Circumcision (*cf* 2:7), even if the Galatians were so ignorant of the true nature of that evangel as to identify the heterogenous

corruption which they had embraced as the evangel of the Circumcision.

Here, for the English "another," the Greek is *allos*, from which "allotropic" is derived, which points to variation of *form*, to changes of properties *shown* by elements, without change of essential composition. Whatever the Galatians themselves might claim or imagine, Paul insists that their false gospel is *essentially different* from the evangel of the grace of Christ, and a gross caricature of the "other" evangel which was that of the Circumcision. According to truth, it is no evangel at all. Therefore, it should be rejected, not embraced.

1:8,9 let him be anathema. In the Septuagint (the ancient Greek translation of the Old Testament), *anathema* is the translation of the Hebrew *cherem*. It speaks of something that is "devoted," yet in the sense of, unto adversative judgment; hence, "devoted to destruction" (or "loss," e.g., Deut. 7:26; Joshua 7:1,11-13). When Paul, then, says of any who bring a false gospel, "let him be anathema!" the sense is, let him be subject to *certain, adversative judgment.* The word itself, however, tells us nothing of the particulars or duration of any such judgment. For this we must consider the nature of the case, in any specific pronouncement of anathema.

The "anathema" which Paul foresees in Galatians 1:8,9, consists of many grave consequences, but these do not include being subjected to "eternal condemnation" (for God will abolish death and become All in all, 1 Cor.15: 26,28); neither does it consist in the loss of eonian life for any such opposing teachers, who nevertheless are in Christ (for eonian life is a gracious gift, Rom.6:23), nor that such must come under God's indignation (for God has not appointed us to indignation, 1 Thess.5:9a; *cp* Rom.5:9). Finally, this anathema does not involve soulish suffering. There is much that is *destructive*, that nonetheless is not

at all physically destructive. For example, untroubled resignation concerning, combined with an unbridled zeal to uphold, the teaching of a horrible hell where the vast majority of men must spend eternity, coupled with an ethic that can finally only thank oneself for one's exemption therefrom, is conducive neither to pity nor humility. Yet since most especially if they should enjoy a good measure of conventional well-being, are insensitive to the deep injuriousness of such attitudes and beliefs, they remain oblivious to the very real anathema to which their own apostasy has subjected them.

If people finally owe their enjoyment of divine blessing to themselves, it is impossible for them to thank God for it. Such cannot glorify God as God, and must to a considerable extent involve themselves in the veneration of the creature rather than the Creator. They cannot thank God alone even for their virtues, much less for their failures, which will yet bring glory to Him, for they imagine that they themselves are ultimately responsible for their deeds.

Anyone who is subject to such dreadful consequences as these, certainly has come under a great anathema, a tremendous course of destruction, to one's own loss. And, anyone who repudiates the grace of Christ for a different evangel—so long as he continues on in such a course—is indeed subject to just such consequences.

1:10 persuading. The reason why a certain adversative judgment must fall upon any who bring a different evangel to those whom God is actually blessing in accord with Paul's evangel is because in announcing his evangel, the apostle is not *persuading* "as to" human wants, but as to God, to Whom he is manifest (2 Cor.5:11; *cp* 1 Thess.2:4)). Paul's message, first of all, is *God's* message, and the apostle persuades human beings with God ever in view.

1:10-12 not seeking to please human beings. The reason why Paul was not *seeking* to please human beings, and

was *not still* pleasing human beings, was because the evangel which he brought was not in accord with *a human.* And, in turn, the reason why his evangel was not in accord with a human, was because he neither accepted it from a human nor was he taught it by a human. The word "human" is in the singular, as in the phrase "through *a human,*" in verse 1. The emphatic intimation here, through the repeated, singular form, is implicative of a *particular* human, likely Peter. But in a wider sense, neither is Paul's evangel in accord with a human, with respect to the entirety of the human race. The Hebrew term for human being is *adm* ("Adam"). The Circumcision evangel is very much concerned with the human race, not just Israel, and God's purpose for it is on the earth and in the flesh. So Paul has in mind to distinguish his evangel from that of the Circumcision (which is in accord with humanity). The apostle does not simply make a general contrast between a message from God that is divine in nature, and one concerned with ordinary human thinking and philosophy. But Paul's evangel is also different from that of the Circumcision which has much that accords with humanity, though indeed being of God and concerned with Christ.

the evangel, evangelized by me. While Paul is indeed relating "his story" in chapters 1 and 2, nevertheless his account focuses on "the grace of Christ" (1:6), "a revelation of Jesus Christ" (1:12), that is, "the evangel which is being brought by me" (1:11). So both Paul's story, and the message given to him, have this one pattern: not in accord with humanity, and being in accord with God and a revelation of Jesus Christ that came from God.

1:13,14 my behavior once, in Judaism. There was nothing in Paul's former career to account for his becoming a herald of the cross. Thus the apostle proves that it was simply absurd to suggest, as certain of his enemies were insinuating, that he had received his evangel from Peter.

1:15 Yet, when it delights God. The particle *de*, though sometimes rendered "now" (as previously done in the CV here), is perhaps better rendered here in its standard way by "yet." Though sometimes only slightly so, *de* is an adversative connective, in the sense that that which follows this expression and to which it refers stands against the subject which precedes it. Thus we understand that God's "delight" to unveil His Son in the foremost sinner (1 Tim.1:15,16), Saul of Tarsus, stood against Saul's Judaism, in which, in his unbelief, he had so ferociously persecuted the ecclesia.

mother's womb. Thus it becomes evident that "mother's womb," here, is not literal but figurative. Indeed, through the severing of the umbilical cord, all infants, when first born, are severed from their literal mother's womb. But Paul, in the considerations before us, was severed from *Judaism.* Judaism was that which had long been *nourishing* him, as well as being that in which he had enjoyed much *growth.* Hence, he speaks of it as having been his "mother's womb."

In being severed *from* Judaism, Paul was severed also *from* those of its practitioners who were believers in Christ (*cp* Acts 13:2), yet "severed *for* the [i.e., that] evangel of God . . . concerning His Son . . . Jesus Christ our Lord" (Rom.1:1-4), which, in its most complete form, has been preserved for us in the epistle to the Romans. This evangel of God—which is also the evangel of Christ (Gal.1:7)—was revealed to Paul by Jesus Christ Himself. Hence, with reference to the one to whom Christ had revealed this evangel, Paul termed it "my evangel" (Rom.16:25).

1:16-24 I do not immediately submit. Paul had not received his evangel from those who were apostles before him, and was acting under a sense of a unique divine call that admitted of neither human validation nor supplement. Therefore, rather than seeking out one or more of

the twelve *for any reason whatsoever,* Paul instead came away into Arabia, and returned again to Damascus.

"The natural course for one in Saul's case would be to go up to Jerusalem and submit to them what he had received from the Lord and seek their patronage and fellowship in its proclamation, or indeed, ask their opinion and permission to promulgate it. But what does he do? He goes into the desert where no human influence is at work. He waits three years before telling Peter about it, and then he does not even form the acquaintance of the twelve or of the ecclesia. They actually did not know him personally, though they were glorifying God for the great change in him. All of this shows conclusively that Paul did not at that time, derive his doctrine from Peter or the twelve." AEK

2:1,2 after fourteen years. Previously, Paul had *"related"* his story to Cephas (1:18). Now, he *"submits"* (2:2) the evangel which he was heralding among the nations to those in Jerusalem. In each case, he imparts something to the others; he does not learn from them. Initially, he had perceived that his evangel of grace apart from law was bound to be disturbing to many. Hence, he had prepared Cephas for this, before the crisis came. And now, fourteen years later, due to the ever-widening rift among many over issues of law-obedience, Paul goes up to Jerusalem to place his evangel before them.

2:3-6 false brethren. In Galatians 2:3, Paul refers to the time when "not even Titus, who is with me, being a Greek, is *compelled* to be circumcised." Yet Paul adds that nonetheless, "it was because of the false brethren who were smuggled in, who came in by the way to spy out our freedom which we have in Christ Jesus, that they shall be enslaving us—" (2:4). That is—and the sense is so evident that Paul breaks off his words without actually expressing his thought—it was because of the claims (*cp* Acts 15:1,2,5)

of certain "false brethren" that Titus *was* then *pressed* by some to be circumcised, even though even these could not well *compel* him to undergo the rite, contrary to the counsel of the pillars of the Jerusalem ecclesia.

2:7 the evangel of the Uncircumcision. Considered In itself, it is possible to understand this phrase as a metonymy for "the evangel*ization* of the Uncircumcision." But it is not translation but interpretation to render this phrase, as in most modern Bibles, "the gospel *to* the Uncircumcision." Both "Uncircumcision" and "Circumcision" are in the genitive case. The sign of the genitive in English is OF- not TO-. Ideally, appropriate translation requires the former and precludes the latter. There may be a few cases where, due to the idiosyncracies of English, good diction may be strained if the genitive should be represented by OF. Nearly always, however, and certainly in this case at hand, it makes perfectly good English to say "the evangel of the Uncircumcision," as much so as to say, "the epistles of the apostle Paul." They are not the epistles *to* the apostle Paul, but the apostle Paul's epistles. Similarly, Paul does not speak of the evangel to the Uncircumcision, but of the Uncircumcision's evangel.

Paul speaks explicitly of "the evangel *which* I am heralding among the nations" (2:2); "the evangel *which* is being brought by me" (1:11); *which* he neither accepted from a human nor was taught by a human, that instead came to him "through a revelation of Jesus Christ" (1:12). The apostle himself will inform us as to its particulars. If we *believe* and *understand* both the revelations of Paul's evangel, according to Christ Himself, as well as the teachings of the twelve according as the Lord instructed them, we will soon know whether Paul's evangel "of the Uncircumcision" is a fresh revelation, distinct in various respects from the teaching of the twelve, or is, however expressed, essentially merely a restatement of their teaching.

It is not that the evangel of the Uncircumcision is the exclusive province of those of the nations; nor is it that the evangel of the Circumcision debars all but those who are Israelites by nature. It is rather that the evangel of the Uncircumcision is the evangel which is primarily for those of the nations, as brought to the nations through the ministry of the apostle Paul, who is the apostle of the nations (Rom.11:13; *cp* 1 Tim.2:7; 2 Tim.1:11; Eph.3:8).

Certain Israelites (such as Paul himself) are also called and blessed according to that evangel which, characteristically, is the evangel of the *Un*circumcision. Similarly, certain non-Israelites were themselves called and blessed according to that evangel which, characteristically, is the evangel of the Circumcision.

In the former case, any such descendants of Jacob lose their standing as Israelites and forfeit the advantages of the law—while concomitantly gaining the even greater benefits of the evangel of the Uncircumcision. If they are faithful, like Paul, they gladly forfeit all such benefits of flesh, while deeming them mere refuse (*cf* Phil.3:4-8).

In the latter case, like those of old who sojourned in Israel, any such non-Israelite believers who were nonetheless called and blessed according to the evangel of the Circumcision, were required to heed the law of Yahweh, which attended that evangel. Any such ones must become proselytes (*cf* Acts 2:10; 6:5; 13:43); that is, they must "come toward" Israel and observe the "one law," which applied not only to the native-born, but to the naturalized citizen as well (Ex.12:49). Initially, such ones had to undergo the rite of circumcision; subsequently, they would make a passover to Yahweh. They would then be deemed "natives of the land [of Israel]" (Ex.12:48,49). As naturalized Israelites, they would also be required to keep from violating the sabbaths, as well as to keep their hand from any evil, according to the law of Moses. Only thus could they hold

fast to Yahweh's covenant (Isa.56:1-7; *cp* Acts 15:21) and be *worthy* of the resurrection of the *righteous* (*cf* Luke 14:14; 20:35; *cp* Matt.5:17-20; 7:21-23).

Thus it is fitting for Paul to declare that God will be justifying the Circumcision "*out* of faith" and the Uncircumcision "*through the* faith" (Rom.3:30). In each case, the faith which justifies is "Jesus Christ's faith" (Rom.3:22); "Jesus's faith" (Rom.3:26). As in Romans 11:36, where it is revealed that all is not only *out* of God, but *through* God as well, here too in Romans 3:30, it is certainly likewise true that under God, both the Circumcision and the Uncircumcision owe not only the origin but the agency of their justification as well to the faith of Christ.

Yet in the case of the Circumcision believers, who must center much of their attention upon their own observance of the law, it is not so obvious that even so, their justification is solely out of Jesus Christ's faith. After all, this truth, as such, is not even a part of the evangel of the Circumcision, even though it is certainly true concerning them, even as Paul declares.

However, in the case of the believers of the Uncircumcision, who are not under law at all (Rom.6:14), for whom Grace reigns even where sin increases (Rom.5:20,21), whose very evangel *brings to the forefront* the fact that their justification is not only out of the faith of Christ but is *through* the faith of Christ as well, it becomes fitting for Paul to emphasize that God will be justifying them "*through the* faith [of Christ.]."

2:16 faith of Christ [or: **Christ's faith**]. In Galatians 2:16, Paul states that "we may be justified through the *faith of Christ* and not by works of law." Here we first need to consider the translation itself, "faith *of* Christ." This becomes a special need since most modern translations, even as they render "the evangel *of* the Uncircumcision" (2:7) as "the

gospel *to* the uncircumcised" (e.g., the NASB), translate "faith of Christ" similarly, as "faith *in* Christ."

This question as to the sense of this phrase is by no means solely a question of grammar; yet it is indeed a question in which grammatical issues are an important consideration. Grammatically, the question as to what is to be understood by *pistis Iesou Christou*, is a question of the usage of the *genitive* case. Grammatical *case* is the syntactical relationship of a noun, pronoun, or adjective to other words in a sentence, generally indicated by declensional endings in inflected languages (such as Greek), or by prepositions and word order in non-inflected languages (such as English).

The Greek genitive case includes the English possessive case, The genitive's presence is indicated in the CONCORDANT GREEK TEXT'S sublinear by OF-. It is the case of genus or kind. Its function is largely adjectival. Indeed, the Concordant Version renders "the exile OF-BABYLON" as "the Babylonian exile" (Matt.1:12). Similarly, "the blasphemy of the spirit" (Matt.12:31), in the Greek syntax is "THE . . . OF THE spirit blasphemy."

In fact the main reason for the acceptance of the interpretation "faith *in* Christ" is the age-old tradition that one is saved by his own believing. Such a notion is then read into the text. Nevertheless all that the Greek says is: faith OF-Christ; that is, faith that in some respect has reference, or relates to Christ. Even on grammatical grounds the case here for an "objective" genitive (i.e., for a faith that is directed Christward) is very weak. Yet if one insists on such an interpretation, it would then become necessary to refer this "faith in Christ" *to God,* not to the human, in order for this expression to accord with the evangel itself, the revelation that justification is gratuitous and in grace, through the deliverance *which is in Christ Jesus.*

When Paul wishes to speak of the believer's faith in (i.e.,

"into") Christ, he does so not by means of a genitive noun apart from a preposition, but by means of an accusative (i.e., objective) noun together with an accusative preposition: ". . . rejoicing and observing your order and the stability of your faith *in* (i.e., "into") Christ" (Col.2:5).

A parallel expression to the *faith* of Christ is that of the *grace* of Christ: "*grace* which is of the One Human, *Jesus Christ*" (Rom.5:15). It would never occur to anyone to translate this text as "grace *in* Christ," much less to claim that it speaks of the *believer's* grace! Yet the only real difference between the genitive "of Christ" here and those which we have considered elsewhere, is that here the phrase is appended as a modifier of grace, while in the others (as in Galatians 2:20) the same phrase functions as a modifier of faith.

The very notion that such texts as Romans 3:22,26 and Galatians 2:16 (also 3:22) which say "faith of [Christ]", nonetheless have in view faith *in* Christ—*namely the believer's own faith in Christ*—is but the stepchild of the long-standing tradition that affirms that "justification *by* faith" means man's justification not by his performing works of law, but by his acceptance of Christ and assenting to faith in Him. The idea is that man saves himself, or if it is preferred, qualifies for God to save him, not by a former method, that of performing righteous deeds, but by a new method, that of acquiescing in faith.

Traditional theology is not merely saying that salvation comes upon believing in Christ, and not apart from or prior to. What it is also saying (even if more implicitly than explicitly) is that salvation is of the nature of an exchange, a reward, requital, or compensation. When preachers say that salvation is "by faith [i.e., man's faith]," they are using "by" in a transactional sense, according to the meeting of a requirement (as in, "by doing your work, you are entitled to your wages").

The phrase faith OF-Christ however, is parallel to and must agree with the essence of the evangel itself, the revelation that we are "being justified gratuitously in [God's] grace, through the deliverance *which is in Christ Jesus*" (Rom.3:24). The deliverance is not said to be through *our faith* in Christ Jesus, but through Christ Jesus Himself. Similarly, it is not revealed that we were conciliated to God through *our faith* in the death of His Son, but that we were conciliated to God *through the death of* His Son (Rom.5:10). Further, it will not do to attempt to avoid this truth by artfully claiming that while this is so, it is only so on the "condition" (i.e., based upon a requirement) that we accept and believe on Christ. Any such claim is spurious; for we are not justified on a "conditional" basis that we meet some sort of requirement. Instead, we are justified apart from law, on a gratuitous and gracious basis, which precludes any and all requirements.

Therefore, all passages which declaim "the faith of Jesus Christ," out of which we are justified, must be understood to be referring to a faith which is His own: Christ's own perfect faith in giving Himself to the death of the cross—not man's faulty faith in Him.

Of course we ourselves can only *speak* of our justification by means of our own faith, since it is by faith that we apprehend what God has achieved through the work of the cross, even as what He will yet achieve in the eons ahead, when His promises are fulfilled. Still, the saint's own faith only gains for him a recognition of the justification which God has already established for him—through the faith *of* Christ (*cf* Rom.4:25-5:1; 5:9).

2:17,18 a **dispenser of sin?** Though a trivial act in itself,

1. In order to express this sense unmistakably in English we render the phrases in our revised CV using the possessive case: "Christ Jesus's faith," and, "Christ's faith."

Cephas' refusal to eat with those of the nations (2:12), was fraught with serious consequences. Thus he affirmed that the uncircumcised believers were "common and unclean" (*cp* Acts 10:28; 11:3), and set up again the barrier of law. If we should put ourselves under law, by claiming that this is what Christ would have us do, we imply that, effectually, He is a dispenser of sin. This is because, if He indeed would now have us take up the very agency through which Sin revives, gets an incentive, and produces in us all manner of coveting (*cf* Rom.7:8-10), it is impossible to disassociate Him from our failures. Such, through works of law, was the nature of the old covenant under which God displayed man's failure in all its horror. Such is not the nature of the Pauline evangel, which is, so to say, "a *new* covenant" indeed (*cp* 2 Cor.3:6).

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

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

Under grace we have a "right" to do anything: "*All* is allowed me" (1 Cor.8:9; 10:23). But Paul was very jealous

of the evangel and was sensitive to the effects our behavior will have on others. The saving grace of God trains us to act in accord with what we believe, that is out of love and with the glory of God always in view.

2:20 crucified . . . living. Our living to God depends upon our having died to condemnatory law. Hence, as Paul declares, "With Christ *have I been* crucified." Yet the wonder of it is that though it is true that in this respect we have "died," it is as a result of this very death, together with Christ, that in our spirits we now are living! So in saying "I" am living, Paul must add that it is "no longer I, but living in me is Christ." It was not the power of the flesh, which is weakness, which was vitalizing Paul, but the power of Christ's spirit in him. As he said, "that [life] which I am now living in flesh, I am living in faith, the faith *of* the Son of God, Who loves me, and gives Himself up for me."

2:21 not repudiating the grace of God. To "repudiate" something is to reject its validity, or to refuse to acknowledge it. It is to have "no place" for it, which is the meaning of the elements of the Greek word we translate "repudiate" (*atheteō,* UN-PLACE).

The apostle Paul, decidedly, was not repudiating the grace of God; he was rather exalting it, and giving it its rightful place. The Galatians, however, in seeking justification through law instead of through the faith of Christ *were* repudiating the grace of God.

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

If righteousness *were* through law, there would have

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

3:1 graphically crucified. "Graphically" is an idiomatic variant of *prographō* (BEFORE-WRITE), Which literally means, "write before" (e.g., Eph.3:3). Paul had "written before" the mind's eye of every one of the Galatians that Christ had died for their sakes, and that—in the bloody death of His crucifixion—they were now justified (*cp* Rom. 5:8,9). It was ever the burden of Paul's ministry to declaim the word recorded in Romans 8:32, which is: "*Surely* He Who spares not His own Son, but gives Him up for us all, *how* shall He not together with Him, *also,* be *graciously* granting *us* all?" (*cp* Gal.4:4). This is the truth which Paul vividly outlined and clearly set forth concerning "Christ crucified," graphically presenting it before the eyes of the Galatians.

3:2,5 tidings [hearing] of faith. *Akoê* literally means "hearing" (e.g., Mark 7:35). Sometimes, however, where it was noted that it was used metonymically of "that which is heard" (e.g., Matt.24:6; Rom.10:17), the Concordant Version renders it "tidings," in reference to the message itself which is *associated* with the "hearing" thereof. This clearly appears to be the sense as well in Galatians 3, verses 2 and 5, in the phrase, *ex akoê pisteos.* This is so, for, in the nature of the case, the Galatians got the spirit *out of* the *tidings* (or "message") of faith, which they heard and believed, the glad-tidings of Christ which are "of faith," i.e., which pertain or relate to faith, the faith of Christ for our faith (*cp* Rom.1:17; 3:22).

3:6-9 as Abraham believes God. There is a foundational

agreement in kind between Abraham's calling and faith and our own calling and faith. Similarly, since the most righteous thing that any man can do is to believe God's own word, when we ourselves also, even as Abraham, believe the word of His promise, our so doing is *reckoned* to us (put to our account) "for [i.e., "into"] righteousness" (Rom.4: 22-24). God appraises our believing as being among (and so, thus He accounts it "into") that class of deeds which He deems righteous. Even though faith extends no "rights" to its possessors, and is itself a gracious gift, it is nonetheless considered righteous by God Himself, besides being full of practical value for ourselves.

We are to know, "consequently, that those of faith, *these* are sons of Abraham" (3:7). Our faith does not make God's promise true; instead, it finds it true. Faith's acceptance of the divine promise does not entitle its bearer to the promise's blessing; rather, it *convicts* its possessor of the *truth* of the promise's blessing. Faith has no value whatsoever as "legal tender." It simply acknowledges that which was already true prior to and wholly apart from its subsequent acceptance thereof. It is not that we will obtain the blessing, "*if* we will believe it true." It is instead, that we *will* be blessed; *and,* we *believe* that this is true.

Since the scripture, "perceiving before" that God is justifying the nations by faith, it therefore, prototypically, "brings before" an evangel to Abraham, declaring that, "In you *shall* all the nations be blessed." "So that," those *of faith* are being blessed together with *believing* Abraham.

Our being "blessed *together*" with Abraham is on the common ground of faith, according to *grace* (Rom.4:16). It is not that our blessing "together" with him affords us the identical future allotment which God has appointed for Abraham. Similarly, while God will grant *us* eonian life even if we should be persisting in sin (*cf* Rom.5:20-6:1), no such principle obtained in the case of Abraham, concern-

ing whom law-obedience later received a vital place unto the realization of the blessing (*cf* Gen.26:5), its certainty in grace notwithstanding. This is so, even though Abraham's blessing also, even as our own, ultimately depended upon God alone.

3:10 under a curse. There are only two conceivable sources of blessing: (1) divine grace; and (2) human works of law [or, "law works"]. Only one of these, however, divine grace, is a viable source of blessing. The other, works of law, since it is infirm through the flesh (Rom.8:3), has been rendered ineffectual. That being so, whoever are "out of" law works are under a curse. This is because, "Accursed is everyone who is not remaining in *all* things written in the scroll of the law to do them" (3:10; cit. Deut.27:26; *cp* 28:15).

3:11-14 the Righteous One. It is evident that no one is being justified in law. It is less evident that no one can be justified, in the absolute sense of being *made* righteous, by their believing. Yet there is only one way by which anyone can be made righteous, and that is by the faith of Jesus Christ (which is primarily in view in verses 14,23 and 26 in the words "the faith"), Who becomes a curse for our sakes. The first and primary Subject of Habakkuk 2:4 is Christ, Who is the Righteous One (*cf* Isa.53:11; Acts 7:53; 22:14), Who came and lived by faith unto the death of the cross, and is living now in resurrection, no longer dying, but living to God (Rom.6:9,10). Yet in a secondary sense, we who are believing this evangel concerning Jesus Christ, are, like Abraham, reckoned righteous, and are living in faith. DHH

3:13 Christ reclaims us. It is not the province of law to justify, but to condemn. Effectually, the law merely says, "He who heeds my precepts shall find life in so doing"; which life no one ever finds since no one ever heeds its precepts (*cf* Lev.18:5; *cp* Luke 10:28). Like evil, law, too, is transitory. It lasts only until God's purpose through its

agency has been realized. Those who, like Abraham, are reckoned righteous (Gal.3:6), owe this not to law, much less to themselves, but to grace. Life comes to them not out of their imperfect (and so disqualified) law-obedience, but out of the *faith of Jesus Christ,* in becoming a curse for our sakes, that it may accord with *grace.*

3:16 which is Christ. Paul tells us here that the promises spoken to Abraham were spoken also "to his Seed . . .which is Christ." The exact words Paul uses, "to you . . .and your seed," appear in the promise of Genesis 13:15, and in context the word "seed" (which is in the singular) could (and does) well refer collectively to the whole of the countless descendants of Abraham who will enjoy the allotment of the land, mentioned in verse 16. (See also Genesis 12:3,7; 17:8,9; 24:7.). Yet whether or not Abraham understood it so, or most everyone who heard these words through the centuries before Paul understood it so, we are to hear in this word SEED a reference to Christ, and indeed give special prominence to this application. God directed His promise of the land and of the blessings connected with it, including the blessing of being a blessing, not only to Abraham and his descendants, but most importantly to Christ, Whose faith and obedience to the cross is the basis of the fulfillment of God's promises, indeed the whole of His purpose beyond the allotment of the land and embracing the "world" as Paul says in Romans 4:13 and ultimately the secret of God's will, to head up all in the Christ (Eph.1:9,10). The application of the word "seed" to Abraham's descendants is correct, but in a secondary way to its application to Christ. Like Habakkuk 2:4, Genesis 13:15 (and parallel passages) is in its primary significance, Messianic. DHH

3:19 On behalf of transgressions. "Law changes sin from a mere mistake to the overstepping of a divine command. It enhances the sinfulness of sin. Transgression is

sin against a known law, entailing not only the usual penalties, but the added displeasure of God against one who defies His precepts . . . . The promises Abraham received [which, incidentally, subsequently, came to be] in connection with the law, were unconditional; [ultimately speaking], dependent only on God's faithfulness. They were given without any reference to the law and [thus] do not depend on any legal observance for fulfillment." AEK

Charin ("on behalf," CV) is the accusative form of "grace," and is used as a preposition with the genitive case ("*of* transgressions").

The Authorized Version, at least as interpreted by some, is very misleading here in its rendering "*because* of transgressions." The words "*because* of" have led some to imagine that transgression obtained prior to Moses; and that the reference here is merely to ceremonial laws which were temporarily added by Moses to an already extant timeless moral code (namely, to a code which, under Moses, was merely formalized as the "Ten Commandments"). All of this is perfectly false (as well as artful and unreasonable); yet it is instructive to note the lengths to which some will go in order to impose the law upon believers today.

The idea of the Greek word, *charin,* is that of an act done with the objective of somehow bringing favor (i.e., some type of benefit or advantage) to the object in view (*cp* Titus 1:5,11). This is just what the entrance of the law afforded to transgression. Hence the law was given *on behalf* of the resultant transgressions which came into being through the law. Where no law is, neither is there transgression (Rom.4:15); yet the bestowal of law gives rise to its violation, which is transgression. Transgression owes its very existence to law, and cannot exist apart from it. Thus, on behalf of transgressions, "law came in by the way, *that the offense should be increasing*" (Rom.5:20).

until the Seed should come. Thus, on behalf of trans-

gressions, the law was added (yet incidentally so, with respect to the original promises made to Abraham) *until* the Seed should come. Insofar as Paul and those of his fellow Israelites to whom this evangel had been granted are concerned, the law had become their escort to Christ. Now at the coming of the *faith* (through the advent of Christ; *cp* 2 Tim.1:10), *such ones* ("*we*;" Gal.3:25) are no longer under an escort. Thus, whoever—*among those who are in view in this context*; namely, among those who are blessed according to Paul's evangel—are baptized into Christ put on *Christ,* in Whom—with respect to Paul's evangel and insofar as it is concerned—there is no Jew nor yet Greek, nor any other distinction, for all, thus blessed are one in Christ Jesus (Gal.3:27,28).

Thus, in a figure, we become "of Abraham's seed;" that is, literally, we become enjoyers of an allotment *according to promise* (Gal.3:29). (It is not "the" allotment, or "the" promise; the definite article does not appear in the Greek).

In service, or in the *Lord,* the slave was still a slave, the sexes were still recognized; but—under Paul's evangel—in *Christ,* in Whom we are complete (Col.2:10), all physical distinctions vanish. By faith, all who are called according to the Pauline evangel (*cp* Gal.1:6-9) enter into the same high place of privilege, and are blessed with the common promise and righteousness of which this evangel consists. Thus, we may be having peace toward God, through our Lord Jesus Christ, since all of the evangel's blessings are *graciously* granted to us, through promise, in Him.

4:4 come under law. Christ Himself was "under law." "Come of a woman," He "became" (in the sense of His practice and experience) "under law" That is, practically speaking, He became subject to (or "under," *cp* Matt. 8:8,9) its jurisdiction. The expression "under law" occurs nine times in the New Testament (Rom.6:14,15; 1 Cor. 9:20; Gal.3:23; 4:4,5,21; 5:18; Heb.7:11). In every case, its

usage makes evident that the sense is that of jurisdiction, authority or power (*cp* 1 Cor.15:56).

4:4-6 place of a **son.** Under Paul's evangel, none are "slaves" any longer; instead, all are *sons*; indeed, all are sons *of God.* We are all sons of God in Christ Jesus, through faith (Gal. 3:26); accordingly, we have "the *place* of a son" as well.

In the phrase "the place of a son," "son" is a figure of speech. Literally, the place of a son signifies *a place of great significance and worth, near and dear to the father's heart.*

Thus each one of us has a place of great significance and worth, near and dear to the heart of the God and Father of our Lord Jesus Christ. Consequently, God delegates the spirit of His Son into our hearts, crying "Abba! Father!" It is the spirit of God's Son (*cp* Rom.8:9) which cries out within us, testifying that God Himself is our beloved Father. It is by the power of this spirit that we may concur in and affirm this testimony.

Whether we ourselves are male or female, we are all "sons" of God. In accordance with the evangel, all of its recipients are "sons" and all enjoy the "place of" a son. That is, we all "enjoy" this position in the sense that it is our possession, whether or not we enjoy it in the sense of enlightened, joyful discernment concerning it.

4:9 turning about again . . . to slave again anew. As previously rendered, the words "turning back" have led some to suppose that the Galatians were returning to the observance of idolatrous days or festivals. This is an impossible claim indeed, for the Galatians were being deceived not by idolatrous customs in Christian garb, but by Judaizing deceivers who were zealous for works of law, who hated the festivals of the nations with a passion (*cf* Gal. 1:13,14; 2:11). Indeed, the Galatians themselves wanted to be under law (Gal.4:21), and the law strictly prohibited the service of Yahweh Elohim according to the customs of the nations in the service of their gods (Deut.12: 30-32).

The verb, *epistrephō,* ON-TURN, does not signify a reversion to a former practice, but simply a turning in the opposite direction of one's present course. For example, in Lystra, by bringing the evangel to the throngs "to turn [them] back" from their idolatrous ways "to the living God" (Acts 14: 15), Paul was by no means intimating that they were formerly servants of the living God (*cp* 15:19; 26:20). While it is true that *epistrepho* is sometimes idiomatically rendered "turn[ing] back," the idea of a reversion to a former course once engaged in by the person(s) in view, is not its meaning or even its sense, as such (even though in some contexts such an idea is incidentally present). *Epistrephō* is often rendered "turn about" (e.g., Acts 16:18; 28:27), which more strictly represents its essence in English, and as the CV will now render it here.

The word, **again** (*palin*). however, does refer to a reversion. Its reference however, is not that of a reversion to a former practice (such as to the observance of a certain form of idolatry), but of a reversion to a former *practical condition* (viz., to a condition of slavery, albeit in a new form).

The common English usage of **anew** (viz., "once more" or "again") is not the essence of the Greek word *anōthen* (UP-PLACE). The idea is not that of a repetition of something former. Yet since this thought, incidentally, is present in both Galatians 4:9 and John 3:3,7 (which are the only passages in which *anōthen* is translated "anew"), this English word was chosen as the most expedient rendering in each of these texts. If we are to use the word "anew," we should take the phrase "slave again anew" in the sense of "revert to slavery once again" (albeit through a new means of bondage), not "become once again enslaved to the same specific practices to which one was formerly in bondage"

Anōthen (UP-PLACE) is often rendered "from above" (in space; *cp* Matt.27:51; John 3:1), as well as "from the very first" (in time; *cp* Luke 1:3; Acts 26:5). Obviously, in

Galatians 4:9 it is used in reference to time. The sense is, *from the outset*—"from the very first"—once the Galatians became disposed to "keep the law," they freely enslaved themselves to its bondage.

4:12 In **nothing** do **you injure me.** In denying the evangel, the Galatians did not injure Paul, even though they had become hostile to his message and now sought to repudiate it. By calling attention to the apostle's omission of law observance through their endeavors to heed its precepts, they did not make him unworthy before God. Instead, through their apostasy, they only injured themselves. Paul remains complete in Christ, whatever they may do. Actually, the Galatians themselves remain complete in Christ as well, even if their service in the Lord should be most unworthy, being out of harmony with the evangel and contrary to the apostle's teachings.

4:17 jealous over **you.** The Greek verb from which the English terms "jealous" and "zealous" are derived, is *zeloō*) (BOIL). Jealous and zealous, very likely, were once the same in English. Though *zeloō* admits of many connotations (hence these two English derivatives, each one itself having a number of definitions), its essence is perhaps most accurately signified by the word "enthuse"

The Galatians' deceivers were "enthusiastic" Christians! They were not only generally enthusiastic (intense, eager and zealous), but they were enthusiastic toward the Galatians in particular. They paid attention to the Galatians! Perhaps they effected their delusion as well "through compliments and adulation" (*cp* Rom.16:18). In any case, it is evident that the Galatians were favorably impressed by their ways and that this played a significant part in the Galatians, resultant delusion.

The Galatians' deceivers wanted to "debar" the Galatians from their, erstwhile-enjoyed, happy and fond association

with Paul (*cf* Gal.4:13-15), even as from Paul's message of sinner-justifying *grace* apart from law (*cf* Gal.1:6; 2:16). This in itself is unspeakably wrong. Yet the apostle adds that, not only was this so, but that they were motivated to do so out of a longing for the Galatians to "be jealous over them" (Gal.4:17).

That is, they were enthusiastic and zealous over the Galatians because they wanted the Galatians to be enthusiastic and zealous over them. Accordingly, their zeal also incorporated the characteristic which is expressed by the English "jealous," for it is evident that they viewed Paul more as a competitor than as an esteemed brother. Indeed, they must have denied his faithful apostleship (whether explicitly or implicitly; *cp* Gal.1:1,11), for it would seem impossible for them at once to affirm it, while repudiating his teaching.

4:19 Little children mine. The Galatians may be foolish, ungrateful and immature, they may fancy that Paul is their enemy because of his "lawless" message of grace, yet to the apostle, they remain his beloved "little children" ("little-offsprings OF-ME," CONCORDANT GREEK TEXT sublinear, p.549).

4:21-31 Tell me. If the Galatians wished to become such ardent devotees of the law, Paul would ask them only to comply with its own dictate (viz., "Cast out this maid and her son"; Gen.21:10), as recorded in the story of Hagar and Sarah, of Ishmael and Isaac. Essentially, the story teaches that works of the flesh, under a system of bondage, rather than being the key to God's allotment, are the lock which debars entrance into God's allotment.

The allotment which the Galatian believers longed for (even as we ourselves who are believing today) was salvation out of this present wicked eon (*cf* Gal.1:4), and salvation into glorious life and joy, in the presence of Christ Himself, in the oncoming eons.

Paul would have us know that God has *promised* this allotment to us, doing so in His *grace.* He chose us for it before the disruption of the world (Eph.1:4), in accord with His own purpose and the grace which is given to us in Christ Jesus before times eonian (2 Tim.1:9). Accordingly, He has designated us beforehand for it (*cf* Rom.8:29), having *not* appointed us to indignation, but to the procuring of salvation through our Lord Jesus Christ (1 Thess.5:9).

The allotment of life eonian is our expectation, not merely our hope, for it is God's gracious gift to us (*cp* Titus 3:7; Rom.6:23). Thus it is that Paul declares that we who now are blessed according to his evangel, even as Abraham, Sarah and Isaac of old, are "enjoyers of the allotment according to the promise" (Gal.3:29). That is, we are enjoyers of the allotment which God has for us according to the promise which He has made to us (*cp* Titus 1:1,2).

This is the evangel of our salvation. The evangel is not at all the foolish notion to the effect that if (and only if) we will keep the law satisfactorily (or otherwise engage in sufficient upright behavior) we then will be granted eonian life.

5:1 Christ frees us. In Christ Jesus, Who has become to us wisdom from God, besides righteousness and holiness and deliverance (1 Cor.1:30,31), we are *complete* (Col.2:10). Therefore, in Him, in the benefits afforded us through His sacrificial death, we are *free* from any need to be "justified in law" (*cf* Gal.5:4). Christ is the "consummation" of "law for righteousness" (Rom.10:4). Obeying law in order to become righteous is something which is quite impossible for mortals (Rom.3:9,10; 8:3,7). In spirit, "law for righteousness" must ever point to Christ, in Whom alone its goal is realized (*cp* Rom.8:3,4). Only in Him is that which the law sought actually achieved. Through the one righteous response of Christ, life's justifying comes into all mankind (Rom.5:18). Through Him alone, this entire vast company shall be constituted righteous (Rom.5:19).

Strictly (since the dative case is used, together with the definite article), it is, "*Into this* freedom Christ frees us"! This freedom, allegorically speaking, is the freedom of being "not the children of the maid, but of the free woman" (4:31), which is to say, the freedom of Isaac; the freedom of being children of promise (4:28), according to grace.

5:2,3 if you should be circumcising. The words "if you should be circumcising, Christ will benefit you nothing," must not be wrenched from their context; much less are they to be understood categorically, for this would contradict not only the entire tenor of the epistle, but the very evangel itself. Paul speaks relatively, in relation to justification in law. The sense is, If you should be circumcising (in the interests of *justification*), Christ will benefit you nothing *in justification.* Thus, *Christ*—or *Circumcision*: which shall it be?

5:4 Exempted from Christ' Even as the words, "if you should be circumcising, Christ will benefit you nothing," are to be understood in relation to justification, the phrase, "Exempted from Christ," is likewise to be understood in this same connection. Accordingly, the word "Christ," herein, is used metonymically, in reference to His benefits, and that in the sense of one's own recognition thereof. The sense is, inherent to the view of one holding such a perspective, Those who are being justified *in law,* were thereby exempted from being justified *in Christ.* This is simply to say that it follows from the position that one *is* justified in law, that one is *not* justified in Christ. One precludes the other. Thus, in one's own perception, one "nullifies" or "makes unproductive" (as the Greek word translated here "exempted" is elsewhere rendered) the work of Christ in justification. Hence, in nullifying the true benefits of Christ, the Galatians repudiated the grace of God (*cp* 2:21).

You fall out of grace. Indeed, this is just what one does

who seeks a right standing before God by means of law, even if he should freely acknowledge the sacrificial death of Christ on behalf of his sins. In one's own recognition, one falls *out of grace,* not by practicing sin, but by falling *into law.* In truth, however, simply because it is *grace,* it is impossible for one to remove himself from its blessing, even by the darkest of deeds.

"Falling from grace,' is not, as usually supposed, a loss of the benefits of Christ's salvation through *breaking* the law, but is rather a loss of a realization of those benefits through attempting to *keep* the law. He who falls into sin does not forfeit the grace of God. Blessed to relate, grace abounds in such a case (*cf* Rom.6:1). But he who seeks to establish his own salvation by works has no need of the grace of God . . . . thus repudiates grace. He falls out of the sphere where grace operates. AEK

5:5 awaiting the expectation of righteousness by faith. Until the day of Christ's advent, we, in spirit, "as if present" (*cp* 1 Cor.5:3), are awaiting the expectation of righteousness [i.e., of justification], and we are doing so by faith centered in the faith of Christ.

Faith, operating through love, alone is that which avails. Neither circumcision nor uncircumcision—nor any other human deed either of obeying or of omitting to obey law—avails anything at all, *in Christ Jesus.* It is in Christ Jesus alone that all aspects of salvation are achieved, "through the blood of His cross."

What is achieved in Christ, cannot be forfeited by the human. Hence all such entreaties, such as that of 1 Corinthians 10:24, should simply be understood as that which is expedient or edifying, pleasing to God and beneficial to man. Though all such words of entreaty of our apostle have a vital place in our service (even as the counsel of all necessarily universally-applicable words of wisdom throughout

all Scripture), even so, no scriptural entreaty of uprightness at all, however important, has any place whatsoever in our justification, in which we are complete in Christ.

5:11 the snare of the cross of Christ. If Paul had continued to herald circumcision, the *snare of* the cross of Christ would have been nullified. A "snare" *skandalon* is "a means of tripping or a cause of falling" (Keyword Concordance, p.275). The glorious truth associated with Christ's cross becomes just this to many, by means of which they trip, and fall into opposing error. That truth is the revelation that salvation is in grace and through Christ alone. This scandalizes both human pride and fleshly ethics, by which most are enslaved.

The evangel is simply unacceptable to those who wish to boast in something of themselves—something that *they* have done. In most circles today, "accepting Christ" (or alternatively, obeying Him as Lord) has supplanted first-century circumcision as the fancied "requirement" for salvation. Among the exponents of such views today, just as surely as among the circumcisionists of Galatia, thus the *snare* of the cross is nullified. By denying its truth, they remove its offense.

5:16-18 Walk in **spirit.** The spirit, ultimately speaking, is not controlled by the flesh; it is rather that the spirit must control the flesh. The spirit is not a "tool" in the hands of the flesh, the flesh having lordship over the spirit. The spirit is rather the power which must control "sin's flesh" (Rom.8:3) within the fleshly creature. It must ever be remembered that the flesh *will* dominate—it will dominate *us*—wherever God does not dominate the flesh. Therefore, we rely on God and not ourselves, having no confidence in the flesh.

5:22,23 fruit of the spirit. "The flesh acts; the spirit bears fruit, delicious not only to us but to God. Fruit is not

the result of mechanical effort but the natural expression of life and growth. If we love others we will need no legal restrictions to keep us from injuring them. Law is a useless encumbrance to those who walk after the spirit. They need no promptings to do good and are above the penalties imposed on evil doers." AEK.

against such things there **is no law.** Since the Galatians wanted to be under law (4:21), Paul dryly informs them that there is no law against either love, joy, peace, patience, kindness, goodness, faithfulness, meekness, or self-control. Since there is no law against any of these things, why not seek to manifest them, giving time and effort to their cultivation instead of to biting and devouring (5:15)?

5:24-26 those **of Christ Jesus crucify the flesh.** All those"of Christ Jesus" crucify the flesh in some measure. The flesh may be far from dead; but, at whatever rate, as we grow in the growth of God (*cf* Col.2:19), we progress in the crucifixion of the flesh. This is simply what is so. However limited and imperfect, a new disposition and a new walk is something that we *have*; it is not something that we ourselves create. Its presence is to be accounted for by *"the spirit's law of life* in Christ Jesus" (Rom.8:2). We do well, then, to cease from all "vainglorious[ness]," believing and behaving as if the essential reason for our holiness were something of ourselves. Vain glorying only produces "challenging and envy" (5:26), not "God's administration which is in faith" (1 Tim.1:4b).

observing the **elements.** If it should be that we "may be living in spirit," which is to say, if it should be our experience to be manifesting the fruit of the spirit (*cp* 5:22-25), we will find that *in spirit,* we may also be (i.e., we shall also be) observing the elements (5:25). "The elements," refers to the particulars of the law (*cp* 4:3; Acts 21:24b). In the phrase, "in spirit, we may be observing the elements also,"

the words "in spirit" are an appositive explaining the sense which Paul has in mind in which the Galatians will, when living in spirit, at once, *also* be observing the elements. Then, besides exhibiting the fruit of the spirit, they will be "observing the law," indeed, though only figuratively, in its spirit or intent. Ideally, the goal of the law was to instill in any who would truly maintain it, these very same holy virtues which Paul rehearses in 5:22,23 (*cp* Lev.19:2; Rom.8:3). In actuality, however, such noble characteristics can only come into existence as fruit of the spirit, not as the force of law acting upon the flesh, which only makes matters worse (Rom.7:7-13).

Law is not laid down for the just, yet it is for the lawless and insubordinate (1 Tim.1:9), which sometimes includes believers in their practical affairs. We need to be mindful of the rules, that we might be "competing lawfully" (2 Tim.2:5), contending the ideal contest, so as to finish our career faithfully (*cp* 2 Tim.4:7). Even so, law cannot subject the flesh; and, in the measure that we are influenced by the spirit, law becomes redundant.

6:2 Bear one another's burdens. Since the Galatians are so taken with the idea of law, Paul says to them, "Bear one another's burdens [that is, ease the 'heaviness' of one another's loads], and thus fill up 'the law of Christ.'" Each one must indeed be bearing his *own* load (6:5), according to his own character and circumstances. But if we would fulfill "the law of Christ," here, we would seek to ease the other party's burden in it all by centering our attention not upon our displeasure with him but upon what will help him, even as make his situation less difficult to endure.

6:8 reaping life eonian. The literal, future allotment of eonian life is our expectation in grace (*cp* Titus 3:7; Eph. 2:5-7), and will be granted even where there is persistence in sin (*cf* Rom.5:20-6:1). Therefore, the "*reaping*"

of "life eonian," here in Galatians 6:8, which speaks of an attainment as the result of works, must be identified not with future, life eonian itself, but, through the figure of metonmy, with that which is associated with it even now. It is one's faithful relationship to the only true God, as well as with His Son, our Lord Jesus Christ: "Now it is eonian life that they may know You, the only true God, and Him Whom You commission, Jesus Christ" (John 17:3). In this same sense, Paul sought to be attaining to the resurrection that is out from among the dead" (Phil.3:11), entreating Timothy similarly to "get hold of eonian life" (1 Tim.6:12).

6:12 persecuted for **the cross of Christ Jesus.** The Greek word translated "persecution" (*diōgmos,* CHASing), as a verb *diōkō,* is translated not only "persecute" but "pursue." It is used both of positive pursuing (e.g., 1 Thess. 5:15) and of negative "chasing" (as here, in 5:11 and 6:12). Such "chasing" may be overt or covert, subtle or obvious, even as slight or extreme. Those who take an open stand for the truth of the evangel, however, *will,* in whatever way or degree, be "persecuted" for so doing.

The significance of the cross as to the individual sinner concerns not so much what the sinner has *done,* but what the sinner *is.* One who sins, sins because he *is* a sinner. It is because he is such an awful person that he has done such awful things! The lusts of the flesh, collectively (even if not, perhaps, in some points, individually), are *his* lusts! If he is less guilty than others of certain of the more socially unacceptable works of the flesh, he is still quite guilty himself of various of the more socially acceptable fleshly desires.

The desire of the flesh is a terrible thing. This is so not only in its acknowledged perversions such as rape or murder, but in its perversions which, in its own perverseness, it deems only "minor shortcomings." These include sins such as self-exaltation, coveting, and ostentation, not to mention vanity, impatience, unkindness, strife, and anger.

How one may compare to other people is not the point. Every sinner *himself* is such a terrible sinner that none other than Christ Himself had to die for that sinner alone, let the sins and needs of others be what they will.

Further, every sinner himself is such a terrible sinner that his justification, hence, his salvation, would seem to be impossible. And, unless God should take the most extreme measures at unspeakably great cost both to Himself and to His Son, every sinner is such a terrible sinner that indeed his salvation would be impossible.

To speak as a human, By our sins, we have made ourselves the worst imaginable nuisance to God and caused Him an unfathomable measure of trouble. How would *you* like it if you had to give up *your* most precious child—the only one who had truly loved you and been obedient to you—to death, even a death of *crucifixion*? And most especially, how would you like it if you had to do this because it was the only way to ransom the rest of your children out of the terrible plight which had befallen them due to their own foolish wickedness?

Thus the significance of the cross, in respect to the sinner, is that such were *our* deserts. It is *we* who are deserving of death (*cp* Rom.1:32), not Christ. To say that crucifixion was the Roman death penalty, not the Mosaic, misses the point. The point is that the sufferings of the cross comprised the death which *God Himself* appointed unto His Son in His death for sinners (*cf* Acts 4:27,28). If some swift, painless, and shameless form of euthanasia performed in private might have sufficed, doubtlessly it would have been employed. No; to ransom such as ourselves, nothing less than an ignominious and public, literally *excruc*iating (i.e., "from the cross") death would suffice.

In relation to the sinner, considered as such, *this* is the significance of the cross. Since it is so exceedingly uncomplimentary of the flesh, however, the flesh does not care for

such a message at all. The believer, while actively believing under the influence of God's spirit, loves the word of the cross; for it at once serves to humble him and to exalt his God even as His vast love. Yet let that same believer be removed from vital influences of the spirit and left to himself, which is to say to his own flesh, and he will once again yield to whatever desires of the flesh happen to be his peculiar portion.

6:14 not boasting. Boasting is not confined to overt bragging, but includes all inward glorying and exulting as well, according to a boastful spirit (1 Cor.4:7; *cp* Prov.6:17a, "exalted eyes"). Preachers continually praise their converts for making their "decision for Christ." They are taught to think well of themselves for having used their "free will" aright in "accepting Christ," unlike so many others who have not done so. Indeed, if it is something ultimately of man himself alone which determines whether one enjoys eternal bliss or is subjected to eternal misery, how could one *not,* even if only inwardly, extol his own greatness for an achievement of such stupendous importance?

6:15 a **new creation.** In relation to that which God achieves in grace through Christ Jesus, what is true of circumcision is true of all law: *it is nothing.* Instead, in Christ Jesus, what is everything, is the new creation which God achieves for all through the blood of Christ's cross.

J.R.C.

UNSEARCHABLE RICHES, SECOND QUARTER 2017
BEING THE SECOND NUMBER OF VOLUME ONE HUNDRED EIGHT

EDITORIAL

IN THIS ISSUE we present the first eleven chapters of our revised CONCORDANT VERSION OF 1 CORINTHIANS, in its present status (pp.51-68).

In "The Word of the Cross" (pp.69-83) by John Essex, the author declares: "The glory with which God graces His Son because of His obedience unto the death of the cross, is such that it not only exalts Christ above all else in the universe, but also brings all creation into recognition and acceptance of this fact. Every knee will bow to Him, every tongue will acclaim Him as Lord."

The brief devotional word "The Holy Spirit" (p.84) by A. E. Knoch, reminds us that "first of all, God gives us His spirit, preliminary to His further blessings. Thus we are enabled to perceive that which is being graciously given to us by God (1 Cor.2:10-13). This is the channel through which His love has found entrance into our hearts. Only thus can we rejoice in trials, afflictions and distresses."

"The Evangel in Romans" (pp.85-88) by Anthony Nungesser, which centers upon the question "Why is there so much evil in the world?" provides the following response to this selfsame inquiry: "Man, without divine illumination, is incapable of properly addressing this question. Paul, in Romans, gives us the Divine side of the answer to evil, its origin and eradication from the universe. In Romans chapter 8, the apostle pulls back the curtain, so to speak, and tells us concerning God doing something on purpose, doing something the creation did not volunteer for. He also tells us concerning God's goal to bring the creation into the glorious freedom of the children of God (Rom.8:19-21). This reveals to us that *God is right in what He does.* The end truly does justify the means!"

In "Christ Crucified" (pp.89-96) by Dean Hough, the theme is Christ's death for the sake of sinners as the manifestation of God's righteousness (*cf* Rom.3:21,22): "On the basis of Christ's death (which is for all), God is openly displayed as righteous in justifying the irreverent one (Rom. 3:26; 4:5). In Christ's death the old humanity is put to death, so that all will ultimately be vivified in Christ and constituted righteous (1 Cor.15:22; Rom.5:19) . . . .

"What is done is that Christ dies for the sake of all, and consequently all die. In 2 Corinthians 5:14, Paul uses a 'fact verb' ('dies') rather than a 'time verb,' such as 'died' or 'has died.' We know that Christ's death is in the past, but here and in many other references to it, Paul puts the stress on the timeless fact of Christ's death together with the timeless fact of its significance for mankind. The death of Christ Jesus is the death of the old humanity, of all sinners, apart from consideration of its realization in time. The evangel is a fact for us to believe, a fact that will be experienced in God's appointed time."

We must acknowledge that our response to this evangel of God, too often, is far from ideal. This is because in ourselves we are flesh, and "the disposition of the flesh is enmity to God, for it is not subject to the law of God, for neither is it able" (Rom.8:7). Our situation is thus: "the flesh is lusting against the spirit, yet the spirit against the flesh. Now these are opposing one another, lest you should be doing whatever you may want" (Gal.5:17).

How we rejoice, then, that ". . . the *saving grace of God* . . . [is] training us that, disowning irreverence and worldly desires, we should be living sanely and justly and devoutly in the current eon" (Titus 2:11,12). This is to say that a sane, just, and devout walk is *dependent upon* and the *result of* the training of God's saving grace.

Thus may we "be learning to preside over ideal acts for necessary needs, that [we] may not be unfruitful" (Titus 3:14).

J.R.C.

PAUL TO THE CORINTHIANS (1)
(Chapters 1-11)

1 Paul, a **called apostle of Christ Jesus, through God's will, and Sosthenes,** a **brother,** [2] **to the ecclesia of God** which **is in Corinth, hallowed in Christ Jesus, called saints, together** with **all in every place** who are **invoking the Name of our Lord Jesus Christ, both theirs and ours:**

[3] **Grace to you and peace from God, our Father, and** the **Lord Jesus Christ.**

[4] **I am thanking my God always concerning you** *on* **over the grace of God** which is **being given you in Christ Jesus,** [5] *t* **for in everything are you enriched in Him, in** *e* **all expression and** *e* **all knowledge,** [6] according **as the testimony of Christ is confirmed among you,** [7] **so that you** are **not deficient in** *n* **any grace, awaiting the unveiling of our Lord Jesus Christ,** [8] **Who will be confirming you also** until the **consummation, unimpeachable in the day of our Lord Jesus Christ.** [9] **Faithful** is **God, through Whom you are called into** the **fellowship of His Son, Jesus Christ, our Lord.**

[10] *y* **Now I am entreating you, brethren, through the Name of our Lord Jesus Christ, that all may be saying the same** thing, **and** there **may be no schisms among you,** *y* **but you may be attuned** *i* **to the same mind and** *i* **to the same opinion.** [11] **For it is made evident to me concerning you, my brethren, by** those **of Chloe, that** there **are strifes among you.** [12] *y* **Now I am saying this, that each of you is saying, I indeed am of Paul, yet, I of Apollos, yet, I of Cephas, yet, I of Christ.** [13] **Christ is parted! Not Paul is**

crucified [ov]**for** =**your** sakes! **Or into the name of Paul are** =**you baptized?** [14] **I am thanking** ·**God that I baptize not one of** =**you except Crispus and Gaius,** [15] **lest anyone may say that** =**you are baptized into my** ·**name.** [16] **Yet I baptize the household of Stephanas also. Furthermore, I am not** °**aware if I baptize any other.** [17] **For** ·**Christ does not commission me to be baptizing, but to be** bring**ing** the **evangel**°**, not in wisdom of word, lest the cross of** ·**Christ may be** made **void.**

[18] **For the word** ·**of the cross is stupidity indeed to** ·those who are **perishing**°**, yet to us** ·who are **being saved**° **it is God's power.** [19] **For it is** °**written**°**,**

> **I shall be destroying the wisdom of the wise,**
> **And the understanding of the intelligent**
> **shall I be repudiating.** *Is 29:14 (LXX)*

[20] **Where** is the **wise? Where** is the **scribe? Where** is the **discusser of this** ·**eon?** Does **not** ·**God** make **stupid the wisdom of this** ·**world?** [21] **For since, in fact, in the wisdom of** ·**God, the world through** ·**wisdom knows not** ·**God,** ·**God delights, through the stupidity of the heralding, to save** ·those who are **believing,** [22] **since, in fact,** [+] **Jews signs are requesting, and Greeks wisdom are seeking,** [23] **yet we**´ **are heralding Christ** °**crucified**°**, to Jews indeed** a **snare, yet to** the **nations stupidity;** [24] **yet to** [s]**those** ·who are **called, both Jews and Greeks, Christ** is **God's power and God's wisdom,** [25] [t]**for the stupidity of** ·**God is wiser** than ·**human** beings**, and the weakness of** ·**God is stronger** than ·**human** beings**.**

[26] **For** =**you are observing** =**your** ·**calling, brethren, that** there are **not many** =**wise accord**ing to the **flesh; not many** =**powerful, not many** =**noble,** [27] **but the** =**stupid of the world** ·**God chooses**°**, that He may be disgracing the** =**wise, and the** =**weak of the world** ·**God chooses**°**, that He may be disgracing the** =**strong,** [28] **and the** =**ignoble and the** °=**con-**

temptible° of the world ·God chooses°, and ·those which **[are not, that He should discard** ·those which **[are,** 29 **so that no flesh** at [e]**all should boast° in ·God's sight.** 30 **Yet** =**you′,** [o] **of Him, are in Christ Jesus, Who becomes to us wisdom from God, besides righteousness and holiness and deliverance,** 31 **that accord**ing **as it is °written°,** He ·who is **boasting°, in** the **Lord let him be boasting°.** *Jr 9:24*

2 And I′, ¯**coming to**[d] =**you, brethren, come not** [ac]**with superiority of word or of wisdom, announcing to** =**you the testimony of ·God,** 2 **for I decide not to °perceive any**thing **among** =**you except Jesus Christ and Him °crucified°.** 3 **And I′ come°** to **be** [td]**with** =**you in weakness and in fear and in much trembling,** 4 **and my ·word and my ·heralding** are **not** [i]**with** the **persuasive words of human wisdom, but** [i]**with demonstration of spirit and of power,** 5 **that** =**your ·faith may not be in** the **wisdom of ·human** beings **but in God's power.**

6 **Yet wisdom are we speaking among the mature, yet** a **wisdom not of this ·eon, neither of the chief** men **of this ·eon,** ·who are **being discarded°,** 7 **but we are speaking God's wisdom in** a **secret,** ·wisdom which **[has been concealed°, which ·God designates before—before the eons,** [io]**for our glory,** 8 **which not one of the chief** men **of this ·eon °knows, for if they know, they would not crucify the Lord of ·glory.** 9 **But accord**ing **as it is °written°,**

> Those things **which** the **eye** does **not perceive,**
> **And** the **ear** does **not hear,**
> **And** which do **not ascend on** the **heart of humanity—**
> **Whatever ·God** makes **ready** for ·those
> who are **loving Him.** *Is 64:4; 65:17*

10 **Yet to us ·God reveals** them **through His ·spirit, for the spirit is searching all, +even the depths of ·God.**

11 **For is any of** =**humanity °acquainted** with ·those things which are **·human except the spirit of ·humanity** ·which is **in**

it? Thus also, ˙those things which are **of ˙God no**[t] **one** ˚**knows, except the spirit of ˙God.** 12 [y]**Now we´ obtain, not the spirit of the world, but the spirit** ˙which is [o] **of ˙God, that we may perceive** ˙those things which are ¯**being gracious**ly giv**en to us by ˙God,** 13 **which we are speaking also, not** [i]**with words taught** by **human wisdom, but** [i]**with** those **taught** by the **spirit, matching spiritual** blessings with **spiritual** words**.**

14 [y]**Now** the **soulish human is not receiving**˚ ˙those things which are **of the spirit of ˙God, for they are stupidity to him, and he is not** ˡ**able**˚ **to know** them, seeing **that they are spiritually** ˡ**examined**˚**.** 15 [y]**Now he** ˙who is **spiritual is indeed examining all, yet he´ is being examined**˚ **by no**[t] **one.** 16 **For** [a]**who knows** the **mind of** the **Lord? Who will be redirecting Him?**[Is 40:13,14 (LXX)] **Yet we´** ˡ**have** the **mind of Christ.**

3 And I´, brethren, am not able to speak to ˭**you as to** ˭**spiritual, but as to fleshly, as to minors in Christ.** 2 **Milk I** give ˭**you** to **drink, not** solid **food, for not as yet were** ˭**you able**˚**.** [bt]**Nay still, not** [y]**even now are** ˭**you** ˡ**able**˚**,** 3 **for** ˭**you are still fleshly. For where**[e] there is **jealousy and strife among** ˭**you, are** ˭**you not fleshly and walking** in **accord** with **humanity?** 4 **For whenever any**one **may be saying, I´ indeed am of Paul, yet** [d]**another, I, of Apollos, will he not be fleshly?**

5 [a]**What then is Apollos?** [y]**Now** [a]**what is Paul? Servants** are they, **through whom** ˭**you believe, and as the Lord gives to each.** 6 **I´ plant, Apollos irrigates, but ˙God** makes it **grow up.** 7 **So that, neither is he** ˙who is **planting** anything, **nor** he ˙who is **irrigating, but God** ˙Who makes it ˡ**grow up.** 8 [y]**Now** he ˙who is **planting and** he ˙who is **irrigating are** for **one** thing. **Yet each will be getting**˚ his ˙**own wages** according to his ˙**own toil.** 9 **For God's fellow workers are we. God's farm, God's building, are** ˭**you.**

10 **According** to **the grace of ˙God** ˙which is ¯**being granted to me, as** a **wise foreman I lay** a **foundation, yet** another

is building on it. **Yet let each** one [l]**beware how he is building on** it. 11 **For other foundation** [l]**can**° **no**[t] **one lay beside** ·that which is [l]**laid**°, **which is Jesus Christ.** 12 [y]**Now if any**one **is building** [on] **on this** ·**foundation gold and silver, precious stones, wood, grass, straw,** 13 **each** one's ·**work will** [l]**become**° **apparent, for the day will** [l]**make** it **evident,** [t]**for it is being revealed**° [i]**by fire. And the fire, it**´ **will be testing each** one's ·**work—what kind it is.** 14 **If any**one's ·**work will be remaining which he builds on** it, **he will** [l]**get**° **wages.** 15 **If any**one's ·**work shall be** [l]**burned**° **up, it will be** [l]**forfeited, yet he**´ **shall be** [l]**saved, yet thus, as through fire.**

16 **Are** =**you not** °**aware that** =**you are** a **temple of God and the spirit of** ·**God is** making its **home in** =**you?** 17 **If any**one **is corrupting the temple of** ·**God,** ·**God will be corrupting him, for the temple of** ·**God is holy, which**[a] =**you**´ **are.**

18 **Let no one be deluding himself. If any**one **among** =**you is presuming to be wise in this** ·**eon, let him become**° **stupid, that he may become**° **wise,** 19 **for the wisdom of this** ·**world is stupidity** [b]**with** ·**God. For it is** °**written**°, ·He is **clutching**° **the wise in their** ·**craftiness.** *Jb 5:13* 20 **And again,** The **Lord** [l]**knows the reasonings of the wise, that they are vain.** *Ps 94:11* 21 **So that, let no one be boasting**° **in human** beings, **for all is** =**yours,** 22 **whether Paul, or Apollos, or Cephas, or** the **world, or life, or death, or** the °**present, or** that which is **impending—all** is =**yours,** 23 **yet** =**you** are **Christ's, yet Christ** is **God's.**

4 **Thus let** a **human be reckoning**° with **us—as deputies of Christ, and administrators of God's secrets.** 2 **Here, furthermore, it is being sought**° **in** ·**administrators that any** such **may be found faithful.** 3 [y]**Now to me it is** [io] the **least** trifle **that I may be examined by** =**you or by humanity's day. But neither am I examining myself.** 4 **For** of **nothing am I** °**conscious**° as **to myself, but not** [i]**by this am I** °**justified**°. [y]**Now** He ·**Who is examining me is** the **Lord.** 5 **So that, be not judging any**thing **before** the **season, till the Lord**

should come, Who will also ˡilluminate the hidden things **of darkness and ˡmanifest the counsels of the hearts. And then applause will be** [b]**coming° to each** one **from God.**

6 [y]**Now these** things, **brethren, I transfer** in a **figure** [io]**to myself and Apollos because** of **=you, that in us =you may learn not to be ˡdisposed above what is ˚written°, that =you may not be ˡpuffed° up, one over the one, against the** [d]**other.** 7 **For** [a]**who is** making **you** to **discriminate? [y]Now** [a]**what ˡhave you which you** do **not obtain? [y]Now if you obtain** it **also,** [a]**why are you boasting° as** though **not ¯obtaining?** 8 **Already are =you ˚sated°, already are =you rich, apart from us =you reign. And would** that **=you surely reign, that we´ also should reign together** with **=you!** 9 **For I ˡsuppose that God demonstrates** with **us, the last apostles, as death-doomed,** [f]**for we become a theater to the world and to messengers and to human** beings. 10 **We** are **stupid because** of **Christ, yet =you** are **prudent in Christ. We** are **weak, yet =you** are **strong. =You** are **glorious, yet we** are **dishonored.** 11 **Until the** [at] **present hour we are hungering also and thirsting, and are ˡnaked and are ˡbuffeted° and ˡunsettled;** 12 **and we are toiling, working°** with our **own hands. Being reviled°, we are blessing; being persecuted°, we are bearing° with** it; 13 **being calumniated°, we are entreating. As** the **offscourings of the world we become,** the **scum of all** things, **hitherto.**

14 **Not** to be **abashing =you am I writing these** things, **but as my children beloved** am I **admonishing** you. 15 **For if =you should be having ten thousand escorts in Christ,** [bt]**nevertheless not many fathers, for in Christ Jesus, through the evangel, I´ beget =you.** 16 **I am entreating =you, then, ˡbecome° imitators of me.** 17 **Therefore I send to =you Timothy, who is my beloved and faithful child in** the **Lord, who will be reminding =you** of **my ways** which are **in Christ Jesus, according as I am teaching everywhere in every ecclesia.**

18 [y]**Now** [a]**some are puffed up as** though **I** were **not coming**° **to**[d] =**you.** 19 **Yet I shall be coming**° **to**[d] =**you swiftly, if ever the Lord should will, and I will** ˡ**know**°**, not the word of** ˙those who are °**puffed**° **up, but the power.** 20 **For not in word** is **the kingdom of** ˙**God, but in power.** 21 [a]**What are** =**you wanting?** [i]**With** a **rod may I come to**[d] =**you, or in love** [bs]**and** a **spirit of meekness?**

5 Absolutely, it is ˡ**heard**° that there is **prostitution among** =**you, and such prostitution (which**[a] **is not** [y]**even** ˡ**named**° **among the nations), so that** [a]**some**one ˡ**has** his ˙**father's wife.** 2 **And** =**you′ are** °**puffed**° **up, and mourn not rather, that the** one who **commits this** ˙**act may be taken away** [o]**from** =**your midst.** 3 **For I′ indeed, being absent** in ˙**body, yet** ˡ**present** in ˙**spirit, have already, as** if ˡ**present, thus judged the** one ¯**effecting**° **this:** 4 **In the Name of our** ˙**Lord Jesus Christ,** =**you** ¯**being gathered, and my** ˙**spirit, together** with **the power of our** ˙**Lord Jesus,** 5 are **to give up** ˙**such** a one **to** ˙**Satan** [io]**for** the **extermination of the flesh, that the spirit may be saved in the day of the Lord Jesus.**

6 **Not ideal** is =**your** ˙**boast. Are** =**you not** °**aware that** a **little leaven is leavening the whole kneading?** 7 **Clean out then the old leaven, that** =**you may be** a **fresh kneading, according as** =**you are unleavened. For our** ˙**Passover also, Christ, is sacrificed** [ov]**for our** sakes 8 **so that we may be** keeping the **festival, not** [i]**with old leaven, nor yet** [i]**with** the **leaven of evil and wickedness, but** [i]**with unleavened sincerity and truth.**

9 **I write to** =**you in the epistle not to be commingling**° with **paramours.** 10 **And undoubtedly** it is **not** as **to the paramours of this** ˙**world, or the** =**greedy and** =**extortionate, or idolaters, else consequently** =**you ought to come out** [o] **of the world.** 11 **Yet now I write to** =**you not to be commingling**° with **any**one ˡ**named**° a **brother, if he should be** a **paramour, or greedy, or** an **idolater, or** a **reviler, or** a **drunkard, or** an **extortioner. With** ˙**such** a one you are **not**

*y*even to be eating. 12 For *a*what is it to me to be judging
·those outside? =You´ are not judging ·those within! 13 *y*Now
·those outside, ·God is judging. Expel the wicked one *o*from
among yourselves*s*.
6 |Dare any of =you, having business *td*with ·*d*another,
be |judged° *on*before the unrighteous, and not *on*before
the saints? 2 Or are =you not °aware that the saints shall
|judge the world? And if the world is being judged° *i*by
=you, are =you unworthy of the least tribunals? 3 Are =you
not °aware that we shall be judging messengers, not to
mention life's affairs? 4 If indeed then =you should |have
tribunals for life's affairs, the °contemptible° in the eccle-
sia, these =you are seating? 5 To*d* abash =you am I saying
this. Thus is there not among =you *nt* one wise man who
will be |able° to adjudicate amidst his ·brethren, 6 but brother
is suing° *wi* brother, and this *on*before unbelievers!
7 Already indeed then, it is absolutely a discomfiture for
=you that =you are having lawsuits *wi*among yourselves.
Wherefore are =you not rather being injured°? Where-
fore are =you not rather being cheated°? 8 But =you´ are
injuring and cheating, and this to brethren! 9 Or are =you
not °aware that the unrighteous shall not be enjoying the
allotment of God's kingdom? Be not |deceived°. Neither
paramours, nor idolaters, nor adulterers, nor catamites,
nor sodomites, 10 nor thieves, nor the =greedy, nor drunk-
ards; no*t* revilers, no*t* extortioners shall be enjoying the
allotment of God's kingdom. 11 And *a*some of =you were
these, but =you are bathed° off, but =you are hallowed,
but =you are justified in the Name of our ·Lord Jesus
Christ and *i*by the spirit of our ·God.
12 All is |allowed me, but not all is |expedient. All is
|allowed me, but I´ will not be put under its |authority
by anything. 13 ·Foods for the bowels and the bowels for
·foods, yet ·God will be discarding these as well as those.
*y*Now the body is not for ·prostitution, but for the Lord,

and the Lord for **the body.** 14 [y]**Now** ·**God rouses the Lord also, and will be rousing us up through His** ·**power.**

15 **Are** =**you not** °**aware that** =**your** ·**bodies are members of Christ?** ⁻**Taking then the members of** ·**Christ away, should I make** them **members of** a **prostitute? May it not** [b]**come**° to that! 16 **Or are** =**you not** °**aware that he** ·who |**joins**° a ·**prostitute is one body? For He is averring, The two will be** [io] **one flesh.** *Gn 2:24* 17 [y]**Now he** ·who |**joins**° **the Lord is one spirit.** 18 |**Flee** from ·**prostitution.** The **penalty** of **every sin, whatsoever** a **human should do, is outside of the body, yet he** ·who is committing **prostitution is sinning** [io]**against** his ·**own body.** 19 **Or are** =**you not** °**aware that** =**your** ·**body is** a **temple of the holy spirit in** =**you, which** =**you** |**have from** ·**God, and** =**you are not** your [sf]**own?** 20 **For** =**you are bought** with a **price. By all means glorify** ·**God in** =**your** ·**body.**

7 [y]**Now concerning what** =**you write to me:** It is **ideal** for a [h]**man not to be touching**° a **woman.** 2 **Yet because** of ·**prostitutions, let each** man |**have** a ·**wife** for **himself and each** woman |**have** her ·**own husband.** 3 **Let the husband** |**render to the wife** her ·**due, yet likewise the wife also to the husband.** 4 **The wife** has **not** the |**jurisdiction of** her ·**own body, but the husband, yet likewise the husband also** has **not** the |**jurisdiction of** his ·**own body, but the wife.** 5 Do **not** |**deprive one another, except** [a]**some**time it **should** be [o]**by agreement** [td]**for** a **period, that** =**you should have leisure** for ·**prayer, and** =**you may be** [on] **the same again, lest** ·**Satan may be trying** =**you because** of =**your** ·**incontinence.** 6 [y]**Now this I am saying** [ac]**as** a **concession, not** [ac]**as** an **injunction.** 7 **For I** |**want all human** beings **to be as** I **myself also, but each** |**has** his **own gracious** gift [o]**from God,** [w]**one indeed thus, yet** [w]**one thus.**

8 [y]**Now I am saying to the unmarried and the widows, that** it is **ideal** for **them if ever they should remain** +**even as I.** 9 **Yet if they are not controlling**° themselves, **let them marry, for it is better to marry than to be** on |**fire**°.

10 *y*Now to the °married I am charging, not I, but the
Lord: A wife is not to be separated from her husband.
11 Yet if she should be separated also, let her ˡremain
unmarried or be conciliated to her ˙husband. And a hus-
band is not to ˡleave his wife.
12 *y*Now to the rest am I´ *sa*speaking, not the Lord. If
any brother ˡhas an unbelieving wife, and she´ ˡapproves
of making a home with him, let him not ˡleave her. 13 And a
wife who*a* ˡhas an unbelieving husband, and he´ ˡapproves
of making a home with her, let her not ˡleave her ˙husband.
14 For the unbelieving ˙husband is °hallowed° *i*by the wife,
and the unbelieving ˙wife is °hallowed° *i*by the brother,
else consequently ⁼your ˙children are unclean. Yet now
they are holy. 15 Yet if the unbeliever is separating°, let
him ˡseparate°. A ˙brother or a ˙sister is not °enslaved° in
˙such a case. *y*Now ˙God has called us in peace. 16 For of
*a*what are you °aware, wife—*if* will you be saving your ˙hus-
band—or of *a*what are you °aware, husband—*if* will you be
saving your ˙wife—17 except as the Lord parts it to each?
Each as ˙God has called him, thus let him be walking.
And thus am I prescribing° in all the ecclesias. 18 Is anyone
called having been circumcised°? Let him not be ˡde-cir-
cumcised°. Is anyone °called° in uncircumcision? Let him
not ˡcircumcise°. 19 ˙Circumcision is nothing, and ˙uncir-
cumcision is nothing, but the keeping of the precepts of
God. 20 Each one in the calling in which he is called, in this
let him be remaining. 21 Are you called a slave? Let it not
be causing you care. But if you are ˡable° to become° free
also, use it rather. 22 For, in the Lord, he ˙who is ⁻being
called a slave is the Lord's freedman. Likewise, he ˙who
is ⁻being called, being free, is a slave of Christ. 23 With
a price are ⁼you bought. Do not ˡbecome° the slaves of
human beings. 24 Each one, in what he is called, brethren,
in this let him ˡremain *b*with God.
25 *y*Now concerning the celibates or virgins, I ˡhave no*t*

injunction of the **Lord. Yet** an **opinion am I giving, as** one who [l]**has** enjoyed **mercy**[°] **by** the **Lord to be faithful.** 26 **I am inferring then this ideal to be** [l]**inherent, because** of **the** [°]**present necessity,** [t]**for** it is **ideal** for **humanity** ·**to be thus.** 27 **You are** [°]**bound**[°] **to** a **wife?** Do **not** [l]**seek** to be **loosed. You have been loosed**[°] **from** a **wife?** Do **not** [l]**seek** a **wife.** 28 **Yet if you ever should marry, also, you** do **not sin. And if the virgin should marry, she** does **not sin. Yet affliction** in **the flesh will** ·**such be having. Yet I′ am sparing**[°] =**you.**

29 [y]**Now this I am averring, brethren, the era is** [°]**limited**[°]**; that** ·**furthermore,** ·those **also having wives may be as not having** them, 30 **and** ·those **lamenting as not lamenting, and** ·those **rejoicing as not rejoicing, and** ·those **buying as not retaining,** 31 **and** ·those **using**[°] **this** ·**world as not using**[°] it **up. For the fashion of this** ·**world is passing by.**

32 [y]**Now I** [l]**want** =**you to be without worry. The unmarried** one **is** [l]**solicitous** about **the** things **of the Lord, how he should please the Lord.** 33 **Yet he** ·who **marries is** [l]**solicitous** about **the** things **of the world, how he should please** his ·**wife,** 34 **and is** [°]**parted**[°]**. The unmarried** ·**woman as well as the virgin: the unmarried** one **is** [l]**solicitous** about **the** things **of the Lord, that she may be holy** in ·**body as well as** in ·**spirit, yet she** ·who **marries is** [l]**solicitous** about **the** things **of the world, how she should please** her ·**husband.** 35 [y]**Now this I am saying** [td]**for** =**your** [s]**own** ·**expedience, not that I should cast** a **noose** [on]**over** =**you, but** [td]**for** ·that which is **respectable and assiduous**—to be **undistractedly** for **the Lord.**

36 [y]**Now if anyone is inferring** it **to be** [l]**indecent** [on]**for his** ·**virgin, if she should be over** her **meridian, and thus** it [l]**ought to** [l]**occur**[°]**, what he** [l]**will, let** him [l]**do. He is not sinning. Let them** [l]**marry.** 37 **Yet** he **who** [°]**stands settled in his** ·**heart, having no necessity, yet** [l]**has authority** [c]**as to** his ·**own will, and has decided this in** his ·**own heart (to be keeping his**[sf] ·**virgin) ideally will be doing.** 38 **So that he also** ·who is taking **his**[sf] ·**virgin** in **marriage, ideally will**

be doing, yet he ·who is **not** tak**ing out** in **marriage will be doing better.**

39 A **wife is** °**bound**° by **law** *on***for whatever time her** ·**husband is living. Yet if the husband should be put to repose, she is free to be married to whom she** ˡ**will, only in** the **Lord.** 40 **Yet happier is she if ever she should remain thus, accord**ing to **my** ·**opinion.** *y***Now I** ˡ**presume** that **I also** ˡ**have God's spirit.**

8 *y***Now concerning the idol sacrifices: We are** °**aware that we all** ˡ**have knowledge.** ·**Knowledge is puffing up, yet** ·**love is building up.** 2 **If any**one **is presuming to** °**know** anything, **he knows not as yet accord**ing **as** he ˡ**must know.** 3 *y***Now if any**one **is loving** ·**God, this** one **is** °**known**° **by Him.** 4 **Then concerning the feeding** on **the idol sacrifices: We are** °**aware that** an **idol** is **nothing in** the **world, and that** there is **no***th* *d***other God except One.** 5 **For** ⁺**even if so be that** there **are** those **being termed**° **gods, whether in heaven or on earth, even as** there **are many gods and many lords,** 6 *bt***nevertheless** for **us** there is **one God, the Father, out of Whom** ·**all** is, **and we** *io***for Him, and one Lord, Jesus Christ, through Whom** ·**all** is, **and we through Him.** 7 **But not in all** is there ·this **knowledge.** *y***Now** *a***some,** ·**used hitherto** to **the idol, are eating** of it **as** an **idol sacrifice, and their** ·**conscience, being weak, is being polluted**°. 8 *y***Now food will not give us** a **standing** with ·**God; neither if we should not eat are we** made ˡ**deficient**°**, nor if we should eat are we superabounding** in this.

9 *y***Now** ˡ**beware lest** some**how this** ·**right of** ⁼**yours may become**° a **stumbling** block **to the weak.** 10 **For if any**one **should** *p***see you,** ·who ˡ**has knowledge, lying**° **down in** an **idol's shrine, will not the conscience of him** who ˡ**is weak be** ˡ**inured** *io***to the eating** of **the idol sacrifices?** 11 **For the** ˡ**weak** one **is perishing**° **also** *i***by your** ·**knowledge; the brother because** of **whom Christ dies.** 12 *y***Now** in **thus sinning** *io***against** ·**brethren, and beating their** ˡ**weak** ·**con-**

science, =you are sinning [io]against Christ. 13 **Wherefore, if food is snaring my 'brother, I may under no circumstances eat =meat [io]for the eon, lest I should snare my 'brother.**
9 Am I not free? Am I not an **apostle? Have I not seen Jesus our 'Lord? Are =you´ not my 'work in** the **Lord?** 2 **If to others I am not** an **apostle, [bt]nevertheless I surely am to =you! For you´ are the seal of my 'apostleship in** the **Lord.**
3 **My 'defense to** 'those **examining me is this:** 4 **'Have we no right** at **[nt]all to eat and drink?** 5 **'Have we no right** at **[nt]all to be leading about** a **sister** as a **wife, +even as the rest** of the **apostles and the brothers of the Lord and Cephas?** 6 **Or 'have only I and Barnabas no[t] right not to be working°?** 7 **[a]Who is warring° at any time** supplying his **own rations? [a]Who is planting** a **vineyard and not eating [o] of its 'fruit? Or [a]who is tending** a **flock and not eating [o] of the milk of the flock?**
8 **Not according** to a **human am I speaking these** things. **Or is the law not also saying these** things? 9 **For in the law of Moses it is °written°: You shall not 'muzzle** the **threshing ox. Not** for **'oxen is** the **'care** of **'God!** 10 **Or is He undoubtedly saying** it **because** of **us? Because** of **us, for it is written that the 'plower 'ought to be plowing [on]in expectation, and the 'thresher to 'partake of his 'expectation.** 11 **If, [on]in expectation, we´ sow the =spiritual** in **=you,** is it a **great** thing **if we´ shall 'reap of =your 'fleshly** things? 12 **If others are partaking of** 'this **right** from **=you,** are **not rather we? [bt]Nevertheless we** do **not use° this 'right, but we are forgoing all, lest we may give any hindrance to the evangel of 'Christ.**
13 **Are =you not °aware that the 'workers°** at **the sacred** things **are eating** of **the** things **[o] of the sanctuary? 'Those settling beside the altar** have their **'portion° with the altar.** 14 **Thus the Lord also prescribes** that 'those who are **announcing the evangel** are **to be living [o] of the evangel.** 15 **Yet I´** do **not use° [nt]any of these** things. **[y]Now I** do

not write these things **that it may become**° **thus** [i]**with me, for** it is **my ideal rather to die, than that anyone shall be** making **my** ·**boast void.**

16 **For if I should be** bringing the **evangel**°, **it is not** for **me** to **boast** in, **for necessity is lying**° **on me, for it were woe to me if I should not** bring the **evangel**°! 17 **For if I am engaging** in **this voluntarily, I** [l]**have wages**, **yet if involuntarily, I have been entrusted**° with an **administration.** 18 [a]**What then is my** ·**wage? That,** in bringing the **evangel**°, **I should place the evangel without expense,** so [io]**as not** ·**to use**° **up my** ·**authority in the evangel.**

19 **For being free** [o] **of all, I enslave myself to all, that I should gain the more.** 20 **And I become**° **to the Jews as** a **Jew, that I should gain Jews; to** ·those **under law as under law (not being** [s]**myself under law), that I should gain** ·those **under law;** 21 **to** ·those **without law as without law (not being without God's law, but legally Christ's), that I should gain** ·those **without law.** 22 **I become**° **as weak to the weak, that I should gain the weak. To** ·**all have I become all, that I should undoubtedly save** [a]**some.** 23 [y]**Now all am I doing because** of **the evangel, that I may become**° a **joint participant of it.**

24 **Are** =**you not** °**aware that** ·those **racing in** a **stadium are indeed all racing, yet one is obtaining the prize? Thus be racing that you may grasp** it. 25 [y]**Now every** [l]**contender**° **is controlling**° himself in **all** things; [t]**they indeed then, that they may obtain** a **corruptible wreath, yet we** an **incorruptible.** 26 **Now then, thus am I**′ **racing, not as dubious, thus am I boxing, not as punching** the **air,** 27 **but I am belaboring my** ·**body and leading** it **into slavery, lest** somehow, when ¯**heralding to others, I** [s]**myself may become**° **disqualified.**

10 For I do **not** [l]**want** =**you to be** [l]**ignorant, brethren, that our** ·**fathers all were under the cloud, and all pass** [th] **through the sea,** 2 **and all are baptized into** ·**Moses in**

the cloud and in the sea, [3] **and all eat the same spiritual food,** [4] **and all drink the same spiritual drink, for they drank** [o] **of the spiritual Rock** which [l]**followed.** [y]**Now the Rock was** [c]**Christ.**

[5] **But not in the majority of them** does [c]**God delight, for they are strewn along in the wilderness.** [6] [y]**Now these** things **become types of us,** [io]**for us not** [c]**to be lusters** after **evil** things, **according as** [t]**they** [c]**also lust.** [7] **Nor yet be becoming**° **idolaters, according** as [a]**some of them, even as it is** [c]**written**°**, Seated are the people to eat and drink, and they rise to** [l]**sport.** *Ex 32:6* [8] **Nor yet may we be** committing **prostitution, according** as [a]**some of them** commit **prostitution, and fall in one day twenty-three thousand.** *Nu 25:1-9*

[9] **Nor yet may we be putting the Lord** on **trial, according as** [a]**some of them put** Him on **trial, and perished**° **by** [c]**serpents.** *Nu 21:4-6* [10] **Nor yet be murmuring even as** [a]**some of them murmur, and perish**° **by the exterminator.**

[11] [y]**Now all** [=]**this befalls** [t]**them typically. Yet it is written** [td]**for our admonition,** [io]**to whom the consummations of the eons have attained.** [12] **So that, let him** [c]who is **supposing** he [c]**stands** [l]**beware** that **he should not fall.** [13] **No**[t] **trial has taken** [=]**you except** what is **human.** [y]**Now faithful** is [c]**God, Who will not be leaving** [=]**you to be tried above what** [=]**you are** [l]**able**°**, but, together** with **the trial, will be making the sequel also,** [c]**to** enable° [=]**you to** [l]**undergo** it.

[14] **Wherefore, my beloved,** [l]**flee from** [c]**idolatry.** [15] **As to** the **prudent am I saying** it. **Judge** [=]**you** [c]**what I am averring.** [16] **The cup of** [c]**blessing which we are blessing, is it not** the **communion of the blood of** [c]**Christ? The bread which we are breaking, is it not** the **communion of the body of** [c]**Christ?** [17] [t]**For we,** [c]who are **many, are one bread, one body, for we** [c]**all are partaking** [o] **of the one bread.**

[18] [l]**Observe** [c]**Israel** according to the **flesh. Are not** [c]those **eating the sacrifices participants** with **the altar?** [19] [a]**What then am I averring? That** an **idol sacrifice is anything? Or**

that an **idol is anything?** 20 **But that** that **which the nations**
are sacrificing, they are sacrificing to demons and not
to God. [y]**Now I** do **not** ˡ**want** ⁼**you to** ˡ**become**° **partici-**
pants with **the demons.** 21 ⁼**You** ˡ**can**° **not** ˡ**drink** the **cup of**
the Lord and the **cup of demons.** ⁼**You** ˡ**can**° **not be par-**
taking of the **table of** the **Lord and** the **table of demons.**
22 **Or are we** provoking **the Lord** to **jealousy? Not stronger**
than **He are we!**

23 **All is** ˡ**allowed me, but not all is** ˡ**expedient. All is**
ˡ**allowed me, but not all is edifying.** 24 **Let no one be seek-**
ing the welfare **of himself, but** ˙that **of** ˙[d]**another.** 25 **Every-**
thing ˙that is ˡ**sold**° [i]**at** the **meat market be eating, examin-**
ing nothing because of ˙**conscience.** 26 **For the Lord's** is
the earth and ˙that which **fills it.**[Ps 24:1]

27 **If anyone of the unbelievers is inviting** ⁼**you, and** ⁼**you**
ˡ**want to** ˡ**go**°, **be eating everything** ˙that is ˡ**placed**° **before**
⁼**you, examining nothing because** of ˙**conscience.** 28 **Yet if**
anyone should say to ⁼**you, This is** a **sacred sacrifice,** do
not ˡ**eat, because** of **that** one ˙who **divulges** it, **and** ˙**con-**
science. 29 **Yet conscience, I am saying, not** ˙that **of** your-
self, but ˙that **of** ˙[d]**another. For why is my** ˙**freedom being**
decided° **by** another's **conscience?** 30 **If I′,** with **grat**itude,
am partaking, [a]**why am I being calumniated**° [ov]**for** that
for **which I′ am** giving **thanks?** 31 **Then whether** ⁼**you are**
eating or drinking, or anything ⁼**you are doing,** ˡ**do all**
[io]**for** the **glory of God.** 32 **And** ˡ**become**° **not** a **stumbling**
block **to Jews as well as to Greeks and to the ecclesia of**
˙**God,** 33 **according as I′ also am pleasing all** in **all** things,
not seeking my [sf]**own** ˙**expedience, but** ˙that **of the many,**
that they may be saved. 11 ˡ**Become**° **imitators of me,**
according as I also am **of Christ.**

2 [y]**Now I am applauding** ⁼**you that** ⁼**you** °**remember**° **all**
of mine, and are retaining the traditions according as I
give them **over to** ⁼**you.** 3 [y]**Now I** ˡ**want** ⁼**you to be aware**

that the Head of every man is ·Christ, yet the **head of** the **woman** is **the man, yet** the **Head of ·Christ** is **·God.**

4 **Every man praying° or prophesying having** aught [ag]**on** his **head, is disgracing his ·Head.** 5 **Yet every woman praying° or prophesying** with **uncovered ·head is disgracing her ·head, for it is one and the same** as **·being °shaven°.** 6 **For if** a **woman is not covering°, let her be shorn° also.** [y]**Now if** it is a **shame** for a **woman ·to be shorn° or shaven°, let her be covering°.** 7 **For** a **man indeed |ought not to be covering°** his **·head,** being **inherently** the **image and glory of God. Yet the woman is** the **glory of** the **man.** 8 **For man is not out of woman, but woman out of man.** 9 **For also, man is not created because** of **the woman, but woman because** of **the man.** 10 **Therefore the woman |ought to |have authority** [on]**over** her **·head because** of **the messengers.** 11 **However, neither** is **woman apart from man, nor man apart from woman, in** the **Lord.** 12 **For even as the woman** is **out of the man, thus the man also** is **through the woman, yet ·all** is [o] **of ·God.**

13 **Judge in yourselves[s]: Is it becoming** in a **woman to be praying° to ·God uncovered?** 14 **Is not [y]even ·nature [s]itself teaching =you that if** a **man indeed should** have **|tresses, it is** a **dishonor to him,** 15 **yet if** a **woman should** have **|tresses, it is her glory,** seeing **that ·tresses have been given° her instead of clothing?** 16 [y]**Now if anyone is presuming to be rivalrous, we´ |have no[t] such usage, neither the ecclesias of ·God.**

17 [y]**Now** in giving **this charge** I am **not applauding,** [t]**for =you are coming° together, not** [io]**for the better, but** [io]**for ·discomfiture.** 18 **For first indeed** at **=your coming° together in** the **ecclesia, I am hearing** of **schisms inhering among =you, and** [a]**some part I am believing.** 19 **For it |must** be that there **are sects also among =you, that** ·those **also** who are **qualified may become° apparent among =you.**

20 **Then,** at **=your coming° together** [on]**in the same** place,

it is not to eat the **Lord's dinner,** [21] **for each** one **is getting** his **own dinner before in the eating, and** [w]**one indeed is** [l]**hungry, yet** [w]**one is** [l]**drunk.** [22] **For** [l]**have** [=]**you no homes** at [nt]**all** [io]**in** which **to** [l]**eat and** [l]**drink? Or are** [=]**you despising the ecclesia of God, and mortifying** those who [l]**have** nothing? [a]**What may I say to** [=]**you? Should I applaud** [=]**you in this? I am not applauding.**

[23] **For I** accept **from the Lord, what I give over also to** [=]**you, that the Lord Jesus, in the night** in **which He was given**° **up, takes bread,** [24] **and** [-]giving **thanks, breaks** it **and says, This is My body,** [l]**broken**° [ov]**for** [=]**your** sakes. **This** [l]**do** [io]**for** a **recollection** of **Me.**

[25] **Similarly, the cup also, after** dining, **saying, This cup is the new covenant in My blood. This** [l]**do, as often as** [=]**you** [m] **are drinking,** [io]**for** a **recollection** of **Me.** [26] **For as often as** [=]**you** [m] **are eating this bread and drinking this cup,** [=]**you are announcing the Lord's death until** [w] **He should come.**

[27] **So that, whoever** [m]**should be eating the bread or drinking the cup of the Lord unworthily, will be liable** for **the body and the blood of the Lord.** [28] [y]**Now let** a **human** [l]**test himself first, and thus let him** [l]**eat** [o] **of the bread and** [l]**drink** [o] **of the cup.** [29] **For he** who is **eating and drinking unworthily is eating and drinking judgment to himself, not discriminating the body of the Lord.** [30] **Therefore many among** [=]**you** are **infirm and ailing, and** a **considerable** number **are reposing**°. [31] **For if we adjudicated ourselves, we would not be judged**°. [32] **Yet, being judged**°, **we are being disciplined**° **by the Lord, that we may not be condemned** [tg]**with the world.**

[33] **So that, my brethren,** when **coming**° **together** [io] **to eat, be waiting**° for **one another.** [34] [y]**Now if anyone may be** [l]**hungry, let him** [l]**eat** [i]**at home, that** [=]**you may not be coming**° **together** [io]**for judgment.** [y]**Now the rest I shall be prescribing**° **as** soon as **I should come.**

THE WORD OF THE CROSS

For the word of the cross is stupidity indeed to those who are perishing, yet to us who are being saved it is God's power (1 Cor.1:18).

SHALL we, too, be writing stupidity and be penning utter foolishness? Does not the apostle Paul describe our subject as "stupidity indeed"? Have we not confirmation of this in the writings and sayings of many who profess to be wise in the world? Do not most of them expose their lack of interest in the theme by ignoring it completely!

Yes, Paul describes "the word of the cross" as "stupidity indeed to those who are perishing," but then he adds by way of contrast, "yet to us who are being saved it is the *power of God.*" And then the apostle proceeds, in perhaps the most scathing terms since Jesus lashed the scribes and Pharisees, to denounce the wisdom of the supposedly wise men of this eon, who seek in their own ways, and often without reference to God at all, to settle the great problems that only God can resolve. They seek salvation through science, and peace through philosophy; God provides both through the cross. But let us see what Paul says:

"For it is written, I shall be destroying the wisdom of the wise, and the understanding of the intelligent shall I be repudiating. Where is the wise? Where is the scribe? Where is the discusser of this eon? Does not God make stupid the wisdom of this world? For since, in fact, in the wisdom of God, the world through wisdom knows not God, God delights, through the stupidity of the heralding, to save those who are believing, since, in fact, Jews signs are

requesting, and Greeks wisdom are seeking, yet we are heralding Christ crucified, to Jews, indeed, a snare, yet to the nations stupidity, yet to those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God, for the stupidity of God is wiser than men, and the weakness of God is stronger than men" (1 Cor.1:19-25).

Now what does all this mean? There was some reason why humanity as a whole could not easily accept the teaching of Paul concerning the cross. The Jews, who were highly religious, viewed the matter with suspicion—to them the cross was a snare. The nations who were highly cultured, viewed it with disdain—to them the cross was stupidity. We may see why later. But for the moment let us realize this, that though Paul occasionally speaks of "*my* evangel," as in Romans 2:16, he never claims to be the author of it. Quite the contrary. In the very first verse of his Roman epistle, he explains that he has been *severed,* or separated, from the rest to proclaim the *evangel of God,* which, in verse 16 of the same chapter, he declares to be "*God's* power for salvation to everyone who is believing—to the Jew first and to the Greek as well."

Yes, to those who are called, whether Jew or Greek, this evangel, which has for its keystone the word of the cross, is both the power of God and the wisdom of God, and it is something separate and distinct from anything that had been proclaimed before. It is fundamental to the purpose of God, and yet there are some peculiar things about this teaching of the cross.

For instance, if the cross is so important a feature of God's operations as Paul maintains, how is it that John never refers to it in his later writings? There is no mention of the cross in any of his three epistles, nor in the book of Revelation, the Unveiling of Jesus Christ, which he also wrote. True, we find allusions to "the *blood* of Christ" and "the *blood* of the Lambkin," but the *cross* is not men-

tioned. Why, again, has Peter, in his two letters, nothing to say about the *cross* of Christ? Or James? Or Jude? If the word of the cross is as important as Paul suggests, how is it that all these others (who, after all, were contemporary with Paul) seem to ignore it?

This is a question which all believers must face up to. It implies—it *must* imply—that Paul was giving a different message from the rest. If, as we surely believe, Peter, James, John and Jude all spoke as they were moved by the holy Spirit, then, without doubt, they too would have been impelled to speak of the cross if it had been essential to their messages. We are forced to conclude that there is one great difference at least between the evangel as proclaimed by Paul, and that proclaimed by Peter, James, John and Jude, and that this distinction is to be found in their relationship and attitude to the cross of Christ.

For look how freely and emphatically Paul speaks of the cross. In 1 Corinthians 1:17 he expresses a concern lest, in his own preaching, the cross of Christ should be made void; and in the next verse he describes the word of the cross as the *power of God* to those who are being saved. A little later, in verse 23, he infers that, in his preaching of "Christ crucified," he is in fact proclaiming "Christ, the power of God and the wisdom of God." Again, in the second chapter, he affirms his decision "not to perceive anything among you except Jesus Christ, and Him *crucified.*" And yet Peter, James, John and Jude have nothing to say about the cross of Christ.

To put the matter simply, we would suggest that Peter, John, James and Jude are writing to a people who have not yet come to the cross of Christ, and therefore they find no occasion to mention it. Paul, on the other hand, is addressing a message to some who have reached the cross, and, indeed, have continued further with it. Therefore, he refers to it freely. Peter and those with him are looking

forward to the millennial reign of Christ in which many glorious things will be happening, particularly in relation to Israel and through Israel to the rest of humanity, but a time in which, nevertheless, the effects of what was accomplished on the cross will *not* be observed. After all, Jesus presented Himself to Israel as their King, and proclaimed and practiced the evangel of the Kingdom, before ever He was crucified. Paul takes us by faith into a time *beyond* the Millennium—into the fifth eon, the Day of God—an era in which the effects of the cross will be fully operative. And—wonder of wonders and grace beyond measure—he even invites us to enjoy the benefits of those effects over one thousand years in advance—now. This we do in spirit, and by faith. To find out what these benefits are—what the message of the cross really is—we must look at what Paul has to say about it.

THE OLD HUMANITY CRUCIFIED

Now you may be surprised to learn that the word "cross" never occurs in Paul's great epistle to the Romans—the first of his writings as they appear in our versions. In a letter which deals with such fundamental matters as justification, conciliation, and God's sovereignty, one might have thought that a mention of the cross would be indispensable. It is certainly there by implication, but the word "cross" itself is absent. It is implied in the one usage of the verb form, "crucify," and this, in its context, is significant, for it gives us the real clue to the meaning of the message of the cross. This is what Paul says:

"What, then, shall we declare? That we may be persisting in sin that grace should be increasing? May it not be coming to that! We, who died 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, were entombed together with Him through baptism into

death, that, even as Christ was roused from among the dead through the glory of the Father, thus we also should be walking in newness of life. For if we have become planted together in the likeness of His death, nevertheless we shall be of the resurrection also, knowing this, that our old humanity was *crucified* together with Him, that the body of Sin may be nullified, for us by no means to be still slaving for Sin, for one who dies has been justified from Sin" (Rom.6:1-7).

"Knowing this, that our old humanity was crucified together with Him, that the body of Sin may be nullified"—that is, brought to nought. Paul is simply telling us that there is no place for this body of Sin in the evangel of salvation which he is proclaiming. He confirms this in his letters to the Corinthians and Galatians. Let us look at Corinthians first.

The brethren at Corinth had acquired a not very enviable reputation on account of their panderings to the vices and lusts of the flesh. This was evidenced by their petty quarreling, by their strifes and divisions among themselves, and even by other practices that had been heard of among them. It is as a counter to all this that Paul, when he writes to them, lays such stress on the significance of the cross. "The word of the cross," he declares is "the power of God"; "Christ crucified," the "power of God and the wisdom of God." Far from pandering to the passions of the old humanity, tied to a dying flesh, they should have been thinking in terms of a new humanity, which comes with a new creation. "If anyone is in Christ," Paul tells them in his second letter, "there is a new creation: the primitive passed by. Lo! There has come new!" (2 Cor.5:17).

The new creation is something entirely of God, and shows forth *His* power and *His* wisdom. In His sight, the old humanity of a believer in Christ has had its day. It is regarded as being crucified on the same cross as that on

which God's Son was crucified. The Corinthians should have seen it that way. And so, too, should we look upon our bodies of Sin. They cannot help our spiritual life in any way; rather, they only hinder. They cannot contribute one iota of merit towards our salvation; they cannot even in the most minute degree please God. No dying body can, and these are, in fact, dying all the time, as every ache and pain testifies. Then why not reckon them as being dead already! In the words of Romans 6:11, "Be reckoning yourselves to be dead, indeed, to Sin, yet living to God in Christ Jesus, our Lord."

But to be living in Christ implies a *new creation.* What a privilege, indeed, that God counts us as living to Him, even while we are physically retarded by these bodies of humiliation; but that is only because His Son dealt with the problem of sin in the flesh once and for all time on the cross, and our bodies of Sin are reckoned by God as having been crucified on the same cross.

The Galatian case is rather different from that of the Corinthians. Their fault lay in trying to exalt the flesh, to give it an honor and a prominence to which it was not entitled. They sought to enforce the law of Moses on the basis that the flesh ought to be able to justify itself by keeping the law. Paul had to point out that "by works of law shall no flesh at all be justified" (Gal.2:16). Far from bringing credit to the flesh, the law only made sin in the flesh more manifest. Every additional commandment was one more to break. He asks them a direct question, "Undertaking in spirit, are you now being completed in flesh?" (Gal.3:3). The works of the flesh are given as adultery, wantonness, enmities, strifes, jealousies, dissentions, etc.; the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, meekness, self-control. "Those of Christ Jesus," says Paul, "crucify the flesh with its passions and lusts" (Gal.5:24).

The Galatians were even being pressed to return to circumcision—the ritual which God had established with Abraham— but Paul counters this by saying that it had now become merely a means of glorifying the flesh. And then he adds, "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. For in Christ Jesus neither circumcision nor uncircumcision is anything, but a *new creation.*" (Gal.6:14,15).

Again, a *new creation.* The word of the cross demands a new creation. Peter, James, John and Jude have nothing to say about this. They are looking for a new birth, in conformity with the words of Jesus to Nicodemus, "You must be begotten anew" (John 3:7). They are looking for a new birth within the framework of Israel's promises (*cf* Isa. 66:8); this is a vastly different thing from a new creation outside of Israel's promises. The new birth is a national blessing to fit Israel for the Kingdom, the thousand-year reign of Christ on earth; the new creation is an individual blessing, and transports us in spirit past the millennial eon into the day of God, and fits us for our celestial destiny.

When Paul speaks of a new creation, he means "new" in every sense—new absolutely. This is not the case with Israel during the millennial eon, for Israel is but a nation reborn, of the same stock as the nation originally born at Sinai. In fact, the promises originally made to Israel at Sinai are repeated to the regenerated nation by Peter in his first epistle, when he calls them a "royal priesthood," a "holy nation." During the thousand years they will serve humanity as a priestly nation, fulfilling the functions originally assigned to them at Sinai, but which were lost to the old nation through its repeated idolatry.

But in spite of the new birth, and in spite of all that the regenerated nation of Israel can do during the millennial eon, let us not forget that it all ends in a tremendous rebel-

lion against God, when Satan is loosed out of his prison, and he comes to deceive all nations which are in the four corners of the earth, to be mobilizing them for battle, their number being as the sand of the sea. This tremendous event is followed by the judgment of the great white throne, and in Revelation 20:11 we read that from the face of Him Who sits upon the throne, earth and heaven flee, and no place is found for them. They just cannot abide in the presence of the absolute righteousness and purity of the majestic Occupant of the throne. And John goes on to describe how all those who appear before the throne are judged in accord with their acts, and are condemned. This is the final condemnation of the flesh, and all that has been done in the flesh. But this is not the end, for John next perceives "a new heaven and a new earth, for the former heaven and the former earth pass away." And all the sorrow and mourning and misery connected with them pass away, too, for He Who is sitting upon the throne declares that He is making all *new*. This is in line with what Isaiah had prophesied centuries earlier when he said, "For behold Me creating new heavens and a new earth, and the former shall not be remembered, nor shall they come up on the heart" (Isa.65:17, CV).

This is the new creation, which John perceives only at the end of his visions, but to which Paul is pointing from the very beginning of his writings. The great point to be noted is that there is a complete break with the old. Nothing is carried over. And so it is, too, with the advance application of the new creation, as it affects a believer in Christ in this day of grace. "The primitive [the old] is passed by. Lo! There has come new."

The cross demands a complete break with the old, and provides the way for the provision of a glorious alternative in the new. To those who are not prepared to make this break, the word of the cross is just stupidity; for in

clinging to the old, they must perforce be like the Corinthians, and pander to the desires of the flesh, or like the Galatians, and give the flesh an importance to which it is not entitled. It is in these two factors that many sincere believers, who are also religionists, become enemies of the cross of Christ.

But to see the full effects of the cross, and to appreciate its message in even greater grandeur, we must now turn to the prison letters of Paul.

A TRILOGY FROM PRISON

It used to be a practice among Greek writers to enter literary competitions in which they had to submit what was termed a trilogy, that is, three pieces with themes related to each other. Generally these were tragedies. Only a few specimens are now extant. But no trilogy submitted by any Greek writer for a competition could even remotely approach in grandeur the wonderful trio of letters written by Paul, which have come down to us as the epistles to the Ephesians, Philippians and Colossians. We have compared them to a Greek trilogy only because we wish to emphasize that they should be regarded as a trio, with themes that are connected, and not as individual messages. There is, of course, nothing of a tragedy about them. On the contrary, their grandeur lies in the fact that they expand our conception of God's purpose to include the whole universe. Whereas earlier writings, not excluding those of Paul, have their settings on earth, the prison letters usher us straight into the vastnesses of the celestial realms. Outside of the prison letters, we have God's salvation extended to all mankind; inside the prison letters, it reaches out to include heaven as well.

Now, one of the most interesting features of the prison letters is that in each one we have a remarkable description of Christ. The wider scope of these letters makes these

descriptions necessary, and, as we examine them, we find that they are connected in a wonderful way. Let us do this, taking the Colossian account first.

Here we find Christ in His relationship to the *motive* behind all God's operations. God's purpose was conceived in *love,* which finds its first and greatest expression in "the Son of His love" (Col.1:13). It is as the Son of God's love that Christ is presented to us in this epistle, where He is also declared to be "the Image of the invisible God, Firstborn of every creature, for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him, and *He* is before all, and all has its cohesion in Him."

Here we are among the heights indeed. These are the mountain peaks—the Himalayas of the Scriptures. And we are among the heights again when we come to the Ephesian description of Christ, for there He is portrayed as being seated at the right hand of God, among the celestials, "up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending." It is in this account that Christ is given "as Head over all, to the *ecclesia* which is His body, the complement of the One Who is completing the all in all" (Eph.1:20-23). So, in Ephesians, we have Christ portrayed in His relationship to the ecclesia, the *medium* through which God's purpose is to be accomplished.

But what about the Philippian account? The description of Christ takes us again into the heights. On the one hand, we have Him "inherently in the form of God" and deeming it "not pillaging to be equal with God," and on the other hand, we have Him highly exalted, and graced "with the name that is above every name." No heights can be higher than these, but between them, what do we find? A deep

chasm, an almost bottomless rift, at the foot of which lies the cross. For He Who was in the form of God emptied Himself of all His pristine glory to take upon Himself the form of a slave, coming to be in the likeness of humanity, and having done that, descended the valley still farther by humbling Himself and "becoming obedient unto death, even the death of the cross" (Phil.2:5-9).

In this Philippian portrayal of Christ, we see Him in His relationship to the *means* by which God's purpose is to be accomplished. That means is the cross, and here the theme of the cross takes on a more profound significance. For the depths of a valley can best be appreciated from a vantage point on the heights, for then we can look straight down into the gulf below. That is exactly what we do in the letter to the Philippians. We endeavor to place ourselves (mentally) in the position that Christ occupied when He was in the form of God, and then, peering down, try to comprehend all that is included in the *death of the cross.* It is not just the death of Christ that counts, but all that goes with it—all that was attached to the cross—the degradation, the shame, the ignominy, the opprobrium, and above all the separation from God. For the cross was an execution stake for malefactors and murderers, and carried with it a curse.

If you really want to see what is implied in the term, "Christ crucified," which Paul was so determined to preach to the Corinthians, go to the Philippian epistle. No two words can be wider apart, yet they are brought together. *Christ,* the Anointed of God, once on the heights in the form of God, and deeming it not pillaging to be equal with God, yet now *crucified,* cursed among the malefactors at the bottom of the abyss. Cursed (Gal.3:13) because it was to the *cross* that He nailed the old humanity with all its sin and wickedness, thereby settling the problem of sin once

and for all. Truly, the depths of the Philippian epistle are the depths of love!

Now, what about the effects of the cross?

The Philippian account gives us the effects of the cross on *Christ Himself.* "Wherefore, also," continues the apostle—that is, *because* He became obedient unto death, even the death of the cross—"God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God, the Father." Praise be to God!

The glory with which God graces His Son because of His obedience unto the death of the cross, is such that it not only exalts Christ above all else in the universe, but also brings all creation into recognition and acceptance of this fact. Every knee will bow to Him, every tongue will acclaim Him as Lord. All in earth and heaven will ultimately rejoice in Him as their Saviour, for it is at the name of *Jesus* that every knee will bow. Truly He will see the travail of His soul and be satisfied. And God too will be satisfied, for the acclaim that will be given to His Son is in accord with His own will and purpose, and will redound to His own great glory, for the Son is the One in Whom He constantly delights.

The Ephesian letter gives us also the *effect* of the cross on the *ecclesia.* It has a peace-making influence, settling differences between members. At the time Paul was writing, the most vital difference was that which divided the nation of Israel from the rest of humanity. This was a fleshly difference, inaugurated by God through the covenant which He made with Abraham, and marked by the rite of circumcision. For many centuries Israel had been the favored nation, and will be again during the coming millennial era. But see what Paul says in Ephesians 2, verses 11-18:

"Wherefore, remember that once you, the nations in flesh—who are termed 'Uncircumcision' by those termed 'Circumcision,' in flesh, made by hands—that you were, in that era, apart from Christ, being alienated from the citizenship of Israel, and guests of the promise covenants, having no expectation, and without God in the world. Yet now, in Christ Jesus, *you,* who once are far off, are become near by the blood of Christ. For *He* is our Peace, Who makes both one, and razes the central wall of the barrier (the enmity in His flesh), nullifying the law of precepts in decrees, that He should be creating the two, in Himself, into one new humanity, making peace; *and should be reconciling both in one body to God through the cross,* killing the enmity in it. And, coming, He brings the evangel of peace to you, those afar, and peace to those near, for through Him we both have had the access, in one spirit, to the Father."

There are those today who would strive to *make* the unity of the church. The unity was made nearly two thousand years ago—on the cross! Ephesians goes on to ask us to *keep* the unity of the spirit with the tie of peace. Ephesians emphasizes unities—one . . . one . . . one! One Lord, one faith, one baptism, one expectation, and so on (Eph.4:4,5). And if the cross effectively kills the racial enmity between Israel and the nations, so that those of either group can be at peace with each other in the ecclesia, we may be sure that it equally effectively kills all other fleshly enmities. In the flesh we may be of different nationalities, different colors, different sexes, yes, even of different sects, but if we are called believers, members of that one ecclesia which exists today, the ecclesia which is His body, we should recognize that the cross kills all these barriers to unity, and try to live as an example to the universe, doing our utmost to keep the unity of the spirit with the tie of peace.

Let us then be done with idle words, with thoughtless remarks, with petty complaints, with unnecessary crit-

icisms, with everything that might hurt or offend, for such things are of the flesh, and tend to destroy peace. It is necessary that we should remain in the flesh for the time being, for we have a mission of peace in the world. As ambassadors for Christ, we preach conciliation (2 Cor. 5:20). God is holding out the hand of friendship to all who will grasp it. But how can we preach peace--how can we be true ambassadors of the Prince of peace—if we allow strifes to arise among ourselves? Discords are evidences of the old humanity reasserting itself; by just so much as we give encouragement to the flesh do we become enemies of the cross of Christ. Let us never forget that the term "enemies of the cross" is used of those who are not walking according to the model offered by Paul (Phil.3:18,19). It was against a background of dissentions among such brethren that Paul preached his word of the cross (1 Cor.3:3,4).

The prison letters abound with advice as to how we should conduct ourselves, and rightly so, for we are God's achievement, being created in Christ Jesus for good works, and what is being accomplished in the ecclesia today is but a sample, a demonstration, of what will be accomplished throughout the universe tomorrow. Colossians opens up the field, and gives the widest possible application of the message of the cross, extending its effect to the whole of God's creations. Here we read:

"And *He* [Christ] is the head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement delights to dwell, and through Him to reconcile all to Him (*making peace through the blood of His cross*), through Him, whether those on the earth or those in the heavens" (Col.1:18-20).

UNIVERSAL RECONCILIATION

This is the scripture which truly proclaims universal

reconciliation. It is achieved through the blood of the cross. Because the One, Who was above all, descended to the point where He was below all; because the One, Who created all, humbled Himself to the point where He was accursed for all; the effects of the cross can, and will, be extended to incorporate every one of God's creation. For in that curse is included all the sin, all the iniquity, all the unrighteousness, that have plagued heaven and earth throughout the eons; in that curse is included all the enmity and alienation that have stood between God and His creatures; *and they are crucified for all time!*

This is the triumphant peace-making achievement of the love of God operating in the Son of His love. It is God's power for salvation, untouched and untainted by human effort, and it is all-sufficient, all-conquering, all-embracing, all-satisfying, and all-glorifying to God.

This is the Word of the Cross!

John H. Essex

THE MANNER OF CHRIST'S DEATH

The word of the cross has a far deeper significance than the death of Christ for our sins. It brings before us the manner of His death. The curse of the law was attached to such a death. It brought down the curse of God. On the human side, however, it showed what human religion and human wisdom can do. When God's Image was present among men they not only failed to appreciate Him, but displayed the innate hatred of their carnal religious hearts by dooming Him to the death of the vilest criminal. He Who spoke as never man spoke should have been welcomed by the wise men of the world, but they showed the essential stupidity of human wisdom by gibbeting the embodiment of all wisdom upon the ignominious cross. Yet God has made that scene of weakness and shame the brightest exhibition of His power and glory. Though it seems to sound the depths of powerless infamy, it eclipses all the power and wisdom of humanity. The word of the cross is still despised, but its proclamation is salvation to all who believe. The height and summit of human wisdom cannot reach to the divine folly.

A. E. Knoch

THE HOLY SPIRIT

GOD'S LOVE has been poured out in our hearts through the holy spirit which is being given to us (Rom.5:5). Here is the spring of all true happiness.

It is the way of love to give. But God's spiritual blessings cannot be entertained except by His own spirit. Our spirits can grasp the things pertaining to humanity, but divine affairs lie beyond that sphere. And so, first of all, God gives us His spirit, preliminary to His further blessings. Thus we are enabled to perceive that which is being graciously given to us by God (1 Cor.2:10-13).

This is the channel through which His love has found entrance into our hearts. Only thus can we rejoice in trials, afflictions and distresses. Apart from its balmy strength they seem far more than we can bear. When the issue stands in doubt, the dread of future ill breeds death. But when we rest assured that His almighty power is guided by a heart whose every pulse beats thoughts of love to us, then we can bear with patience every test. And as we endure the storms in this, *His* strength, we become established, like the enduring oak whose sturdy trunk has drawn its strength from adverse winds. And so, stripped of that which pleases us below, our eyes turn upward and we rejoice in *expectation.* Not only that sorrows will then cease, and sighing flee away, but that we shall yet be all that we desire; yes, all that He desires, so that His love will find even in us a fit recompense and rest. O, to be like Him! to be with Him! We will satiate our hearts with Him.

A. E. Knoch

THE EVANGEL IN ROMANS

PAUL'S epistle to the Romans answers questions which have dogged mankind for millennia. Unenlightened man asks: "Why is there so much evil in the world? and why does God—if there even is a God—do nothing about it?" Many are the philosophers who have tried and fallen far short in tackling this problem. Mankind asks: "With all the death in the world, how can God be righteous? Why doesn't He put an end to all the suffering and evil now?" Evil, sin and death, their source and ultimate removal, are dealt with in the Roman epistle.

First of all, Romans deals with God's evangel (1:1) **concerning His Son** (1:3). Those words, about God's evangel concerning His Son, which Paul wrote at the beginning of Romans were not meant to fill up space on parchment. Rather, they set the tone for the rest of the entire epistle. For instance, a musician looks at the very beginning of a particular song to see what key it is in along with the timing. He knows the key and timing affect the entire song. He doesn't start just anywhere in the song and hope it comes out okay. He starts at the very beginning. This is where we must start, at the very beginning of Romans, in order to see how it affects the rest of the epistle. In the very beginning of the Roman epistle, we are told this is God's evangel concerning His Son. It is God's good news concerning what His Son has accomplished for all mankind through His death, entombment and resurrection, and, in fact, accomplished for the entire creation. The apostle Paul greatly enlarges the scope of influence in the evangel, beyond its impact on humanity. In Romans chapters 1

though 5, he deals with the way in which all mankind are recipients of what two men did. In chapter 8 he broadens the scope of influence. He wrote: "The creation itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God" (Rom 8:21). Oh glorious revelation! This future freedom, which we enjoy but a taste of now, will be glorious indeed! In this evangel, God's righteousness is being revealed (1:17).

Paul lays the groundwork in Romans 1:18 to 3:20, by showing both Jews and Greeks to be all under sin. All avoid Him. All sin and are wanting of the glory of God. But why is this so? Why is it that all sin and are in need of God's glory? Also, if Paul had ended his treatise at this point, how would this have revealed God's evangel, the good news, concerning His Son? How would this reveal God's righteousness? Paul surely would have failed his objective. He would have ended where philosophers end. But thankfully, God, in Whom all wisdom and knowledge are hid, has graciously given us the answer to the problem:

Yet now, apart from law, God's righteousness is °manifest° (being attested° by the law and the prophets), yet God's righteousness through Jesus Christ's faith [io]for all, and on all who are **believing . . .** (Rom.3:21,22).

Christ's faith in going to the cross, fully relying on God to fix these problems, dying and putting the old humanity to death, and being roused out of death displays God's righteousness. God is right in what He does!

In Romans chapter 5 and verse 12, Paul explains concerning Adam and how sin entered the world, and also how death entered into all mankind on which all sinned. Had he ended at this point, where would be the full evangel? Where would be the good news from God concerning His Son? How would this reveal His righteousness? Rather, Paul builds up to verses eighteen and nineteen.

Two men, one act which each man did, and two outcomes affecting all mankind. For once a divine revelation which far surpasses the so-called wisdom of the sages and philosophers! *This is the happy evangel concerning God's Son!* Finally we see the outcome for humanity which God will get due to the obedience of His Son! What an incredible sacrifice it was to set things straight!

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

Consequently then, as it is **through one offense [io]for all =man**kind **[io]for condemnation, thus also** it is **through one righteous** response **[io]for all =man**kind **[io]for life's justifying. For even as through the disobedience of the one human the many are constituted sinners, thus also through the obedience of the One the many shall be [l]constituted righteous** (Rom.5:12, 18, 19).

Why is there so much evil in the world? Man, without divine illumination, is incapable of properly addressing this question. Paul, in Romans, gives us the Divine side of the answer to evil, it's origin and eradication from the universe. In Romans chapter 8, the apostle pulls back the curtain, so to speak, and tells us concerning God doing something on purpose, doing something the creation did not volunteer for. He also tells us concerning God's goal to bring the creation into the glorious freedom of the children of God (Rom.8:19-21). This reveals to us that *God is right in what He does.* The end truly does justify the means!

For to 'vanity is the creation subjected, not voluntarily, but because of Him 'Who **subjects** it, **[on]in expectation that the creation itself also shall be [l]freed from the slavery of 'corruption into the glorious 'freedom of the children of 'God** (Rom.8:20, 21).

He really is "working all together for good" (8:28). Most

atheists I have ever communicated with, focus only on the evil in the world. They are fixated on the evil which is wrecking lives. Their mantra is that there cannot be a God due to all the evil. They fail to see the forest for the trees. However, God desires us to come into a fuller appreciation of His evangel concerning His Son.

In Romans 9 through 11, Paul writes concerning the problem with Israel. He writes of vessels of mercy and indignation. What is the answer to his sorrow and unintermittent pain? Where is the evangel concerning the vessels of indignation? Where is the evangel of good news with regard to the problem of Israel? If we stop reading at the end of chapter ten we see no good news. Thankfully God has revealed to us the good to be brought out of all this in chapter 11:29-36:

For unregretted are **the graces and the calling of 'God. For even as you' once are stubborn to**ward **'God, yet now are** shown **mercy** at **their 'stubbornness, thus these also are now stubborn to** this **'mercy of yours, that now they' also may be** shown **mercy. For 'God locks** up **'all together** [io]**in stubbornness that He should be merciful to 'all.**

O, the **depth of** the **riches and** the **wisdom and** the **knowledge of God! How inscrutable** are **His 'judgments, and untraceable His 'ways! For** [a]**who knows** the **mind of** the **Lord? or** [a]**who becomes**[c] **His adviser? or** [a]**who gives to Him first, and it will be** [l]**repaid him?** seeing **that out of Him and through Him and** [io]**for Him** is **'all: to Him** be **the glory** [io]**for the eons! Amen!**

Yes, God truly is righteous! This righteousness is revealed through Jesus Christ's faith. Had there been no cross, there could be no justification of God concerning His ways with mankind or His ways with all creation, nor of all He does. And of course, there could be no life's justifying of all mankind.

Anthony Nungesser

CHRIST CRUCIFIED

GOD'S EVANGEL concerning His Son, Jesus Christ, our Lord, which Paul brings to us in Romans, is carried forward in 1 Corinthians as "the word of the cross," proclaiming "Christ crucified" (1:18,23) and culminating in the exultant words: "Christ has been roused from among the dead" (15:20). Christ's faith, which is explicitly worded in Romans 5:8 as His death for the sake of sinners, is the manifestation of God's righteousness (Rom.3:21,22). On the basis of Christ's death (which is for all), God is openly displayed as righteous in justifying the irreverent one (Rom.3:26; 4:5). In Christ's death the old humanity is put to death, so that all will ultimately be vivified in Christ and constituted righteous (1 Cor.15:22; Rom.5:19).

Now in the opening chapters of 1 Corinthians this message of the death of Christ for sinners is identified specifically as *God's power* (also brought out in Romans 1:16) and *God's wisdom.*

God's power and God's wisdom are put in contrast to human power and human wisdom. That God's evangel should be based on the cursed and indeed God-forsaken crucifixion of His Son is not at all what human power would have sought for salvation, or human wisdom would ever have imagined as a means for our deliverance from sin and death.

THE WISDOM OF GOD

Christ crucified is God's wisdom, the wisdom *of* God in which His power operates for salvation. This is boldly and

openly proclaimed now in God's evangel. But long ago, in the beginning of the book of beginnings, it was introduced, yet as a shadow, in the account of God's response to and correction of the nakedness of Adam and Eve. It is this message that Abel heeded and Cain entirely ignored, as we see in Genesis chapter 4.

Yet in the third chapter (verses 17-19) we hear also, a message that is loud and clear. Yahweh Elohim told Adam:

Cursed is the ground on your account;
In grief shall you eat of it all the days of your life.
Thorn and weed shall it sprout for you,
And you will eat the herbage of the field.
By the sweat of your brow shall you eat your bread,
Until you return to the ground,
for from it were you taken,
For soil you are, and to soil you shall return.

But this was not a message of God's wisdom for salvation. This is a reflection of the condition of humanity from which we need to be saved. Rather, it is in Genesis 3:21 where the wisdom of God for salvation is expressed, though indirectly, calling for a gift of faith:

And Yahweh Elohim made for Adam and his wife tunics of skin and clothed them.

The earlier passage was concerned with what the human would have to do. The second was concerned with what God did. Cain concentrated on the first and imagined that it spoke of a pathway to deliverance. "God helps those who help themselves." But Abel was given grace to hear and believe the shocking message in the words of Genesis 3:21 (*cf* Heb.11:4). In God's wisdom the nakedness of the human who was doomed to return to the soil was covered by God's own doing alone, and His doing (which is not even mentioned, but is certainly to be assumed) was the slaying of an innocent animal! The message was that

it would take a specific death to deal with the dying process of humanity. And, as we now know, that death provides more than a covering; together with resurrection it results ultimately in a new creation in which all are constituted righteous.

Consequently, when Cain brought an approach present to God it was a sample of the fruit of his sweat and grief in toiling in the field against the opposition of thorn and weed. It was a gift to God calling for His approval, and it was a matter of human boasting. Cain's labor was necessary, and in that sense it was, like obedience to law, right and good (*cf* Rom.7:12). But it did not contribute anything to his deliverance from sin and death. What Cain thought was wisdom was blindness and stupidity, as events bore out. Thus Cain becomes the type of the "wisdom" of humanity in the rejection of the reclining sacrifice at the portal (Gen.4:6) and the murder of his brother (Gen.4:8). In rejecting the type of "Christ crucified," he becomes the type of the forces of human wisdom and power involved in the crucifying of the Christ.

Yet when Abel (whose name means "Vanity," or "Transitoriness") brings an approach present to God it is in recognition of God's solution to human nakedness recounted in Genesis 3:21. It focuses attention on God's doing, and not on his own. It is in recognition of the wisdom and power of God for what is needed, and what is righteous. Thus Abel's present is a type of Christ, and he himself becomes a type of Christ crucified in his death.

WISDOM COMING FROM GOD

In 1 Corinthians 1:18-25 our attention is solidly focused on God and His wisdom and power in the crucifixion of His Son. From verses 26-29 we see that we ourselves are reflections of Abel who typifies "that which is not" (*cf* 1 Cor.1:28), so that there can be no doubt whatsoever

that we are saved in grace, not at all of ourselves (*cf* Eph. 2:8,9). And now we come to 1 Corinthians 1:30, where we read that we are

in Christ Jesus Who becomes to us wisdom from God, besides righteousness and holiness and deliverance.

In perceiving that God works good for all by means of the apparent weakness and stupidity of giving His Son to the death of the cross we are brought into the highest realm of wisdom. The word of the cross is that message which makes God's wisdom known. It tells of an operation of wisdom that truly works in securing righteousness, holiness and deliverance for mankind, and in becoming the expression of God's love. The wise of this eon, like Cain, are continually coming up with schemes for the betterment of humanity, one scheme replacing another when it fails. But all schemes of human wisdom fail because we are sinners who can only miss the mark of goodness to which we aim in our imaginations. Even those schemes which are called "Christian" are characterized by the works of the flesh, because the reliance is always on the flesh, on what the human must do, rather than on what God does in the giving of His Son concerning sin (Rom.8:3).

What is done is that Christ dies for the sake of all, and consequently all die. In 2 Corinthians 5:14, Paul uses a "fact verb" ("dies") rather than a "time verb," such as "died" or "has died." We know that Christ's death is in the past, but here and in many other references to it, Paul puts the stress on the timeless fact of Christ's death together with the timeless fact of its significance for mankind. The death of Christ Jesus is the death of the old humanity, of all sinners, apart from consideration of its realization in time. The evangel is a fact for us to believe, a fact that will be experienced in God's appointed time. The elimination of the corrupt and failing human race is a necessity that God, in

His wisdom, recognizes, indeed *purposes* before the eons, and which He deals with in the greatest of wisdom. This wisdom gets rid of the old powerfully and effectively, but does so in such a way that humanity, and all that is created in Christ will come forth in life as a new creation in Christ.

This is the wisdom *of* God, and to believe it is to receive wisdom *from* God. This is the wisdom that truly brings grace ("joy") and peace from God, our Father, and the Lord Jesus Christ (1 Cor.1:3). It is a wisdom that does not puff us up, for it exposes our own ignorance and weakness, and is entirely centered on what God does in and through His Son. The one who submissively listens to (the root meaning of "obey" is UNDER-HEAR) God's evangel of grace and peace, of deliverance through Christ Jesus, justification in His blood, and conciliation through His death, is one who has been given wisdom from God in His grace.

RIGHTEOUSNESS COMING FROM GOD

But more than this, Christ Jesus has become to us *righteousness from God!* God's righteousness, that is, the righteousness *of* God, is made manifest through Jesus Christ's faith (Rom.3:21,22). It is made known through Christ crucified. And this righteousness of God which is made manifest is that He is the Justifier (the "Righteous-fier") of the human being (the sinner, the irreverent one, the enemy of God) by means of Jesus's faith (Rom.3:26; 4:5), His death on the cursed tree. Therefore, in reference to us who are believing, we already stand before God justified, and shall be so in every way in our very being, when we are vivified in Christ and constituted righteous. Christ crucified is the One through Whom this righteousness comes to us from God. There is no other way to literal justification, the blessing of being *made* righteous. Our believing is the channel through which God *reckons* righteousness to us, but only God's giving of His beloved Son as the Anti-

type of the sin offering (*cf* 2 Cor.5:21) can make an irreverent sinner righteous.

HOLINESS COMING FROM GOD

God has set us apart from the rest of humanity, set apart to Him. This holiness is in Christ, a matter of identification, or inclusion in Him in His death and resurrection. In Romans 6:3,4 this is expressed as baptism into Christ Jesus and into His death, an operation of grace, not of ourselves or by another human. It is an operation of the spirit of God and in spirit, even as our membership in the body of Christ: "For in one spirit also we all are baptized into one body, whether Jews or Greeks, whether slaves or free, and all are made to imbibe one spirit" (1 Cor.12:13). We are not made holy by our own actions, holy as they may be. Holiness is from God by means of His spirit.

Hence, we are saints (holies).This is a blessing we have in Christ, in spirit; it is not perceived at present by our physical sense organs and experienced in our flesh, but it affects us in powerful ways as we take account of the word of the cross. Only the crucifixion of Christ as it is accepted and believed can bring about that spiritual and exotic fruit which combines the traits of love, joy, peace, patience, kindness, goodness, faithfulness, meekness and self-control (Gal.5:22,23) into one. This will be fully endowed within us in the future, and is being instilled in us now as an earnest (*cf* 2 Cor.1:22). Holiness from God is already ours in our position before Him, in Christ, and cannot be taken away from us.

Nevertheless we do not always live in accord with this position, or rather, we do not ever live today fully in accord with this position. Yet it is our security and strength in the current era to be aware of this position, and to reckon it as so (*cf* Rom.6:11). And, like Paul, we would be pursuing toward that which shall be (*cf* Phil.3:7-16).

"Be pursuing love" (1 Cor.14:1).

DELIVERANCE COMING FROM GOD

In accord with holiness and included in justification, is our deliverance (AV, "redemption"), and this also is from God through Christ crucified. It is our deliverance in Christ from all human weakness and failure and stupidity in flesh, which we all have from Adam downward. In flesh we are mortals who are wanting of the glory of God (Rom.3:23). In Christ we stand justified before God. Therefore Paul has written in Romans 3:24,27,

Being justified gratuitously in [God's] grace, through the deliverance which is in Christ Jesus, . . . where then is boasting?

God Himself has provided this deliverance. He has done so by means of the crucifixion of His Son. We had no part in this except to be blessed by it. It is gratuitous, and it is in God's grace. In spirit, we are delivered, removed and rescued from what we still are in flesh, corrupt and corrupting, infirm and irreverent, and never able to be justified in God's sight by works of the holy and righteous law.

There is only one way to be delivered from death and sin into life and righteousness, and that is by Christ crucified.

"WISDOM WE ARE SPEAKING"

Like Greeks in general (1 Cor.1:22), some among the Corinthians were evidently seeking wisdom beyond the word of the cross. Yet in every way Paul sought to keep their attention on Jesus Christ, and Him crucified (1 Cor.2:2), so that their faith would not be in the wisdom of human beings, but in the power of God (2:5).

Consequently, when Paul turns around and declares, "Yet wisdom are we speaking among the mature" (1 Cor.2:6), he does not mean that he is leaving the evangel of Christ

Crucified for a more "spiritual" message. For the word of the cross is the foundation of all spiritual truth. And in believing it we are exhibiting one of the greatest of spiritual endowments for us today (1 Cor.13:13). No believer can be growing into maturity without retaining that evangel which he or she first accepted as a minor in Christ. Where we all begin is with the evangel that "Christ dies for our sins" (1 Cor.15:1,3). And this is where we must stay in order to grow into maturity.

In speaking to the mature of God's wisdom in a secret (1 Cor.2:6,7), Paul was not telling them of some mystical revelation that takes their mind away from the stark and fundamental fact of the crucifixion of Christ for their sins. The secret of our future bodily change (1 Cor.15:51,52) is built on the fact that Christ Who dies for our sins has been roused from among the dead. He had not been alive in some "other" life; He was dead, for He was crucified. And then He was roused. In accord with this, and because of this, those who believe this will be roused from death (or at least from the dying condition in which we presently exist) and changed in body, living to God as Christ is living to God. Indeed the death of Christ puts an end to all death, for in Christ all shall be vivified (1 Cor.15:22).

So also, for example, the secrets made known in Ephesians are extensions of the deliverance which is through Christ's blood (Eph.1:7).

In believing the word of the cross, "we obtain, not the spirit of the world, but the spirit which is of God, that we may perceive that which is being graciously given to us by God" (1 Cor.2:12). In believing "Christ crucified" we are given an earnest of "the mind of Christ" (1 Cor. 2:16), the mind that puts the will of God above His own will and, in His crucifixion, opens up to us the mind and wisdom of God.

D.H.H.

UNSEARCHABLE RICHES, THIRD QUARTER 2017
BEING THE THIRD NUMBER OF VOLUME ONE HUNDRED EIGHT

EDITORIAL

WE continue here with the presentation of the CVNT of 1 Corinthians, now centering on chapters 12 through 14, with comments from the writings of A. E. Knoch and James Coram. As I contend in my own article on 1 Corinthians 2:16 all that Paul writes in these later chapters is built solidly on the evangel summarized in the words, "Christ crucified." It is on the basis of this message that *God*, Who is operating all in all (12:6) places believers in the body of Christ (12:18,28). The apportioning of spiritual endowments is not the same today as it was when Paul wrote this epistle, but it remains the same that what is given is from God by His spirit, and that it comes from Him on the foundation of the word of the cross.

D.H.H.

PAUL TO THE CORINTHIANS (1)
(Chapters 12-14)

12 [y]**Now concerning the spiritual** endowments**, brethren, I** do **not** [l]**want** [=]**you to be** [l]**ignorant.** 2 [=]**You are** [°]**aware that when** [=]**you were** of the **nations,** you were [l]**led**[°] **away to**[d] **the voiceless** [·]**idols, as ever** [=]**you were led**[°]**.** 3 **Wherefore I am making known to** [=]**you that no**[t] **one, speaking** [i]**by God's spirit, is saying: Anathema** is **Jesus. And no**[t] **one is** [l]**able**[°] **to say: Lord** is **Jesus, except** [i]**by holy spirit.**

4 [y]**Now** there **are apportionments of graces, yet the same spirit,** 5 **and** there **are apportionments of services, and the same Lord,** 6 **and** there **are apportionments of operations, yet the same God** [·]Who **is operating** [·]**all in all.**

7 [y]**Now to each** one **is being given**[°] **the manifestation of**

the spirit, with a view **to**[d] [l]**expedience.** [8] **For to** [w]**one indeed, through the spirit, is being given**° the **word of wisdom, yet to** another the **word of knowledge, according** to **the same spirit,** [9] **yet to** [d]**another faith,** [i]**by the same spirit, yet to** another the **graces of healing,** [i]**by the one spirit,** [10] **yet to** another **operations of power**ful deeds**, yet to** another **prophecy, yet to** another **discrimination of spirits, yet to** [d]**another species of languages, yet to** another **translation of languages.** [11] [y]**Now all these** ·**one and the same spirit is operating, apportioning to each** his **own, according as He is intending**°**.**

[12] **For even as the body is one and** [l]**has many members, yet all the members of the one** ·**body, being many, are one body, thus also** is **the Christ.** [13] **For in one spirit also we**′ **all are baptized into one body, whether Jews or Greeks, whether slaves or free, and all are** made to **imbibe one spirit.**

[14] **For the body also is not one member, but many.** [15] **If the foot should say:** Seeing **that I am not** a **hand, I am not** [o] **of the body, not** [b]**for this is it not** [o] **of the body.** [16] **And if the ear should say:** Seeing **that I am not** an **eye, I am not** [o] **of the body, not** [b]**for this is it not** [o] **of the body.** [17] **If the whole body** were an **eye, where** were **the hearing? If** the **whole** were **hearing, where** were **the scent?** [18] **Yet now** ·**God places**° **the members, each one of them, in the body** accord**ing as He wills.** [19] [y]**Now if** it **were** ·**all one member, where** were **the body?**

[20] **Yet now** there are **indeed many members, yet one body.** [21] **Yet the eye** [l]**can**° **not say to the hand: I** [l]**have no**[t] **need of you, or again, the head to the feet: I** [l]**have no**[t] **need of** =**you.** [22] [bt]**Nay, much rather,** ·**those members of the body** [l]**supposed to be** [l]**inher**ently **weaker are necessary,** [23] **and which we** [l]**suppose to be** a **more dishonored** part **of the body, these we are investing** with **more exceeding honor, and our** ·**indecent** members [l]**have more**

exceeding respectability. 24 [y]**Now our** ˙**respectable** mem-
bers ˈ**have no**[t] **need, but** ˙**God blends the body together,**
¯**giving to** ˙that which is ˈ**deficient**° **more exceeding honor,**
25 **that** there **may be no schism in the body, but the mem-**
bers may be ˙[s]**mutually** ˈ**solicitous** [ov]**for one another.** 26 **And**
whether one member is suffering, all the members are
sympathizing, or one member is being esteemed°**, all the**
members are rejoicing [tg]**with** it.

27 [y]**Now** ⁼**you´ are** the **body of Christ, and members** [o] **of**
a **part,** 28 **whom also** ˙**God indeed places**° **in the ecclesia,**
first apostles, second prophets, third teachers, thereupon
powers, thereupon graces of healing, supports, ⁼**pilot-**
age, species of languages. 29 **Not all** are **apostles. Not all**
are **prophets. Not all** are **teachers. Not all** have **powers.**
30 **Not all** ˈ**have** the **graces of healing. Not all are speak-**
ing languages. Not all are interpreting. 31 **Yet be** ˈ**zeal-**
ous for **the greater** ˙**graces. And still I am showing** ⁼**you**
a **path,** [ac]**suited** to **transcendence.**

13 If I should be speaking in **the languages of** ˙**human**
beings **and of the messengers, yet should** ˈ**have no love,**
I have become resounding copper or a **clanging cym-**
bal. 2 **And if I should** ˈ**have prophecy and should be per-**
ceiving all ˙**secrets and** [en]**all** ˙**knowledge, and if I should**
ˈ**have** [en]**all** ˙**faith, so as to transport mountains, yet** ˈ**have**
no love, I am nothing. 3 **And if ever I should morsel** out
all my ˙ˈ**possessions, and if I should give up my** ˙**body, that**
I should boast°**, yet may** ˈ**have no love,** in **nothing** do **I**
ˈ**benefit**°**.** 4 ˙**Love is** ˈ**patient, is** ˈ**kind**°**.** ˙**Love is not** ˈ**jealous.**
˙**Love is not bragging**°**, is not** ˈ**puffed**° **up,** 5 **is not** ˈ**inde-**
cent, is not ˙**self-seeking, is not** ˈ**incensed**°**, is not** taking
account° of ˙**evil,** 6 **is not rejoicing** [on]**in** ˙**unrighteousness,**
yet is rejoicing together with **the truth,** 7 **is forgoing all,**
is believing all, is expecting all, is enduring all.

8 ˙**Love is never lapsing: yet, whether prophecies, they**
will be ˈ**discarded, or languages, they will** ˈ**cease**°**, or knowl-**

edge, it will be ˡ**discarded.** 9 **For out of** an **instalment are we knowing, and out of** an **instalment are we prophesying.** 10 ʸ**Now whenever** ˙**maturity may come,** ˙**that which is out of** an **instalment shall be** ˡ**discarded.** 11 **When I was** a **minor, I spoke as** a **minor, I was disposed as** a **minor, I** took **account**° of things **as** a **minor. Yet when I have become** a **man, I have discarded** ˙**that which is** a ˙**minor's.** 12 **For at present we are observing** ᵗʰ**by** means of a **mirror, in** an **enigma, yet then, face to**ᵈ **face. At present I** ˡ**know out of** an **instalment, yet then I shall** ˡ**recognize**° **accord**ing **as I am recognized also.**

13 **Yet now are remaining faith, expectation, love—these** ˙**three. Yet** the **greatest of these** is ˙**love. 14 Be pursuing** ˙**love.**

Yet be ˡ**zealous** for ˙**spiritual** endowments**, yet rather that** ⁼**you may be prophesying.** 2 **For he** ˙who is **speaking** in a **language is not speaking to human** beings**, but to** ˙**God, for no**ᵗ **one is hearing, yet** in **spirit he is speaking secrets.** 3 **Yet he** ˙who is **prophesying is speaking to human** beings for **edification and consolation and comfort.** 4 **He** ˙who is **speaking** in a **language is edifying himself, yet he** ˙who is **prophesying is edifying** the **ecclesia.** 5 ʸ**Now I** ˡ**want** ⁼**you all to be speaking** in **languages, yet rather that** ⁼**you may be prophesying, for greater** is he ˙who is **prophesying than** he ˙who is **speaking** in **languages, outside** and **except he may be interpreting, that the ecclesia may get edification.**

6 **Yet now, brethren, if I should come to**ᵈ ⁼**you speaking** in **languages,** ᵃ**what shall I be benefiting** ⁼**you if ever I should not speak to** ⁼**you either in revelation, or in knowledge, or in prophecy, or in teaching?** 7 **Likewise** ˙**soulless** things**, giving** a **sound, whether flute or lyre, if they should not give** a **distinction to the utterances, how will the fluting**° **or the lyre** playing° **be** ˡ**known?** 8 **For if** a **trumpet also should give** a **dubious sound,** ᵃ**who will be preparing**° ⁱᵒ**for battle?** 9 **Thus** ⁼**you also, if** ⁼**you should not give** an **intel-**

ligible expression through the language, how will it be
ˈknown ˙what is **being spoken**°**? For** ⁼**you will be speaking**
into the **air.** 10 There **are** *if* ⁻**perchance, so many species of**
sounds in the **world, and nothing** is **soundless.** 11 **If then**
I should not °**perceive the import of the sound, I shall**
be a **barbarian to the** one **speaking, and the** one **speak-**
ing a **barbarian** *i***to me.** 12 **Thus** ⁼**you′ also, since** ⁼**you are**
zealots for **spirit**ual endowments, **ˈseek that** ⁼**you may be**
superabounding to*d* **the edification of the ecclesia.**

13 **Wherefore let him** ˙who is **speaking** in a **language,**
ˈpray° **that he may be interpreting.** 14 **For if I should be**
praying° in a **language, my** ˙**spirit is praying**°**, yet my** ˙**mind**
is unfruitful. 15 *a***What is it then? Should I be praying**° in
the spirit, yet I will be praying° with **the mind also.** In **the**
spirit will I be playing music, **yet I will be playing** with **the**
mind also. 16 **Else, if you should be blessing in** the **spirit,**
how shall he ˙who is **filling up the place of** a ˙**plain** person **be**
declaring ˙**Amen!** *on***at your** ˙giving of **thanks, since in fact**
he is not °**aware** *a***what you are saying?** 17 **For you′ indeed**
are giving **thanks ideally, but the** *d***other is not ˈedified**°**.**

18 **I ˈthank** ˙**God** that **I ˈspeak** in a **language** *r***more** than
all of ⁼**you.** 19 **But in** the **ecclesia** do **I ˈwant to speak five**
words with **my** ˙**mind, that I should instruct others also,**
or ten thousand words in a **language?**

20 **Brethren,** do **not ˈbecome**° **little children** in ˙**disposi-**
tion. But in ˙**evil be ˈminors, yet** in ˙**disposition ˈbecome**°
mature. 21 **In the law it is** °**written**° **that, In different lan-**
guages and *i***by different lips shall I ˈspeak to this** ˙**people,**
and neither thus will they be hearkening° to **Me,***Is 28:11,12*
the **Lord is saying.** 22 **So that** ˙**languages are** *io***for** a **sign,**
not to the ˈbelievers, but to the unbelievers. Yet ˙**proph-**
ecy is **not** for **the unbelievers, but** for ˙ˈ**believers.**

23 **If then, the whole ecclesia should come together** *on***in**
the same place, **and all should be speaking** in **languages,**
yet should plain persons **or unbelievers enter, will they not**

be declaring that =you are |mad°? 24 *y*Now **if all should be prophesying, yet** *a*some unbeliever or plain person **enter, he is being exposed° by all, he is being examined° by all.** 25 **The hidden** things **of his ·heart are becoming° apparent, and thus, -falling on** his **face, he will be worshiping ·God, reporting that ·God really is among =you.**

26 *a*What **then is it, brethren? Whenever =you may be coming° together, each of =you |has a psalm, |has a teaching, |has a revelation, |has a language, |has a translation. Let all |occur° to**[d] **edification.** 27 **Besides, if** anyone **is speaking** in a **language,** *ac*by **two, or,** at **the most, three, and by instalments, let one also |interpret.** 28 *y*Now **if** there **should be no interpreter, let him |hush in** the **ecclesia, yet let him |speak to himself and to ·God.**

29 *y*Now as to **prophets, let two or three |speak, and let the others |discriminate.** 30 **Yet if it should be revealed to** another **sitting** by, **let the first |hush,** 31 **for =you |can° all be prophesying** one *ac*by **one, that all may be learning and all be |consoled°.** 32 **And** the **spiritual** endowments **of prophets are |subject° to** the **prophets.** 33 **For ·God is not** for **turbulence, but peace, as in all the ecclesias of the saints. (**34 **Let the women in the ecclesias |hush, for it is not |permitted° to them to |speak, but let them be |subject°,** according **as the law also is saying.** 35 *y*Now **if they |want to learn anything, let them be inquiring of** their **·own husbands |at home, for it is** a **shame** for a **woman to be speaking in** the **ecclesia.)** 36 **Or from =you comes out the word of ·God? Or** *io*to **=you only** does **it attain?** 37 **If** anyone **is presuming to be** a **prophet or spiritual, let him be recognizing that what I am writing to =you is** a **precept of** the **Lord.** 38 *y*Now **if** anyone **is |ignorant, let him be |ignorant!**

39 **So that, my brethren, be |zealous ·to be prophesying, and the speaking in languages** do **not |forbid.** 40 **Yet let all |occur respectably and** *ac*in **order.**

SPIRITUAL GIFTS FOR TODAY

THE transcendent nature of the present outflow of God's favor corresponds with the exaltation of Christ among the celestials. Because He is "up above all the heavens" (Eph. 4:10), we are raised to the heights supreme. It is not, indeed, as the English may suggest, that He is located in space at a point outside of and beyond the universe, for that is a palpable absurdity. As to space, the universe is made up of the earth and the heavens. The more accurate Greek makes it *of* the heavens, for He is the highest *of* the celestial hosts, not as to space, but as to dignity and glory. There can be no higher exaltation. He is up over all who are of the heavens, that He shall be completing all (Eph.4:10, CV).

He Who descended into the lower parts of the earth has now ascended to the highest heavens. Just as the celestial aspect of the secret of Christ is the basis of the secret administration, so now also, the completeness of Christ's sweep of all creation is the basis of our maturity. A complete revelation raises us to the plane of adults. Being associated with Christ in His headship of the whole universe the believers now have attained their majority.

The inauguration of the present administration of God's grace brought many changes with it. This called for an *adjusting* of the saints, in the language of inspiration (Eph. 4:12). It is figuratively presented as the change from minority to manhood (Eph.4:13; 1 Cor.13:10). The new celestial destiny severed the saints from earthly, physical blessing, which they had enjoyed as guests of Israel's covenants. The new status of the nations demanded that their spir-

itual growth be completed, so that they may truly be the complements of Christ among the celestials.

The spiritual manifestations of so-called "gifts" give us a graphic illustration of the changes involved. The twelfth chapter of first Corinthians shows what the nations had before the secret was revealed. The fourth of Ephesians tells us what gifts are ours today. There are great changes. Most of the early gifts were dropped in this adjustment. They are no longer needed. Two new ones were added. Three are carried over. Of the gifts which enter this administration, apostles, prophets, and teachers were known before. They link us with the past. Evangelists and pastors are unique, for they had not been classed as gifts before.

SPIRITUAL MANIFESTATIONS

1 Cor.12:7-10	**1 Cor.12:28,29**	**1 Cor.13:8**	**Eph.4:11**
By the spirit for expedience	*By God in the ecclesia*	*Abrogated by maturity*	*Given by Lord for adjusting*
wisdom	1. apostles	prophecies	apostles
knowledge	2. prophets	languages	prophets
faith	3. teachers	knowledge	evangelists
healing	powers		pastors
powerful deeds	healing		teachers
prophecy	supports		**Eph.2:20**
discrimination of spirits	pilotage		*In the foundation*
languages	languages		apostles
translation	*(future transcendence)*		prophets

The accompanying lists of the spiritual endowments given in Paul's ministry will help us to compare and study these "gifts." First we have the nine gifts which were temporary expedients during the transitional era between the Pentecostal administration and the present. These are individual manifestations of the spirit. Next we have eight corporate endowments, connected with membership in the body of

Christ. These are arranged in the order of their rank. Note particularly that the first three—apostles, prophets, and teachers—are found again in Ephesians. Then we have a special list of those which were to be discarded by the incoming of maturity. The last column gives us the facts in Ephesians. First we have the list of those given for adjusting the saints. Finally we find that two of these are confined to the foundation. This leaves three spiritual endowments for the ecclesia today—evangelists, pastors, and teachers.

It is worth every effort needed to clear up the relation between the gifts in first Corinthians and Ephesians. Two extreme and opposing positions are based on untenable views of this relation. A large number of zealous believers claim that all of the gifts may still be appropriated by faith and that many are in exercise today. As in Corinth, they emphasize the gift of "tongues." Healing is also pressed. On the other hand, some cut off Corinthians entirely, claiming that we have absolutely no connection with them. We are told that the dispensation of the mystery is unique, and is neither a blend nor a development of Corinthians, but a newly *created* thing, far above all. In contrast with both of these positions, the Scriptures, both in Corinthians and Ephesians, illustrate the relation between the two by the figures of *minority* and *maturity.* This is the key to the subject.

This figure avoids both extremes. It is in harmony with the fact that some of the gifts were present in the past which are ours today. It agrees with the setting aside of the lesser gifts and the retention of the greater. It accords with the character of the gifts which have been retained and those which have been repudiated. Paul and others were apostles and teachers in Corinthians and remained such in Ephesians. They were not reappointed, as though their previous services were not recognized. The figure of a new creation is not in point here. A man is not re-

created when he reaches maturity. Some things remain as they were. Others are dropped because they are suited only to minority.

The believers among the nations had been enjoying some things, as the guests of Israel's promise covenants, which find no appropriate place among the spiritual, celestial blessings which characterize the present grace. Perhaps if such a change should be brought about in these days we would call it a reorganization. If a great business should change the sphere of its operations and the character of its products, some of its machinery would become useless and be discarded. Its system of doing business would be revised to suit the new conditions. So it was when this charter of our faith was first given. Some things were entirely dropped, others merely modified. Physical benefits vanished. Earthly disabilities disappeared. In Paul's preparatory epistles the believers are seen in the period of adolescence. They verge upon manhood. Some of the gifts given them at that time were the relics of childhood. Others were intended to develop them into manhood. The youth learns to talk and to care for his physical frame. These are represented by the gifts of healing and "tongues." The principal task of adolescence is the schooling and training for the duties of life. It is concerned with self-development, not with the care of others or the duties of maturity.

GIFTS FOR EXPEDIENCE

The manifestations of the spirit, given to the Corinthians, were *expedients* (1 Cor.12:7). Let us not miss this inspired characterization, which assures us that they were not ideal, permanent endowments, but only temporary measures to fill a lack which has since been supplied. "Now to each one is being given the manifestation of the spirit, *with a view to expedience.*" The Authorized Version rendering, "profit" is misleading, though of course

it is not untrue. Expedients are resorted to because they are profitable or helpful for a time. This word, *sumpherō,* they translate *profit* seven times, and seven times *expedient.* Another word, *oninêmi,* means *profit.* The loss of an eye or a hand can hardly be called *profitable,* though it may be *expedient* (Matt.5:29,30). It was *expedient* for the Lord to go away (John 16:7). Absence is not His permanent condition. All is allowed us, but not all is *expedient* (1 Cor.6:12). In every occurrence there is but a transient advantage gained by expedience.

This is confirmed by the fact that *none of these endowments are reaffirmed in Ephesians.* They are suited to the times of transition which introduced the present grace. It is put beyond all question by the further fact that *all three of the gifts which are definitely discarded are found in this list of expedient spiritual endowments* (1 Cor.12:7-10). These are prophecy, languages, and knowledge (13:8). They were necessary at that time, but such expedients are no longer needed since the present administration has been fully established. Instead of giving a few individuals supernatural fragments of information, God has completed the whole circle of knowledge in His latest revelation. This is open to all. Now each believer has access to all the treasures of wisdom and knowledge, in Christ.

The more we know of the transitional era which accompanied Paul's early ministries, the more we see the necessity of temporary spiritual manifestations to tide the believers over into the present grace. Although we now have a record of this period in Paul's earlier epistles, as well as the full revelation which closed it, how few of the believers are really clear about it! Since early times the church has found this period prolific in confusion, for few understood that it was not a permanent part of the present. If this is so, how difficult must it have been for those who lived in those changing times to keep step with God's operations!

There was no finally formulated system of truth, as we now have it in Ephesians. God was still occupied with Israel. If we lived in an era in which God was winding up one system of truth while He was unfolding another, there would be more excuse for confusion than there is. They needed temporary help to tide them over the time of transition.

The expedients are of two different kinds. Some linked them on to the kingdom and the powers of the coming eon. These were *powerful deeds, healing, languages* and *translation.* These will find their fullest fulfillment in the millennium. Humanly speaking, if Israel had not rejected the Messiah in Acts, these gifts would have flourished more and more, yet they would be exercised only in subordination to Israel. They could not continue when Israel was set aside. The other gifts linked them to the approaching change, when Israel should be rejected. Without knowing what was in store for them, they would naturally fall into folly and ignorance. Hence some were specially endowed with knowledge and wisdom. Their faith would fail, as did that of so many in Israel, as the kingdom receded. There was need of the gift of prophecy, to receive direct word from God. Spirits must be discriminated, lest they be led contrary to God's intention. All of these gifts are displayed in Paul's epistles to them. All of the other group were found exemplified in the narrative of Acts, which begins with a special exhibition of "tongues" and ends with a notable example of healing (28:8).

But do we not need all of these things today? As our blessings are spiritual, among the celestials, we cannot claim the physical endowments of the coming eon. Instead of healing we are given grace for our infirmities. Instead of power we are promised weakness (2 Cor.12:9). Languages are directly denied to an era of maturity (1 Cor.13:8). Wisdom and knowledge, faith, and prophecy, and the discrimination of spirits may be greatly needed today, but they are

no longer individual gifts granted miraculously. All the wisdom and knowledge we need is found in the secret now revealed. That is God's final word to us. No gift of prophecy is needed (1 Cor.13:8). And by this completed revelation we may test all spirits. The dispensation in which we now live abrogates all of the spiritual manifestations which the apostle so carefully labeled *expedients.*

We are not aware that this point has been pressed before. Hence we wish to urge it upon all who believe God. Many lines of reasoning may be developed to show that these gifts are no longer with us, but none should appeal to the man of God as the word here used by the holy spirit. Before we are even told that these gifts existed, their temporary character is asserted. This will be enough for everyone who wishes to believe God. We do not doubt that there are spiritual manifestations today which seem to correspond to the lesser gifts. Such there were even in those days. A special gift was needed to discriminate the spirits. If this endowment existed today it would unhesitatingly class all of these as the work of deceiving spirits. It is an effort to engross the believers with the things of minority in order to keep them from attaining majority, which is the primary object of the real gifts we have today.

Let us note carefully the opposite effect, the direct contrast, between the modern "gifts"—healing and tongues —and those given us by God. The former drag us back to childhood; the latter bring us to manhood. Pastors, evangelists, and teachers are given "toward the adjusting of the saints for the work of dispensing, for the upbuilding of the body of Christ, unto the end that we should all attain to the unity of the faith and of the realization of the son of God, to a mature man, to the measure of the stature of Christ's complement, that we may by no means still be minors, surging hither and thither and being carried about by every wind of teaching . . ." (Eph.4:12-14). Languages

are listed by God as the least of all the gifts of minority. True pastors, evangelists and teachers lead in the contrary direction, toward maturity. That is their special function if they are faithful.

MATURE IN CHRIST

There are many methods of testing God's servants today which are without warrant in the Word. Success sometimes signifies failure in God's sight. Here, however, we have God's standard. Here He tells us what He expects. The test we should apply is found in this passage. Do they dispense that which edifies the body of Christ, so that all have one faith and realize their sonship and maturity in Christ? Alas! the very idea of maturity is unknown to many and their ministry is more calculated to make infants out of full-grown believers than to make mature saints out of minors. Let us note that *the prime object of the gifts we now possess is to lead the saints beyond the lesser gifts which characterized minority.* We are mature in Christ! Let us not relapse into infancy!

A. E. Knoch

YET NOW ARE REMAINING

Strange as it may seem, the principal excellence of the path suited to transcendence (1 Cor.12:31) lies in the lack of the special gifts or graces of which Paul has just been speaking! The more excellent way knows no select endowment of prophecy, or of languages, or of knowledge. These were to cease to function. Only three things are left on the perfect path—faith, expectation, love. These are not special graces for a few, but freely enjoyed by all.

In contrast with the lesser gifts, such as prophecy, languages and knowledge, faith and expectation abide *until the glory,* when faith will be replaced by sight and expectation by fulfillment. Then only love remains without ceasing. Only love never lapses. It is the supreme, the essential, the never ending grace, the way *most* excellent.

A.E.K. (adapted)

SPIRITUAL ENDOWMENTS

THE tremendous growth and success of the modern charismatic movement has brought considerable respectability and acceptance to practices which nearly all deemed spurious only a few decades ago. Nonetheless, many outside the movement, perhaps out of fear of the unknown and due to their aversion to activities and mannerisms which often seem strange or distasteful, too often reject its claims out of hand. Others, however, are far too ready to accept its claims, being unduly influenced by the fervor and sincerity of many a "charismatic Christian."

On the one hand, those who are profoundly impressed by the knowledge that practically all of the famous scholars and theologians of centuries past did not speak in tongues deem this fact to be a virtual disproof of the modern custom. To them, it is inconceivable that such a vast body of devout and spiritual believers would have lacked such a gift were it of God.

On the other hand, those who are deeply influenced by their own experiences, having become convinced of the rectitude of such a remarkable and intimately personal phenomenon as tongues-speaking, are nearly always full of confidence concerning the validity of their practice. Even though in most cases it is a learned skill, acquired through instruction and example, it is deemed to be a supernatural divine gift. To its practitioners, the proposition that modern glossolalia constitutes the scriptural gift of languages is generally beyond question. The erstwhile paucity of those possessing the gift is of no moment to the convinced charismatic, for he has tasted for himself and is

acquainted with countless others who have done the same. He does not *think* he is correct; he *knows* that he is.

In reply to all such imaginings and appeals to man—whether to venerated church history or to exalted contemporary experience—we can only say, "Let no one be boasting in human beings" (1 Cor.3:21). "If we are obtaining the testimony of men, the testimony of God is greater" (1 John 5:9). It is of no consequence whatever, insofar as truth is concerned, whether any certain belief should be popular or unpopular, applauded or condemned among men. Our appeal can only be to the Scriptures themselves.

THE BASIS OF LANGUAGES

Paul wrote to the Corinthians, "Now concerning the spiritual endowments, brethren, I do not want you to be ignorant" (1 Cor.12:1). He begins by reminding them of their own former unbelief and spiritual darkness, saying, "You are aware that when you were of the nations, you were led away to the voiceless idols, as ever you were led. Wherefore I am making known to you that no one, speaking by God's spirit, is saying: Anathema is Jesus. And no one is able to say: Lord is Jesus, except by holy spirit" (1 Cor. 12:2,3). Before God began to enlighten them, the Corinthian believers were just as blind as anyone else, and were therefore to recognize the cause of the glorious change that had occurred in their lives for what it was, the powerful operation of God's holy spirit.

Since the Corinthians, however, were minors in Christ and were fleshly (1 Cor.3:1,2), they were "puffed up, one over the one, against the other" (1 Cor.4:6). Consequently, they did not realize that every good thing they enjoyed, including those things which others among their brethren may not have possessed, was God's gift to them in such a way that any boasting in themselves was completely unwarranted. "Now what have you which you did not *obtain?* Now

if you *obtained* it also, why are you boasting as though not obtaining?" (1 Cor.4:7).

The apostle Paul makes it plain that *all* that we have—whether riches, health, success, understanding, self-discipline, willingness, good character, faith or even some special spiritual endowment—is that which we have but received from God. Everything we possess is given to us by God, even those things which we "take" to ourselves through much time and effort. "He Himself *gives* to all life and breath and *all*" (Acts 17:25).

When noting the differences between ourselves and others, do we ever stop to think, and then face the fact, that all these things have their own cause? They are all caused to be as they are. Do we realize, then, that it is altogether foolish to be "puffed up" about our own virtues and powers while looking down upon others in their weaknesses and incapacities?

Among the Corinthians, "not all [were] speaking in languages. Not all [were] interpreting" (1 Cor.12:30). Rather than being proud, and imagining that their fellow believers *could have* had the ability to do so but had somehow failed to supply something of their own toward the acquisition of this power, those who did have a gift of language were to understand that "there are apportionments of *graces* [OF-GRACE-*effects, charis-maton*] yet the same spirit, and there are apportionments of services, and the same Lord, and there are apportionments of operations, yet the same God, *Who is operating all in all* . . . apportioning to each his own, *according as He is intending*" (1 Cor.12:4-6,11).

At that time, the apostle Paul himself possessed a certain special endowment of language, and exercised it more than any of the Corinthians (1 Cor.14:18). And, as he said concerning another gift, that of continence, "I want all men to be as myself, also, *but* each has his own *gracious* gift [*charisma*] from God, one indeed, thus, yet one thus" (1 Cor.7:7).

The English adjective "charismatic" is from the Greek noun for "grace," *charisma,* JOY [GRACE]-*effect.* It speaks of that which is the *product* of God's *favor,* not that which is given as a reward or due to qualification. The leaders of the modern religious movement which styles itself the "charismatic" movement, however, while placing much emphasis on speaking in tongues, nearly always insist that "the gift" is readily available to all who will merely do this or that in order to get it. Such also claim that the phenomenon of modern glossolalia is an integral and vital element in a spiritual walk. Indeed, they often thus distinguish themselves from other believers who do not share their views on this theme (or perhaps their related views concerning such things as bodily healing or forms of worship) by speaking of themselves as the dispensers of "the *full* gospel." Though they may speak of "grace," the fact is that in this matter of tongues, and concerning other endowments as well, they insist that most, if not all, finally depends not upon the grace of God but upon man and his "free will."

Nonetheless, the basis of one's possession of any spiritual endowment—in any era and under any administration—is the all-sufficient *grace* of God, the endowment itself being possessed by its recipient solely due to His will.

THESE LANGUAGES OF OURS

The Greek word for "tongue," man's principal organ of speech, is *glossa,* from which our word "glossary" is derived. When it is used literally (e.g., Mark 7:35) it is translated "tongue" in the CV. When it is used figuratively, as a figure of association for the body of words which are common to a community or nation, it is translated "language."

It is beyond question that the "tongues" spoken on the day of Pentecost were normal coherent languages and not unintelligible ecstatic utterances. "And at the fulfillment of the day of Pentecost they [the twelve] were all alike in

the same place. And suddenly there came out of heaven a blare, even as of a violent, carrying blast, and it fills the whole house where they were sitting. And seen by them were dividing tongues as if of fire, and one is seated on each one of them. And they are filled with holy spirit, and they begin to *speak* in different languages, according as the spirit gave them to declaim.

"Now there were dwelling in Jerusalem, Jews, pious men from every nation under heaven. Now when this sound occurs, the multitude came together and was confused, for each one hears them speaking in his own *vernacular* [*dialektos*] . . . ." As these Jewish pilgrims themselves declared, concerning what they heard, "[we are] hearing, each in our own vernacular in which we were born" (Acts 2:8), "we are hearing them speaking in these languages of ours of the great things of God" (Acts 2:11).

This passage is the only passage in all the Scripture which actually describes the nature of the gift of languages given by the holy spirit, and its testimony is clear. The only other two occurrences concerning this gift in the book of Acts are in 10:46 and 19:6. There is certainly nothing in either of these passages to show that that which occurred was the giving forth of unintelligible sounds or ecstatic nonlinguistic utterances. To the contrary, since no description is given, it is evident that Luke expects the reader to have prior knowledge of what he means from his explicit description already given in chapter 2.

Like those of Acts 10:46 and 19:6, the new tongues of Mark 16:17 are not described. The entire list of items (Mark 16:17,18), however, are said to be *signs*, signs of the then-imminent terrestrial kingdom, and refer to miraculous abilities such as those exercised by the apostles. Therefore it is reasonable to assume that the tongues referred to are the miraculous languages described elsewhere, in Acts 2.

Furthermore, the account itself (in Mark 16:20), besides

the general record of the book of Acts, makes it evident that the commission spoken of here was fulfilled. Such practices were hardly the norm for ordinary believers even during the period covered by Acts, much less for those living beyond the close of that period.

Despite its length, 1 Corinthians 12-14, the remaining, and longest, portion of Scripture which includes any information concerning the gift of languages, does not state explicitly what the tongues are. Certain passages in 1 Corinthians 14, however, obviously refer to actual languages, while others are simply not definitive. Yet even in these indefinitive passages, it can be demonstrated that actual *language* fits the context very well. Though in a few such passages some may *infer* or *suppose* the presence of ecstatic utterances, since such passages, in fact, are simply indefinitive, it can hardly be proved that even any of these texts must refer to non-linguistic, incommunicative ecstatic sounds and not to actual language.

Therefore, any who engage in non-linguistic utterances purported to be the scriptural gift of languages, do not do so in response to revelation but to speculation. Such "tongues" are not of faith, but only of inference. It follows, then, that their supposed interpretations are merely a "parading of what one has [heard], feignedly [*eikê*, SIMULATEly], puffed up by his fleshly mind" (*cp* Col.2:18). Such "interpretations" are by no means a word of the Lord. It is not that the intention is to pretend, but that the action, nonetheless, is imitation or simulated, not genuine.

THE PURPOSE OF LANGUAGES

1 Corinthians 14:22 is the only passage which states what the purpose of the true spiritual endowment of languages is. It is preceded, first of all, by the entreaty, "Brethren, do not become little children in disposition" (1 Cor.14: 20a). Regrettably, as the entire tenor of 1 Corinthians 14

makes evident, hitherto, some of the Corinthian believers had indeed been disposed to "showing off" their gift of languages. One should never seek to display even a genuine gift at an inopportune time, inexpediently, or for an unsuitable purpose. Therefore, Paul's counsel is, "in evil be minors, yet in disposition become mature" (1 Cor.14:20b).

The apostle continues on, saying, "In the law it is written that, in different languages and by different lips shall I speak to this people, and neither thus will they be hearkening to Me, the Lord is saying" (1 Cor.14:21). Paul's inspired conclusion then follows, and let us take special note of it: "*So that* languages are *for a sign,* not to the believers, but to the unbelievers" (1 Cor.14:22).

It is therefore unscriptural to regard the purpose of tongues as devotional or as a means of private prayer and praise to God. And Paul has already made it clear that languages are not for use in the ecclesia, or assembly: "I thank God that I speak in a language more than all of you. *But, in the ecclesia,* do I want to speak five words with my mind, that I should instruct others also, or ten thousand words in a language?" (1 Cor.14:18,19).

The passage to which Paul refers is Isaiah 28:11,12. It prophesies destruction upon Israel. The context speaks of God's judgment upon His people due to their unbelief (apparently in reference to the invasion of the Assyrians, who spoke a language foreign to the Israelites). Paul, drawing a certain principle from this passage (which, in itself, deals with an entirely different matter), says, "*So that*"—because of the the validity of the principle which he has noted in Isaiah 28:11, 12—it is evident that God's purpose in the gift of languages which He had given to some of the Corinthians was that their ability to speak in languages different than their own might serve simply as a *sign,* and at that, not as a sign to the believers themselves, but as a sign to the unbelievers in their locality (1 Cor.14:22).

The general principle which Paul notes in the passage from Isaiah, which he therefore recognizes as also being true in the case of any proper implementation of special languages among the Corinthians, is that whenever God speaks to those who are "in flesh" (Rom.8:9), those who are not energized by His spirit, *they will not hearken* to His message, regardless of what it may consist of, and even if its means should be most extra-ordinary or even miraculous.

The unbeliever receives a sign, a sign that God gives spiritual endowments, but he does not accept it. A "sign" is simply "an act or circumstance which has a meaning or message" (KEYWORD CONCORDANCE, p.270). Acts 2:4-11, on the day of Pentecost, is a specific instance in which tongues served as a sign to unbelieving onlookers. It seems likely that this was the case as well concerning the prophesied "new languages" of Mark 16:17-20, under Christ's commission to herald the evangel to the entire creation. Paul explains that languages were to continue to serve as a sign to unbelievers through the testimony of the Corinthians.

In all cases, the basic testimony set forth to the lost is that, This Jesus, Who died for men's sins, is the very Christ of God, Whom God raises and exalts to His right hand (*cp* Acts 2:32,33; 1 Cor.15:3).

It may be that the languages signified as well that the nations would be included among the beneficiaries of the evangel of Christ. Its recipients were not to be confined to the people of Israel, but would include "whosoever the Lord our God should be calling to Him" (*cp* Acts 2:39). "For thus the Lord has directed us: I have appointed you for 'a light of the nations; for you to be for salvation as far as the limits of the earth.' Now, on hearing this, the nations rejoiced and glorified the word of the Lord, and they believe, whoever were set for life eonian" (*cp* Acts 13:47,48). Faith is truly the gift of God, granted to His chosen ones. Otherwise, even where God's testimony is wholly beneficent,

attended by the miraculous and of the most glorious nature possible, men will still not believe what He says.

As remarkable as it may seem, the purpose of the miraculous languages was to afford a sign to the *un*believer (1 Cor. 14:22a). This reminds us of Philippians 1:28 where Paul explains that whenever unfaithful believers oppose the truth, this is "to them a proof of destruction [or 'loss']."

In the first of these matters, a sign of divine salvation is given to *unbelievers*! In the second, proof of their error is given to *opposing* believers! Yet in both cases, because of human stubbornness (*cf* Rom.11:32), God's testimony serves not to establish man's faith but as a testimony against his unbelief.

To the recalcitrant unbeliever, God's "sign" signifies nothing. To him, "Christ crucified" is either a stumbling block or abject foolishness. Likewise, to the deceived saint, God's "proof" proves nothing, for he already has "the truth," no matter how strongly deluded he may actually be. Yet in each of these matters, to those who have eyes to see, God's sign is significant and His proof is convincing.

We know, then, at least for a time and among certain believers, whether in Jerusalem, Caesarea, Ephesus, or Corinth, that the miraculous languages which attended their testimony to the saving work of Christ thus served as a sign to unbelievers.

Yet what we actually need for ourselves today—and no matter how good certain popular customs may *seem*—is the fostering (NOURISHMENT) which can only come from *"the words of the faith and of the ideal teaching which you have fully followed"* (1 Tim.4:6). It is much easier to gain a soulish proficiency in zealous vocalizings while calling these things spiritual than it is to become *sound in the faith* (Titus 2:2), spiritually endowed so as to be loving our Lord Jesus Christ not only with good intentions, but *in incorruption.* "Grace be with all who are loving our Lord Jesus Christ in *incorruption! Amen*!" (Eph.6: 24). J.R.C.

THE DURATION OF LANGUAGES

JUST AS 1 Corinthians 14:22 is the only passage which states the purpose of the gift of languages, 1 Corinthians 13:10 is the only passage that reveals when this gift will cease. Having made mention in 1 Corinthians 12:28 of certain subordinate graces pertaining to "species of languages," Paul states that not all are speaking in these languages or interpreting them. "Yet," he tells the Corinthians, "be zealous for the *greater* graces" (1 Cor.12:31a), those spiritual endowments which are *greater* than languages or tongues.

Being *zealous* for the greater graces, however, should never be identified with any seeking to acquire whatever powers one may vainly imagine to be "available." One should be zealous for those services and servants which God *has* appointed in the ecclesia, regardless of what one's own allotment may be, and pray for the wisdom and discernment to recognize that which is faithful and true. Any personal ability to "prophesy" (1 Cor.14:1), that is, in one sense or another to serve as God's spokesman, must be genuine and divinely appointed, not self-contrived.

Then, at this juncture, Paul declares, "And still I am showing you a path, suited to transcendence" (1 Cor.12:31b). The term "and" points to something *in addition* to what he has just said. The word "still" (*eti,* also rendered "more" in the CV, an adverb of time or degree) indicates that Paul wishes to continue on in order to say more than simply what has gone before concerning the various spiritual endowments which currently obtained among the Corinthians. The sense is, that, within the scope of this present epistle, in addition to expressing the things which

he has just stated, he also is showing them something more, namely "a path," one which is "suited to *transcendence.*"

He does so through the agency of the following section of the epistle, which we know as chapter 13. This "more excellent way" is a course which is in contrast to and far advanced beyond that with which the Corinthians were presently acquainted through their various extant spiritual endowments.

This *transcendent* path obtains (1) during an era which is in contrast to the very time then present in which Paul was writing ("at present"; 1 Cor.13:12, *arti,* idiomatically, "just now"), and yet (2) in an era in which "faith, expectation [and] love—these three" are "remaining" or continuing on. "Yet now are remaining faith, expectation, love—*these three*" (1 Cor.13:13). Paul thus uses *arti* ("at present") in contrast to *nun* ("now," i.e., ["going on from] now" or "beyond the present period," "an adverb of time in contrast with the past"; KEYWORD CONCORDANCE, p.208).

It is clear, then, that the era in which this "path" may be walked, a path in which faith, expectation and love—these three—remain, is an era which extends beyond the immediate present in which Paul wrote and yet exists prior to the day of Christ's advent. Faith and expectation are of such a nature that they themselves will no longer be needed then, once faith gives way to sight and future expectation becomes present possession.

In 1 Corinthians 13:8-10, Paul says, "Love is never lapsing: yet, whether prophecies, they will be discarded, or languages, they will cease, or knowledge, it will be discarded. For out of an instalment are we know*ing,* and out of an instalment are we prophesy*ing.* Now whenever maturity may be coming, that which is out of an instalment shall be discarded."

It is obvious that prophecies themselves, those revelations of truth made known by God's spokesmen who declared

His word and will, will never be discarded. Though predictive prophecy will be fulfilled, that will hardly warrant its nullification (*katargeo,* DOWN-UN-ACT, "discard," "nullify," CV), or afford any incentive to discard God's own word. The same is true of knowledge. We can hardly afford to discard what little we know. Are we to anticipate becoming altogether ignorant in the day of Christ's advent, or, alternatively, perhaps to follow such a quest at present? Likewise, all sensible people realize that communication, or even private thought, is impossible apart from language. Undoubtedly then we shall speak by means of language, and assuredly we do so now.

It is not language that is in question but the *gift* of language which ceases. Prophecy, the word of God and of the Lord, stands, but the *gift* is discarded. Knowledge is much more abundant than ever before, since the word of God has been completed (*cp* Col.1:25), but the *gift* of knowledge itself (supernatural divine endowment apart from previous preparation) is discarded once it is rendered redundant. None of these three expressions in 1 Corinthians 13:8, "prophecies," "languages," or "knowledge," are literal. Each is a figure of speech, the common figure of association termed *metonymy* in which that which is *associated* with the subject stands for the subject itself. The sense is that the time will come when those spiritual endowments which are *associated* with prophecy, language, and knowledge will cease or be discarded.

OUT OF AN INSTALMENT

We are told why this is so in the verse which follows: "*For* out of an instalment are we knowing, and out of an instalment are we prophesying" (1 Cor.13:9). It is not, as in the Authorized Version, "we know in part," but, "*out of* an instalment are we know*ing.*" The Greek is *ek, out of,* not, *in,* and the incomplete verb form should be ren-

dered "knowing," not "know" The passage does not speak of the Corinthian believers' knowledge, but of the *source* of their knowledge.

"In that era," insofar as their standing *in flesh* was concerned, the believers among the nations, "the nations *in flesh,*" were "apart from Christ, being alienated from the citizenship of Israel"; they were "guests of the promise covenants, having no expectation, and [were] without God *in the world*" (Eph.2:12). After all, the sonship and the glory and the covenants and the legislation and the divine service, were *Israel's;* whose are the fathers, and out of whom is the Christ according to *the flesh* (Rom.9:4,5). At that time, neither the revelation of the secret (Eph.3:6) nor of the celestial allotment (Eph.1:3,18) which is for the ecclesia which is Christ's body had been made known. Consequently, the place and destiny of these Gentile believers to whom Paul ministered—entirely apart from the covenant of the law and yet in strict accord with the new revelations which he alone had received from the risen Christ—was most *enigmatic* (*cf* 1 Cor.13:12). There was, therefore, a great need for further unfoldings of knowledge to the Corinthians, beyond the limited instalment which Paul had already made known to them, that they might more clearly apprehend their true place and purpose.

Even then, however, the Corinthians were the body of Christ (1 Cor.12:27), for God placed the members, each one of them, in the body (1 Cor.12:18). As Paul said, "in one spirit also we *all* are *baptized* into one body . . . and *all* are made to imbibe one spirit" (1 Cor.12:13). Being baptized in holy spirit (*cf* Acts 1:5), even at Pentecost, was a separate matter from speaking in languages, which was also granted to the twelve. "And they are filled with holy spirit, *and* they begin to speak in different languages" (Acts 2:4).

It is perfectly false to equate either baptism in holy spirit, or filling with holy spirit, with speaking in languages. Both

"baptism" and "filling" associated with holy spirit may readily be conferred entirely apart from any gift of languages (*cp* Acts 6:8,10; 7:55; 1 Cor.12:13; Eph.5:18). Conversely, one may well experience modern pseudo "tongues" apart from even the baptism of the spirit, much less its filling, while imagining that he has received both.

At the time 1 Corinthians was written, the spiritual endowments then granted were given to each "with a view to *expedience*" (1 Cor.12:7). In that era, it was *expedient* that some should exercise these various abilities associated with prophecy, language and knowledge, for the word of God had not yet fully been made known. Consequently, it was *then* true that "out of an instalment are we knowing, and out of an instalment are we prophesying" (1 Cor.13:9).

Similarly, it was also true, then, "in that era," that speaking in languages, while in need of strict regulation that all might occur "respectably and in order" (1 Cor.14:40), was not to be forbidden. "So that, my brethren, be [being] zealous to be prophesying, and the speaking in languages do not [be] forbid[ding]" (1 Cor.14:39).

The words "zealous" and "forbid" are in the incomplete verb form (as indicated in the CV by the vertical stroke preceding them). Their reference is to the conduct of the Corinthians at the time then present.

It should also be noted that Paul had by no means instructed every individual believer either to be prophesying or to be speaking in languages. Those to whom God had not given these special graces could hardly exercise gifts which they did not possess. While the Corinthians were to be "*zealous for*" (*cp* 1 Cor.14:1,39) all the spiritual endowments that God had truly given, they were not, unlike so many today, to crave, seek after, or plead for personal, supernatural or miraculous powers.

In the Greek, the sense of Paul's words is that the Corinthian believers, at the time then present, were to be being

zealous for "*the* . . . prophesying," and were not to be forbidding "*the* . . . speaking . . . in languages" in which some were able to engage. That is, all were to be exercising zeal concerning the revelations which God was making known to them through those certain ones among them who were specially graced with the gift of prophecy. Likewise, no one was to be *forbidding* those who actually had a gracious gift of language from exercising it, even within the ecclesia.

In deference to the immaturity of the Corinthian believers, Paul had granted that, when they came together, if "two, or, at the most, three" wished to speak in a language, they had permission to do so. Yet, if they should thus speak, they were not to make a long, uninterrupted testimony in the language, but only to speak "by instalments"; that is, in brief phrases or sentences, so that someone who was able to "interpret" (i.e., "translate," 1 Cor.12:10) might readily do so for the sake of those hearing (1 Cor.14:27).

While Paul did not wish anyone to *forbid* those with a gift of language from engaging in a conservative exercise of the gift while within the assembly, he did make his own will, and example, known, saying, "I thank God that I speak in a language more than all of you. *But* in the ecclesia do I want to speak five words with my mind, that I should instruct others also, or ten thousand words in a language?" (1 Cor.14:18,19). By immediately adding the words, "Brethren, do not become little children in disposition. But in evil be minors, yet in disposition become mature" (1 Cor.14:20), he intimated that it was certainly immature, even for that day, to fail to follow his example with regard to the exercise of this gift.

Just as it is true that certain of the Corinthians once exercised gifts of prophecy, language and knowledge, it is equally true that "whenever *the maturity* may *come,* that which is out of an instalment shall be *discarded*" (1 Cor. 13:10). It is not simply "maturity," but "the" maturity (the

Greek contains the definite article). In fact, in the Greek, "maturity" is an adjective, "mature." Therefore, "the mature" is used elliptically, the figure in which that which obviously constitutes the subject at hand is omitted for the sake of good diction, in order to avoid redundancy.

The "maturity," or " mature," even if the definite article did not appear, would have to be in reference to the maturity of the context. And since the definite article does appear, this fact is specifically emphasized, to draw our attention to it.

Similarly, in the Greek, the phrase, "that which is out of an instalment [shall be discarded]," contains merely the definite article, "the," where "that which" appears in the CV for the sake of English idiom. Therefore, in the Greek, this phrase, THE OUT OF-PART (WILL-BE-BEING-DOWN-UN-ACTED), is elliptical as well. It refers to the *nullifying* of the early, or "out of part" *gifts*.

The maturity of the context, beyond any doubt, is the maturing (i.e., completing or "*finish*ing") of the agency of "knowing" which has just been referred to in verse 9, the partial revelation which had already been given to the Corinthians. As in verse 12, where he uses "we" and even "I" (though evidently representatively, not necessarily of himself as such), similarly, here in verse 9, when speaking collectively of the ecclesia as a whole, Paul says, "out of an instalment are we knowing, and out of an instalment are we prophesying."

The sense is, Whenever the mature *instalment* of knowledge is provided, which may then lead to a fuller "knowing," *then* the *gifts* of prophecy, language, and knowledge will "cease" or "be discarded."

YET THEN, FACE TO FACE

In preparing the Corinthians for the final unfoldings of his prison epistles, Paul illustrates this change by means

of a figure in which a child, when reaching his majority, *discards* the activities and implements of his minority. "When I was a minor, I *spoke* as a minor, I was disposed as a minor, I took account of things as a minor. Yet when I have become a man, *I have discarded that which is a minor's*" (1 Cor.13:11).

This illustration is interjected between the apostle's pronouncement in verse 10, that the mature instalment of knowledge will mean the abrogation of the gifts of verse 8, and the explanation of why this is so in verse 12: "*For at present* we are observing by means of a mirror, in an enigma, yet then [whenever the maturity may be coming; v.10], face to face. At present I know out of an instalment, yet then I shall recognize according as I am recognized also" (1 Cor.13:12).

The common view of 1 Corinthians 13:8-12 is that it contrasts our present experience with our future glory in resurrection. Now we are supposed to see through a glass darkly, but then we will see face to face and know even as we are known. The apostle, however, is not comparing our experience in this life with that of the next. Rather, he is contrasting the former partial revelation, with the entirety of revelation which will be enjoyed when the finishing instalment of divine truth is made known.

It is not a matter of "now"—continuing on from now, throughout this mortal life—that we today peer through a "glass darkly," but that the body of believers as a whole at the time in which Paul was writing were observing "by means of a *mirror*" (*esoptron,* INTO-VIEWER), that is, "in an *enigma*" (*ainigma,* ENIGMA). An enigma is that which is baffling or inexplicable. As we mentioned earlier, since what knowledge the Corinthians did have was only derived from a part, or initial instalment of the total revelation which God would provide for the members of Christ's body, any among them who were even somewhat

enlightened and yet who longed for additional unfoldings, would have necessarily remained quite perplexed concerning various aspects of their own place and purpose within the divine counsels.

Were they to participate in the kingdom of the heavens and one day stand up in an allotment on the earth along with the prophets of old and all others who were worthy of this through their obedience to the law? If so, how could they enjoy such a place without becoming proselytes or practicing the law's righteousness? These and many related matters made the time then present full of enigma.

Yet, when the mature or finished instalment of knowledge comes, Paul explains that they will then see "face to face." The terminology in this figure (it is in juxtaposition to "by means of a mirror") seems to be based on Numbers 12:8 where the prophets saw "in enigmas" but Moses spoke with Yahweh directly, or "mouth to mouth." "Mouth to mouth am I speaking with him [Moses]," Yahweh declares, "and *manifestly, not in enigmas.*" Even as the figure "face to face" answers to "by means of a mirror," thus also, the literal "recognize according as I am recognized also" answers to "in an enigma."

The phrase "according as" in verse 12, speaks not of degree of recognition, but of *kind* of recognition. In the Greek, it is one word, the compound *kathos* (DOWN-AS). It is an adverb not of degree but of kind. Its first element speaks of that which is foundational, what something "comes down to."

Paul's point is a simple one. Whenever God should *finish* His work of revealing His word, the Corinthians would then be freed from the enigmas which necessarily attend an incomplete revelation. Even as the limitations which befall a man who can only view himself by means of a mirror do not apply to those who can view him directly or face to face, thus also, now that the word of God has been com-

pleted, believers today are freed from the enigmas of an incomplete revelation.

What God has said has made it evident that the genuine gift of languages ceased to be exercised and was no longer given once the final instalment of the Pauline revelation was made known. Since that time, scripturally speaking, no one has ever "spoken in tongues."

Let us, then, humbly set aside all forms of contemporary glossolalia, the counterfeit "tongues" of today, that we might be growing and maturing in the transcendent grace of God which is ours in Christ Jesus. J.R.C.

DISCIPLINE IN GRACE

That the the foolish will misuse scriptural truth, does not make it untruth, nor does it make it so that the truth should be undisclosed to them, or otherwise kept a secret. Furthermore, those who are wise, to the degree that they are wise, will not misuse truth, and will instead find its testimony beneficial.

As believers, we are not promised (nor is it entailed) that since we are members of the body of Christ, we will, at least eventually in the course of our present career, repent and become characterized by faithfulness.

Even so, all those "of Christ Jesus" *crucify* the flesh (*cp* Gal.5:24). In the grace of God, we indeed "impale" it—thus initiating its eventual death, the fact of its resiliency to death itself notwithstanding.

If (by the "if" of argument) we *died* together, we shall be *living* together also (2 Tim.2:11; *cp* Rom.6:4; Col.3:3). As ones being justified in God's grace, we may be becoming enjoyers, *in expectation,* of the allotment of *life* eonian (Titus 3:7).

Yet it is only if we are *enduring* that we shall be *reigning* together also (2 Tim.2:12). Those of us whom God deems characterized not by endurance in faithfulness but rather by works of the flesh, shall not have a position, or "tenancy," *in* the *reign* of God—notwithstanding the fact that any such ones will nevertheless live *under* its jurisdiction (*cp* Gal.5:19-21; Eph.2:4-10).

All of us in our daily lives, sad but true, persist in some measure of sin. It is not *irksome* (*cp* Phil.3:1), then, but rather a *relief* to hear and know that for those under grace, where there is persistence—an ongoing continuance—in *sin* (as is the case with every one of us), there is a corresponding increase in *grace* (Rom.5:21). J.R.C.

THE PRIMITIVE PASSED BY

THE PATH "suited to transcendence" (1 Cor.12:31), is the path of truth for believers today. On this pathway, only "faith, expectation, love—*these three*" are "*remaining*" (1 Cor.13:13). The gifts of 1 Corinthians 12 as a whole were concerned only with the early period of the ecclesia's development. In that era, that entire complement of spiritual endowments was *being* given with a view to *expedience* (1 Cor.12:7), since the word of God had not yet been completed (*cf* Col.1:25). Yet now the word of God *has* been completed, through the final Pauline perfection (or "maturity") epistles of Ephesians, Philippians and Colossians. Consequently, since much that was once *expedient* is no longer *appropriate,* such provisions have ceased or been discarded.

Now, through the final writings of Paul, we may learn of the change within and full development of his evangel—going "from glory to glory" (*cf* 2 Cor.3:18). Thus we will be able to discern the truth which is applicable to ourselves today.

Like Peter, in an earlier era and former administration, we too need to be "established in the present truth" (*cp* 2 Peter 1:12), the truth for our *own* era and administration. We need to know, "that which concerns [*ourselves*]" (Col.4:8), that we might "stand mature and fully assured in all the will of God" (Col.4:12).

It should be no cause for alarm that we have found that only some of the specific gifts of 1 Corinthians 12 have been carried over (or rather, reintroduced) into the era of maturity. Through one means or another, God will always

give us all that we need, all that is best for us, to accord with the era and the administration. For while we do find that certain gifts, in suitably adjusted form, are indeed transposed into the present administration, no mention is made of any others having been sustained.

As Paul declares, even in the perfection epistle of Ephesians, "[the ascended Christ] gives these, indeed, as apostles, yet these as prophets, yet these as evangelists, yet these as pastors and teachers" (Eph.4:11). This makes it evident that these services are included within God's provision for the ecclesia today, even in the era of maturity, not only in the former era, in which the ecclesia began. Though the provision of these gifts for believers today *accords* with the presence of these same gifts in the era which preceded the present, the present provision is not necessitated by the former presence.

It is not that any of us are apostles or prophets, but that we are "being *built on* the foundation of the apostles and prophets," the apostles and prophets of the ecclesia which is Christ's body, "the capstone of the corner being Christ Jesus Himself" (Eph.2:20).

HEALING

"Many will still ask, What of the other gifts, especially healing, which is not specifically said to have ceased? The answer is not far to seek. Physical healing is clearly promised in many a passage, but it has no place in the more excellent way we are considering. Ephesians promises all *spiritual* blessings among the celestials (Eph.1:3), but there is not a single word as to physical health on the earth. Philippians brings before us three of the most spiritual of God's slaves in this era of transcendent grace. Paul himself had a thorn in the flesh, and could not get rid of this physical infirmity, because *it was necessary for the perfection of grace.* God's power can only be perfected in infir-

mity (2 Cor.12:8), and Paul, who healed others, learns the deeper lesson of abiding under the power of Christ. This was *after* he began to walk the more excellent way.

"Timothy, next to Paul, is the greatest of all the apostles for this era of grace. He, too, treads the path of perfection, and suffers 'often infirmities' for which Paul prescribes a little wine, instead of exercising his gift of healing.

"And now we are told of Epaphroditus, who risked his soul for the saints, and nearly died while he was staying with Paul, to his great sorrow. He was on the more excellent way. No one on the more excellent way ever used the gift of miraculous healing even though he had it (Phil.2:25-30).

"Before Paul received this ministry he was the greatest healer of all the apostles. He more than duplicated all that Peter did. But when the great change came, as Israel's rejection of Messiah became more apparent, he decided no longer to know Christ after the flesh; he gave notice that the signs which accompanied the proclamation of the kingdom would cease, and intimated that God had something much better in store for the saints, not on earth but in the heavens, not in the physical realm, but in the spiritual.

"Knowing Christ according to 'the flesh' (2 Cor.5:16), refers to Christ's flesh not Paul's (*cp* Rom.9:3-5). Paul certainly would not claim a fleshly knowledge of [i.e., relationship to] Him as the basis of his ministry hitherto. But he had been proclaiming Him as the Messiah of Israel, as to His physical relationship to the Circumcision. Christ was a Jew and lived and died in their land and will restore the kingdom to them on the basis of their *physical* relationship to Him. Gentile blessing on earth must flow through this channel. Paul had been proclaiming Him as Israel's Messiah. This is 'knowing Christ after the flesh.' Healing and all the other gifts were associated with knowing Christ after the flesh. They continued in connection with that ministry.

"At that point in Paul's career when he wrote the second

epistle to the Corinthians, he decided no longer to know Christ after the flesh (2 Cor.5:16). He was entering the more excellent way. Christ according to the flesh corresponds to the 'regeneration' (or 'renascence,' CV), as the kingdom is called (Matt.19:28). Its proclamation leads to the kingdom and the millennium. That will be very good. It will be excellent. But Paul, in spirit, has come to the end of the millennium and enters the new creation (2 Cor. 5:17). The result of no longer knowing Christ according to the flesh is that 'if anyone is in Christ, there is a new creation: *the primitive passed by.*'

["The primitive" is in the plural, *ta archaia,* "the primitives," or "THE ORIGINals" The reference with regard to that which is "passed by," is to the *beginning,* or *original* economies which were concerned with Christ according to the flesh, along with *all* their attendant accoutrements. Whatever gifts we may have *in common* today with the believers of those early eras, even those under Paul's early ministry, are *incidental to,* not necessitated by, the original gifts' erstwhile presence.

We enjoy the fullness of the "untraceable riches of Christ to the nations," and are enlightened according to "the administration of the secret, which has been concealed *from the eons* in God, Who creates all, that now [from the time of the revelations of Ephesians onward] may be made known to the sovereignties and authorities among the celestials, through the ecclesia, the multifarious wisdom of God, in accord with the purpose of the eons, which He makes in Christ Jesus, our Lord; in Whom we have boldness and access with confidence, through His faith" (Eph.3:8-12).]

"This is the more excellent way. The new birth leads to millennial blessing of which the gifts were the sign. The new creation introduces us to an unutterably higher sphere of blessing, based on faith, which asks for no signs.

"As Paul gradually entered this path his own health

became impaired, he could not cure his dearest friends; he even left one of them, Trophimus, at Miletum, sick. Ask him, in his Roman prison whether the gift of healing has become inoperative. His answer might well be, If it has not, why am I afflicted, and why is Timothy often ill, and what of Trophimus and Epaphroditus? . . .[1]

MERCY AND GRACE FOR TODAY

Though we may hardly expect the miraculous signs associated with Israel's Messianic Kingdom in an era and administration which is completely divorced from it, this is no indication whatever that we may not make our requests known to God (*cf* Phil.4:6,7). God may well be merciful to us and grant us recovery, even if, like Epaphroditus, we should become "very nigh death" (Phil.2:27). It is not that we today are to rule out any hope of God's mercy and grace with respect to our bodily infirmities merely because the special *gift* of healing of 1 Corinthians 12 through the hands of certain men, no longer continues. May it not be coming to that! If it is His intention, His decretive will, God will surely deliver us from any ailment—for the time He intends and to the degree He intends—whether through means ordinary or extraordinary. Indeed, in the last analysis, "A man can not get *anything* if it should not be given him out of heaven" (John 3: 27).

Any today who truly experience the mitigation, remission or removal of pain or disease, enjoy their deliverance only because of God and His powerful operations. This is so regardless of the means that may be employed for this purpose and however questionable certain avenues of relief may be. For God is operating all according to the counsel of His will (Eph.1:11). But this does not mean, if we wish to be *faithful,* that we should follow after success-

1. A. E. Knoch, *Unsearchable Riches,* vol.15, pp.303-305.

ful "Christian healers" any more than we should consult efficient Eastern oracles.

The ecclesia which is Christ's body, of which believers today are members, is a uniquely Pauline revelation and is not at all in view in Acts, especially in its earlier portion. Nothing is more mistaken than to claim that the present ecclesia began at Pentecost, or that we should pattern the present church order after the events and practices which come before us in the early chapters of Acts. Consequently, we need not strain our credulity to the breaking point in order to convince ourselves that the charismatic movement of today constitutes a genuine renewal of the teachings and practices of Pentecost. We should by no means expect the miracles and special visitations of the Lord which are recorded in the book of Acts, now that the administration of the secret (Eph.3:9) has come, and the word of God has been completed. Acts is simply a chronicle of the deeds of those whom it concerns, and is written from a Jewish perspective in anticipation of the terrestrial kingdom. It is a continuation of the account of our Lord's ministry as recorded by Luke, and is concerned with Israel's *rejection* of the evangel of the kingdom.

Even the most zealous "Pentecostal" believers of today who are at all objective, sometimes discount the prophecies, healings and tongues utterances which they themselves witness. This is because the prophecies are often proved false and the healings questionable, even as the tongues of little correspondence to the scriptural examples but of much correspondence to the repetitive, incoherent sounds made by their mentors and associates.

Since many pursue these "gifts" out of a clean heart, having engaged in sincere prayer that they might know the truth, they deem it impossible that the suggestion could perhaps be true that thus they are in the trap of the Adversary. Yet many such brethren see nothing incongruous in confidently insisting that those who differ with them—

believers no less sincere than themselves who nonetheless deem these sensational practices spurious—are necessarily deceived by the devil.

Even where significant predictions occasionally prove accurate, this is no indication that any today are actually serving in the capacity of divine prophet. Indeed, "Who is this who speaks and it is coming to be, when my Lord did not instruct? Is not the evil and the good faring forth from the mouth of the Supreme?" (Lam.3:37,38; *cp* Isa.55:10,11).

As to so-called faith healing, the observations of A. E. Knoch many years ago seem applicable still today: "Some cases can be cured temporarily, but others are beyond its reach. The cases fall into precisely the same groups as other systems of mental healing. Functional diseases or functional complications which usually accompany organic maladies are usually mental in their origin, and can be cured by 'faith,' however induced. It is merely the power of mind over matter.

"Now we must concede that the appeal to God's Word is the strongest possible incentive to faith, and that mental healing under the guise of the miraculous should have far more success than appeals to philosophy or 'science' or merely the power of repetition. These all depend on the fact that there is no organic disease, but only disturbances in the mental control of the body. If we add to this the immense psychological effect of mass meetings, we have one of the most powerful natural means of ameliorating functional disease.

"Everyone knows the vivifying effect of joy and happiness, and the depressing effect of worry. The mental state powerfully influences the action of all the vital organs. Even blindness and paralysis may be caused by purely mental emotions. Such cases as these can be cured by the mental healers of today, and especially by those who seek to operate under the banner of the Bible. But not

one of them can accomplish the healing which attested our Lord's messiahship or the nearness of the kingdom in the days of the apostles."[2]

THE SECRET NOW MANIFEST

Prophecy, even as special endowments of preliminary knowledge, prepared for further unfoldings and maturity. Similarly, the amazing gift of languages, *once and for all,* served as a sign to *un*believers. For it gave evidence to man's unrelenting love of the darkness instead of the light, even where the glorious message of enlightenment was attended by such a stupendous marvel.

The present administration of God's grace, in the language of inspiration, called for an "*adjusting of the saints,* . . . for the upbuilding of the body of Christ, unto the end that we should all attain to the unity of the faith and of the realization of the son of God, to a mature man, to the measure of the stature of the complement of the Christ" (Eph.4: 12,13). The time has come when the apostle is admonishing and teaching so as to be presenting every man mature in Christ Jesus (Col.1:28). This was impossible at the time when 1 Corinthians was penned. Yet later on, Epaphras, struggling for the Colossians in prayer, did so that they might "stand mature and fully assured in *all* the will of God" (Col.4:12).

It was granted to Paul, for us, "to *complete* the word of God—the secret which has been concealed from the eons and from the generations, yet *now* is made manifest to His saints, to whom God wills to make known what are the glorious riches of this secret among the nations, which is: Christ among *you,* [and] the expectation of glory [which concerns *you*]" (Col.1:25-27). "Nations" and "you" are both plural, so *en* ("in" when used with a singular object)

2. *Unsearchable Riches,* vol.15, p.307.

should be rendered "among" in English. This does not refer to Christ's presence, by His spirit, within the individual believer (which was not a secret; *cf* Rom.8:9; Gal.2:20), but to the presence of the Christ of God now (Who, formerly, according to flesh, was associated solely with the nation of Israel) among the very nations themselves: *Christ* among *you!*

"Christ, Who never went among the nations before His ascension, met Paul outside the land, on the Damascus road, not as the lowly Jesus, but as the glorified Son of God. Gradually, in spirit, through the apostle's ministries, He unfolds His secret purpose to be to the nations, in spirit, all that He had been to Israel in flesh, and far more. This is the secret: *Christ among the nations, a glorious expectation.* Not a subordinate place in the earthly kingdom, but a preeminent place in His celestial domains"[3]

As those who recognize that the "primitives" (or "beginning" things) are indeed "passed by," we rejoice in the glorious unfoldings which are given to us now, those revelations which complete the word of God and afford us our position of maturity in which we are complete in Christ (Col.2:10). May God grant that our love might be superabounding still more and more in realization and all sensibility, for us to be testing the things of consequence (Phil.1:9,10). We pray as well for a spirit of wisdom and revelation in the realization of Him, the eyes of our heart having been enlightened, for us to perceive what is the expectation of His calling, and what the riches of the glory of His allotment among the saints (Eph.1:17,18).

We are awaiting Christ's presence by faith, in expectation, and through love. For, as our apostle has said, and we have discovered, "Yet now are remaining faith, expectation, love—these three. Yet the greatest of these is love. Be pursuing love" (1 Cor.13:13; 14:1). J.R.C.

3. A. E. Knoch, CONCORDANT COMMENTARY, p.304.

THE MIND OF CHRIST

THE revision of the CONCORDANT VERSION of 1 Corinthians 2:16 reads as follows:

For who knows the mind of the Lord?
Who will be redirecting Him?
Yet we have the mind of Christ.

We who are spiritual, that is, we who have been given the spiritual endowment of faith (*cf* 1 Cor.13:13), as well as expectation and (greatest of all) love, have a new understanding, a renewed mind, a changed outlook on life and God, and on what is truly of consequence. The mind of Christ is that mind which led Him to empty Himself of all His glories, and humble Himself in obedience to the will of His God and Father unto the death of the cross (*cf* Matt.26:37-44; Phil.2:5-8). It is revealed here in the words "Christ crucified" (1 Cor.1:23; 2:2). In the death of Christ in suffering and forsakenness, we perceive a mind that focused in faith on every detail of God's word to Him.

Thus to have the mind of Christ is to focus on what God says to us, which is the word of the cross, to listen attentively to ("obey") the message, "Christ crucified." For Christ it was a message of what He must do. For us it is a message of what has been done, and it is this which moves us in our thinking, for joy and peace, and in our doing, which is summed up in the word "love."

The question here, however, is "Who *knows* the mind of the Lord?" This is an exact quotation from the Septuagint translation of the opening line of Isaiah 40:13 where

the Lord (Hebrew, "Yahweh") is seen in His glory as the One Who comforts Jerusalem as their Ruler and Shepherd in the promised kingdom. Yet this glory did not follow the deportation to Babylon and their return after seventy years (as Isaiah's words might have suggested), nor even when, many centuries later, the Coming One was born in the line of David and heralded that kingdom Himself. The comfort comes after Israel receives shelters for every single one of their sins (Isa.40:2 CVOT), not because of their own sufferings, but because the Lord would be the Antitype of the propitiatory shelter sacrifices. The words of Isaiah 53 concerning This One as a Man of pains, smitten of Elohim and humbled, and wounded because of Israel's transgression (Isa.53:3-5) would have to be fulfilled before the words of Isaiah 40:1 would have full force. And even yet Isaiah's prophecy has not come into realization. It is in view of this that attention is drawn in Isaiah 40:13 to the mind (the Hebrew uses the word "spirit" to encompass all that is invisible in us) of the Lord and its impenetrability to the human mind. The mind of the Lord is one that holds fast to the necessity of His humiliation before there can be the enjoyment of His exaltation.

No one can truly know this mind with any depth of understanding apart from the blessing of believing the word of the cross. When our Lord told the disciples clearly that they were going up to Jerusalem, and that all as to the Son of Humanity, written through the prophets would be accomplished, for He would be given up to the nations and be scoffed at and outraged and spat upon, and be scourged and killed, and the third day He would be rising, "they *understood none* of these things, and this declaration was hid from them, and they *knew not* what was said" (Luke 18:31-34).

However, while not knowing with understanding what this mind set of Jesus meant, nor how critical it was, Peter

heard the words themselves enough to be shocked by them, and he began to rebuke the Lord, saying, "Propitious be it to You, Lord! By no means shall this be for You!" (Matt. 16:21,22). In this he sought to redirect the Lord. Consequently the Lord called Peter His adversary: "Go away behind Me, satan!" (Matt.16:23).

The human mind sees the cross of Christ as stupidity and weakness, but the mind of those who are believing sees it as God's wisdom and God's power (1 Cor.1:18-25). Those who crucified the Lord of glory would not have done so had they truly known what it was about (1 Cor.2:8). Yet, in His grace, God has revealed something of the cross to us and makes known through His spirit some its glorious results, that we may be perceiving them in faith (*cf* 1 Cor.2:9-13).

Yet even those who have accepted God's evangel concerning His Son will sometimes become captured by their own thoughts of how sin must be dealt with, and, like Peter, they will become enemies of the cross of Christ (Phil.3:18).

Thus, for example, we hear (and sometimes think and say ourselves) that justification is a cooperative endeavor involving more than the death of Christ and our identification with Him, requiring something of ourselves. This is to make the cross of Christ only a partial contribution to deliverance, which. when all is said and done, means there can be no lasting deliverance from sin and death at all.

Even though Peter would have had the Lord change His mind, and others told Him in mocking disbelief to come down from the cross, which indeed He had the power to do, and even though He Himself was brought to cry out in dazed confusion and pain, "My God! My God! Why do You forsake Me?" nevertheless, He was not redirected from His Father's will.

May it be that our minds focus more and more on the word of the cross, on that message of God's wisdom and power and righteousness which centers fully on Christ

and what He has done, and not on ourselves. In this is spiritual power for us in our lives, for joy and peace and growth in love.

Accordingly, Paul entreats us in Philippians 2:5-8:

5 **For let this** ˡ**dispos**ition **be in you, which** is **in Christ Jesus also,** 6 **Who,** being ˡ**inhere**ntly **in** the **form of God, deems**° it **not pillaging** ˙**to be equal** with **God,** 7 *bt***nevertheless empties Himself,** ¯**taking** the **form of** a **slave,** ¯**coming**° to **be in** the **likeness of human** beings, 8 **and** ¯**being found** in **fashion as** a **human, He humbles Himself,** ¯**becoming**° **obedient unto death,** *y***even** the **death of the cross.**

The AV speaks here of the "mind of Christ," where the CV has the "disposition of Christ." The Greek word rendered "disposition" is not the same as the word "mind" in 1 Corinthians 2:16, but refers to what we call the bent or inclination of the mind. Indeed this is not the human disposition which is directed to pride and boasting and the achievement of comfort and happiness by way of human effort. But in accepting and retaining the word of the cross we are endowed spiritually with a growing measure of this disposition of Christ.

TOGETHER-STEPIZE

Now how is it that we have chosen to use the English verb, "redirect" for the Greek word *sumbibazō* (TOGETHER-having-STEPize) in 1 Corinthians 2:16? First of all (as we have noticed) it seems undeniable that Paul adopts the words of Isaiah 40:13 as they appear in the Septuagint translation. The opening line of this verse in the Septuagint is: "Who knows (the) mind of (the) Lord?" These very words are used here and also in Romans 11:34. The second line in the Septuagint begins a question (which is expanded in the third line): "And who becomes His counselor [or: adviser]?" and this is quoted in Romans 11:34,

but omitted in 1 Corinthians 2:16. Then, in a third line, the Septuagint completes the question concerning a counselor, one "who will be together-stepizing Him," which appears here in 1 Corinthians 2:16 as a question by itself (but omitted in Romans).

When a counselor is in view, the "together-stepizing" is the act of drawing information together in order to direct, or as the case may be, redirect the one being counseled, in the proper or advantageous steps to be taken. No one can do this to the Lord.

This verb is used in the Septuagint nine times. It appears three times in place of the Hebrew verb *cause*-KNOW (or "inform"); once in place of the Hebrew verb *cause*-UNDERSTAND (or "give understanding to"); and five times for *cause*-AIM (or "direct"). In three of these passages it is used as the act of a counselor (Psalm 32:8; Isaiah 40:13; and Isaiah 40:14). Rather than asking "Who will be informing Him?" in Isaiah 40:13, and "Who gives understanding to Him?" in Isaiah 40:14, and "I shall direct you in the way you should go" in Psalm 32:8, as they usually do for these verbs elsewhere, the Septuagint translators employed this rarely used verb, *sumbibazō,* which, although being closely aligned in meaning, conveys its own nuance of informing one of the steps that should be taken in the present situation.

Since Hebrew and Greek have other verbs for the sense of "direct" and "counsel" and "advise" it seems best to find another term for a concordant version, yet one that conveys the sense suggested by the context. When it comes to the message "Christ crucified," the question, "Who will be redirecting Him?" is in full agreement with the context. No one could redirect Him in His obedience and faithfulness to the cross, and no one today can redirect its significance in relation to sin and death.

Christ crucified is the only solution to sin. And Christ crucified is the only means by which death can be abol-

ished. It is this evangel which exposes the mind of Christ and operates to redirect our minds.

1 Corinthians continues to take up various issues of a practical nature, both concerning our daily living and our assembling with other believers, all of which are built on the word of the cross, "Christ crucified." This word is often stated explicitly, as in 5:7, "our Passover . . . Christ, is sacrificed for our sakes;" in 6:20 and 7:23, "you are bought with a price;" in 8:11 where attention is directed to "the brother, because of whom Christ dies"; in 10:16 concerning the "communion of the blood of Christ" and 11:26 concerning the "announcing [of] the Lord's death until He should come." In all of these Paul is not laying down precepts of law, and certainly not establishing religious rituals, but is encouraging a state of mind and pattern of living in which the message, "Christ crucified," is kept vibrant and powerful before us.

The extended discussion of "spiritual endowments" starting in chapter 12 and culminating with that endowment of love most perfectly displayed by our Lord in His giving of Himself for sinners which is always to be the central theme in our "coming together," leads us to the great evangelistic message of chapter 15. Here the word of the cross, which is "Christ dies for our sins," is seen to include the word declaring, "He has been roused." And this full message is the basis for God to become All in all.

D.H.H.

The following is a tentative CV rendering of the Septuagint Version of Isaiah 40:13, using the verb "redirect" for the verb, *sumbibazō*:

13 [a]**Who knows** the **mind of** the **Lord?**
And [a]**who becomes His counselor,**
Who will be redirecting Him?

UNSEARCHABLE RICHES, FOURTH QUARTER 2017
BEING THE FOURTH NUMBER OF VOLUME ONE HUNDRED EIGHT

EDITORIAL

THIS ISSUE of *Unsearchable Riches* features our revised translation of 1 Corinthians, chapters 15 and 16, with articles centered on chapter 15, surely one of the highlights of Scripture as a whole.

The first three articles are selected from A. E. Knoch's "Studies in 1 Corinthians 15" (available from us in booklet form). This is followed by some thoughts I have been putting together on the relationship of the evangel Paul evangelized with the opening chapters of Genesis. We conclude with Jim Coram's defense of Paul's clear teaching in 1 Corinthians 15:22 that all human beings will ultimately be vivified in Christ.

Not all references to passages in this chapter are worded exactly as in the revised CV given on pages 146-150. Some appear as in the CLNT, and in my own article I go further toward a more literal rendering, and even word my own thoughts as much as possible with simple "fact" verbs. James Coram has replaced renderings of the Greek word, *anthrōpos,* as "man" by the more exact translation, "human" (and the plural "men" by "human beings"). This may be difficult to get used to at first (just as using the English simple "present tense" as consistently as possible for the Greek "aorist" verbs will often seem awkward), but in time, with continued reading, its advantage of exactitude should become appreciated.

Altogether, such changes are made with the hope that the original wordings in Greek may be conveyed more exactly in English, toward the end that we all may be standing firm in the faith (1 Cor 16:13), and living now more in accord with the faith. D.H.H.

PAUL TO THE CORINTHIANS (I)
(Chapters 15–16)

15 [y]**Now I am making known to** [=]**you, brethren, the evangel which I evangelize**[°] **to** [=]**you, which also** [=]**you accept, in which also** [=]**you** [°]**stand,** [2] **through which also** [=]**you are being saved**[°]**, if** [=]**you are retaining** the **word** [a]**which I evangelize**[°] **to** [=]**you, outside** and **except** [=]**you believe feignedly.**

[3] **For I give over to** [=]**you among** the [=]**first what also I accept that Christ dies** [ov]**for our** [·]**sins** in **accord** with **the scriptures,** [4] **and that He is entombed, and that He has been roused**[°] **the third** [·]**day** in **accord** with **the scriptures,** [5] **and that He is seen** by **Cephas, thereupon** by **the twelve.** [6] **Thereupon He is seen** by **over five hundred brethren at once,** [o] **of whom the majority are remaining hitherto, yet** [a]**some are** put to **repose also.** [7] **Thereupon He is seen** by **James, thereafter** by **all the apostles.**

[8] **Yet last of all, even as if** a [·]**premature birth, He is seen** by **me also.** [9] **For I′ am the least of the apostles, who am not competent to be** [|]**called**[°] an **apostle, because I persecute the ecclesia of** [·]**God.** [10] **Yet** in the **grace of God I am what I am, and His** [·]**grace,** [·]which is [io]**in me,** does **not come** to **be** for **naught, but more exceedingly** than **all of them toil I—yet not I, but the grace of** [·]**God which** is [tg]**with me.** [11] **Then whether I or** [t]**they, thus we are heralding, and thus** [=]**you believe.**

[12] [y]**Now if Christ is being heralded**[°] **that He has been roused**[°] [o]**from** among the **dead, how are** [a]**some among** [=]**you saying that** there **is no**[t] **resurrection of** the **dead?** [13] [y]**Now if** there **is no**[t] **resurrection of** the **dead, neither has Christ been roused**[°]**.** [14] [y]**Now if Christ has not been roused**[°]**,** for **naught consequently** is **our** [·]**heralding, and** for **naught** is [=]**your** [·]**faith.** [15] [y]**Now we are being found**[°] **false witnesses also of** [·]**God,** seeing **that we testify** [ag]**by** [·]**God that He rouses** [·]**Christ, Whom consequently He rouses not, if so be that** the **dead are not being roused**[°]**.** [16] **For if** the **dead are not**

being roused°, neither has Christ been roused°. 17 *y*Now **if Christ has not been roused°, vain is** =**your** ·**faith—**=**you are still in** =**your** ·**sins!** 18 **Consequently** ·those **also** who are put to **repose in Christ perish°.** 19 **If we are having** an **expect**ation **in Christ in this** ·**life only, more forlorn** than **all human** beings **are we.**

20 **(Yet now Christ has been roused°** *o*from among the **dead,** the **Firstfruit of** ·those who are °**reposing°.** 21 **For since in fact through** a **human** comes **death, through** a **Human also** comes the **resurrection of** the **dead.** 22 **For even as, in** ·**Adam, all are dying, thus also, in** ·**Christ, shall all be** ǀ**vivified.** 23 **Yet each in** his ·**own class:** the **Firstfruit, Christ; thereupon** ·those who are ·**Christ's in His** ·**presence;** 24 **thereafter the consummation, whenever He may be giving up the kingdom to** His ·**God and Father, whenever He should nullify** *e*all **sovereignty and** *e*all **authority and power.** 25 **For He** ǀ**must be reigning until** *w* **He should place all His** ·**enemies under His** ·**feet.**Ps 110:1 26 The **last enemy is being abolished°:** ·**death.** 27 **For He subjects all under His** ·**feet.**Ps 8:6 *y*Now **whenever He may say that all is** °**subject°,** it is **evident that** it is **outside of** Him ·Who **subjects** ·**all to Him.** 28 *y*Now **whenever** ·**all may be subjected to Him, then the Son Him**self **also shall be** ǀ**subjected to** Him ·Who **subjects** ·**all to Him, that** ·**God may be All in all.)**

29 **Else** *a*what **shall** those **be doing** ·who are **baptizing°?** It is *ov*for the sake **of the dead absolutely if** the **dead are not being roused°.** *a*Why **are they baptizing°** also *ov*for **their** sake? 30 *a*Why **are we´** also in ǀ**danger every hour?** 31 *ac* **Daily am I dying. By** this ·**boast of yours, brethren, which I** ǀ**have in Christ Jesus, our** ·**Lord,** 32 **if,** *ac*as a **human, I fight wild beasts in Ephesus,** *a*what is **the benefit to me? If** the **dead are not being roused°, we may eat and drink, for** tomorrow **we are dying.**Is 22:13 33 **Be not** ǀ**deceived°: evil conversations are corrupting kind characters.** 34 **Sober up righteously and** do **not be sinning, for** *a*some ǀ**have** an

ignorance of God. To[d] **abash** =**you am I saying** it.

35 **But** [a]**someone will be protesting, How are the dead being roused**°**?** [y]**Now** with **what body are they coming**°**?** 36 **Imprudent** one! **What you´ are sowing is not being vivified**° **if it should not die.** 37 **And what you are sowing you are not sowing the body** ˙which **shall** ¦**come**° to **be, but** a **naked kernel,** [if] ¯**perchance of wheat or** [a]**some of the rest.** 38 **Yet** ˙**God is giving it** a **body** according **as He wills, and to each of the seeds** its ˙**own body.** 39 **Not** [e]**all flesh** is **the same flesh, but** there is [other] one **indeed of human** beings**, yet** another **flesh of beasts, yet** another **flesh of flyers, yet** another **of fishes.** 40 There are **bodies celestial as well as bodies terrestrial. But** a **different** ˙**glory indeed** is that **of the celestial, yet** a **different** ˙that **of the terrestrial,** 41 another **glory of** the **sun, and** another **glory of** the **moon, and** another **glory of** the **stars, for star is excelling star in glory.**

42 **Thus also** is **the resurrection of the dead. It is** ¦**sown**° **in corruption; it is** ¦**roused**° **in incorruption.** 43 **It is** ¦**sown**° **in dishonor; it is** ¦**roused**° **in glory. It is** ¦**sown**° **in infirmity; it is** ¦**roused**° **in power.** 44 **It is** ¦**sown**° a **soulish body; it is** ¦**roused**° a **spiritual body.**

If there **is** a **soulish body,** there **is** a **spiritual also.** 45 **Thus it is** ˚**written**° **also, The first human, Adam, becomes** [io] a **living soul;** *Gn 2:7* **the last Adam** [io] a **vivifying Spirit.** 46 **But not first the spiritual, but the soulish, thereupon the spiritual.**

47 **The first human** was **out of** the **earth, soilish; the second Human** is **the Lord out of heaven.** 48 **Such as the soilish** one is, **such** are ˙those **also** who are **soilish, and such as the Celestial** One, **such** are ˙those **also** who are **celestials.** 49 **And** according **as we wear the image of the soilish, we shall be wearing the image also of the Celestial.**

50 [y]**Now this I am averring, brethren, that flesh and blood is not** ¦**able**° **to enjoy** an **allotment** in the **kingdom of God, neither is** ˙**corruption enjoying** the **allotment** of

·incorruption. 51 [p]Look°! a secret to =you am I telling! We all indeed shall not be put to ⌊repose, yet we all shall be ⌊changed°, 52 in an instant, in the twinkle of an eye, [i]at the last trump. For He will be trumpeting, and the dead will be ⌊roused incorruptible, and we´ shall be ⌊changed°. 53 For this ·corruptible ⌊must put° on incorruption, and this ·mortal put° on immortality.

54 [y]Now whenever this ·corruptible should put° on incorruption and this ·mortal should put° on immortality, then shall ⌊[b]come° to pass the word ·which is °written°,

Swallowed up is ·Death [io]by Victory. *Is 25:8*

55 Where is your ·victory, Death?
Where is your ·sting, Death? *Ho 15:14*

56 [y]Now the sting of ·Death is ·sin, yet the power of ·sin is the law. 57 [y]Now thanks be to ·God, ·Who is giving us the victory, through our ·Lord Jesus Christ.

58 So that, my beloved brethren, ⌊become° settled, unmovable, superabounding in the work of the Lord always, being °aware that =your ·toil is not for naught in the Lord.

16 [y]Now concerning the collection [io]for the saints, even as I prescribe to the ecclesias of ·Galatia, thus do =you´ also. 2 [ac]On one of the sabbaths let each of =you ⌊lay aside [b]by himself in ⌊store that in which[a] he should ⌊be prospered, that no collections may ⌊occur° then, whenever I may come. 3 [y]Now whenever I may come° along, =whomsoever =you should attest through letters, these shall I be sending to carry away =your ·grace [io]to Jerusalem. 4 [y]Now if it should be worthwhile for me also ·to be going°, they shall be going° together with me.

5 [y]Now I shall be coming° to[d] =you whenever I may pass through Macedonia, for I am passing° through Macedonia. 6 [y]Now ¯perchance I shall be abiding [td]with =you, or wintering also, that =you´ should send me forward where-

soever I may be going°. 7 For I do not [l]want to [p]see =you at present [i] on the way, for I am expecting to stay [a]some time [td]with =you, if ever the Lord should permit. 8 Yet I shall [l]stay in Ephesus till ·Pentecost, 9 for a door has opened for me, great and operative, and many are opposing°.

10 [y]Now if Timothy should come, [l]look to it that he should be[c°] [td]with =you fearlessly, for he is working° at the work of the Lord, as I also. 11 No [a]one then should scorn him. [y]Now send him forward in peace, that he may come to[d] me, for I am awaiting° him with the brethren.

12 [y]Now concerning ·brother Apollos, I entreat him much that he may come to[d] =you with the brethren, and it was undoubtedly not his will that he should come now, yet he will [l]come° whenever he should have an opportunity.

13 [l]Watch! [l]Stand firm in the faith! Be [l]manly°! Be [l]staunch°! 14 Let all =your actions [l]occur° in love!

15 [y]Now I am entreating =you, brethren—=you are °acquainted with the house of Stephanas and Fortunatus, that it is the firstfruit of ·Achaia, and they set themselves [io]to the service for the saints—16 that =you· also may be [l]subject° to ·such, and to every ·[l]fellow worker and [l]toiler.

17 [y]Now I am rejoicing [on]at the presence of Stephanas and Fortunatus and Achaicus, [t]for ·this deficiency of =yours, these men fill up, 18 for they soothe ·my spirit and ·=yours. Then be recognizing ·such.

19 Greeting° =you are the ecclesias of the province of Asia. Greeting° =you much in the Lord are Aquila and Prisca, together with the ecclesia [ac]of their house. 20 Greeting° =you are all the brethren. Greet° one another [i]with a holy kiss.

21 The salutation is by my ·hand—Paul's. 22 If anyone is not [l]fond of the Lord Jesus Christ, let him be anathema! Maran atha!

23 The grace of the Lord Jesus Christ be with =you! 24 My ·love be with all of =you in Christ Jesus! Amen!

THE EVANGEL
(1 Corinthians 15:1-11)

CHRIST is the solitary subject of the evangel, and three facts concerning Him, all of which took place within the narrow compass of three days, constitute its essence. He died, was entombed, and has been roused. His death was for our sins; His resurrection is evidence of their removal. So simple, yet so sublime, is the message that saves! Who can measure the depths of love which it reveals, or scale the heights of glory which it unveils? It sinks the most august Personage in the whole universe down into the deepest degradation and it carries Him up to the highest heights in the heavens. It concerns God's anointed Saviour and that part of His career which effects our salvation. Apart from these three facts there is no evangel. The death of Christ is sad news, not glad tidings, apart from His resurrection.

To be sure, there is much more to be said as to the effects of His sacrifice Godward and manward. Especially today, as the second epistle of Paul to the Corinthians makes clear, we should herald the conciliation, for God is conciliated in this administration. If we faithfully bear witness to the work of Christ and the influence it has had upon God, then its application to mankind will not fail to accomplish its mission.

A TEACHING EVANGEL

Many a time, in my early efforts to serve my Lord, have I heralded the evangel to the lost. In preparation, I often pondered the opening words of the fifteenth of First Corinthians, and sought to make it the basis of my mes-

sage. But the bare facts of the evangel are soon stated, and more was needed to fill in its outline. So it was that I gradually took to what was then called a "teaching gospel," and this eventually led to teaching the saints in place of evangelizing sinners. I would heartily commend this "teaching evangel." It seeks to fill out the skeleton here given from other portions of the Word. This is, in fact, suggested by the phrase "in accord with the Scriptures," which is twice used in this condensed outline, as if to show its importance, and to intimate that these brief words are but an epitome of vast *fields* of truth which are elaborated elsewhere in the Sacred Scrolls. The great subject of sacrifice is involved in His death. And the greater subject of resurrection is implied in His rousing.

CHRIST—THE ANOINTED

Until we know *Who* it is that died, the evangel will have little meaning or power. In Christendom somewhat is known of His life of humiliation on earth, but how little of His official glories as God's Anointed Prophet and Priest and King! The mere mention of the name "Christ" in any gospel assembly should awaken feelings and thoughts such as the name "Messiah" brings up in an intelligent synagogue of the Jews. The most Blessed Being in the universe, the Image of the Deity, the Channel of all creation, the Effulgence of God's glory, His Beloved Son, the promised Seed of the woman Who will bruise the serpent's head, the Seed of Abraham and David's Heir, the Prophet like Moses and the Priest after the order of Melchizedek, the promised Saviour of the world—such is the One Who died, was entombed, and rose. He should be made known to all as the Lord of life so that they may realize, in some degree, what it meant for Him to die. He should be exalted to His place supreme so that men may get at least a glimpse of His humiliation.

DIED FOR OUR SINS

That *such* a Christ should die—this is the great marvel. That He, through Whom all life has come, should enter the realms of death, opens up to our gaze the vast vista of God's love, for death could never have touched Him except as a Sacrifice for the sins of others. But here, again, false conceptions of death rob the truth of all reality. Death is no longer an enemy. It is regarded as only a higher form of life. Apart from the physical sufferings, Christendom makes death a portal to glory instead of the gate to shame. Knowing not the high honors of Christ nor the deep disgrace of death they cannot compute the vast distance between them, so cannot realize or appreciate the descent of Christ to the cross or the glory of His resurrection.

IN ACCORD WITH THE SCRIPTURES

To trace the types of Christ which speak of His death for sin is a task by itself, beyond the scope of the present treatise. Before the entrance of sin God provided Him, as a flawless and unspotted Lamb (1 Peter 1:20), Whose precious blood alone could cleanse away the sin that was to come. And when sin actually entered, Yahweh straightway made coats of skins for Adam and his wife, to clothe them (Gen.3:21), and these must have come from animals which died for their sins. Abel brought to Yahweh the firstborn of the flock and of their fat (Gen.4:4). When God chose to dwell among His people Israel He could be approached only through the death of victims on sacrificial altars slain, all of which foretold the death of Christ. Unnumbered multitudes of animals yielded up their souls merely to portray His death for sin. Rivers of blood have flowed merely to point onward to the precious blood of Golgotha.

In every case the shadow had the shape of the reality. There is a marvelous harmony between the types and the

august Antitype. Under the ritual of the law, only flawless animals could be offered, so that His flawlessness might be recognized. All of the details of His death were presented typically by the various offerings, especially those for sin, and by the Passover lamb, and the sacrifices on the day of "atonement" or propitiation. I would press upon those who preach or teach the gospel, to dwell upon the way in which His sacrifice fulfilled all that was written of it in the Scriptures. Let not the mere statement suffice. So may we kindle a living faith in God and His Word in breasts that know Him not, should we show how fully the substance satisfies the shadow.

HE WAS ENTOMBED

As an evidence, both of His death and of His resurrection, we must press the fact of His entombment. There must be no question of the reality of His entrance into the death state, or it will react upon the reality of His resurrection. Let us note exactly what is said, for very few in Christendom now believe it. The attack on the great truth of the resurrection begins by setting aside the words, "*He* was entombed," and putting in their place, "His *body* was buried, but His soul and spirit were alive outside the tomb." As a matter of fact, few actually believe that *He* died for our sins. They have no need for the tomb, except as a temporary receptacle for His outer shell, not His real Self.

The reverent student who reads God's account of the creation of mankind will note that Adam was formed *of soil from the ground* (Gen.2:7). Later this is made still more emphatic. In judging him God said, "By the sweat of your brow shall you eat your bread, until you return to the ground, for from it were you taken. *For soil you are,* and to soil you shall return" (Gen.3:19). Humanity is not composed of spirits clothed with a mantle of flesh. It has no expression apart from a body. The spirit imparts life and

power and makes it a living soul, but, apart from the body, it is not a spirit or a soul. When a man dies *he* is buried or entombed, not his body merely. If this is not so, resurrection is a farce and deserves the fate which has befallen it. Christendom has repudiated death, so why should it witness to the resurrection? If *He* was not entombed, neither was *He* raised.

ROUSED THE THIRD DAY

After Isaac had been taken from Abraham by the command to slay him, he recovered him on the third day (Gen. 22:4; Heb.11:17,18). Joseph was in prison two full years or "years of days" (Gen.41:1), and was released and exalted on the *third* "years of days." Our Lord Himself referred to Jonah's escape from the fish as a type of His resurrection. Along with the sacrifices which were required to be without corruption, these instances foreshadow the great fact that Christ, though dead, saw no corruption.

Besides this there are other pictures of resurrection, such as the two birds used in the cleansing of the leper in the fourteenth chapter of Leviticus. One bird was not enough to set forth the truth, for it was slain and its blood applied. So another was associated with it by dipping it in the blood of the slain bird. With this token of death upon it, it was set free to fly away into the heavens, a blessed and beautiful exhibition of life beyond suffering and death.

WITNESSES OF HIS RESURRECTION

"The matter shall be confirmed at the mouth of two witnesses or at the mouth of three witnesses" (Deut.19:15). Men are fallible, and may be mistaken, so it was laid down in the law of God that matters of importance should not be determined by the testimony of a single witness. The thought of a double witness is employed in a variety of ways in establishing the most important event which has ever

occurred in the history of the earth. He was seen by individuals and by more than five hundred at once. Two of the pillars of the Circumcision saw Him, Cephas and James. He was seen at least twice by the twelve, who would be especially competent to testify, as they had spent so many months with Him before.

Still the most striking and satisfactory testimony of all is that of Paul himself. All of the other witnesses were friends of our Lord and inclined toward His teaching. Saul of Tarsus was His worst enemy. He persecuted those who believed in His resurrection. There cannot be the least suspicion that his testimony is biased in favor of our Lord. He lacked what the Circumcision had, a personal acquaintance with Him before His death, but this is far more than balanced by his enmity, which would dispose him to testify *against,* not *for,* the truth.

Though Paul saw Him *last* after His resurrection, at the same time he saw Him *first* as a foretaste of His return to earth. He saw Him in glory so bright that it struck him blind. He saw Him as Israel will see Him in the future, not as the disciples saw Him in the past. In the regeneration, when the nation shall be born at once, then the Messiah will appear in His glory, and they will see Him as Paul did on the road to Damascus, returned to earth, surrounded with celestial splendor. Will anyone who sees Him thus need any further evidence of His resurrection? So overwhelming was this proof to Paul that it instantaneously transformed him from a fanatical persecutor to an adoring slave, just as will be the case with Israel in the future. Is not this why he calls himself a premature birth? While Israel is not regenerated, he was, in a figure, because he saw the *glorified* Christ, Whom none of the others had yet seen.

THE GRACE OF GOD

Paul's whole career, after he had met the Lord in glory,

was evidence for the resurrection, for the power of Christ's resurrection wrought in him. And this power came to him through the channel of *grace.* Let us not miss the emphasis which he places on this, the reigning characteristic of this administration. This he declares, in one of those beautiful examples of divine rhetoric in which lovers of literature delight (15:10):

> Yet in the *grace of God* I am what I am,
> And *His grace,* which is in me, does not come to be for naught,
> But more exceedingly than all of them toil I —yet not I,
> But the *grace of God* which is with me.

It is this grace, operating in God's saints today, which first empowered Paul, which bears witness to a living, glorified Christ, at God's right hand. Later, in the Philippian epistle, Paul expands this thought. Through the power of Christ's resurrection, fellowship in His sufferings, and conformity to His death, he strove to attain to an experience such as will be ours in the resurrection (Phil.3:10,11). The conduct of every saint should be ample evidence that Christ is no longer in the tomb, but is risen and gracious in His glory.

Thus the apostle lays before those who deny the resurrection, the evidence which supports it. He gives the historical testimony of actual witnesses, fully competent to decide, in sufficient numbers and reputation to shut out all deception. No event in the history of the world is better attested. But the evidence is not confined to the past. It is a vital force operating in every true believer. The grace which flows from His glorious resurrection produces a power which should transform our lives so that we may walk as partakers of the power of His resurrection, and living reflectors of His glory.

A. E. Knoch

FROM MORTALITY TO VIVIFICATION
(1 Corinthians 15:20-28)

"ALL IN ALL"—such is the august goal of our God! He will yet be everything to every one of His creatures, as it is fitting that He should be. Nothing less will satisfy His heart or the heart of our Saviour. Nothing less will vindicate His love or form a fit conclusion for the tragedy of the eons. Let us with joy believe it. Let us exult as we receive it! May these three simple syllables, that an infant's lips can lisp, become the very basis of our being, the background of every act, the key to every occurrence, a light in every darkness, a balm for every wound. They are the pole star of all true philosophy, the consummation of all wisdom. They are the heart of the compend of divine revelation, "Out of Him and through Him and for Him is all" (Rom. 11:36), and reflect back upon the dismal story of sin and suffering the bright and beneficent beams of the immanent love of God, for which the darkness and death we now endure is but a fleeting foil.

Christ *has* been roused from among the dead, and not only so, but He is the Firstfruit of those who are reposing. Just as, each year, a sheaf of grain was waved before Yahweh as a token and promise of the coming crop (Lev. 23:10), so Christ, in His recall from death, was but the beginning, to be followed, in due course, by the whole harvest. All is reckoned as being in the Firstfruit, so that, in another place, the apostle says, "If the firstfruit is holy, the kneading is also" (Rom.11:16). What is true of one is germinally true of all the rest. So that we need only look

at Christ to see what God's heart has in store for all the creatures which His hands have made. His vivification is the sample and gives certainty to all the rest.

In his epistle to the Romans, the apostle shows how Christ's work parallels and far more than corrects the one act of Adam, to which is traced the entrance of sin and death (Rom.5:12-19). In fullest accord with this he now develops the same thought in connection with *life*. In this also, Christ is far more than the equivalent of Adam. Death, as well as sin, came in through the first man. So life, as well as righteousness, comes in through the Second, our Lord Jesus Christ. Indeed, this goes far deeper, for it is death working in us which is the cause of our sin.

Far more than our decease was brought in by Adam, and something which affects our souls much more than the sleep which closes our career. God did not say to Adam, "In the day that thou eatest thereof thou shalt surely die" (Gen.2:17 AV). If He had, Adam would have died the very day in which he was judged. He might then have had no progeny of sinners. In the precise language of the Hebrew, He said, "to die you shall be dying." That is, there would be dying as well as death. As we now know, there is a long process of disintegration, with which we are all acquainted, even though we are accustomed to calling it life.

Ever since Adam sinned, he and his descendants have been dying. Like ripe fruit plucked from the tree, our bloom soon passes away, and we show a slow process of decay. In Adam, all are dying, even while they are still alive. That is the "life" that we inherited from our disobedient parent, which not one of his descendants has ever evaded.

Thus, we read, shall all be vivified. The contrast is not between the crisis of actual death and the resurrection, but between the dying process and a life process, beyond the touch of death.

THE CRISIS OF DEATH

The contrast in this glorious promise is between mortality and immortality, between our present mode of existence and the glory before us. That vivification is far more than resurrection is abundantly evident, for it is for those who have not died as well as for those who repose. Our Lord is not only the Resurrection but the Life (John 11:25). Not only could He call back Lazarus from the tomb to life like that he had before, and thus be his Resurrection, but, in the days to come, He will call Lazarus once again, to a life indissoluble and incorruptible, and thus become his Life.

For death the cure is resurrection, but for dying we need life. The crisis of death is a single act and so is resurrection. Each may occur in an instant of time. This is not before us in this parallel (1 Cor.15:22). The words "are dying" and "shall be vivified" are in the incomplete tense in the Original, which denotes an action in progress. The long drawn-out activity of death in dragging men down to the grave is put in contrast with the endless activity of life in imparting incorruption, power and glory. All who endured the first shall enjoy the second. Here is a message for mankind which should lift it above its misery! Knowing this, we can even enjoy the weakness and humiliation of our present state in anticipation of the glory for which it is the necessary prelude.

THE THREE CLASSES

The three classes of the vivified are distinguished from each other in character and time. Christ is a class by Himself. Then there is the group of faith, those who are His. Thereafter, to complete the "all," come the remainder, who have no special designation, except that, at present, they may not be called His, hence do not believe. This agrees with the classification elsewhere given, where God

is called the Saviour of all mankind, especially of believers (1 Tim.4:10).

The time of vivification varies with each class. Christ, as we know, has been beyond the dominion of death ever since His resurrection. "Those who are Christ's" will be vivified at His presence (1 Cor.15:23). This seems to be at the crisis of the eons, between the three evil and the two good ones. As the great object of the apostle here is to show that *all* will be made alive, he does not give details concerning this second class, or tell us when this presence takes place. The term he uses, the *parousia,* the BESIDE-BEING, is broad enough to include all that is written elsewhere concerning the coming of Christ to Israel (*cf* Acts 1:11) and, before that, to us (1 Thess.4:16,17). The main point of this part of Paul's presentation lies in the last word, the *consummation.*

THE CONSUMMATION

In place of naming, the third class to be vivified the apostle simply tells us that after the vivification of the second class there will be a consummation. He names an event, not the dead who are left. The fate of the third class is so involved in this event, that we need only to understand it in order to be informed of their future. This grand truth seems to be almost unknown in Christendom. Although the very climax and fulfillment of all revelation, it has been eclipsed by human perversions. As a result the god of Christendom has lost the essential attributes of Deity. He is like the foolish man who started to build but could not finish. Theology brings nothing to a conclusion. It attains no definite goal. Sin, suffering, and insubjection are never conquered. God is compelled to work an eternal miracle in order to maintain a never-ending eyesore in His creation, once so subject, so sinless, and so good.

The consummation consists in *subjection.* Christ Him-

self will be subject when He has subjected all. Here we have a key to all the evil in the world. It is due to *insubjection* to God. This is seen clearly in the character of the eons. The evil eons are either anarchistic or under human government. The good are under the scepter of Christ. The very name, the Kingdom, speaks of subordination. Adam's insubjection brought in sin. Christ's obedience and reign will restore all to its proper place beneath the rule of God. This is not an endless, hopeless task which never comes to fruition. It will be accomplished. It will find its finish at the close of the eons. It is the consummation of the eonian times. Intelligent and loving subjection on the part of all His creatures brings us to the goal, God All in all.

Christ will give up the Kingdom to *God* as *Father.* These two names reveal to us the object of the eonian times. They show us their root and their fruit. From being *creatures* of the great *Subjector,* who have rebelled against His rule, mankind is brought to loving obedience, as *children* of the *Father.* If that time could be described as a day, we might call it the day of the Father. Now we have man's day, for man is ruling. Soon will come Yahweh's day, to be followed by the day of God. Then will come the final, the finishing time, the "day" of the Father, in which God becomes the loving Ruler of His own household, and all creation will be one vast family, knowing no subjection except to Him, no laws but filial obedience. The Kingdom will be handed over to God, yet this will transform it into a universal family.

It is the office of Christ, God's Anointed, to bring this about. It is astonishing to note how this is to be done. The method is entirely negative and consists in making certain things *inoperative* (15:24,26).

It is usually supposed that the universe is so essentially wrong that it requires *positive* corrective acts to set it right. From this basic revelation it appears that what is needed is the negative abolition of activity in two distinct direc-

tions, the cessation of all subjecting powers over and *outside* of man, and the stopping *in* man of the force which subjects him to sin. In other words, man is now subject to other men and to the operation of death within him. Make these activities inoperative and he will be subject to God. Man was made by his Creator for subjection to the Deity. This is his normal condition, to which he returns as soon as alien restraining influences have been removed. Add to this negative removal the positive experiences which were his while insubordinate, and we have all that is necessary to make the creatures of God not only obedient, but adoring children of the Father; children to whom He is Everything.

Death is the last enemy to be made inoperative. To many the inclusion of death in a discussion of subjection seems strange and misplaced. This arises from the mistaken idea of death which prevails. Not only do men make the death state one of life, but they fail to grasp the fact which appears at the very forefront of revelation, that death is operating in every descendant of Adam during this life. All are dying. Moreover, that great truth, that *death* is transmitted (*not* sin), so that we sin because we are dying, has been obscured by translators and is unknown to theology (Rom. 5:12). But once we understand that all of our insubordination is due to the immanence of death in our members and that we cannot be normally subject so long as it operates in us, then we are prepared to give death the place accorded to it in this discussion.

If we stop the activity of death in humanity it cannot be insubordinate of itself, for it was not only created out of God but *for* Him. I once wondered why death was the *last* enemy. Now I know that it must be so, for its abolition by itself would remove all the rest, were they not already abolished. If death (and, as a consequence, sin, which is its fruit) should be made inoperative at the beginning of the thousand years, there could be no reign and no rebel-

lion, for insubjection would be absent. Where all are subject to God all other forms of subjection must vanish. Subjection to anyone but God is abnormal. That is what brought in sin. Its gradual abolition in the eons to come will lead mankind up to the consummation. Make death inoperative and the last vestige of insubjection vanishes. It must be the last enemy because its abolition completely subjects all to God.

The consummation, then, does not follow immediately after the vivification of those who are Christ's. The second class are made alive in order to have a part in the *reign* of Christ. The end cannot come so long as there is such a thing as reigning. The interval between the second and the third class consists largely in Christ, with His saints, taking over the government of the universe. No rule, however, can exist where there is no insubjection, for no one who is subject to God needs any intermediary sovereignty or authority or power. These, taking the place which belongs to God, are in their very nature abnormal, opposed to God's ultimate, unless they are temporary and retiring, having their own withdrawal as their aim, being merely scaffolding to be removed when its purpose is accomplished. Such is the nature of the rule of Christ. It is not the object but the means. It aims at its own recall.

THE REIGN OF CHRIST

"For He must be reigning until . . ." (1 Cor.15:25).

This passage, because it goes to the very bottom of things, bares to our gaze the true nature of rule. How much disturbance and distress have come to mankind through the operation of human government! From the days of Noah till the present, oppression and tyranny have been the order of the day, wars of aggression and succession have bathed the world in blood, and even the best of governments have left much to be desired. Human government

is certainly abnormal. And will the reign of Christ with the saints restore ideal conditions? Is not the rebellion at the end of the thousand years an emphatic denial? The reign will be righteous and good, and will bring much blessing because God will be back of Christ, so that it will approximate the ideal. But evil is not banished from the universe by intermediate rule, but by the gradual and final withdrawal of all rule.

Almost all other rule tends to draw men away from subjection to God. Christ's rule will be devoted to restoring them to the normal. It will continue *until* all rule is concentrated in His hands. All enemies will be put under His feet.

What is needed to restore all to more than normal perfection is to stop the activity of death. This is done, at the last, by the vivification of all. The dead and the living, all who are still within the clutches of death in any of its manifestations, are made alive. This is the point of this passage. It puts universal life in place of universal death.

This passage affords a splendid lesson in intelligent interpretation. The apostle insists that Christ subjects all under His feet. He proceeds, "Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him." That which is self-evident and altogether contrary to the object of the whole, need not be stated. Paul need not say, "He subjects all *except God.*" But a most important point arises, which is also self-evident, and that is *that there are no other exceptions.* And if the word "all" has no other exceptions here, why should it have them in similar connections elsewhere? Nor is it a sign of superior acumen to insist that stones and sticks are not included. Such an objection is only a sign that the objector is not yet fully subject in his mental operations. It suffices to know that, as a result of Christ's reigning, there will be no insubjection left in all the universe, so that He may hand it over to the Father that God may be All in all.

A. E. Knoch

THE RESURRECTON CHANGE
(1 Corinthians 15:50-58)

"Look! a secret to you am I telling! We all indeed shall not be put to repose, yet we all shall be changed" (1 Cor.15:51). This is the secret of the resurrection. It reveals the one feature which will distinguish our vivification from that of the Circumcision. It declares that our bodies will not be raised soilish but celestial, not with blood, but vivified directly by spirit. The soil and air are mediums through which the power which comes from the sun is supplied to our bodies. In our new bodies these will not be needed. Life will flow to us directly from its divine source, and abundantly, unhampered by the means of supply.

The change will come "in an instant, in the twinkle of an eye, at the last trump. For He will be trumpeting, and the dead will be roused incorruptible, and *we* shall be changed" (1 Cor.15:52). Here we have the same prior expectancy (Eph.1:12) which was revealed first to the Thessalonians. Here are the two classes, the survivors and the reposing, and the Lord Himself descends with the trumpet of God (1 Thess.4:15,16). In Thessalonians all is colored by the consolation which the apostle wished to impart. Here it is concerned with the *change* which the secret reveals. There we find that the dead will be roused first, so that they and the living will be snatched away together in clouds. Here we learn that it will all be the work of an instant, in the time it takes an eyelid to raise or lower, not even during the short period in which the trumpet will be blown, but at the last blast.

"For He will be trumpeting, and the dead will be roused incorruptible, and *we* shall be changed." Again we notice the order, for it agrees with the previous word, that the dead in Christ shall be rising first (1 Thess.4:16). Paul conforms fully in every way to his former revelation. He simply enlarges upon that side of it which deals with our bodies. Here he uses a remarkable phrase which is the equivalent of vivification. The words "roused incorruptible" assure us of unending life. Two things are predicated of the body, sensation and incorruptibility. They are aptly chosen, for they assure us that the changed body, though bloodless, will have a soul, and, though once corrupted, will never return to decay again. Incorruptibility is especially used of the dead, for the opposite has been their lot. "This corruptible must put on incorruption."

"This mortal must put on immortality." This is a word for the living. The process of dying must be replaced by deathlessness. It would be much to be assured that we should never die, but this is infinitely more. Mortality is not merely the possibility of death but the actual process, which loads our whole lives with sickness and with sin. Who would care to live endlessly in dire decrepitude? What we need is deliverance from the enduring of death in our experience, not merely freedom from the dread of death in the future. And this is our expectation! Death may, indeed, relieve us of our daily distress, and put us to repose, yet we do not wish oblivion but life. We want our bodies changed from mortality to immortality, from soulish and soilish, to spiritual and celestial. Such is our constant longing and ardent expectation.

DEATH SWALLOWED UP BY VICTORY

"Now, whenever this corruptible should be putting on incorruption and this mortal should be putting on immortality, then shall come to pass the word which is written:

Swallowed up is death by Victory.
Where is your victory, Death?
Where is your sting, Death?"

Although this statement has immediate application to our change, it is well to note the precise wording, for it has a much wider scope. It reads, not, "when" but "whenever." Every time there is vivification will this note of victory ascend. And it is not "fulfilled" but "come to pass," for the fulfillment occurs only at the consummation, when death finally and fully ceases to operate. Many false conclusions have been hastily deduced by not observing the precise introductory words in each reference to previous revelation. This statement includes more than our vivification in its embrace. It concludes the whole subject and stretches forward to the consummation.

Death is presented here in its two aspects, as operating in us and stinging us, and, when we expire, as having the victory over us. Both aspects are dealt with in vivification. We will no longer be dying and we will never die. There will be no present pain nor future victory. No one needs to ask where death's sting is today, for each one of us has it festering in his own flesh. No one needs to inquire for death's victory, for the earth has become a charnel-house, full of dead men's bones.

DEATH'S STING

"Now the sting of death is sin . . . ." This is a difficult statement to understand before we grasp the fact that sin is due to death operating in us. The rendering of the Authorized Version in Romans 5:12, "for that all have sinned," instead of "*on which* all sin," completely reverses the true relationship. The state of dying would be unutterably more bearable if it did not make us sinners. It is not the dying that hurts, but sin, which is its sting. If sin were absent,

even death would lose its painfulness and much of its dishonor. This is also the solution of the question. How shall we be made sinless in the resurrection? Nothing is said of this in the Scriptures, because it is self-evident that, if sin is due to dying, it will be unknown where there is abundant life. Vivification is the sovereign cure for sin. So it was with our Saviour. Sin He could not, for in Him was life. Even if it was not indissoluble before His death, yet it was abundant, and no one could take it from Him. He laid it down of Himself. At the very end, in a loud voice, He committed His spirit to God. In Him was no sin because the life He had direct from God swallowed up the inheritance of mortality and death which He had from Adam through His mother.

THE LAW, THE POWER OF SIN

"Now the power of sin is the law" (1 Cor.15:56).

If the law could have given life, it would have enabled those who received it to fulfill it. In Romans seven the apostle lays down the principle that, apart from law, Sin is dead. He lived, apart from law once, but the precept revived Sin. The law, ostensibly given for the preservation of life, became his death. There is no vivification through the law! It abets Sin and spreads death.

Over both of these, both Sin and the Law, the companions of Death, we have a present victory in spirit, as set forth in Paul's Roman letter. This is a blessed foretaste of our great and glorious victory over Death itself when our change comes. The world celebrates its great victories of arms after they occur, as perforce it must. But it is far better to enjoy them beforehand, in the times of defeat and death, for then the tidings of success are most needed and appreciated. It is our privilege to celebrate the most illustrious of all victories, over the greatest and the latest of all our enemies long before it actually occurs.

SETTLED AND UNMOVABLE

"So that, my beloved brethren, become settled, unmovable, superabounding in the work of the Lord always, being aware that your toil is not for naught in the Lord" (1 Cor.15:58). The present conquests of Death, through Sin and the Law, may make us uneasy, restless, agitated, spasmodic, desultory and wavering in our work for the Lord, unless we are enabled to look forward to the coming victory. With this in view we need not worry about the outcome. That is certain, sure, and glorious! Contrary to all appearances, our toil is not in vain. All of our longings and aspirations will be fulfilled. If God has given us the heart of an evangelist who would like to see every single soul saved, our longing will yet be satisfied. If we desire to perfect the saints in the knowledge of God, this will be accomplished. In the certainty of final victory, let us be steady, undeviating, and full of zeal.

GOD IS ABLE

In conclusion, we need not be concerned about the resurrection, how it will be brought about and what it will accomplish, as though it were a work of man, or as if God had exhausted His resources. We cannot even understand His wonders in nature. *God* is able to fulfill all the pleasure of His will, and *He* will give each one *that which pleases Him.* He Who raised our Saviour from the deepest depths of degradation and death up to the highest pinnacle of immortality and glory, in order that He may administer the celestial realms and prepare them for the consummation, when God will be reconciled to all, He loves us and will give us immortality and glory celestial so that we may share in the mighty task of revealing His grace and love to the whole creation, so that every creature in the realms celestial may find in Him their All. A. E. Knoch

CHRIST DIES

IN Scripture as a whole, the evangel that Christ dies and is roused is the connection between creation and God becoming All in all. We can see this in the following series of texts, expressed primarily with fact verbs and rendered somewhat more literally than in our printed, idiomatic versions.

1. Elohim **creates** the heavens and the earth (Gen.1:1).

2. 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 (Gen.1:2).

3. Elohim is creating humanity in His image; in the image of Elohim He **creates** it: male and female He **creates** them (Gen.1:27).

4. Through one human sin **enters** into the world, and through sin death, and thus death **passes through** into all humanity, on which all **sin** (Rom.5:12).

5. Christ **dies** over our sins (1 Cor.15:3).

6. [God] **rouses** Christ (1 Cor.15:15).

7. [God] **subjects** all to [Christ]. Now whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who **subjects** all to Him, that God may be All in all (1 Cor.15:27,28).

GOD CREATES

The fact is that the heavens and the earth do not cause themselves to come into being. Anyone who knows anything about the world in which we live, both the earth and the vast worlds beyond, knows that there has to be

extraordinary wisdom and power behind its existence. The Hebrew title, Elohim, is a plural signifying two or more. The Hebrew verb is a singular and speaks of an act of One Who acts through the One Who is the Image of the invisible God, Firstborn of every creature, in Whom all else is created (Col.1:15-17). *For us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him* (1 Cor.8:6).

By all means let us investigate into the marvelous ways and arrangements of the universe as far as we possibly can. And let us do so scientifically. But unless we accept that God is its Source (through the one Mediator; 1 Tim.2:6), we will never be able to know that what *is* has meaning.

THE EARTH BECOMES

The second fact in our list is that the earth which God creates becomes a chaos and vacant. The immediate cause for this disruption is not given, only the fact that a complete lack of order and life develops. Furthermore, darkness is over the face of the abyss.[1]

We may not assume that this disruption is outside of God's purpose, for He is working all *in accord with* the counsel of His will (Eph.1:11). Nevertheless chaos is not His goal in creation: "For thus says Yahweh, Creator of the heavens; He is the One, Elohim, the Former of the earth and its Maker, He Himself establishes it; He does not create it a chaos, *He forms it to be indwelt*" (Isa.45:18).

Consequently, expressed first by a participle ("vibrating") and followed by a series, mostly consisting of ongo-

1. The rendering, "submerged chaos," used in the 1957 CV edition is possible (or perhaps "sea of chaos"), but even the word "abyss" may suggest the sense of a thick, impenetrable mixture of gases, liquids and solids covering the earth.

ing action verbs ("is saying," "is becoming," "is seeing," "is separating" etc.), we learn of Elohim's activity in bringing the disrupted earth back to order with light and separation of parts and the bringing forth of life. And because of the evil of chaos, vacancy and darkness, His creating and restoring activity is being seen, by the immense contrast, as good, even that which is very good.

ELOHIM CREATES HUMANITY

The culminating activity in Genesis 1 is that "Elohim is creating humanity in His image, in the image of Elohim." Then, immediately this is expressed by the verb "create" repeated in its fact form: He [Elohim] *creates* it [humanity], male and female He *creates* them (Gen.1:27). Here is a new and very momentous act. It corresponds in fundamental importance to the opening fact: Elohim *creates* the heavens and the earth.

SIN AND DEATH ENTER

This act of the creation of humanity is described in more detail in Genesis 2:7 by the ongoing action verbs "is forming," "is blowing," and "is becoming." So also the determinative events of Genesis 3 are mostly worded the same way: "Yahweh Elohim is instructing" (2:16), "The serpent is saying" (3:1), "the woman is seeing, is taking, is giving" and "he [Adam] is eating" (3:6). But all that happens there is summed up by Paul in Romans 5:12 by means of fact verbs. Through one human the chaos of sin *enters* into the world, and through it comes the vacancy and darkness of death which *passes through* into all humanity, on which all the descendants of Adam *sin*. We all fail to hit the mark of perfection.

Unlike Genesis 1:2 the immediate cause of this disruption is revealed as the Adversary. He is the one who brings over humanity a jurisdiction of darkness (*cf* Col.1:13).

But where is God in all this? Does He not know? Or has He been outmaneuvered? May it not come to that! Out of Him and through Him and for Him is all (Rom. 11:36)! He is operating all in accord with the counsel of His will (Eph.1:11). The Seed of the woman will come and nullify the headship and authority of the one who has the might of death. And this will be done through Christ's shed blood, foreknown before the disruption of the world (1 Peter 1:20), through His death, followed by His vivified life (*cf* Gen.3:15; Heb.2:14; 1 Cor.15:24,25).

This brings us to the evangel which is evangelized to us in 1 Corinthians 15 and expressed by fact verbs:

CHRIST DIES

The chaos and vacancy and darkness of Genesis 1:2 is replaced by the power of God's vibrating spirit which operates in connection with His words of Genesis 1:3-30, but the evil is not destroyed; it is not abolished. It crops up again, and it is still here. It must be done away with to a finality. And the only way for that to be done is the way God does it, by a reversal of the evil, a complete reversal of sin and death, by the operation of God in and through His Son, Jesus Christ our Lord.

He is made to be Sin. He dies. In that He dies He dies over[2] all of us who are sinners and over our sins, as the following texts from Paul's epistles testify:

---

2. The Concordant standard for the Greek preposition *[h]uper* is OVER. When followed by a genitive noun or pronoun this is generally translated "for the sake of" in the CV. But sometimes in such constructions *[h]uper* is translated "over"(see for example, 2 Cor. 5:12; 7:4, "boasting *over* you"). This opens up a connection with the two uses of "over" (Hebrew, literally ON; Septuagint, literally ON-UP, an adverb, rendered variously, *upon* or *over* or *above*) in Genesis 1:2. Here we may see that the darkness over the chaotic abyss foreshadows the death of Christ; and the spirit vibrating over the waters foreshadows His resurrection, rousing and vivification.

"For Christ, while we are still infirm, still in accord with the era, *over* the irreverent *dies*" (Rom.5:6).

"God is commending this love of His to us, seeing that, while we are still sinners, Christ *dies over* us" (Rom.5:8).

"Surely He Who *spares not* His own Son, but *gives* Him *up over* us, how shall He not, together with Him, also be graciously granting us all?" (Rom.8:32).

"Do not, by your food, destroy that one *over* whom Christ *dies*" (Rom.14:15).

The Lord Jesus, in the night in which He was given up, takes bread, and giving thanks breaks it and says, This is My body, *broken over* you" (1 Cor.11:24).

"Christ *dies over* our sins in accord with the scriptures" (1 Cor.15:3).

"For the love of Christ is constraining us, judging this, that if One *dies over* all, consequently all die. And He *dies over* all that those who are living should by no means still be living to themselves, but to the One Who *dies* and is being roused *over* them" (2 Cor.5:14,15).

"For the One not knowing sin, He *makes* to be Sin [as a sin offering] *over* us that we may become God's righteousness in Him" (2 Cor.5:21).

"Now that which I am now living in flesh, I am living in faith, the faith of the Son of God, Who loves me, and *gives* Himself *up over* me" (Gal.2:20).

"Christ *reclaims* us from the curse of the law, Who *becomes* a curse *over* us" (Gal.3:13).

"Be walking in love, according as Christ also loves you, and *gives* Himself *up over* us, an approach present and a sacrifice to God" (Eph.5:2).

"Husbands, be loving your wives according as Christ also loves the ecclesia, and *gives* Himself *up over* it" (Eph.5:25).

"For God does not appoint us to indignation, but to the procuring of salvation through our Lord Jesus Christ, the One Who *dies over* us" (1 Thess.5:9,10).

"For there is one God, and one Mediator of God and humanity, a Human, Christ Jesus, the One Who *gives* Himself a Correspondent Ransom *over* all" (1 Tim.2:5,6).

". . . anticipating that happy expectation, even the advent of the glory of the great God and our Saviour Jesus Christ, Who *gives* Himself *up over* us" (Titus 2:14).

These passages are our joy and peace. The evangel is the power of God for salvation to everyone who is believing.

In the ultimate sense God does all that His evangel proclaims; He loves and spares not and gives up and makes to be Sin.

Consequently, it is as the Image of the invisible God, that Christ loves and gives Himself up in faithfulness and obedience. Christ dies over us who are sinners, which means He dies over all, for all are sinners. He dies over our sins, which means He dies over every sin of every sinner, for He could not die over the believer's sins without dying for the sins of all humanity.

Yet in a special sense (*cf* 1 Tim.4:9,10) He dies over us who are believing for present and eonian salvation. We are those of whom it can be said already that He foreknows and designates beforehand, and calls, and justifies and glorifies (Rom.8:29,30; *cp* Eph.1:3-12).

All of this is so because Christ dies over us, but also because God rouses Him from among the dead.

THE ROUSING AND SUBJECTING

It is because of the fact that Christ *dies* exactly and faithfully as God *wills*, that all *die* in His death. And it is because of the facts that Christ dies and God *rouses* Him that all are vivified in Him. And it is because of the facts that Christ dies, and God rouses Him and subjects all to Him, that all is seen as very, very good. And on these bases Christ subjects Himself to God that He may be All in all.

D.H.H.

CRUCIAL QUESTIONS ABOUT RESURRECTION

WE HAVE BEEN ASKED to reply to a book entitled CRUCIAL QUESTIONS ABOUT HELL.[1] For the most part, the author simply makes a case for eternal punishment and Hell such as will appeal to and, we suppose, satisfy the so-called evangelical public. Will all who die in unbelief, including those who have never heard the gospel, experience the horrors of an orthodox Hell for all eternity? According to the author, they will indeed.

Remarkably however, Mr. Fernando only considers the vital scriptural points at issue in this controversy quite cursorily. For example, his treatment of 1 Corinthians 15:22 is not even two pages in length. But at its end he concludes, "the second 'all' in these two texts [the other text being Romans 5:18] refers to all *those who* are in Christ, and that only includes those who believe" (p.58).

By this he means to say that even though the apostle Paul declares that "all" shall be vivified, we are to understand the "all" to be only all those who accept Christ and believe during their present lifetime.

WHO ARE "THE ALL"?

Verse 22, however, informs us of nothing of the kind! Instead, the purpose of verse 22 is to tell us *why* it is so that "through a *human* came death, [and] through a *Human,*

Ajith Fernando, 1991; Crossway Books: Wheaton Illinois, ISBN 0-89107-762-6.

also, comes the resurrection of the dead" (verse 21). The text explains that this is so, "*for* even as, in Adam, *all* are dying, thus also, in Christ, shall *all* be vivified" (verse 22). The antecedent, then, for "all" in both clauses of verse 22, is "human[s]" (from the word "HUMAN" in both respective clauses of verse 21). Therefore, the elliptical noun to be supplied following "all" in both clauses of verse 22 ("in Adam, all . . .", "in Christ, all . . .") is "humans"—all "humanity," all *human beings.*

The theme which is in view throughout this entire section, to which Paul makes the extended reply of verses 20-28, is that of the universal forlornness of *all human beings* if there is no resurrection of the dead (*cp* vss.12, 19). Further, it is in the context not merely of believers, but of *all human beings* (v.19), in which Paul declares that Christ is the Firstfruit of those who are *reposing* (v.21). "Repose" is the figure of euphemism by which, in gentleness, we make mention of the dead who are lying in their graves. Those who died in unbelief are lying in their graves quite as much as those who died in faith. Hence it is vain to claim that "the reposing" are confined to dead believers. Clearly, the expression comprises all *the dead,* not merely those of a certain class.

Let us rehearse again the theme that is in view and the considerations attending it. The overriding theme is the universal hopelessness of *all human beings* apart from resurrection. Yet the marvelous point to note is that while it is indeed the case that, considered in themselves, the dead are utterly hopeless, *Christ* is the *Firstfruit* (*cp* Acts 26:23) of a company which comprises *all* the dead! Christ, in vivified glory, is the Firstfruit of the "reposing," that is, of the dead. "Firstfruit" speaks of the first fruit to ripen and be presented to God (*cp* Lev.23:10). If the firstfruit is holy, so are the rest (*cf* Rom.11:16). A tree bears only one kind of fruit (*cp* Matt.7:17,18; 12:33). The fruit that death's tree,

utterly powerless in itself, will nonetheless yet bear by the hand of the Almighty, finds its Exemplar in Christ's glorious resurrection. "The reposing" are those who will yet constitute fruit for God such as is exampled in the victorious resurrection of Christ Himself.

"FOR EVEN AS . . . THUS ALSO"

Christ is the Firstfruit of those who are reposing, "for since, in fact, through a *human* came death, through a Human, *also,* comes the resurrection of the dead" (v.21). Notice, the subject is not the resurrection of some certain company among the dead; it is rather simply the resurrection of "the dead" (literally, the "standing up of dead ones"). It is the case that through a *human* came death, and that through a *Human,* also, comes the resurrection of the dead, "*for* even as, in Adam, *all* are dying, thus also, in Christ, shall *all* be vivified" (v.22).

The theme, the hopelessness of *human beings* apart from resurrection, is established in verses 12-19. The fact that Christ has been roused out from among those who are dead as the Firstfruit *of* the ones "having been reposed" (literal rendering), is declared in verse 20. That in verses 21 and 22 Paul's subject continues to be all mankind, is made evident by the overall logical flow of the text. And, that this is and necessarily continues to be the true range of his subject, is protected against all intelligent denial by the subject-maintaining causal conjunctions "*for*" at the beginning of both verse 21 and 22.

The fact is that the noun "human" appearing in both clauses of verse 21, constitutes the identification of the elliptical adjective "all" appearing in both clauses of verse 22. This makes the scope of the "all" in both clauses of verse 22, all *humans.*

To claim that at least in the second "all" of verse 22 (the all who will be vivified), this refers *not* to all humans but

only to all who believe and even then only to all who believe during this life, is to do extreme violence both to the text and the context. The apostle Paul says no such thing; nor, certainly, does he say anything from which such a notion would follow. To the contrary, what he does say here precludes any such notion.

Rather, what actually follows from what Paul plainly declares, is that other passages of Scripture are being misinterpreted if from one's understanding of other texts, one has concluded that only those who believe during this life will be saved.

WHAT IS THE PARALLEL?

The author of CRITICAL QUESTIONS ABOUT HELL, freely acknowledges that "if the parallelism [in these two verses] were carried out absolutely, we would have to concede that every human being will experience a blessed resurrection at the end" (p.57). Such an admission is tantamount to saying that if such an "absolute" parallelism were the teaching of these texts, universal vivification would be true and eternal punishment would be false. This is a telling statement. He tacitly admits that such an understanding of these passages is certainly possible, even while insisting that it would be an incorrect interpretation.

Mr. Fernando concedes that both passages employ parallelism, but denies that they employ what he conceives as "absolute" parallelism. Such a claim, however, is confused indeed; or rather it is simply nonsense. Rationally, there is no such notion as a "non-absolute" parallelism. Even as with figures of likeness (such as metaphor and type), thus also with the literary device termed parallelism, the likeness (or "parallel") is always "absolute" *in that respect which is under consideration.* Otherwise, we would not have a parallel! Different entities, in all their respective particulars, obviously are not identical; no one supposes

that they are. But in those specific things in which substantially different entities are *alike,* there is no such thing as *non*-absolute likeness or parallelism.

The reason why ("For," 1 Cor.15:22a) "through a *human* came death" (v.21a), is because in *Adam,* all (humans) are dying (v.22a). And, the reason why "through a *Human* also, comes the resurrection of the dead" (v.21b), is because, in *Christ,* all (humans) shall be vivified (v.22b).

Notice: all humans *are* dying; and, all humans *will* be vivified. This is the primary revelation of this passage. Paul then goes on to tell us why both death *and resurrection* are a reality. Death, indeed, is a reality—"for . . . all are dying." And, contrary to the claims of some of the Corinthians, the *resurrection* of the dead is a reality as well—"for . . . all shall be *vivified.*" If all shall enjoy that glorious, immortal and incorruptible life of which Christ is even now the Firstfruit (v.23), it certainly follows that all will live. And since all indeed will gloriously *live*—let the Corinthians say what they will—it follows as well that the dead will be "resurrected" (i.e., "stand up" in life from among the dead). Therefore, the claim made by some of the Corinthians that there is no resurrection of the dead (v.12), is wholly false.

WHAT IS THE SCOPE?

The primary question concerning both the first and the second clause of 1 Corinthians 15:22, is the scope of the word "all" in the phrases, "in Adam, all . . .", and "in Christ, all . . . ." As we have already explained, the scope of the "all" in each of these clauses, is determined by the noun appearing in each clause's corresponding clause in verse 21. In the case of both the "all" appearing in 1 Corinthians 15:22a and that in 22b, the antecedent noun in verse 21 is "human" (or "Human"). Hence it is simply a fact that the elliptical noun to be supplied to the adjective

"all" in both clauses of 1 Corinthians 15:22, is "humans"—all humanity, all human beings. The sense, then, of Paul's words is that, "even as, in Adam, *all [humans]* are dying, thus also, in Christ, shall *all [humans]* be vivified." In the wisdom of God, the revelation of this vital passage is made in such a way that all who are able to receive its truth may find assurance that they indeed have done so. And, in the wisdom of God, its truth is also declared in such a way that those to whom its enlightenment has not been given, may, in their own minds, justify their unbelief.

Many Scripture passages use the expression "in Christ" (or its equivalent) in what is termed the "locative" sense (e.g., Rom.8:1). Thus one is said to be located "in" Christ. Such a locative sense is not literal, however, but figurative. The literal idea of thus being "in Christ," is *identification with* Christ. Those who are "in Christ," belong to Christ; they are His, and have the closest possible association with Him. In those passages in which the subject is *being* "in Christ" (i.e., when the sense is, *those who are* "in Christ"), "in" is used not instrumentally, but locatively.

Conversely, other Scripture passages, use the phrase "in Christ" in what is known as the "instrumental" sense (e.g., Eph.2:5-7,10,13). The instrumental "in" is the equivalent of "by means of" (*cp* 1 Cor.15:21,22). For example, the instrumental "in" reveals *how* we are chosen (we are chosen "in Him"; Eph.1:4).

Usage determines sense. For example, when we read of those who came to be "in Christ" before Paul (Rom.16:7), it is evident that the locative sense is intended. And, just as surely, where we read of the covering that was remaining at the reading of the old covenant, and learn that this was so, "for only *in Christ* is it being nullified" (2 Cor. 3:14), it is evident that the instrumental sense is meant. Indeed, the phrase, "in Christ is it being nullified," is parallel to "in Christ, shall all be vivified." "In Christ, shall

all be vivified," then, no more means "those who are in Christ shall be vivified," than "in Christ is it being nullified," means "those who are in Christ is it being nullified," which means nothing at all.

UNTENABLE INTERPRETATION

It should be noted that in 1 Corinthians 15:22, Paul does not say, "all in Adam" and "all in Christ," but, "in Adam, all," and "in Christ, all." It is unconscionable to reverse the scriptural syntax as so many do, when interpreting this passage. It is unconscionable as well, when the apostle's words already express a clear thought as they stand, to revise his words so as to express a *different* clear thought than *his* clear thought.

If it is allowed (and it cannot fairly be denied) that the scope of the "all," in each case, is "humans," some will then try to represent Paul as if he had said, "all [mankind] *in Adam* . . ." and "all [mankind] *in Christ* . . . ." They then go on to claim that the apostle should be understood here as having said "all mankind *who* are in Adam," and "all mankind *who* are in Christ," indeed as having said, "all mankind who are in Christ *today.*" Finally, concerning the latter clause, they finish their work of corruption by their consummate "interpretation": "[*only*] all mankind *who* are in Christ [*today*]"!

Their consciences having been cauterized, many consider themselves quite at liberty to set forth such "interpretations" as the very word of God. After reversing the syntax, and, quite unwarrantedly, adding the word "who" to each clause (not to mention after having added the words "only" and "today" to the second clause), many still have the audacity to represent such an "interpretation" as Paul's true thought.

Such, however, is a gross misuse of the word "interpretation." The province of exegesis (i.e., of *legitimate* inter-

pretation), is to *bring out* what is actually present, to *clarify* what is actually said or entailed, even though it may not immediately be evident to all. Even as paraphrase may recast, exegesis may lead forth. Neither paraphrase nor exegesis, however, may change *what* has been declared into a non-equivalent declaration.

WHAT IS THE SENSE?

We indeed need to *discern* what Paul has said, but we must realize that he has already spoken, *saying* what he meant, and *meaning* what he said. That is, his declarations already *have* meaning. We cannot give it to them; we can only note the meaning that they already possess.

When a declaration, as it stands, is already clear, we may not claim the presence of ellipsis, so as to warrant our additions. Any such "ellipsis" is not ellipsis at all, but corruption. Genuine ellipsis does not *change* the sense, but makes explicit the sense that is already present, albeit in compressed form.

Nor may we change the scripture syntax when by so doing we change the scripture sense. The syntax we are considering is the syntax of these scriptural phrases in question in 1 Corinthians 15:22, "in Adam, all . . .", and "in Christ, all . . . ." The words "in Adam" and "in Christ," are prepositional phrases. Prepositional phrases may be used as adverbs or as adjectives. When we say, "in Christ, shall all be vivified," we are using the words "in Christ" adverbially, so that "in Christ" modifies "vivified." Such a construction answers the question how, or where, all shall be vivified. The sense is: *all* (in this case, all human beings) shall be vivified, but they shall be vivified, *in Christ* (i.e., not otherwise or elsewhere).

The *non*-scriptural construction, however, "all in Christ," presents us with a *different* thought from that of the scriptural syntax, "in Christ, all." And, as it is popularly under-

stood, this non-scriptural syntax presents an *unscriptural* thought. In the construction, "all in Christ," the phrase "in Christ" is used adjectivally, so that it modifies the adjective (used as a noun) "all." In this case, the sense is that "the 'in Christ' all" are the "all" who shall be vivified.

Before we even attempt to judge the sense or scope of such a phrase, we must realize that such a phrase does not declare Paul's idea. Whether or not, on other grounds, such a thought, in some sense, may be true, such a thought is not revealed here.

Actually, even with this construction, since the "all" in this text, regardless of syntax, is all mankind, and since, it is the secret of God's will, in due time, to head up *all* in the Christ—whether those on the earth or those in the heavens (Eph. 1:10)—we could only legitimately identify "the 'in Christ' all" here as all mankind. Therefore, by any legitimate interpretation, even if the syntax is reversed, the vital sense will not be changed. The truth revealed in this passage can only be lost by (1) reversing the syntax of these key phrases so as to change Paul's thought; (2) placing an illegitimate limitation on the word "all"; and (3) adding false notions to the text; namely, the spurious claim, contradicted by this very passage, that *only* those who are in Christ *today* will ever be saved.

WHAT IS THE GOAL?

One who is familiar with the passages which declare that it is "in" Abram and "in" his seed that all nations shall be blessed (Gal.3:8; *cp* Gen.12:3; 18:18; 22:18; 26:4; 28:14), would naturally assume that Paul is speaking along similar lines here in 1 Corinthians 15:22, using the instrumental "in" in a parallel way. Let us note as well that it is that which in principle is "the blessing of *Abraham,*" which comes to the nations "in Christ Jesus" (Gal.3:14). Therefore, the words here, "in Christ Jesus," must be understood

in an instrumental (i.e., in a by-means-of) sense. Thus they speak of Christ as the One Who is God's Chief Instrument.

The fact is that these texts which rehearse promises of blessing in Abram and in his seed, are texts which indisputably employ the instrumental "in." In such passages of Scripture, both Abram and his seed are surely typical of Christ in His saving work on behalf of all. It is very likely, then, on this basis alone, that the sense of "in Christ, shall all be vivified," is "by means of Christ," shall all be vivified. It should be noted, however, that the only difference in 1 Corinthians 15:22 between an instrumental "in Christ" and a locative "in Christ," is that the former sense reveals the *means* of the vivification of all, whereas the latter sense relates the *sphere* in which the vivification of all shall occur. The point is this: *both* senses affirm the vivification of all human beings, and preclude the traditional doctrine of eternal punishment.

It is (1) instrumentally "in," (2) transmissionally "through," and (3) objectively "because" of what Abram did in believing God that all nations shall enjoy blessing in the coming kingdom. ("In" is *en,* "through" is *dia,* and "because" is *dia* with the accusative [i.e., objective] case.) And, it is *in, through* (i.e., by means of), and *because* of what Christ did in His obedience to the death of the cross, that all mankind shall be vivified (1 Cor.15:22). In, through, and because of the obedience of Christ, this entire vast throng—all humanity— shall actually be constituted righteous, and, accordingly, be granted "life's justifying" as well (Rom.5:18,19).

The author's claim that salvation is only for "all who are in Christ" (p.56) is misleading and ultimately false. It is true that, at present, the Scriptures only term those who are *chosen* (who, accordingly, are graciously granted to be believing) as being "in Christ." But it is just as true that, in the distant future, all will come to be "in Christ," for it is the secret of God's will (in accord with His delight, which

He purposed in Christ), to have an administration of the complement of the eras to head up *all in the Christ* (Eph. 1:9,10). In that day, *all*— whether those on the earth or those in the heavens— will be in Christ *together,* for all will be "*summed*" up (or "headed" up) in Him.

It is true, in the nature of the case, that in an originative sense (as in "[Levi was] *in* the loins of his father," Heb. 7:10), all were once, in this respect, even locatively, "in Adam." But—and this is by far the more important consideration—long before this and yet in a similar sense, all were first of all "in" Christ, "in Him [in Whom] is all created" (Col.1:16). So there is a sense in which all were once even locatively in Adam, and, far more gloriously, in Christ, even as a sense in which all will thus be in Christ at the consummation.

Indeed, men are estranged from Christ today, and indeed, most die in such a condition. But it is just as true—stated as a fact, with reference to all intelligent creatures—that in God's own time, "*in [Christ]* the entire complement *delights* to dwell" (Col.1:19). "And [this is so for God delights] to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens" (Col.1:20). How we long for that day, the goal of the universe, when God is All in all (1 Cor.15:28). It is this very outcome which is the purpose of the eons which God makes in Christ Jesus our Lord (*cf* Eph.3:11).

DOES "ALL MANKIND" INCLUDE ALL MANKIND?

On page 57 of CRUCIAL QUESTIONS ABOUT HELL, the author suggests that since in the words "all mankind" in Romans 5:18a ("for all mankind for condemnation"), *Christ* is not included, this shows that it is not unreasonable to claim that, in Romans 5:18b, in these same words, "all mankind," neither are the vast majority of mankind included! That is, by the words "all mankind," orthodoxy

here wishes us to understand not, all mankind, but only a comparative few of mankind!

Surely no one who was not desperate to establish the teaching of eternal punishment would ever make such a claim. The fact is that the scope of the "all" in the phrase "all mankind" in Romans 5:18, is decided by the "all mankind" into whom death passed through as a result of Adam's sin (Rom.5:12). Christ alone is excepted. Therefore, it is Adam and all his descendants who are in view, in both clauses, in Romans 5:18, in the words "all mankind."

The author observes, concerning various verses in 1 Corinthians 15 which are in near proximity to verse 22, "that [according to these texts] it is those who are in Christ or belong to Christ who are raised." He then says (p.58), "Surely, then, we must conclude that when [the apostle Paul] says, '. . . in Christ all will be made alive' he means that it is those who belong to Christ's *race*—that is, those 'in Christ'—who will be resurrected."

But what kind of logic is this? Will not *all* who are in the tombs be resurrected (John 5:28,29)? When the thousand years are past, will not the rest of the dead be roused (Rev.20:5)? Besides, since no doubt the author would not actually claim that only a few will even be so much as resurrected at all, it is confusing to speak as if he were defending such a proposition. In any case, the question is not whether all will be *resurrected* (at some point, for some purpose), but whether, ultimately, all will be *vivified.* This is because while resurrection may or may not include vivification, vivification, in the nature of the case, entails resurrection, while at the same time transcending it.

The author wishes to suggest (pp. 57, 58) that since in various statements in proximity to verse 22 which are doubtlessly *somehow* related to it, only those who are presently God's people are in view, it follows that in the extended passage at issue (verses 22-28), only God's people as well

are in view. The author is an intelligent man, and, we suppose, is rarely guilty of such fallacious assertions in everyday life. Were it not that he is under the sway of orthodoxy, no doubt he would not make such irrational claims.

On page 57, Mr. Fernando goes on to say that it is "those in Christ, unlike unbelievers, [who alone] will experience the resurrection." Here he wrongly employs the words, scriptural in themselves, "the resurrection," as a denominative, as if their reference here were to eternal life as opposed to eternal Hell. He then asks us to see verses 19, 31, 32 and 58 as proof of the validity of his claim that only those who die in faith will be saved. None of these verses, however, support his claim. He reasons as if it follows that since neither passage A, B, or C address a certain subject, neither does passage D consider that subject.

Also on page 57, Mr. Fernando claims still further that in these passages at issue (Romans 5:18,19; 1 Corinthians 15:22-28), "Paul is talking about two *races* of humans. The first is Adam's race. It includes all those who sin and are thus under condemnation. The second is Christ's race. They are the people who are 'in Christ'—that is, those who through faith have received salvation."

This claim about "two races" is merely, by way of diversion, step one in an attempt to justify the claim that the all who are dying in Adam are not the same all who will be made alive in Christ. It is a standard claim of church antiquity, which Mr. Fernando by no means introduces but simply rehearses. But if "group A" *were* a different company than "group B," it would hardly need to be proved that those comprised in the second "all" were a different "all" than the first "all." This, however, is what is at issue. Such a claim is to be proved, not merely pleaded for through circular reasoning, by means of some artful subterfuge about a plurality of "races."

WHAT IS ACHIEVED IN CHRIST?

For the reasons I have rehearsed earlier in this exposition, we may be certain that the only "race" in view in these texts is the human race. In both passages (Romans 5:18,19; 1 Corinthians 15:21,22), and in each case, both in that which comes to be through Adam and in that which is achieved through Christ, all mankind are affected. The condemnation of death and dying which befall *all mankind* through the disobedience of the one man, Adam, is put in parallel to vivification and life's justifying which God grants to all mankind through the obedience of the One, Jesus Christ. *Even as* the one apportionment, *thus also* the other. One is the work of Adam; the other is the work of Christ. Both Adam and Christ affect all the rest.

In these matters of justification and vivification, which form the heart of true soteriology and eschatology, neither our sins nor our virtues have any place whatever. All is due to Christ. Nonetheless, since orthodoxy, in its Arminian form, cannot abide that salvation is truly in grace and through the unaided work of Christ, and, in its Calvinistic form, cannot believe that Christ, salvifically, died for all, orthodoxy simply has no room for the truth.

Mr. Fernando insists that the "all" who shall be vivified and constituted righteous—in a word, that the "all" who shall be saved—are confined to those who are "in Christ" during this present lifetime. All the rest (which is the vast majority of the human race) will have to burn in "Hell" for all eternity, being subjected to abject misery of unspeakable proportions, without any hope of relief or reclamation. Otherwise, orthodoxy must be wrong—and that can never be!

The author of CRUCIAL QUESTIONS ABOUT HELL, like countless other believers, has simply been given over to a foolish and blasphemous myth. How we thank God that he will not have to believe it "for ever and ever"! In light

of the words of Paul, however, as well as the testimony of history, no doubt only a few such ones will be granted a realization of the truth on this theme during their present lifetime. Though contrary to God's will, good and well pleasing and perfect, such delusion is in accord with what must be (*cf* Rom. 8:26). We may be sure as well that it is in accord with God's wisdom (*cp* 1 Cor.1:31), and that it will yet eventuate in His glory (*cf* Rom.11:36).

"Our Saviour, God . . . wills that all mankind be saved and come into a realization of the truth. For there is one God, and one Mediator of God and humanity, a Human, Christ Jesus, Who is giving Himself a Correspondent Ransom for all (the testimony in its own eras)" (1 Tim.2:3-6).

It is in accordance with this foundational revelation of the evangel that Paul was "appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the nations in knowledge and truth" (1 Tim.3:7).

In summary, ". . . *not as* through one act of sinning is *the gratuity.* For indeed the judgment is out of *one* into condemnation, yet *the grace* is out of *many* offenses into *a righteous outcome*" (Rom.5:17). Instead of simply "cancelling out" the condemnation that resulted through Adam's one act of sinning, rather, the saving grace of God in Christ produces a righteous outcome: *the justification and vivificaton of all human beings.*

Let us not expect others to understand, much less accept, our teaching. We may be happily surprised when a few of them do so, but let us not expect this to occur. May we ourselves, however, clearly understand why we believe what we believe; and let us be certain that our reasons for our faith are sound and conclusive.

Let us rejoice that those who presently oppose, one day will believe the truth. We may be sure that they will do so, for He Who is operating all in accord with the counsel of His will, wills that all mankind be saved and come into a realization of the truth (Eph.1:11; 1 Tim.2:4). J.R.C.

INDEX TO VOLUME 108

Christ Crucified 89
Christ Dies 171
Concordant Version 5, 51, 97, 146
Crucial Questions about Resurrection 177
Discipline in Grace 129
Duration of Languages, The 120
Evangel in Romans, The 85
Evangel, The 151
From Mortality to Vivification 158
God's Evangel 69, 85, 89, 139, 171
Grace of God in Truth, The 111, 120, 130
Holy Spirit, The 84
Manner of Christ's Death, The 83
Mind of Christ, The 139
Notes on Galatians 15
Paul to the Corinthians (1) Chapters 1-11 51
Paul to the Corinthians (1) Chapters 12-14 97
Paul to the Corinthians (1) Chapters 15-16 146
Paul to the Galatians 5
Primitive Passed By, The 130
Resurrection Change 166
Rooted and Grounded in Love 103
Spiritual Endowments 111
Spiritual Gifts for Today 103
Studies in 1 Corinthians 15 ..... 151, 158, 166
Word of the Cross, The 69
Yet Now are Remaining 110